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NOTES AND INSCRIPTIONS FROM PISIDIA. PART I

By G. E. BEAN

THE REGION discussed in the present article lies on the Phrygian border of Pisidia, just beyond the eastern boundary of the province of Asia, and in the north-west corner of the enlarged province of Pamphylia as reconstituted by Vespasian ; previously it belonged to the huge and straggling province of Galatia. It coincides approximately with the Milyas as defined by Strabo 631, and nowadays with the eastern half of the vilâyet of Burdur. First visited by Lucas in 1714, then by Arundell in 1833 and Schönborn in 1842, this region was, towards the end of last century, the scene of considerable activity on the part of scholar-explorers.¹

Of these, only Ramsay attempted any comprehensive study of the topography. Unfortunately Ramsay is difficult to work with. The ancient authorities for this district are inadequate ; in particular, Strabo, Pliny and Mela fail us completely in the problem of locating the various towns—even those, like Cormasa and Lysinia, which are known to have existed as towns in the Hellenistic age.² We have therefore to make do with Hierocles' lists of cities, arranged in a somewhat irregular geographical order,³ and the erratic locations, by latitude and longitude, of Claudius Ptolemaeus. A little help is afforded by Livy and Polybius' account of the march of Manlius Vulso in 189 B.C., and to a lesser extent by the narratives of Diodorus XVIII, 44 sqq. concerning Antigonus' defeat of Alcetas in 319, and of Polybius V, 72 sqq. concerning Garsyeris' brush with the Selgians in 218. The Itineraries give virtually no assistance. For the rest we are dependent on the hazard of epigraphical discoveries. So it was that when Ramsay attempted to "work out a consistent plan of the country as a whole", the only fixed points available to him in or near the Lysis valley were Olbasa at Belenli, Takina at Yaraşlı, the village of Moatra at Bereket, and the boundary at Düver between Sagalassian territory and the village of Tymbrianassus. The rest was little more than guesswork, and it is hardly surprising that recent discoveries have proved it wrong. The paucity of evidence also made it easy for Ramsay to reshuffle his locations as new ideas occurred to him, and in fact he rarely remained constant for long to any of his opinions. His topographical conjectures are set forth in three main places : in his original publication of his investigations in *AJA*. II, III and IV, 1886–1888 ; in Vol. I of his *Cities and Bishoprics of Phrygia* (1895) ;

¹ Notably : L. Duchesne and M. Collignon in 1876 ; results in *BCH*. I, 365–370 (short notice only), III, 333–347, 478–482. J. R. S. Sterrett in 1884 and 1885 ; results in *Papers of the American School at Athens* II (quoted as *EJ.*), III (quoted as *WE.*). W. M. Ramsay in 1884 (with A. H. Smith) and 1886 ; results in *AJA*. II, 128–131 ; III, 366–8 ; IV, 6–21, 263–275 (Ramsay), *JHS*. 1887 (Smith). V. Bérard in 1892 ; results in *BCH*. XVI, 417–438. Jüthner and Heberdey in 1897 ; results in *Wiener Studien* 1902, 53–9. A. M. Woodward and A. H. Ormerod in 1910 ; results in *BSA*. XVI, 76–136 ; XVII, 205–214.

² Artemidorus' list of Pisidian towns, as given by Strabo 570, touches only the fringes of our region with Termessus, Ariassus and Cremna. Pliny gives no help, and Mela is totally silent.

³ Supplemented by the ungeographical *Notitiae*.

and in his posthumous *Social Basis of Roman Power in Asia Minor* (1941). These exhibit marked divergencies.

Since the last war investigation in this region has recommenced. In 1948 J. and L. Robert travelled in the neighbourhood of Burdur, Isparta and Eğirdir.⁴ In 1955 Miss Barbara Levick visited a part of this district, with especial attention to the Roman colonies of Cremna, Comama and Olbasa. In 1954 I published a number of stones collected at the municipal buildings in Burdur⁵: and in the last few years I have carried out a systematic exploration of the country village by village. In 1957 J. Mellaart, of the British Institute in Ankara, began an excavation of a very early *höyük* at Hacılar which promises to yield sensational results.⁶

The urban centre of this region is now Burdur; in ancient times it was Sagalassus. The main broad features of the country are the two plains, running roughly parallel north and south, one of which forms the valley of the Bozçay (ancient Lysis), while the other is traversed by the main road from Burdur to Antalya; between them is a rather confused mountain tract. Both valleys contain, or contained, a series of lakes. In the western, south of the large lake of Burdur (ancient Lacus Ascanius), are the small lakes of Yaraşlı and Karataş; the lake below Eğneş is now dry, or nearly so. On the eastern side the lake of Kestel, formed almost entirely of rain-water and never more than one to two metres deep, was artificially drained in 1953-4; the small lakes below Anbahan and Yüreğil are dry, at least in summer. The lakes of Burdur and Kestel are both 845 m. above sea-level.⁷ The southern part of the intervening mountain tract is well covered

⁴ *CRAI*. 1948, 402; *Anadolu I* (1951), 60-1, brief notice only; the Roberts' discoveries are still unpublished.

⁵ *Bulleten XVIII*, 469-510. J. and L. Robert, *REG. LXIX* (1956), *Bull. Épigr.* no. 319, in a review of this article, complain that a certain number of these stones had already been seen by them (presumably in their original positions), and that I have anticipated their publication of them. Their annoyance is understandable, and I am sorry to have been the cause of it; I published the stones at the invitation of the Department of Antiquities in Ankara, and had no means of knowing that the Roberts had already seen some of them. However, the world will be relieved to learn that my publication has given the Roberts no cause to forgo their own. In the present article I have suppressed all inscriptions that I had reason to believe were previously seen by the Roberts; I have, however, for the sake of completeness, taken the liberty of referring briefly to the site of Malgasa which was discovered by them. If I have unwittingly offended again I can only express my regret. In the same critique the Roberts complain of the quality of the photographs, some of which were taken by me. In this connexion Prof. Robert has himself recently given us an admirable object-lesson. In *Hellenica X*, 278-9 he publishes three short epigrams on a sarcophagus from Parium, with photographs Pl. XXXVII and XXXVIII. In these sixteen lines (disregarding three faults of accentuation) we find the following errors: in B3, ἤρπασεν νηλεόθυμος *contra metrum*; the photograph shows ἤρπασε: in D2 λαϊνέη; the photograph shows ληνέη: in D5 ἵππος γὰρ μ' ἔκτανε, with the note, "le poète a commis une faute de prosodie en considérant comme long l'*alpha* de ἔκτανε"; the photograph shows ἔκτεινε. Whatever may be thought of these blunders, it is unlikely they would have been suspected without the photographs. But from a scholar whose own publications are no more accurate than this we are perhaps entitled to expect a less offensive tone in his criticism of others.

⁶ See *AS. VIII*, 127-156.

⁷ According to the recent Turkish map. The old GS map, however, gives them as 3,018 feet and 2,820 feet respectively.

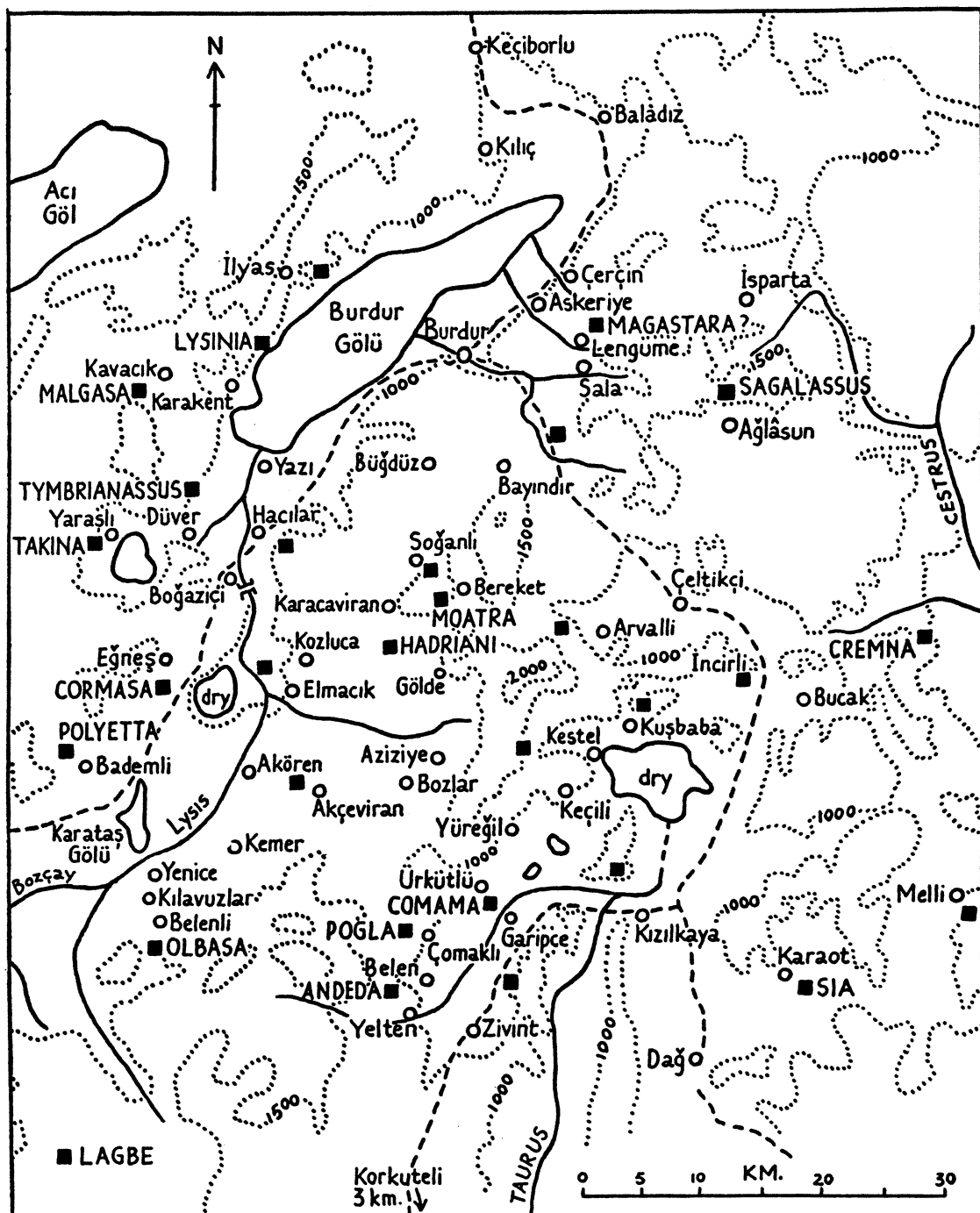


FIG 1. Part of Pisidia.

■ Ancient sites, ○ Modern towns and villages, - - - - - Modern chaussee, 500 metre contours.

with pine-forests ; but the northern part, towards Burdur, consists of bare white hills cut up by innumerable gullies, some of which contain perennial streams. The climate is delightful in summer, but the winters are cold ⁸ and wet. The soil, described by Livy (38, 15) as rich and fertile, is now considered only moderately so ; in recent years, since the sugar-factory was built at Burdur, the main crop has been sugar-beet. Among the less familiar products are hemp, flax, opium, and a rather poor and thin sugar-cane ; this is not, however, used for making sugar, but rather a kind of molasses called *pekmez*. The water of Burdur Lake is neither fresh nor strictly salt, but bitter ⁹ : it contains a few small fish, but none edible.¹⁰

Civilization came late to this part of Asia Minor ; the inscriptions, like the coins and the surface sherds, are almost without exception of Roman Imperial date.

BURDUR

The stones I published in 1954 have now been transported to the garden of an old *medrese* in the town, to which the name of museum has been given. To them a number of others have since been added.

1. Burdur Museum, from Bayındır, where I saw it in 1955 in the village street. Rectangular altar 0·48 h., 0·22 w., 0·20 th., with four acroteria and a round superstructure. Reliefs on three sides : in front, a loom (?) ; on the right, a bunch of grapes ; on the left, three ears of corn.

Ἄπολλωνι
εὐχὴ Ποσι-
(relief)
δώνιος Κε-
ρου

The name Κερος is known, perhaps as a variant spelling of Καῖρος. In the present case Κεβου could equally well be read, and this seems a perfectly possible name.

2. Burdur Museum, from Bayındır, where I saw it at a fountain in 1955. Rectangular altar 0·88 h., 0·29 w., 0·29 th., with four acroteria and round superstructure. Reliefs on all four sides : in front, a seated woman and a large object which I do not recognise ; on the left, an ox's head (?) ; on the right, a bunch of grapes ; on the back, a wreath. Photograph Plate XIVa.

[Ἄ]πόλλωνι εὐχὴν
Κύπαιρος Εὐφρα-
τείας ὑπὲρ σωτη-
ρίας τῆς Εὐφρα-
τείας

⁸ As compared, that is, with the coastal lands of the west and south familiar to me. By comparison with the central Anatolian plateau J. Mellaart (*AS. loc. cit.*) is able to call them mild.

⁹ A Turkish analysis in 1937 gave the following result : in 1 litre of water, 7·3 gr. SO_4 , 5·3 gr. Cl, 0·6 gr. Mg, 0·6 gr. Ca, 6·9 gr. Na (*A. Ardel, Istanbul Univ. Coğrafya Enstitüsü Dergisi* 1952-3, p. 75).

¹⁰ Late in the summer the water as it recedes leaves a whitish incrustation round the shores at the north end of the lake ; Ramsay *CB. I*, 299, says he once saw the inhabitants carrying this away, and that he learned later that it was saltpetre.

Line 3. Or possibly Σωτηρίας as a proper name.

The name Euphrateia is new to me. The male name Euphrates, also very rare, occurs on a sarcophagus at Istanbul recently republished by A. M. Mansel in *Belleten* XXI, 407.

3. Burdur Museum, stated (without much conviction) to have come from Ağlâsun (Sagalassus).¹¹ Upper part of two small altars (libanotrides) of white marble, each 0·095 w. and 0·09 th., now 0·13 and 0·16 high respectively. Plain moulding at the top, round superstructure with saucer-shaped sinking; no other decoration. Inscription roughly incised near the top in letters 7–12 mm. high.

(a) Ἀγναῖς Θε-
αῖς
Ποσειδώνι-
ος ἱερατεύ-
σας ἀνέθη-
κεν

(b) Ἀγναῖς Θε-
αῖς Ποσει-
δώνιος
ἱερατεύ-
[σας ἀ]νέ-
[θηκεν]

The Ἀγναὶ Θεαί are no doubt, as usual, Demeter and Persephone.

4. Burdur, at the Lycée, said to be from Ağlâsun, upper part of a hexagonal altar, much damaged and broken away at the back; round superstructure with sinking filled by a rosette. Reliefs on at least five sides: (i) damaged female figure; (ii) upper part of a veiled female figure, holding at her left side with both hands an object like a sceptre with slender shaft and bulbous top apparently wrapped round with cloth; (iii) veiled female figure; (iv) ear of corn; (v) vine-tendrils (?), damaged; (vi) broken away and lost. Present height 0·28; each face is 0·12 wide. Inscription over (ii) in letters 15–18 mm. high; line 1 broken away on the left. Photograph Plate XIVb.

[ἡ δείνα] Τρω-
ίλου Τισα-
(relief)
νει ἱερασα-
[μένη ἀνέθηκεν]

Tisanis is presumably the deity to whom the dedication is made; she is quite unknown to me.

The *omega* in line 1 has the unusual form ω .

5. Burdur, from Comama, where it was seen in 1955 by Miss Levick and by me. Lower part of a stele 0·50 h., 0·37 w., 0·16 th., showing in high relief between two pilasters the lower part of a standing figure in a long robe. Inscription below, poorly cut in very shallow letters 18–23 mm. high. Photograph Plate XVa.

Μεννέας
Γάλλος
ἑαυτόν

The Roman name for a priest of Cybele is natural in the Roman colony of Comama. The relief presumably depicts Menneas in his sacerdotal robes; it is regrettable that the upper part is lost.

¹¹ In their criticism of my *Belleten* article in *REG.* loc. cit., the Roberts observe justly that the local residents are very ready to say that a stone comes from Ağlâsun, the great ruin-field of the district, when in fact they simply do not know. This is indeed very noticeable; even the written inventory kept by the Educational Officer, on which I was relying in my article, is proved to be guilty of this error in at least one case.

6. Burdur, at the Askerlik Şubesi (Askerî Garnizon), a round column ca. 1.90 h., diameter 0.54, the upper part fluted, the lower part flat-fluted; two holes in the upper surface. Inscription at the extreme top in a panel. Letters 25–30 mm. high. Published by Sterrett, *EJ*. 86.

[*A]ἱτάλος Ἀντι-
όχου Σκραιου, Ὀλ-
υπιάς γυνή καὶ
Νέων υειὸς ἀνέθ-

5 ηκαν
Ἀντίοχος υἱός

I republish this inscription by reason of the name Σκραιου (Sterrett read Σκραγου), which is otherwise known only in a dedication to Men from Olbasa, now in the Antalya Museum.¹² This reads Αὐρ. Ἀντίοχος Νέωνος [Σ]κραιο[υ] Μηλι ἐπηκόω εὐχήν. This reading, favoured by Pace, is strongly confirmed (against Metzger's doubts) by our present inscription, which emanates evidently from the same family and is likely to have come also from Olbasa. The omission of the article τοῦ with the papponymic is normal in this region.

Sterrett called attention to the "Nom. in lines 1–4 instead of the Acc."; but in fact the last line is in rougher characters and is clearly a later addition. All the names are quite properly in the nominative.¹³

7. Burdur, from Ağlâsun, where I saw it in 1955 at the Bâlâ Mosque. Funeral altar 0.49 h., 0.20 w., 0.20 th., with a crude relief of a man's head and neck; the other sides are blank. Inscription on the upper and lower mouldings. Photograph Plate XIVc.

Ἐπάαθος
πατρι Ἑω-
μανῶ μ-
νήμης χ-
[ἄ]ριν

8. Burdur, from Ağlâsun, where I saw it together with No. 7. Similar altar 0.45 h., 0.19 w., 0.19 th.; in front, a human bust; on right and left sides, an ear of corn; on the back, a wreath. Inscription on the upper moulding.

Ἀγάθων ΦΑΙ. Α.
[μν]ήμης χἄ[ριν]

9. Burdur Museum, from Kıravgaz, a hexagonal altar of limestone 0.54 h., each face 0.12 w., broken at the bottom, damaged at the top; round superstructure with saucer-shaped sinking. Reliefs on four sides: (i) standing female figure arched over; (ii) male (?) bust on ledge; (iii) wreath tied at the bottom, with hanging ribbons; (iv) blank; (v) rectangular object with a loop or arch above: below, two vertical bands; (vi) blank. Inscription on faces (i) and (ii), worn away on the right.

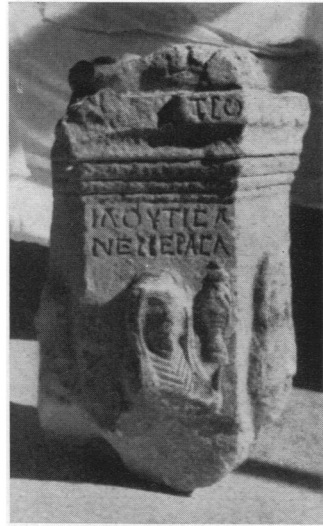
ΚΑΛΩΛ		ΚΙΠΙ	---
ΤΡΙΚΠΑΤ		ΚΑΙΦ	---
ΡΙΜΝΗC		ΜΝΙ	---
		ΧΑΡΙΝ	

¹² Pace *Annuario* VI–VII, 448, no. 167; Metzger *Catalogue* 48, no. 22; Bean *Bulletin* XXII (1958), 69, no. 85.

¹³ Also at the Askerlik Şubesi is the stone carrying Ramsay *CB*. I no. 174.



(a) Inscription No. 2, at Burdur,
from Bayındır.



(b) Inscription No. 4, at Burdur,
from Sagalassus (?).



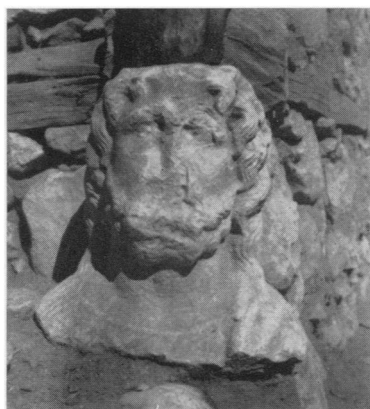
(c) Inscription No. 7, from
Sagalassus.



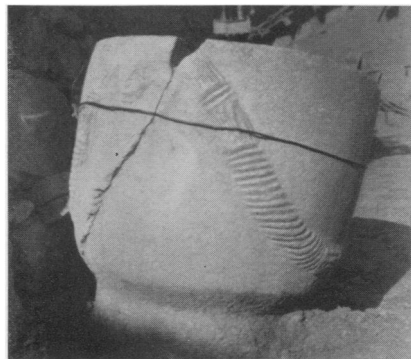
(d) Inscription No. 12, at Askeriye.



(a) Inscription No. 5, from Comama.



(b) Head of colossal statue, at Salaköyü.



(c) Inscription No. 18, at Bügdüz.



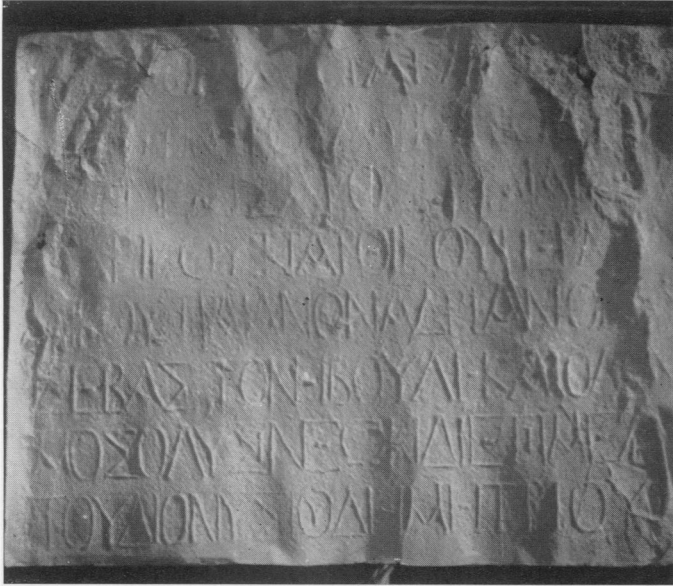
(d) Phallus stone, from Lysinia.



(e) Inscription No. 21, from Bügdüz. Front.



(f) Inscription No. 21, from Bügdüz, Right side.



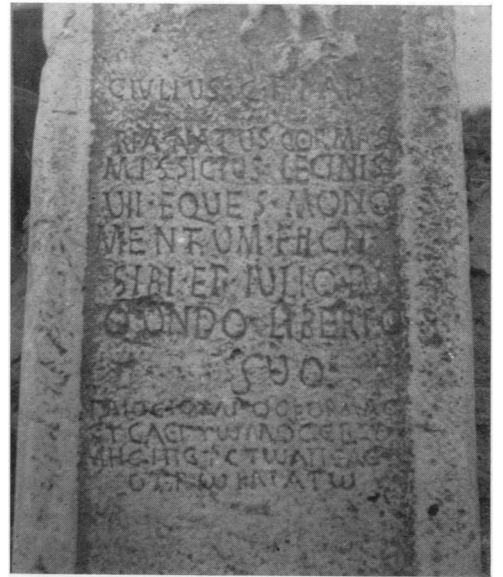
(a) Inscription No. 22, at Lysinia.



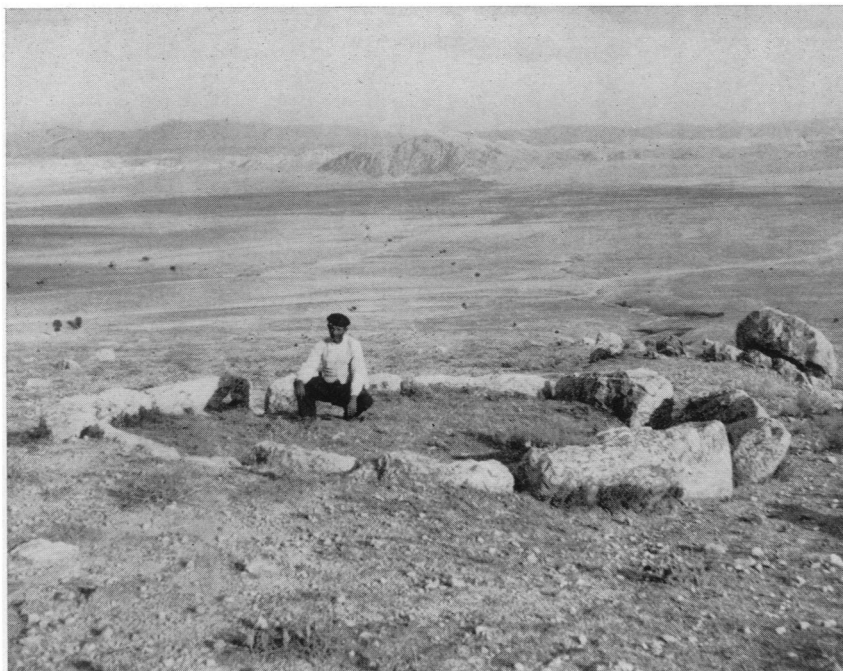
(b) Inscription No. 42, at Boğaziçi.



(c) Inscription No. 51, at Yakaköy.



(d) Inscription No. 42, at Boğaziçi, detail.



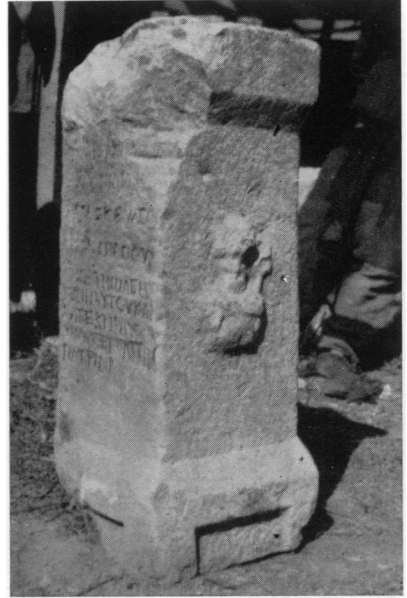
(a) Circular tomb, Cormasa.



(b) Pediment block in necropolis, Cormasa.



(a) Inscription No. 52, at Klavuzlar.



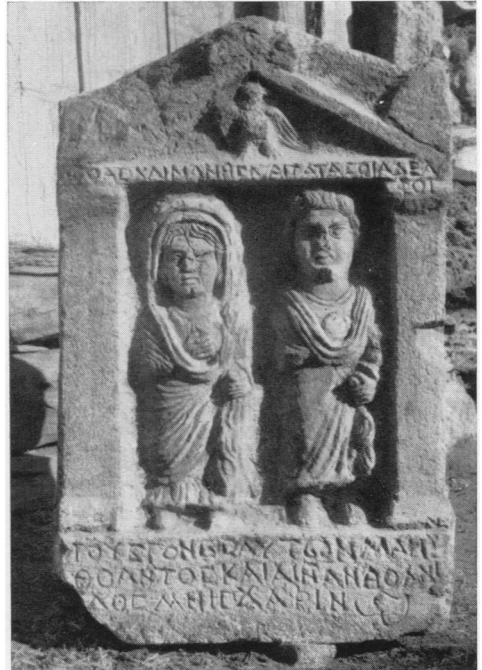
(b) Inscription No. 57, at Akçaviran.



(c) Rock relief, near Kemer.



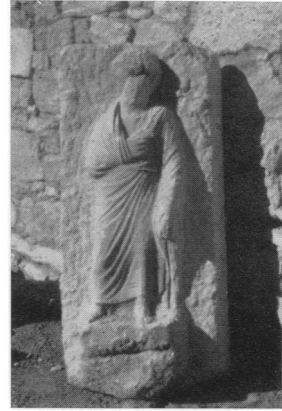
(e) Phallus stone at Yazıköy.



(d) Inscription No. 71, at Karacaviran, from Hadriani.



(a) At Karacaviran, from Hadriani.



(b) At Karacaviran, from Hadriani.



(c) At Karacaviran, from Hadriani.



(d) At Karacaviran, from Pazar Tepe.



(e)-(f) Sculptured block at Hadriani (Gâvur Ören).



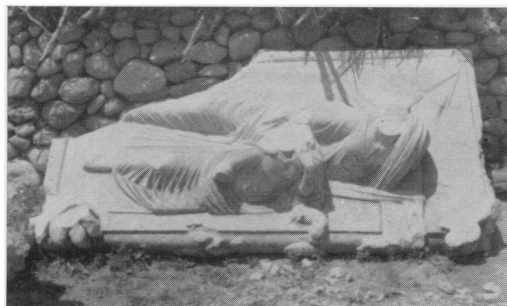
(a) Sarcophagus at Hadriani in necropolis.



(b) Inscription No. 81, at Aziziye.



(c) Carved block at Bereket.



(d) At Kozluca, from Hadriani.



(e) Marble slab at Erikli.

The inscription seems to be confused : something like μητρι κ(α)ι πατρι μνης χάρις was apparently intended.

See also No. 21 below.

ENVIRONS OF BURDUR

10. About 3·5 km. from Burdur on the main Antalya road, set on top of a wall at the flour-mill of Ali Berber, is a sarcophagus-lid with recumbent lion of the type familiar in the Cibyratis.¹⁴ Inscription on the rim, the right-hand part chiselled away.

ἔτους εἰσ' Αὐρ. Κε[- - - - -]
κατεσ[κεύασεν - -]

The year is no doubt 215 of the Cibyratic era, i.e. about A.D. 240.

11. Askeriye, 5 km. north of Burdur on the main road,¹⁵ built into the fountain close to the coffee-house, a large altar 1·20 h., 0·71 w., 0·66 th., published by Ramsay, *CB*, I, 337, no. 171. The "defaced reliefs" comprise, so far as I could understand them, a horse, with head held high, and rider; below, a thick garland, and below again a vine-branch with leaves and bunches of grapes. On the left side of the stone, two ears of corn in a wreath. The inscription is at the top, and occupies the left half only of the stone; the upper moulding is missing, cut away perhaps when the stone was trimmed for reuse in the fountain.

- - - - -
καθιέρωσεν
τῷ τριτεύματι

The stone is not "blurred", and the reading is quite plain. τρίτευμα occurs only here; Ramsay understands "a triad of gods", but other explanations may be possible.¹⁶

12. Askeriye, beside the same fountain, brought from a spot called Tekke just outside the village on the south, an altar of white marble 0·92 h., 0·39 w., 0·29 th., with a damaged relief showing Men on horseback; the crescent is clearly distinguishable. On the right and left sides are reliefs almost totally chiselled away for reuse of the stone in a building; that on the right perhaps depicted some kind of animal. Inscription on the upper moulding. Photograph Plate XIV*d*.

[Μη]γι ἐπηκόω εὐχή[ν]

The inscription appears to be complete, though it is strange that the dedicator's name should be omitted. The altar is of the same type as No. 81 below. Similar dedications to the equestrian Men, generally ἐπήκοος, are quite common in this region, and it is a curious fact that in most cases the figure of the god, and especially the face and head, are so roughly cut as to show no features at all; and this does not appear to be due to subsequent damage. See for example the photographs in Metzger *Catalogue* Pl. XI, no. 22, and Robert *Hellenica* IX, Pl. VI, 2.

Built into another of the nine fountains at Askeriye is a marble block with beautifully executed reliefs: on one side a Macedonian shield in

¹⁴ *JHS*. LXVIII (1948), 57; *Bellesten* XVIII (1954), 470, Figs. 3 and 4.

¹⁵ Called Eski-Yere by Ramsay, and in fact so pronounced sometimes.

¹⁶ τρίτευμα might, for example, be a political division, like a τριπύς, and the altar be dedicated to the use of the community. But it is safer to reserve judgment.

high relief, with crossed sword and sheath ; on the side to the left of this, a door. The other sides are not visible. Also in the village, now used as a *dibektaş*, is a rectangular block with reliefs : (i) in front, two ears of corn in a wreath ; (ii) on left, curved swords and sheath (?) ; (iii) on right, shield with crossed sword and sheath.

13. Çerçin, formerly at the mosque, now at the school, original provenience uncertain, a funeral altar 1·15 h., 0·38 w., 0·38 th., damaged at the top and broken into three pieces. The front and right side show each a pair of human busts ; on the left side is a dagger, and on the back a plain rectangular projection. Inscription poorly written ; *alpha* has the form Λ .

[Αὐρ. ? *Α]τταλο[ς 'Ατ]-
 τάλῳ καὶ 'Αν-
 τίοχῳ ἀνεψ-
 ιο[ί]ς αὐτοῦ
 (relief)
 5 καὶ τῆς γυν-
 εξιν αὐτῶν
 μνήμης χά-
 ριν

About half an hour east of Çerçin, at a spot on the mountainside called Melengeç Mevkii, among a jumbled mass of fallen rocks, are numerous fragments of a rock-cut building now completely destroyed. Several pieces have a profile or moulding, in some cases concave, in others convex ; there are also mouldings in the form of repeated curves, of Islamic rather than Greek appearance. Other fragments show flat tooled faces up to 3 or 4 m. in height. I could not determine the original nature of this building ; my guide said he had seen an inscription, but this was not to be found.

14. Some 3 km. to the north of Çerçin, at a lonely spot by the shore of the lake, is a fountain called Süllünün Pınar : built into this is a tombstone in the form of a fluted column-drum 0·53 in diameter and more than 0·70 h. Three dowel-holes in a row on the bottom surface, that in the middle round, the others square. Inscription in a panel in regular letters.

'Αγάθων 'Αττάλου
 ἑαυτῷ καὶ τοῖς ἰ-
 δίοις

Salaköy, a village lying high up, some 75 minutes' climb from Kurna, contains some ancient stones.

15. Sala, in front of the mosque, supporting a post, a partly buried altar more than 0·60 h., 0·22 w., 0·22 th. ; plain moulding at the top ; inscription on the front in letters 30–35 mm. high, line 1 on the moulding. The left side is plain, the other sides are hidden.

'Αλλαγα Α . . .
 καὶ Μέσα
 Θεῷ Ὑψί[σ]-
 τῳ εὐ[χ]ήν

Both the names are unusual.

Also in front of the mosque are a similar altar, but with acroteria, a funeral altar with human bust on the front and a large bunch of grapes on the left side, an unfluted column-drum, and a nondescript capital of late style. At a corner of the house of Ismail Özdemir is a large male bearded head 0·47 h., evidently part of a colossal statue (Plate XVb).

MAGASTARA (?)

The village of Lengüme lies 20 minutes' walk from Sala at a lower level. Ramsay *CB.* no. 183 is built upside down into the wall of the mosque ; it seems that the last five letters of the word ἀνέστησεν can never have been written. Ramsay no. 186 is on a fluted column close to the mosque ; the *omega* of Τυδέ(ω)ς was never written.

Ramsay no. 182 is in use as a trough at the fountain near the mosque. In line 3 Ramsay read Ἀντιόχου Νέωνος Ἀντιόχου Μαγᾶ εἰσπέως : the inscription is somewhat damaged, but it seemed to me that the reading is not ΜΑΓΑΕΙΑΡΕΩΣ, but rather ΜΑΓΑΣΤΑΡΕΩΣ. The crossbar of *tau* is not visible, but the spacing favours this letter rather than *iota* ; the spelling εἰσπέως is also unusual. I cannot insist on this ; but if it is right, Magastara is likely to be the name of the local village or deme. The site of this I discovered at a spot called Çingiraklı Mevkii, some 35 minutes to the north of Lengüme at the east edge of the plain. On the steep hillside is the necropolis, and at the foot of the slope are remains of houses and numerous sherds.

16. Lengüme, Çingiraklı Mevkii, in the necropolis, a round altar much damaged, more than 0·75 h., diameter 0·48. The inscription is complete ; regular letters 30–33 mm. high.

Κότης Λεωνί-
δου ἀνέστησεν
ἑαυτῷ καὶ τοῖς
ἰδίοις

The name Kotes occurs in the neighbourhood in Ramsay *CB.* I no. 173, from Burdur.

Higher up the hillside is a neat rock-cut chamber-tomb with pointed arched roof and two couches, one at the back and one on the right ; the rectangular aperture has a frame to hold the doorstone. Higher up again, to the north, are two rock-cut sarcophagi, one of which carries an illegible inscription¹⁷ ; and on the same slope is a pair of pigeon-hole tombs of arcosolium type, one of which has a human figure in relief beside it.

The plain up here is level and extensive : one may walk for over an hour through cultivated fields. Burdur to-day obtains its water-supply and much of its corn and vegetables from here ; in ancient times it was presumably a deme of Sagalassus.

The village of Bügdüz lies in an upland plain among the hills south of Burdur. It contains a number of ancient stones, nearly all of which have come from the *yayla*, some two hours further up towards Bereket, where they were found among ruins of old buildings ; I have not visited this spot.

¹⁷ Line 4, ΠΑΝΤΙΤΩ ; line 5, ΠΥΚΕΩΥΙ?

17. Büğdüz, from the *yayla*, a fluted column 1·01 h., 0·49 in diameter, with inscription in a *tabula ansata* ; no other ornamentation.

Ῥόδων Σωσου
Μίδου ζῶν τήν
ύδρίαν σύν τῷ κ-
είονι έαυτῶι καί
5 Μηι τῆ γυναικι κ-
αί Εία καί Ἄνναλ-
ει ταίς θυγατράσι-
ν αὐτῶ (*sic*) άνέστ-
ησεν

For ύδρία of a funeral urn see *CIG* 6612 and *LSJ* s.v. These columns were evidently not complete monuments in themselves, but served as bases carrying urns or other funerary objects.

Line 5. In view of the *iota* written in έαυτῶι in line 4 (unusual in a text of this character and date), Μηι may be presumed to be the dative of Μη, a name otherwise unknown to me. The alternative would be to suppose a nominative Μηις, as a variant of the familiar Μεις.

18. Büğdüz, from the *yayla*, now in use as a *dibektaş*, a large round stone vessel 0·93 h., 0·90 in diameter (internally about 0·60 by 0·69), broken in two pieces. The only decoration is two garlands in relief. Inscription on one side just below the rim, in fairly regular script. Photograph Plate XVc.

[-]νιος Ἄπολλωνίου εἱερα[τ]εύσας έποίησεν

This is evidently not a funerary urn. I should suppose it to be a water-vessel for use in a sanctuary, or perhaps a vessel of the type called λουτήρ used to hold anointing-oil. For these see most recently D. A. Amyx in *Hesperia* XXVII (1958), 221-2.

19. Büğdüz, found locally, an altar 1·16 h., 0·39 w., 0·31 th., with reliefs on all four sides : (i) in front, two full-length figures, one female, the other apparently male ; inscription on the moulding above ; (ii) left side, male figure standing on a ledge, apparently naked but for a cloak over the shoulders ; (iii) on the back, three standing figures on a ledge, all defaced ; (iv) right side, apparently two standing figures, but the whole of this side has been chiselled away for reuse of the stone. Round superstructure, flat on top, with leaf decoration all round the vertical edge.

ΑΥΡΗΙΔC·ΛΙΥΛΙΔΔΑ
ΕΩCΚΑ/ΑΜΜΛ/ΓΥΝ Ι
=ΝΟCΖΚΜ/ΡΟΥΠΟΡ

FIG. 2.

What are we to make of this? The characters are clearly cut and nothing is missing. Line 1 appears to begin Αύρηλι-, and in line 2 we might perhaps read καί Ἄμμα ι γυνί, but the rest is unintelligible to me. At least four of the characters are not Greek letters at all. It is difficult not to suspect the influence of a local dialect, and in this connexion I may recall a somewhat similar unintelligible inscription that I found at

Osmankalfalar, not very far away, and published in *BSA.* 51, 151, no. 48 (Pl. 41b), though none of its peculiarities actually recurs in the present text.¹⁸

20. Bügdüz, from the *gayla*, built into a wall of the house of Ahmet Duman, a large headless bust, now 0·46 high and 0·58 wide ; over the shoulders is a cloak, wavy and rather billowing, fastened in front by a large medallion brooch on which is a small male bust. Inscription on a smoothed band below, broken away on the right.

Θόας Ἀττάλου [ἀνέ]-
στησεν ἐκ τῶν ἰδ[ίων]

21. At the Lycée in Burdur, brought recently from Bügdüz, a rectangular altar 0·55 h., 0·22 w., 0·21 th., with acroteria at all four corners and round superstructure with flat top. Reliefs on all four sides : (i) in front, female figure seated on a wide chair or bench, with veil over her head, necklace and large pendant, shoes on her feet, left hand holding upright a long sceptre ; (ii) on the back, standing female figure with long dress in three folds, veil over head, necklace and pendant, shoes on feet, holding in each hand a roundish knobby object by its narrow end ; (iii) right side, male bust on a ledge, with cloak over shoulders fastened in front by a large brooch from which hang tasselled ribbons ; (iv) left side, similar bust on a ledge, similarly dressed, but the head and face are damaged. Inscription on the front, poorly written. Photographs Plate XV*e-f*.

Λητῶ κέ Ἀπόλλωνι
(relief)

[--]ς κέ Ἑρμῆς
οἱ Τροίλου Μελεάγρου
κατὰ κέλευσιν εὐ-

5 χὴν ἀνέθηκαν

The female figures on front and back presumably represent Leto, whose cult in Pisidia is hitherto very little attested. A votive relief at Dresden, said to come from Isparta, was published by O. Fiebiger in *ÖJh.* XXIII (1926), 309 (= *SEG.* VI 602) : it has the dedication θεῶ [Λη]τῶ εὐχὴν. There too the goddess holds a sceptre in her left hand, but in other respects, both of dress and of attributes, there is no resemblance. I cannot make out what the round, or rather pear-shaped objects are which she holds on the back of the present stone. Of the torch and snakes prominent in the other case there is no sign here. Whether the male figures on the right and left sides of the stone represent Apollo or the brother dedicants I hesitate to say.

Μελεάγρου, father, not a second name, of Troilus : cf. No. 22 below.

Built into a wall of house no. 9 in Bügdüz village, brought from the

¹⁸ Ramsay published in *Rev. des Univ. du Midi* I (1895), 353-362, a series of epitaphs from Sofular near Eğirdir, which he regarded as written in the Pisidian language mentioned by Strabo 631 as having been spoken at Cibyra. They afford, however, no help in understanding our present text. They are written wholly in Greek characters, and were taken by Ramsay to comprise only personal names, with perhaps one or two ethnics ; Brandenstein, however, in *RE.* s.v. 'Pisidien', identifies a number of common nouns and verbs. I have not seen R. Shafer's article 'Pisidian' in *AJP.* 71 (1950), 239-270.

γayla, is the upper part of a stele 0·30 h., 0·36 w., 0·18 th. In the triangular space between the acroteria is a pleasantly executed male head about life-size.¹⁹

Various attempts have been made to find an ancient name for Burdur. Ramsay in *AJA*. II (1886) 131, and again in *HG*. 408, supposed it to be Ptolemy's Dyrzela, which he equated with Livy's Dars<il>a: in *CB*. 324, 326 he abandons this in favour of an earlier idea of his that it is Hierocles' Limobrama, which he supposes to be a corruption of Limnobria, "the town by the lake."²⁰ Radet in *Rev. Arch.* 1893, 193 sqq., proposed to identify it with Baris, which has usually been equated with Isparta (= εἰς Βάριδα): see below, p. 84, n. 36. The old GS map, Isparta sheet (1919), has "Buldur (Gr. Polydorion)", which on the face of it is an attractive etymology for the modern name²¹; but whether Polydorion was ever in actual use, and if so how ancient it may be, I have not been able to discover. The fact seems to be that there is no real evidence that Burdur is an ancient site at all; as it apparently lay within the territory of Sagalassus, it can in any case hardly have been more than a deme of that city.

LYSINIA

In 1956 my friend Ibrahim Şadi Balaban of Burdur sent me a copy of an inscription, found near the village of Karakent, which seemed to offer hope of locating the long-sought city of Lysinia (No. 23 below). I visited Karakent in the autumn of that year and found the ruins of the city on a headland called Üveyik Burnu on the shore of the lake about 3 km. north of the village. The hill, perhaps 75 m. high, is rocky in all parts and precipitous on the north side, less steep on the south. The summit is a narrow crest some 350 m. long, running east-west; at one point on the north side a very steep path, with some rough steps in places, leads up a narrow cleft to the summit ridge; the rock walls are artificially smoothed in parts. Towards the east end is a levelled platform approached by rock-cut steps, but nothing is now standing on it. At the extreme east end is a levelled space with a fine view over the lake.

On the south slope at various levels are numerous pieces of wall, evidently terrace-walls. One short stretch a little below the top might from its appearance be part of a ring-wall; but it has no continuation, and the hill seems in fact to be unfortified. This lack of a fortification wall is indeed characteristic of the ancient towns of this neighbourhood.²²

The whole of the hill-crest and the south slope from top to bottom is covered with an abundance of sherds, all apparently of Roman date and

¹⁹ I have indifferent photographs, taken in the dusk, of this stone and of No. 20, which are available to anyone who is interested.

²⁰ This, though accepted (with a query) on Kiepert's map, is very properly rejected by Jones *CERP*. 417, who suggests that Limobrama, otherwise unknown, may be a corruption of δήμιον Βραμια.

²¹ The form Buldur is not now heard, but was so formerly; it is used, for example, by Hamilton, Collignon and Sterrett and sometimes by Ramsay; cf. Arundell *Asia Minor* II, 101. In Yerten-Yelten the converse change has occurred.

²² See below under Cormasa and Takina.

including much of the bright red and orange sigillata ware which is especially common in the district. In three places near the foot of the hill on the west and south-west are rock-cut sarcophagi with separate lids ; one of the lids is now in Karakent village. The graves are remarkable in having their sides sloping inwards towards the top. One of these tombs is approached by steps, and one has a panel for an inscription that was never written.

At the foot of the south slope a considerable area is covered with loose building-blocks, and large cut blocks are lying here and there ; among them is a tall base with mouldings but no inscription visible. Walls now flush with the ground show the positions of various buildings, and a pile of squared blocks marks the site of a small rectangular structure. Nothing is standing, with the exception of the following stone, which fortunately identifies the city beyond all possibility of doubt.

22. Üveyik Burnu, at the south-west foot of the hill, a plain rectangular limestone base 1·07 h., 0·68 w., 0·72 th., still standing in its original place. Letters 53–55 mm. high, much worn in the upper part. Squeeze Plate XVIa.

[Αὐτ]οκράτορα Καί[σαρα]
 [Θε]οῦ Νέρουα υἱωνόν,
 [υἱ]ὸν Καίσαρος Τραιαν[οῦ]
 [Δ]ακικοῦ Παρθικοῦ Γερμ[α]-
 5 γικοῦ, Τραιανὸν Ἀδριανὸν
 Σεβαστὸν ἡ βουλή και ὁ δ[ῆ]-
 μος ὁ Λυσινέων, δι' ἐπιμελη-
 τοῦ Διονυσίου Δημητρίου

In lines 7–8, I is written inside Π, H inside Λ, and Y inside O. In line 8 the article τοῦ is omitted before the patronymic, as it regularly is in this region before the papponymic ; cf. No. 21.

The name of the city is given by Polybius and Livy as Lysinoe ; Ptolemy calls it Lysinia.²³ On the coins the ethnic is (at least normally) Λυσινιέων²⁴ ; none of them is earlier than Caracalla, so that the form of the ethnic appears, rather surprisingly, to have varied at different periods.²⁵

23. Karakent, about half a mile south of the village, lying beside a track 100 m. below the road, a rectangular block of fine limestone damaged at the edges, 1·27 h., 0·61 w., tapering to 0·59 at the top, 0·56 th. Grooves in top and bottom surfaces ; on the right side three square holes and a bowl-shaped sinking. Letters 45–50 mm. high.

[Αὐτοκράτορι]
 [Καίσαρι Μάρ]-
 [κῶ Αὐρηλί]-
 [ῶ Ἀντωνεῖ]-

²³ In Hierocles the name is corrupted to Λυσήναρα.

²⁴ Imhoof-Blumer *Kleinas. Münzen* 384, and so very clearly on two fine specimens in the collection of Herr von Aulock ; in *BMC. Lycia*, etc. Pl. XXXVI, 12, the second *iota* is not visible to me.

²⁵ Variations in the terminations of ethnics occur, though not very frequently : see Robert *Hellenica* II, 73 : but the present case is different.

- 5 [ν]ω Σεβαστ[ῶ]
 Θεοῦ Ἀντω-
 νείνου υἱῶ, Θ[ε]-
 οῦ Ἀδριανοῦ υ[ι]-
 ωνῶ, Θεοῦ
- 10 Τραιανοῦ Παρθι-
 κοῦ ἐγγόνω,
 Θεοῦ Νέρου[α]
 ἀπογόνω, σω-
 τῆρι τῆς οἴκο[υμέ]-
- 15 νης, ἡ βουλή καὶ
 ὁ δῆμος ὁ Λυσι-
 νέων, δι' ἐπιμε-
 λητοῦ Πάππου Μεν-
 νέου Πάππου, λογι[σ]-
- 20 τεύοντος Μ. Οὐλπίου
 οὔ Πείσωνος

The upper surface is somewhat damaged, but seems to be original ; the stone evidently formed part of a building, of which this is the dedication ; the inscription must have begun on the block above. The building in question may well have stood at or near the spot where the stone lies ; other squared blocks are lying close by.

Ll. 21-22. The logistes does not appear to be known.

Karakent village contains a number of ancient stones, including the handsome phallus-stone shown in Plate XVd, said to have been brought from Üveyik Burnu in 1954 ; it is of white marble and is about 1·40 m. high.

24. Karakent village, lying in the street outside the house of Mehmet Sezer, a slender column about 1·70 h., 0·30 in diameter at the bottom, 0·25 at the top, roughly inscribed in letters up to 4 cm. high.

Imp. Caes. Fl.

Constantino

p.f. inv. Aug. et

Imp. C. Licinniano

Licinnio p. f.

inv. Aug.

μί(λια) γ'

The text is not easy to read, partly because the letters are poorly and shallowly cut, and partly because it is confused by the imperfectly erased remains of earlier inscriptions. Thus, between lines 1 and 2, on the right, O.TANTIO is legible, apparently [C]o[s]tantio, and isolated letters are visible here and there, none of them necessarily Greek.

The stone is stated to have come from a spot close to the lakeside about a kilometre to the south of the village, not far from No. 23.²⁶ If this is anywhere near its original position, the *caput viae* can only be Lysinia ; the distance of three miles agrees very well. For two other milestones from the same road see below, Nos. 34 and 61 ; unfortunately neither

²⁶ I was told also that there used to be another similar stone in the village, but this seems to have disappeared.

of them records the number of miles, but the road evidently ran from Lysinia at least as far as Olbasa. At Ilyas, about six miles north of Lysinia, three inscribed milestones have been found²⁷: one of these belongs apparently to the same series as our present stone, but it carries no numeral. Another shows the distance of one mile. In neither case is the *caput viae* mentioned, but in the latter case it can hardly be other than Ilyas itself. To all appearance therefore we have two *capita*, at Lysinia and Ilyas.²⁸ In any case, these low figures (one and three) can evidently not relate to a through road such as the Via Sebaste from Antiochia by Apollonia to Comama. All the maps²⁹ show a Roman road passing down the north-west side of Burdur Lake through Ilyas; it should perhaps be considered whether in Imperial times this road did not rather run along the other side through Burdur, with short branches joining it from Ilyas and Lysinia.³⁰ Future discoveries may make the position clearer.

ILYAS

The ruins of the city at Ilyas are just above the present road about 45 minutes from the village. The city was on and around a lowish hill which forms the end of a range; it extended apparently to the next hill also, as stretches of rather rough wall are standing at the foot of each hill. The ground between these hills and the road is covered with abundant building-stones, and at one point are the ruins of a small temple including architrave blocks, triglyph-frieze and flat-fluted columns. Some 200 m. to the south of this the remains of a triple-arched gate stand across the ancient road.

All the inscriptions that I saw at Ilyas are quite exceptionally well cut for this country, and confirm the general impression of prosperity. Only one of them is new.

25. Ilyas, in the village, at the upper end of a garden belonging to Hasan Ünver, a large block 0.60 h., 2.90 long, 0.72 th., with inscribed panel 0.45 h., 0.76 w. Regular letters 33–35 mm. high.

Διὶ Σωτῆρι καὶ Θεοῖς Σεβασ-
τοῖς καὶ τῇ πατρίδι *vac.*
Ἄριστων Ἄριστωνος τοῦ Καλ-
λικλέους καὶ Ἀμμία Εὐκλέ-
5 οὺς ἢ καὶ Τατα ἢ γυνὴ αὐτοῦ
τοῦ περιστάου τὸ ἡμισυ
μέρος ἐκ τῶν ἰδίων κατασκευ-
ασαν

²⁷ *CIL.* III, 7174–6.

²⁸ The alternative, that our stone shows three miles from Ilyas, cannot in my opinion be accepted. Ilyas, whose communications are with the north, is a most improbable *caput* for a road running to the south—just as Lysinia would be for a road running to the north.

²⁹ Including that recently published by Calder and myself (Supplement to *AS.* VII, 1957). Except for Lysinia, my own investigations came too late to be utilised.

³⁰ This would have the incidental advantage of avoiding the difficulty felt by Ramsay *HG.* 57, namely that a Galatian road should pass for part of its way through the province of Asia, since Burdur Lake formed the boundary.

This husband and wife are already known at Ilyas : see Ramsay *CB. I*, 333, nos. 146-7. Ariston does not conform to the custom prevalent further to the south of not adding the article to his grandfather's name.

The ancient name of the city at Ilyas is a profound mystery. Ramsay, having at one time supposed it to be Adada or Okoklia, proposed in *CB. I*, 322-3 (1895) to identify it with Tymbrinassus, named in an inscription at Düver (see below, No. 30) and with the later Maximianopolis ; this suggestion was adopted by Anderson³¹ but not by Kiepert. Ramsay was not aware of any ancient settlement between Düver and Ilyas³² ; the discovery of Lysinia near Karakent rules this solution out of court. It was in fact abandoned later by Ramsay himself, and in *Social Basis* 240-2 Ilyas has become Valentia. Since this name can only date from the latter part of the 4th century, it is supposed that until that time Ilyas was not a city at all, but a village of unknown name subject to Apamea ; the βουλή and δῆμος mentioned in the inscriptions are those of Apamea. In support of this theory Ramsay points to an archon Callicles at Apamea and at Ilyas. Valentia is recorded by Hierocles between Themisionium and Sanaos, which locates it vaguely in this region, or perhaps rather further to the west. I can only say that the quality of the extant remains on the site, and particularly of the inscriptions, does not suggest to me a mere village. It is surprising also that a village should serve as a *caput viae*, as Ilyas apparently did. I should have supposed, on the contrary, that the city at Ilyas is likely to have been among the more important of this region and one of those that struck coins ; but I see no clue to an identification.³³

KILIÇ

The village of Kiliç has produced a relatively abundant crop of inscriptions, published by Sterrett and Ramsay.³⁴ To these I can add a few more.

26. Kiliç, lying in the open in the village, a partially buried base 1·37 h., 0·67 w., 0·60 th. ; the left side is cut into the form of a panel. The inscription is well written.

Αὐτοκ[ράτο]-
 ρα Καίσα[ρα]
 Μάρκον [Αὐ]-
 ρήλιον [Σε]-
 5 ουῆρ[ον Ἄν]-
 τωνεῖν[ον]
 Σεβαστὸ[ν]
 Εὐσεβῆ Εὐ-
 τυχηῆ ἡ

³¹ Murray's *Handy Classical Maps*, Asia Minor Sheet (London 1903).

³² *CB. I*, 322, n. 1.

³³ The suggestion put forward in *BCH. I* (1877), 371 (cf. Hirschfeld *Act. Minor. Acad. Berol.* 1879, 322) that Ilyas is Hierocles' Ἰλουζα, rests only in the similarity of names, and has found no favour. The name Ilyas is better explained by Ramsay *CB. I*, 323-4.

³⁴ Sterrett *WE.* 600-8 ; Ramsay *CB. I*, 152-163.

10 βουλή και
 ὁ δῆμος
 ἐπὶ ἀρχόντων τῶν πε
vacat

Statue-base of Caracalla. Line 12 is in much smaller letters. The text presumably continued τῶν πε[ρὶ τὸν δεῖνα], but the missing part was never cut. In all probability the letters were painted on the stone and overlooked in the engraving.

27. Κιλίç, built into a corner of house no. 2 in Keçiborlu Caddesi, a block 0·59 h., 1·07 w., 0·31 th., broken on right and left, complete at top and bottom. Letters carefully written, 9·5 cm. high in line 1, 7·5 cm. in line 2.

[- - -] Σεβαστῆι Ἀγριπ[- - -]
 [- - -]τῆρι και ἀγορανο[μ - - -]

We appear to have the dedication of a building, but the restoration is not obvious. Line 1 looks like a reference to the younger Agrippina : [Ἰουλίαι] Σεβαστῆι Ἀγριπ[πεῖνηι]. The lines may have been of considerable length ; should we perhaps restore something like : [Τιβερῖωι Κλαυδῖωι Καίσαρι Σεβαστῶι Γερμανικῶι και Ἰουλίαι] Σεβαστῆι Ἀγριπ[πεῖνηι και . . . και τῶι δήμωι ὁ δεῖνα τοῦ δεῖνος ἱερασάμενος Διὶ Σω]τῆρι και ἀγορανο[μῆσας ἀνέθηκεν] ? Cf. *CIG.* 3610 = *IGR.* IV, 208. But no doubt other lines of interpretation are possible.

28. Κιλίç, built into the corner of a house in the village, a rectangular block inscribed in rough characters. (Measurements not to hand.)

ἀγων τοῦ ἀ[ξιολο]-
 γωτάτου Μά[ρκου]
 Αὐρ. Τειμοθεια[νοῦ]
 Καριστιανοῦ Φρόν-
 5 τωνος, Αὐρ. Ἴπ-
 παρχος Ἀρτε-
 μιδώρου Ἀπολ-
 λωνιάτης νει-
 κήσας ἐνδ[ό]-
 10 [ξ]ως παίδων
 πυγμαῖον

L. 1. Presumably ἀγων(οθετοῦντος) ; but the abbreviation is abnormal, and the reading is not quite guaranteed.

L. 4. Καριστιανοῦ seems to be an error for Καριστανίου. The name goes back to C. Caristianus Fronto, a native of Pisidian Antioch, governor of Lycia-Pamphylia under Domitian and frequently mentioned in inscriptions : see *Pros. Imp. Rom.*² C 423.

L. 7. Ἀπολλωνιάτης. No doubt the Pisidian Apollonia near Uluborlu.

Ramsay *CB* I, no. 153 refers to a victor in the wrestling θέμιδος εἰ Τειμοθεα[ν]ῆς,³⁵ and an inscription at Ilyas records a victor θέμιδος

³⁵ Instituted probably not by our Teimotheanus but by the Aur. Fonteius Teimotheus mentioned in other inscriptions at Κιλίç.

Λουγιάλλης : I take it that all these texts relate to games celebrated at Ilyas, not at Kılıç. It seems probable that most of the stones at Kılıç have come from Ilyas, and that Kılıç itself was never more than a village. Ramsay placed here an Imperial estate, of which he found a boundary-stone at Baladız inscribed *finis Caesaris N*; in *HG.* 404 (cf. *CB.* I, 326) he identified the estate as τὸ Βίνδαιον, and the town (Kılıç) as Binda or Vinda, Ptolemy's Ούίνζελα, later renamed Eudoxiopolis. The grounds for these identifications are not strong, and in *Social Basis* 238 Kılıç has apparently become Baris.³⁶ This is equally unproved, and it is far safer to leave the site without an ancient name.

MALGASA

Kavacık is the site of a small unfortified town whose name is revealed by an inscription on a round base outside the school. The credit for this discovery belongs to the Roberts, who visited Kavacık in 1948, and will no doubt be publishing it in the course of time. I give only the following fragment, said to have come recently to light.

29. Kavacık, Asar Mahalle, in a field wall below the village, upper part of a block 0·30 w., originally about 0·30 th., with a deep round hole 0·12 wide in the upper surface; top and both sides preserved. Letters 25 mm. high.

*Αγγελε
βοήτι το-
ῖς - - -
|| - - -

TYMBRIANASSUS

Ramsay in 1884 found in the cemetery at Düver, where it still lies, an interesting inscription which records the fixing of a boundary in the time of Nero between Sagalassus and the village of Tymbrianassus. He published it three times almost without change, in *AJA.* II (1886), 128, in *CB.* I 336, no. 165, and in *Social Basis* 234, no. 237; cf. Dittenberger *OGI.* 538, *IGR.* III, 335. I examined it in 1956 and took a squeeze, and in the same year I found in the village a duplicate copy of it, worse written but better preserved. I give the two texts side by side, in each case according to my own reading from stone and squeeze, calling Ramsay's stone X and the new one Y.

³⁶ "Baris is attested at Kilidj", quoting *CB.* I no. 153, where the victorious wrestler has the ethnic Βαρηνός. "Isbarta Sparta has been taken as site of Baris: it is ancient Saporda". This appears to mean that Kılıç is Baris, though the inscription does not of course prove this, any more than our present inscription proves that it is Apollonia. In *HG.* 406 Ramsay accepted the usual identification of Baris with Isparta, and in *CB.* I, 324-5 he argues strongly *against* Radet's theory that Isparta is Saporda; the view adopted in *Social Basis* seems to derive from a suggestion in *CB.* I, 324, n. 3, where it is said to involve the placing of Eudoxiopolis at Ilyas; but in *Social Basis* Ilyas is Valentia. These perpetually shifting conceptions leave the reader quite bewildered.

30 X. Düver, in the cemetery, rectangular block broken at the bottom, 1·16 h., 0·75 w., 0·37 th., lying on its back. The right and left sides are somewhat damaged, and were so when the text was cut: the final ω of line 6 is on the broken edge. Letters 3 to 4·5 cm. high, fairly well written but badly worn away.

ἐξ ἐπιστολῆς Θε-
οῦ Σεβαστοῦ
Γερμανικοῦ[ϋ] Καίσαρ[ος],
Κοίντος Π[ε]τρώνι-
5 ος Οὔμβερ πρεσβευτῆς
καὶ ἀντιστράτηγος Νέρω-
νος Κλαυδί[ου] Καίσαρος
Σεβαστοῦ Γερμανικοῦ κα[ι]
Λο[ύκι]ος Πούπιος Πραι-
10 σης [ἐπι]τροπος Ν[έρ]ωνος
Κλα[υ]δίου [Κ]αίσα[ρος] Σε-
[βα]στοῦ Γε[ρ]μανικοῦ ὠ-
ροθέτησ[α]ν τὰ μὲν
δε[ξι]ὰ ἐν[αι] Σαγαλασσέων,
15 τὰ [δ]ὲ ἐν ἀ[ρισ]τερῶν κώ-
[μη]ς Τυμβριανασσέ[ων] Νέ-
ρ[ων]ος Κλαυδίου Καίσαρος
[Σεβαστοῦ] Γερμανικοῦ, [ἐν ἧ]
[καὶ πέμπτο]ν Σαγα[λασσέ]-
20 [ων]

30 Y. Düver, in the yard of house no. 44, brought from a spot ca. 1 km. to the north, rectangular block 1·69 h., 0·75 w. at bottom, 0·63 at top, ca. 0·43 th. Letters from 2 to 5 cm. high; script of similar quality to the other, but the lines are very irregular towards the bottom. Two large holes avoided for the most part by the lapicide. Squeeze Plate XXIa.

ἐξ ἐπιστολῆς Θε<ε>οῦ
Σεβαστοῦ Γερμανι-
κοῦ Καίσαρος, Κοίντος
Π[ε]τρώνιος Ὀμβερ (*sic*)
πρεσβευτῆς καὶ ἀντιστρά[α]- 5
τη[γ]ος Νέρωνος Κλαυ-
δίου Καίσαρος Σεβαστοῦ
Γερμανικοῦ καὶ Λούκιος
Πούπιος Πραίσης ἐπ[ι]τροπ[ος]
[Νέρωνος] Κλαυδίου {Κα[ι]} 10
Καίσαρος Σε[βα]στοῦ Γε<ρ>μανικοῦ[ϋ]
ὠρο θέτη-
σαν τὰ μὲν
δεξιὰ ἐί-
[ναι] {Σαγαλα} 15
Σα γαλασσέων,
τὰ δὲ ἐν ἀριστε[ρῶν]
κώ μης Τυμ-
βριανασσέων Νέρω-
νος Κλαυδίου Καί- 20
σαρος Σεβασ-
το<ϋ> Γε<ρ>μανικοῦ[ϋ],
ἐν ἧ καὶ πέμπτο[ν]
Σ αγαλασσέ-
ων 25

In Y the lapicide has omitted several letters, and in line 11 the word Καίσαρος has been added on a smoothed space on the left flank of the stone.

Ramsay's decipherment of X (apparently without the help of a squeeze) was a very creditable achievement, as the text is far from easy to read. Small points of reading are: (i) In line 5 Ramsay convinced himself that the lapicide, ignorant of Latin names, wrote Οὔμβοβ for Οὔμβερ. The last two letters do indeed look rather like OB, but this is, I think, certainly due to accidental marks on the stone. (ii) In line 8 καὶ was not omitted by the engraver. (iii) In line 13 Ramsay reads τὰ μὲν ἐν δεξιῶν. I can see no sign of ἐν, and though it might have disappeared with the damage to the edge of the stone, the word seems to be equally lacking in Y. (iv) In line 16 Τυμβριανασσέων is confirmed by Y against Ramsay's Τυμβριανασσοῦ.

Two points, however, are more serious. Firstly, in lines 1–2 Ramsay asserted, and repeated more than once, that the personal name of Nero was erased (though it is left in lines 6, 10 and 16) and the word Θεοῦ substituted,³⁷ and he makes this the text of a disquisition on such substitutions. I checked this point very carefully in both X and Y, and found no trace of any erasure on either stone.³⁸ When we consider further that Nero's name is three times (as also in Y) left unerased, and that the titles in lines 1–3 are given differently from those which appear in all other cases, there can, I think, be no doubt that the ἐπιστολή emanates not from Nero but from Claudius. It is agreed that the fixing of the boundary must have taken place early in Nero's reign³⁹: it now appears that instructions were issued by Claudius and carried out after his death.⁴⁰

Secondly, Ramsay failed to notice the traces of writing in line 19, and supposed the text to end with Γερμανικοῦ. He could not, of course, in any case have found the restoration which is now supplied by Y, but the oversight later led him into error; see below in connexion with Z.

It has been known since 1884 that the land by the shore of Burdur Lake around Yazıköy and Düver belonged to the territory of Sagalassus; the territory of Tymbrinassus, adjoining it on the west, was naturally supposed by Ramsay to be an Imperial estate, and he found evidence of other such estates both to the north around Kılıç and Baladız (above, p. 84) and to the south towards the southern end of the Lysis valley. The existence of these Imperial estates (except that at Kılıç) has been disputed,⁴¹ and in the case of Tymbrinassus it was claimed by Dittenberger (*OGI*. 538) that in X 16–17 Νέρωνος does not depend directly upon κώμης, but that a lacuna must be supposed; we may then have merely a dating formula.⁴² The new text Y, and the new reading of X, show conclusively that these suggestions are wrong: there is no lacuna after Τυμβριονασσέων in Y, nor was there in X, where the space is wholly filled by the word Νέρωνος. Dittenberger's restoration is further excluded by the new reading of line 19. In this matter at least Ramsay was in the right, and an Imperial estate must apparently be accepted.

In the same year 1884 Ramsay and Smith found at Düver another

³⁷ In *CB*. I, 336 and Addenda 348–9 he says that Σεβαστοῦ in line 2 is also in erasure, replacing the word Κλαυδίου.

³⁸ I realise that in face of Ramsay's positive assertions this statement may appear startling; but those who have worked with Ramsay will confirm that on numerous occasions he persuaded himself that he had actually seen on the stone what he later felt ought to be there. A striking example in *MAMA*. VII, 58.

³⁹ By reason of the absence of Imp. from Nero's titles and the known period of Praesens' career: see *Magie Roman Rule* 1419, n. 65.

⁴⁰ I know of no exact parallel to this nomenclature for Claudius; for the omission of the personal name cf. *CIL*. VI, 5539, X 5056 = Dessau 1786, 997: "Caesaris Augusti nudis vocabulis interdum etiam Claudius et Nero appellantur," Dessau.

⁴¹ Notably by Broughton in *TAPA*. LXV (1934), 220 ff., approved by *Magie, Roman Rule* 1325–6.

⁴² e.g. [ἔτους . . Νέρ]ρω[ωνος] as in *IGR*. III, 335, or, as Dittenberger prefers, [ἐπι Νέρ]ρω[ωνος Κλα]υδ[ίου Καίσαρος Σεβαστοῦ Γερμανικοῦ [καὶ Λουκίου Ἀντιστίου Ου]τέτερος ὑπάτων], i.e. A.D. 55.

inscribed stone which had been hollowed out to form a drinking-trough at a fountain, so that only the last few letters of each line remained. It was recognized at the time (*AJA*. II, 129) that this stone, which I call Z, was a counterpart of X, but no restoration was given; Ramsay later (*Social Basis* 236) restored it as a complement of the other, giving the right-hand side to Tymbrianassus and the left to Sagalassus. He conceived the stones as forming part of a group at the roadside, one facing north and the other south, with a statue between them. The restoration, however, involves giving Nero a very different titulature from that which he has in X (and now in Y), and is not really convincing; in actual fact Z can be restored as word for word identical with X, and I cannot doubt that it was indeed so. I give the two restorations side by side, omitting the first eleven lines, in which no problem arises.⁴³

	<i>AJA</i> . II, 129	W.M.R.	Proposed
12	II	[βαστοῦ ὠροθέτησα]γ [τὰ μὲν ἐν δεξιᾷ εἶναι]	[Σεβαστοῦ Γερμα]γι- [κοῦ ὠροθέτησαν τὰ μὲν]
	CC	[κώμης Τυμβριανα]σσ-	[δεξιᾷ εἶναι Σαγαλασ]σέ-
15	Ω	[οὔ Καίσ. Σεβαστοῦ Νέρ]ω-	[ων, τὰ δὲ ἐν ἀριστερᾷ κ]ῶ-
	EPK	[νος Κλαυδίου Γ]ερ[μα]-	[μης Τυμβριανασσέων Ν]έρ<ω>-
	OC	[νικοῦ αὐτοκράτορ]ος [β'],	[νος Κλαυδίου Καίσαρ]ος
18	OYE	[τὰ δ' ἐν ἀριστερᾷ δῆμ]ου ε[!]-	[Σεβαστοῦ Γερμανικ]οῦ, ἐ[ν]
	ΑΛΑC	[ναι τῶν Σαγ]αλασ- [σέων]	[ῆ καὶ πέμπτον Σαγ]αλασ- [σέων]

Not having noticed the remains of X 19 with its second reference to Sagalassus, Ramsay was very naturally misled by Z 19 into supposing that Sagalassus was here mentioned after Tymbrianassus; hence the whole conception put forward in *Social Basis* loc. cit. The discovery of the third text Y is alone almost sufficient to discredit the idea of the roadside group; and in fact it seems certain that X, Y and Z were all expressed in exactly the same terms.

The occurrence of these three identical copies of the inscription, all in the village of Düver, leaves no doubt that it is strictly local; the boundary must have been fixed at or very near Düver. Ramsay supposed the dividing line to be the road; but left and right are at least equally suggestive of a river. The Lysis (Bozçay) runs a good hour to the east of Düver, and it seems rather unlikely that three large stones should have been carried so far, all to the same place⁴⁴; but another stream rises at a picturesque spring at the foot of the hill behind Düver, close to the cemetery; from here it runs north through the village, unchanging in volume winter and summer, to join the Bozçay on its way to the lake of Burdur. This I should suppose to be the boundary between Sagalassus

⁴³ Except indeed that according to Ramsay erasure marks could be seen in Z2. In view of the absence of such erasure on X and Y (see above), I cannot but doubt whether these marks can really have existed. I have not myself seen Z.

⁴⁴ I was told that Y came from a spot about 1 km. to the north, where it had been used in a building; so its original position remains unknown.

and Tymbrianassus ; the three copies of the inscription were presumably posted at intervals along it.⁴⁵ The line of this stream, prolonged by that of the Lysis, divides the plain into two almost equal halves : see the map Fig. 1. By the concluding clause of the decision it is apparently provided that one-fifth of the revenue of the Tymbrianassian estate shall be paid over to the city of Sagalassus. The same effect could have been achieved by fixing a different boundary, but this arrangement was presumably preferred in order to have a clear and unmistakable dividing line.

Where then was the village of Tymbrianassus? Ramsay's first idea was that it is represented by the modern Eğneş (Enes, Eyinesh, etc.), which preserves the latter part of the ancient name. In *CB.*, however, he preferred to place Lysinia at Eğneş, and since he knew of no ancient site north of Düver nearer than Ilyas (p. 322, n. 1), he supposed the estate of Tymbrianassus to extend as far as that site, which was the administrative centre. This theory (which is of course excluded by the new location of Lysinia) is in its turn abandoned in *Social Basis* 234 sqq., where Tymbrianassus is once more at Eğneş, Valentia (formerly at Yaraşlı-Takina) moves to Ilyas, and Düver becomes simultaneously Darsa and Panemouteichos ; it is not clear what has happened to Lysinia. The solution proves in the end to be much simpler. An hour or a little more to the north of Düver, at the edge of the plain, by the mouth of the pass that leads through to Müslimler, is an extensive village-site now called Örenler. This will naturally be Tymbrianassus. For the best part of a kilometre the ground is covered with uncut building-stones ; among these are a few squared blocks, but most of the good stones have been removed by the villagers. On the hill overlooking the site on the south there is said to be a fort (*kale*) of some kind, but I had not time to visit it. In the mouth of the pass, at the foot of the north slope, are two rock-cut sarcophagi and a flight of rock-steps leading to a platform now empty.

31. One of the sarcophagi, 2·05 long, more than 0·96 wide, has an inscription on the long side very badly written ; letters irregular.

ἀνγε[ῖ]ον τοῦτο ἐπ[οί]ησεν
 Δουλίων Εὐτύχου ἴδιον
 καὶ τῆς γυναικὸς αὐτοῦ Ζωτικῆς
 χωρὶς κληρονόμων (leaf)

For the late and rarish name Doulion cf. *MAMA*. I, 291, IV, 338, VII, 267b. In line 3 the stone has ΖΩΤΙΚΗΔ. χωρὶς κληρονόμων is of course a Greek equivalent for the familiar *heredem non sequetur*.

⁴⁵ I say three copies, not four, because I feel no doubt that the stone I saw in Düver cemetery (X) is the same that Ramsay saw there. It is true that in *Social Basis* 234 he describes it as a "thick rounded cippus" standing about 3 feet out of the ground, a description which in no way applies to the stone that I saw ; but it seems more likely that this is a lapse of memory at an interval of fifty years than that we have really four stones. The line-divisions and the lacunae agree too closely for coincidence. My guide thought he remembered having seen another inscribed stone in the cemetery, but a search failed to reveal this.

32. Düver, in the yard of house no. 22, sunk into the ground, a small sarcophagus broken into many pieces. On the long side :

Ἀπολλόδωρος δ' (or Δ - - -)

The stone is broken after the *delta*.

33. Düver, upside down in the mosque, a round funeral column more than 0·70 h., 0·45 in diameter, damaged at the bottom. Letters 25 mm. high.

Δημήτριος
Ἀττάλου καὶ . . λια
Κρατ[έρο?]υ ἡ γυνή
[αὐτοῦ ἑαυτ]οῖς ζῶ-
[σιν]

L. 4. The stone seems to have ΘΙΣ.

34. Düver, in the porch of the mosque, supporting a pillar, a round column partially buried, more than 1 m. high, 0·40 in diameter ; inscription in a panel, damaged at the top. Letters 15–20 mm. high.

ΚΛ ΗΔΥΝΑΤΩ . EN . . .
N ΛΔΔΙΑΙΜ . ΝΟ
ΝΟ . . . ὀ[ς] δὲ ἄν τοῦτο κ[α]-
κουργήσι ἀποδ[ώ]σι ἰς τὸ [ν - -]
νον φίσκον δηνάρια δισ[χεί]-
λια πεντακόσια

The stone was later reused upside down as a milestone, with an inscription ending :

Licinnio
inv. Aug.
vacat

The beginning is buried. This apparently belongs to the same series as No. 24 above, but the number of miles was unfortunately never written.

TAKINA

The approximate site of Takina at Yaraşlı has been known since Arundell discovered in the village (where it still remains) an inscription naming τῷ Τακινέων δήμῳ.⁴⁶ In 1956 I found the actual site of the town on a hill called Asar about halfway between Yaraşlı village and Tekke Mahallesi, some 2 km. from Yaraşlı lake. The hill is less than 100 m. high, rocky in parts, and the slopes are thickly covered with sherds of Roman date. On the summit are the foundations of several small buildings, and on the west side a mass of stones as if from a collapsed wall, but I could not determine the existence of a ring-wall. At the south foot of the hill are considerable remains of a building, possibly a council-house, with an apse at the north end and, about 30 m. away at the south end, two steps like seats cut in an outcrop of rock. Other well-cut blocks are lying at the north foot of the hill. The necropolis is on the adjoining hill on the south-west,

⁴⁶ *CIG.* 3956b : Ramsay *CB.* I, no. 138. The name was at first misread as Λακινέων or Λακανέων : in fact, as Smith observed, Τακινέων is clear and certain.

the whole east slope of which is covered with rock-cut sarcophagi ; several of these are inscribed. Near the top of the slope is a row of rather more pretentious tombs with steps in front. All the inscriptions are of late date, poorly written, and cut on the side of the chest, not in a panel.

35. Takina necropolis, near the top of the hillside.

(a) On the lid, which lies on the ground close by :

IINTΩ ΞΙΟC
TINONN

(b) On the chest :

καὶ Μητρόδορος Παπίου
ἐποίησαν ἑαυτοῖς μόνοις τὴν σορόν.
εἴ τις δὲ τολμήσι μετ' ἐμαί ἢ τὴν γυναῖκά μοι ἐπανύξαι,
τήσι ἰς τὸ ταμίον δηνάρια δισχίλια πεντακόσια

36. Above No. 35 on the right (north), badly written and badly worn. I could read only :

Line 1. Δημητρία.

Line 4. ἰς τὸ ἱερώτατον ταμίον ★,βφ'.

37. To the left of No. 35.

(a) On the lid :

Μητρόδωρος Παπίου ἐποί-
ησεν Ζήνωνι τῷ ἀδ[ελφῷ αὐ]-
τοῦ καὶ HNAN . . E - - - -

(b) On the chest :

καὶ τῆ γυ[ν]αικί M - - - - -

5 Μητροδώρω μ[όν]οις. εἰ δὲ [τις]TA . . A
ἕτερον βάλῃ, δώσει εἰς τὸ ταμίον δη[νάρ]-
α δισχίλια φεντακόσια

L. 5. Perhaps [με]τὰ [ἡμ]ᾶ[ς].

38. On a tomb about 20 m. lower down the slope.

Αὐρ. Τρύφω[ν ἑαυτῶ καὶ τῆ γυναι]-
κί αὐτοῦ Ἀμμία Μουσ[αίου]

39. Among a large group towards the bottom of the hillside. The inscribed face of the sarcophagus is sloped inwards.

[- - -]ίδης Ἰλάρου κα[ί]
ΙΛΥΚΙΑΝΗ . . ΟΤΑΤΟΥ . . ΞΑ
ἡ γυνὴ αὐτοῦ ἑαυτοῖς τὸ
μ[νημ]εῖον [κ]ατεσκεύασαν

40. Lower down again, the inscribed side broken away in the middle.

[ὁ δεῖνα τοῦ δεῖνος] ἐποίησεν
[ἑαυτῶ καὶ τῆ γυν]αικί αὐτοῦ Ἐλ-
πίδι. *vacat?* μὴ ἄνυγε μετ' ἐμέ.
ἐάν τις ἀ[νύξῃ], δώσει <εἰ>ς τὸ ταμίον ★,αφ'

L. 4. The stone has ΔΩCΕICTO. Should we perhaps write δώσει στὸ ταμίον?

41. Yaraşlı, Tekke Mahallesi, outside the house of Nuri Eskin, a base 1·28 h., 0·65 w., 0·35 th., with pillars in relief on the front. Letters 33–42 mm. high.

Ἄπολώνιος Ἰέ-
ρωνος σὺν (leaf)
Μελτίνῃ τῇ
γυναικὶ αὐτο[ῦ]
5 ζῶντες ἐποί-
ησαν Ἀπολλωνί-
φ Ζωσίμου ἐγ-
γόνφ καὶ ἑαυτῖς
μνείας ἔνεκεν

L. 8. Between T and I the stone has a dot, possibly intended for an *omicron*.

The name Takina is actually recorded only in the inscription mentioned above; but Ramsay recognized it also in the Tagena given by the anonymous Ravenna geographer, no doubt on a Roman road, and also in Ptolemy's Gazena (ΓΑΙΗΝΑ corrupted from ΤΑΓΗΝΑ). It is in fact known that Takina was on a Roman road from the beginning, since a milestone was found there (*IGR.* IV, 880) of the series erected by M'. Aquilius about 130 B.C. This gives the figure CCXXIII; how this was reckoned has been much disputed.⁴⁷ I believe that in later times at least a road ran eastwards from Themisonium to Takina, then on to Cormasa and over the hills to Comama⁴⁸: but whether this (as far as Takina) was the line of Aquilius' road I would not venture to say.⁴⁹

CORMASA

Cormasa is chiefly interesting by reason of its mention by Livy in his account of Manlius Vulso's march in 189 B.C.⁵⁰ It is also recorded by Ptolemy in Pisidian Phrygia, and by the Peutinger Table on the great road from Pergamum to Pamphylia. No epigraphical mention of it has hitherto been discovered, and its site has been the subject of widely varying conjectures. For reasons which will appear, it had seemed to me possible that the ruins at Eğneş might represent Cormasa, and I paid two visits to them in 1957. These ruins have long been known, and were described by Duchesne in *BCH.* III (1879), 480 sqq.; Sterrett also (*EJ.*, p. 115) makes

⁴⁷ See the latest discussion in *Magie Roman Rule* 1048, n. 39.

⁴⁸ See below, p. 94.

⁴⁹ Ptolemy has the sequence Themisonium—Phylacaeum—Sala—Gazena. If Ramsay is right in taking Gazena to be Takina, and if a hazardous conjecture is permissible, it is attractive to suppose that Ptolemy is following this road; Sala (or Sal<d>a) may then be equated with the modern Salda—or more exactly with the site at Kayadibi on the shore of Salda Lake. (This site was formerly identified with Keretapa-Diocaesareia, but Robert, *Villes d'Asie Mineure* 105–121, has shown that this town lay further to the west at Kayser, now Yeşilyuva.) The Lydian (or Phrygian) Sala is out of place in Ptolemy's sequence. The site of Phylacaeum is quite unknown.

⁵⁰ Livy XXXVIII, 15. See below, p. 113 sqq. The corresponding passage of Polybius calls it Κύρμασα.

a brief mention of them. Duchesne's description, though praised by Ramsay (*CB*, I, p. 328), hardly gives an adequate impression of the site.

The ruins of the ancient town are at a spot called Ören on the extreme west edge of the plain, at the foot of the hills, just south of the road which leads from the *chaussée* to Eğneş village. The village itself is set back a little above the plain. For nearly a mile the ground is covered with great quantities of uncut building stones and sherds of Roman date; a number of squared blocks also remain, but most have been removed.⁵¹ Nothing whatever is standing; the only thing erect is the so-called *Dikili Taş*, a block about 3 m. long adorned with a lion's paw at one end, which has been set up on end to form a doorpost. This appears to be the base of a tomb or other monument.

On the hillside above is the necropolis, which is extensive and interesting. Immediately above the plain is a small rock-cut chamber-tomb, entered by an opening at ground-level 0.76 h. and 0.46 w. It contains a single couch on the left, with a very shallow "pillow" or headrest for the corpse; the roof is arched. A little higher up, at a spot called *Asar Mevkii*, is the group of stone circles which attracted the attention of Duchesne and Sterrett. There are more than twenty of these, varying in diameter from about five to eight metres. At present they consist in general of a single ring of blocks, more or less complete, in some cases carefully squared, in others much rougher; but in one place I noticed a foundation-course with a block resting on it which has clamp-holes indicating that a third course stood above. I could not confirm Duchesne's observation that these circles have generally a gap on the east side. One of them is especially interesting. It consists of well cut blocks, most of which have been removed, and lying beside it is a large triangular pediment-block (*Plate XVIIb*) 1.72 m. in width, 0.85 high and 0.37 thick. In the pediment, in relief, is an eagle standing full-face with outspread wings and head turned to the left; he holds in his beak an indistinct object, perhaps a snake. Close to this is another block decorated with an obscure relief resembling the lower part of a long dress with vertical folds; if this is really what it is, the complete figure would be about life-size. Both of these blocks are curved to fit the curvature of the circle. The first idea that comes to mind on seeing these circles is that they are stone rings enclosing a family burial-area; the size of the pediment-block, however, implies that it must have been placed at a fair height, and we must apparently envisage quite substantial buildings. It seems unlikely that they are of any very high antiquity.

Higher up and a little to the north is a series of twenty or more rock-cut sarcophagi, some with their lids lying below; none of them appeared to be inscribed. In this part also is a second and more handsome chamber-tomb, entered by an aperture 0.65 m. high, 0.56 wide, placed 1.45 m. above the ground. The interior is at least 1.65 m. high, and about the same in width and depth; it contains two couches, on right and left,

⁵¹ Even in 1879 Duchesne remarked on the spoliation of the site to build the village; and the same process is still continuing.

each with a low headrest. The side-walls slope a little inwards as they rise, then form a clear-cut obtuse angle with the two sides of the gable-roof. The whole tomb is excellently cut, but I saw no means of dating it. Further up to the north, at Köşe Mevkii, is an isolated stone circle 6.50 m. in diameter, illustrated in Plate XVIIa. Just outside this ring on the south-east, and almost touching it, are two slabs of rather inferior marble lying side by side almost flush with the ground; one measures 1.40 by 1.08 m., the other is a little smaller. What the relation of these to the circle may be I could not determine; but I noticed a similar slab in a similar position in the case of one other circle.

I saw no sign of any fortification-wall, nor any inscribed stones on the spot; but the best stones have long since been removed. On the whole this site is quite impressive, and certainly among the more important of the region. Confirmation of the view that it represents Cormasa was forthcoming in the neighbouring village of Boğaziçi (Karaçal). This village used to lie on the hills to the west of the valley, but moved down a generation ago to the river beside the old bridge in which Ramsay (*AJA.* IV (1888), 21) detected remains of Roman work; as it stands it is an early Turkish structure. Here apparently Ramsay found some sort of ancient site,⁵² which I did not see; possibly it has been obliterated by the new village.

42. Boğaziçi, standing in front of the mosque, a tall stele more than 1.55 m. high (probably about 1.75; the bottom is buried), 0.62 wide, about 0.20 thick, but tapering upwards. At the top a pediment containing an uncertain round object much worn (rosette?); below the pediment, a horseman; below again, the inscription. Letters 30–40 mm. high in lines 1–8, 20–25 mm. in lines 9–12. Photographs Plate XVIb, d.

	C. Iulius C. f. Papi-
	ria natus Cormasa
	missicius lecinis
	VII eques mono-
5	mentum fηcit
	sibi et Iulio Iu-
	cundo liberto
	suo
	Γάιος Ἰούλιος Κορμασ-
10	εὺς λεγυῶμος ἐβδό-
	μης ἱπεὺς τῷ ἀπελευ-
	θέρῳ καὶ ἀτῷ

Surprisingly, the Latin script is better than the Greek. On the other hand, the false locative *Cormasa*, the mangling of the word “legio” in lines 3 and 10, and the curious use of *eta* for long *e* in line 5,⁵³ suggest that the writer was hardly at home in Latin. The *kappa* of Κορμασεὺς has the form of a square *epsilon*.

⁵² In *CB.* I, 328, he speaks of “the bridge site”.

⁵³ cf. *IGR.* III, 401 (Comama), where the D’s are written as *delias*.

The stone has been a long time in the village (not always in its present place), and no one could tell me where it originally came from. It is, however, highly probable that it comes from Eğneş. There are many ancient stones in Boğaziçi brought from there, and others are constantly arriving. Alternatively it may have been dug up locally since Ramsay's visit ; there is no reason to suppose it has come from any other ancient site. Strictly, all it tells us is that Julius was a native of Cormasa ; but we may fairly assume that on receiving his honourable discharge he returned in the normal way to settle in his native city. Whether the stone belongs to Boğaziçi or to Eğneş makes no practical difference ; the two places are separated by five miles of level plain and must, as Ramsay recognized (*CB.* I, 328), have belonged to a single city. We may, I think, regard this stone as cogent evidence that Cormasa was at Eğneş : I hope it will be found that this situation agrees well with our other information concerning the city.

Ptolemy's locations by latitude and longitude are unfortunately not reliable ; but for what it is worth we may note that the relative positions of Lysinia and Cormasa as given by him, almost due north and south, agree very closely with the true sites as they now appear.

The mention of Cormasa in the Peutinger Table is interesting. It occurs on the great road which led from Pergamum all across the province of Asia and on to the Pamphylian coast, and is the only place mentioned between Themisionium and Perge. The sequence as given, namely Temissonio—xxxiiii—Cormassa—xii⁵⁴—Perge, is obviously absurd, and one or more places have evidently dropped out. It is worth noting, however, that the distance from Karahüyük to Eğneş as the crow flies is $34\frac{1}{2}$ miles, or about 37 m.p., which agrees reasonably well.⁵⁵ There can be little doubt, I think, that the road ran east from Themisionium, more or less on the line of the new chaussée as far as Yeşilova, and from there along the plain of Irlaovası to Takina and Cormasa. It would cross the river by the bridge at Boğaziçi and proceed over the hills to Comama at Ürkütlü ; for its probable course in this part see below in connexion with the march of Manlius. K. Miller observes⁵⁶ that a large part of this long road was constructed by M'. Aquilius in 129 B.C., and led to the boundary of the province at Takina, where milestone no. 223 was found. I cannot enter here into the problems connected with Aquilius' road ; but it is obvious that a prolongation of the Takina road would come immediately to Cormasa.⁵⁷

⁵⁴ The figure on the Table seems to me to be xii, though others (e.g. *Magie Roman Rule* 1138) have read it as xv.

⁵⁵ Since Perge is just 12 m.p. from Attaleia, it seems likely that we have preserved the first and last stages of the stretch Themisionium-Perge. It is not certain that Themisionium was at Karahüyük : see Robert *Villes d'Asie Mineure* 112, n. 4 : but it was undoubtedly in that neighbourhood.

⁵⁶ *Die Peutingersche Tafel* (1916), p. 12.

⁵⁷ This is not, however, apparently, Miller's own view. On his map no. IX he shows the long road as passing further to the south, reaching Cormasa at Istanoz (Korkuteli), with a branch road from Hierapolis to Takina. Ramsay in *CB.* I, 327, n. 1, placing

The discovery of the new inscription at Boğaziçi settles finally any doubts that Cormasa and Colbasa are separate and distinct places.⁵⁸ We have now the approximately contemporary evidence of the inscription for Cormasa and the coins for Colbasa.⁵⁹ Cormasa is not known to have struck coins; this is surprising, as the city was certainly no less considerable than others that did; and it is undoubtedly tempting to suggest, as Jones *CERP.* 144 has done, that Cormasa is the "ancient city", Palaeopolis or Palaeapolis, which coined in the second and third centuries.⁶⁰ Hierocles, who does not mention Cormasa, places Palaeapolis between Olbasa and Lysinia (Λυσήναρα). Since, however, the name Cormasa is well attested about the time of the coins and later, it is safer to reserve judgment.⁶¹

The following inscriptions may also be attributed to Cormasa.

43. Boğaziçi, inside the mosque, altar more than 0.60 h., 0.37 w., 0.32 th., partly concealed by the wooden flooring. Top right and left corners damaged. Inscription well written in letters 2 cm. high; lines 1-2 on the upper moulding, lines 4-7 on either side of a defaced relief no longer intelligible.

... ΑΜΑΤΑΥΡΗ
 . . . Μηνις Μεν[άν]-
 δρου καὶ Ἀστραυία
 Μήνιδ ος ἡ γυ-
 5 νή αὐ τοῦ εὐ-
 χήν ἱερώμε-
 νοι τ ἦς θε-
 [ᾶς] (*concealed*)

L. 1. The preserved letters are clear and certain. AMA looks like [Θε]ᾶ Μᾶ; after this, have we some unknown epithet such as Ταυρη[λάτιδι] or Ταυρη[γέτιδι]? Or should we read T. Αὐρή[λιος] Μηνις? The names

Cormasa at Gâvur Ören, declares that the Peutinger Table "has made two roads into one; the road from Laodicea goes by Themisionium, Phylakaion, Cibyra, Lagbe, Isinda, Termessos, to Perga. The road from Apameia goes by Kilij, Ilias, Kormasa, Komama, Panemou Teichos, to Perga". In *Social Basis* 239, on the other hand, it is suggested that Cormasa was at the site close to the north-west shore of Kestel Gölü (Kuşbaba) which in *CB.* I, 327, is identified with Colbasa; how this can be on the line of a road from Ilyas to Comama and Perge I do not understand. See further below, p. 114, n. 79.

⁵⁸ Ramsay at first suspected they were identical; in *CB.* I, 327, n. 2 he abandons this view (though it survives to cause confusion on p. 339), but appears to revert to it in *Social Basis* 239: see the previous note. Scholars in general have accepted the two places as distinct.

⁵⁹ The only remaining uncertainty is with regard to Ptolemy's Corbasa. As Ptolemy also mentions Cormasa but not Colbasa, some have thought Corbasa may be identical with Colbasa; and Ramsay in *AM.* X (1885), 342, takes all three to be one and the same. Ruge, however, in *RE.* s.v. Kolbasa, is prepared to accept Corbasa as a separate place. It is otherwise quite unattested.

⁶⁰ Some of the coins, inscribed Παλειπολειτῶν θέμις, attest the celebration of games.

⁶¹ Ramsay *CB.* I, 321-2 identifies Palaeapolis with Alastos, an obscure place mentioned in two inscriptions (*CB.* I, 307, nos. 114-15) but otherwise unknown; he places it at Akören. In the course of a rapid visit to Akören (below, p. 103) I saw no indication of a city-site likely to have coined money or celebrated games. On Colbasa see further Part II.

might be taken from T. Aurelius Quietus, governor of Lycia-Pamphylia in 80–81.

L. 3. So far as I know, this is only the second occurrence of the name Astrania. The other is on the territory of Cibyra (*BCH.* XIII (1889), 333, no. 1; *BSA.* 51 (1956), 145, no. 29).

44. Boğaziçi, inside the mosque, a plain round altar partly concealed by the wooden flooring. Inscription roughly cut.

Ἄμμιας
Ἄλεξάνδρου
Στεφάνω (leaf)
[- - - -]ου
[- - - - -]
[- - μνε]ίας
[χάριν]

L. 6. Or [φιλοστοργ]ίας.

45. Boğaziçi, in a house near the bridge, large marble block broken at the top, divided into four panels; inscription written across the two upper panels. Letters 2 cm. high, damaged.

- - - - -
ΝΑ Μενάνδρου γυ-
ναικί αὐτοῦ μν-
είας ἔνεκεν

L. 1. Νῆ (cf. No. 85 below) or -να.

46. The inscription published by Duchesne *BCH.* III (1879), 479, which he saw at a fountain below Eğneş village, is now in the village, built into the house of Mazire Akça.

Μῆνις Δάου
Διὶ καὶ Ποσειδῶ-
νι καὶ Ἀθηνᾶ [καὶ]
καὶ πᾶσιν θεοῖς
5 εὐχαριστηθήρι-
ον καὶ ποταμῶ
ἘΥΡῶ κινδυνεύ-
[σ]ας καὶ διασωθεῖς
[ἔ]ν τῷδε τῷ τόπῳ

The text was quite correctly copied by Duchesne (except that καὶ in line 3 has been imperfectly erased). In line 7 Duchesne preferred, rightly as it seemed to me, to read ΕΥΡῶ rather than CΥΡῶ; this he interpreted as the name of the river, and since the Bozçay (known to him as the Gebren Çay) is the only river near here in which a man could be in danger of drowning, he supposed that Gebren represented the old name Euros.⁶² We must then suppose that a stretch of the Lysis bore the special name Euros, just as a stretch of the Bozçay is now called Erençay. Otherwise the

⁶² Gebren, however, is the name of a village in the upper course of the Lysis, with a small ancient site; and its true form is Gebrem.

Euros must be a local torrent in which Menis was trapped during a sudden spate, as suggested by Ramsay. It seems, however, that ποταμός, "river," can only be the Lysis. Is not the simplest thing to take εὔρω as the adjective, "fair-flowing" ? ⁶³

POLYETTA

The village of Mürseller contains a few ancient stones, brought no doubt from Eğneş, but I saw none of any consequence. Close to Bademli, however, there is a small ancient site that has not hitherto been recorded. About a kilometre north-west of the village is a low hill on which is an abundance of sherds and three rather curious blocks with holes like large stele-sockets. Just across the road is another low hill with flat top, on which also are numerous sherds. On this latter hill was found the following inscription.

47. Bademli, now built into the house of Osman Ergun, a marble altar 0·65 h., 0·25 w., about 0·25 th., with plain moulding at top and bottom. Right and left edges damaged. Poorly written, letters from 12 to 23 mm. high, lines not horizontal.

Μῆνις Φιλοδε-
σπότου, Γάιο[υ]
Κορνηλίου [Μ ?]-
εἰλωνος ἀρχ[ιπ]-
5 οίμην,
Μητρι Πολ-
υεττηνῆ
εὐχάν

The name Philodespotos is late ; e.g. *MAMA*. IV, 175, at Apollonia (Uluborlu). The last letter in line 6 is almost effaced, but the squeeze seems to show the oblique stroke of a *lambda*. The epithet is no doubt local : the shrine stood on the hill where the stone was found, and the village of Polyetta on the other hill across the way.

48. Bademli, in the village, said to have been found locally, a flat-fluted column over 1·75 h., 0·44 in diameter ; round hole on top. Inscription in a panel near the bottom ; letters 18–20 mm. high.

Γάιου Οὐαλερίου Στρά-
βωνος κεντυρίω-
νος λεγεῶνος ἐ-
κτης Σιδηρᾶς κα-
5 τὰ διαθήκην, διὰ
ἐπιμελητοῦ Ἡρα-
κλᾶ τοῦ ἀπελευ-
θέρου

⁶³ Other inscriptions attributable to Cormasa are Duchesne *BCH*. 1879, 481, at Eğneş, Sterrett *EJ*. 115, no. 84, at Mussalar (i.e. Mürseller), Ramsay *AJA*. IV, 21, at Elmacık (now at the gate of the school). None of these is of any great interest.

49. Bademli, in the steps of house no. 100, a block broken on all sides, 0·41 h., 0·40 w., thickness not ascertainable. Letters 45–60 mm. high.

Λικινια-
νός πρό-
οικος ὀλ[ι]-
γοκρόνιος

The inscription is probably complete. For πρόοικος, “major-domo,” see *SEG.* II, 690 and note, 747.

OLBASA

The city, later the Roman colony, of Olbasa occupies a fairly high hill just above the village of Belenli. It is the only ancient town-site in the Lysis valley, so far as I have been able to determine, which was defended by a fortification-wall. This wall is said to date back to the Hellenistic period. Ramsay *CB.* I, 285, refers to “Olbasa on its bleak and lofty hill . . . with a northern exposure” : but the north face of the hill is quite precipitous, and the town is set on the sheltered south-east slope. Its identity is proved by inscriptions and has never been questioned. Apart from the fragments of wall, little or nothing is standing.

50. Olbasa, among the ruins of the city, found by Miss B. Levick, who kindly sent me her copy. No particulars available regarding the stone, which I have not seen.

Γάιος Ἰούλιος Μόντων ὑπέ[ρ Ἄν]των[ι]-
ας τῆς μητρὸς αὐτοῦ Ἰούλιου[ν . . .]νων[α]
[Λο]γγεῖνον τὸν καὶ Καδαουαν [ἐ]κ τῶν
[ι]δί[ω]ν ἀνέστησεν μνήμης ἐνε[κεν]

L. 1. The copy has ΜΟΝΤΩΝΙΑΣ . . . ΤΩΝ, but *sigma* is elsewhere lunate.

L. 2. The copy has ΛΟΥΝΟ.

L. 3. The copy has ΚΑΔΑΟΥΑΝ. Καδαουας (Καδανας, Καδαας) is familiar in the neighbourhood of Tefenni.

The following inscriptions may also be attributed to Olbasa.

51. Yakaköy, in the village, now in use as a *dibektaş*⁶⁴ a large marble block 0·88 h., 0·53 w., 0·63 th., with dowel-hole in top and bottom surface. The inscription begins close under the top edge, and is apparently not complete. Letters 25 mm. high. Photograph Plate XVIc by Miss Levick, who first saw the stone.

qui [et C]ratero dec. cohortis II
M. Iustus Rusticus qui et
Tatas eques cohor. Hisp. I tur.
Baebi et Ammia Papu ex te[stamen]-
5 to, et manumiserunt servom
Irotem uti praestus sit eo sepu[l]-
chro

⁶⁴ A large mortar, hollowed out of a stone block (frequently an ancient block) and set up in the street for public use. A large wooden pestle is usually supplied.

Miss Levick reads in line 1 *Iul[io C]ratero dec. cohort. XII*, and in line 2 *Iustus* or *Lusius*.

L. 3. Cohor(tis) Hisp(anorum) I tur(ma) Baebi. A coh. Hisp. in Cappadocia, Dessau 2732. Cf. Ramsay, *Anat. Stud. Buckler*, 204.

L. 4. Papu = Πάπου.

At Yakaköy I saw another relief representing a horseman, apparently sepulchral, not votive ; it was uninscribed.

52. Klavuzlar, in a wall of the house of Hatip Mehmet, a block 0·86 h., 0·61 w., 0·29 th. The relief shows on the left a seated female figure holding a cup in her left hand ; she sits sideways but faces the spectator ; on the right, Hermes with caduceus in his left hand and an indistinguishable object (no doubt a purse) in his right ; round his head is a wreath or halo. Inscription below in irregular letters. Photograph Plate XVIIIa.

Ἡρακλᾶς Ζωίλου
γλύψας ἔλαβε μι[σ]-
θοῦ σείτου κ' > λ
[Ῥ]ῆεντων, Μελίτωνος κα[ι]
5 Ῥωμανοῦ οἰκονομῶν,
Δία Μέγιστον ἀνέστησεν

L. 3. (εἴκοσι) λ(ίτρας). This note of the sculptor's fee is curious and unusual.

L. 4. Of the first letter part of a curved stroke only remains ; *phi* would also be possible. Neither name is known to me. If I have understood the text rightly, the meaning is " while serving as steward to Meliton and Romanus " ; for a similar case see *MAMA*. VI, 246, and for the order of words Robert *Hellenica* X, 83. Other οἰκονόμοι are known in the district : see Ramsay *CB*. I, 307, no. 113, and below No. 63.

The relief seems to bear no relation to the inscription. The female figure has no apparent part in the business ; we look for Zeus.

The *nahiye* of Kemer ⁶⁵ contains numerous ancient stones, many of which have no doubt come from Olbasa ; there seems to be no evidence of an ancient site on the spot. Heracles-Kakasbos is especially common in these parts ; I saw three, if not four, representations of him at Kemer.

53. Kemer, at a fountain in the main street, altar (?) 0·33 h., 0·26 w., thickness not ascertainable ; the horse proceeds as usual sedately to the right ; the rider faces the spectator, with a club held waist-high and leaning backwards in his right hand. Inscription below.

Ἡρακλεῖ εὐχὴν Νέ-
ων Τερμίλου γαλεα-
ρίου

γαλεάριος, i.e. *galearius*, " helmet-maker." For the name Termilas cf. No. 55 and Woodward, *BSA*. XVII, 212.

A similar relief is built into the wall of a house in the same street,

⁶⁵ Also called Bebekler, and now officially Sertaç ; but the old name Kemer is almost universally used.

and I saw a third at the house of Mehmet Aksöz ; neither of these has any inscription preserved. The fourth is cut on an outcrop of rock in the Dutağacı Deresi just outside the town ; the representation (Plate XVIIIc) is not very clearly distinguishable, and I was in some doubt whether it shows a horse and rider or merely a seated figure ; he holds in this case not a club, but a long staff equal in length to the height of the whole relief. There are a few sherds strewn around.

54. Kemer, in the house of Mehmet Uysal, a curved epistyle block 0·29 h., 1·15 long, 0·30 th., with three fasciae ; inscription on the two upper fasciae in handsome monumental characters 6·5 cm. high in line 1, 6 cm. in line 2.

Pomponia □ Patrophila □ sal(ve)

Πομπων[ί]α Πατροφίλα χαίρει

In line 1 the O of *Patrophila* is written over an uncrased V. This inscription belongs no doubt to Olbasa.

55. Kemer, in the steps of the upper mosque, tombstone 0·70 h., 0·54 w., 0·28 th., with relief showing four persons side by side, alternately male and female ; pediment above containing a rosette. Inscription below ; letters 20–25 mm. high.

Αύρ. Λυκίδας Λουκίου Ζω-
σιμηδι Μενάνδρου ιδία συγ-
βίω κέ Τερμίλα τῶ ὑῶ αὐτ[ῶν]
καὶ Δόμνη τῆ ιδία νύμφ[η]
5 καὶ Λουκίω τῶ ὑῶ αὐτο[ῦ],
ἀνδρὶ δὲ τῆς Δόμνης, ζῶν [δ]
πατὴρ ἐκ τῶν εἰδίων ὑπαρχ[όν]-
των μνήμης χάριν

The form Ζωσιμης, -ηδος is unfamiliar ; but the alternative ζῶσι Μηδι seems hardly probable. L. 4. νύμφη, “daughter-in-law,” as not uncommonly.

From Kemer I paid a visit to a hill called Dikmen, about two and a half hours' fairly stiff climb to the east, where “written stones” were reported. These proved not to be forthcoming, but on the south-east slope of the hill, beside a path leading to a fountain, are the ruins of a building of large squared blocks, ornamented architectural fragments and some sherds. This is perhaps a temple ; there seems to be no inhabited site on the hill.

AKCAVIRAN

Two hours' easy walk north-east from Kemer, lying back from the Lysis valley, is the village of Akçaviran (Akçeören). Half an hour to the north-west of this is a small ancient site at a spot called Kuştepealtı ; here there is much pottery and some squared blocks, and at one point terracotta figurines are frequently found. A fragment of one was picked up in my presence, and two others were shown to me in the village ; they all appeared to be parts of female figures. In Söğütbaşı cemetery, close to Kuştepealtı, are many stones taken from an ancient cemetery, and I saw two fragmentary inscriptions at the house close by.

56. Söğütbaşı, tombstone in the form of a fluted column, broken at top and

bottom, 1·72 h., 0·56 in diameter ; inscription in a panel, badly worn and partly broken away. Letters 25-40 mm. high.

Νέστορα Παπί-
 [ου 'Ε?]λιπίς Πιγρέους
 [τὸν ἐ]αυτῆς ἀνδρα
 [καὶ . .]σαν τὸν υἱὸν
 5 [αὐ]τῶν, συνπρονοοῦ | ν-
 [τος - - - - -]ου
 [- - - - -]σα
 [- - - - -]ος παι-
 [- - - -]ου παντὸ | ς
 10 [- - - - -]ΠΑΡ
 [- - - - -]ΡΟΕ *vac.*

L. 2. Or [Π]απίς. Ll. 5, 9. Last letter outside the panel.

57. Akçaviran, at the house of Osman Öney, brought from Söğütbaşı, base with upper and lower mouldings 0·70 h., 0·25 w., 0·24 th. ; dowel-hole on top. On the left side is an object somewhat resembling a torch, on the right side a bust with a sceptre-like object over the left shoulder. Inscription on the front in letters 17-23 mm. high ; lines irregularly spaced. Photograph Plate XVIIIb.

τὸν Ἡρακλ[ῆ]
 ἐκ τῶν ἰδίων
 κατεσκεύασαν
 Τρωίλος Πάπου
 5 καὶ Ὀλυμπιάς ἡ
 γυνὴ αὐτοῦ καὶ
 τὰ τέκνα αὐτῶν
 καὶ ἀνέθηκαν τῇ
 πατρίδι

Again we have Heracles, but here there is no suggestion of Kakasbos.

58. At the same house as No. 56, supporting a post, fragment of an epistyle block with three fasciae ; inscription on the top fascia.

[- - - - -] ὁ υἱὸς αὐτ[- -]
 [- - - μνή]μης χάριν

This appears to be the right-hand continuation of the text published by Ramsay *AJA*. IV, 21, no. 5, on an architrave at Akçaviran ; the letter-forms agree. The whole will then read :

Μεννέας Τροκόνδου καὶ Μα[.] ὁ υἱὸς αὐτ[οῦ]
 ἀνέστησαν ἑαυτ[οῖς μνή]μης χάριν

59. Akçaviran, at the house of Süleyman Kul, a square pillar-capital complete on all four sides, broken at the bottom. 0·40 h., 0·32 w., 0·30 th. ; letters 23-24 mm. high.

[A]ὐτοκράτο-
 [ρι] Καίσαρι Θε-
 [ῶ Σε]βαστῶ (leaf)
 - - - - - ΛΩ
 - - - - -

The titles are those of Augustus, though the style of the script, e.g. Ε, Ω, would hardly have suggested so early a date ; nor are monuments of the Augustan period common in this region.

60. Akçaviran, at the house of Osman Öney, brought from Kuştepealtı, two joining fragments of a stone slab ; combined length 0·99, 0·48 h., 0·08 th. ; letters of the second century A.D., carefully written, 30–35 mm. high. At the end of each verse, a leaf (*l*).

[-----]ων ἔξοχ' ἄριστος (*l*) Εὐκαρπος γενεῆ [- -]
 [-----]ις (*l*) ἀλλά [μ]ε Μοῖρ' ἐπέδησε [κ]ατοικεῖν ἐν [νε]-
 [κύεσσιν· -----] φίλος υἱὸς ἀπώλετο πᾶσι μελητός (*l*) Γ [- -]
 [-----]ς ἦν, Ἡράκλῆος δὲ ὄνομα εἶχεν· (*l*) νῦν δ' ἄ [- -]
 5 [----- -κεῖμα]! φιλίω παρὰ παιδί. (*l*) εὐτυχεῖτ' εὐ ζῶντε[s]
vac. καὶ ἱητροὺς διδάσκετε *vac.*

Some three or three and a half feet are missing from each verse, the greater part on the left, as appears from line 1. The sense, however, can easily be followed. In line 3 I feel no doubt about μελητός, though the word does not seem to be quoted. Line 4. Ἡράκλῆος = Ἡράκλειος.

Ll. 5–6. εὐτυχεῖτε κτλ. The hexameter metre is abandoned and replaced by prose or, if we supply a word such as ὑμεῖς or αἰεὶ, by a rather faulty trochaic tetrameter. The sentiment is new to me : “ give the doctors a lesson,” that is, I suppose, show them what perfect health really is.

61. Akçaviran, in the village cemetery, brought from Yenice Çiftlik, a column 1·50 h., 0·35 in diameter. Letters about 4 cm. high.

Imp. Caes. Gal.
 Val. Μα[ximi]no
 p.f. inv. Aug. et
 Imp. Caes. Fl.
 5 Val. Constantino
 p.f. inv. Aug.
 et Imp. Caes.
 Licinniano
 Licinnio *vac.*
 10 in. Aug.
 μι(λια) *vac.*

L. 2. The name of Maximinus is imperfectly erased.

L. 11. I is written over M in the usual way, but the numeral was never inserted.

For this series of milestones see above Nos. 24 and 34. The stone is not local ; I spoke with the man who brought it from Yenice, near Klavuzlar, to adorn his father's grave. But for this authentic information it would have been natural to suppose that in the 4th century a road from the Lysis valley to Comama ran by Akçaviran, a perfectly possible route. This is a striking instance of the pitfalls that may be caused by “ pierres errantes ”. For the actual line of the road in question see below, p. 115 sq.

MACROPEDIUM

The village of Akören (Akviran, often pronounced Ağören) lies on the east edge of the valley ; Ramsay, on no very adequate grounds, located here Alastus-Palaeopolis (above, p. 95). The village contains a few inscribed stones, but in a rather hurried visit I saw no signs of an inhabited ancient site.

62. Akören, at the house of Emin Arlı, rectangular altar 0·70 h., 0·27 w., 0·27 th., with reliefs on three sides : in front, a standing male figure holding a round object in his right hand low down by his side ; on right and left sides, a wreath. Shallow depression on top. Inscription on the upper moulding.

[. . .]γιος Ἀπόλλωνι εὐχ[ήν]

63. Akören, in a shed outside the same house, funeral altar more than 0·60 h., 0·30 w., 0·30 th., partially buried ; plain upper moulding with acroteria. Reliefs on three sides : in front, one male and two female figures, all standing ; on the right, a female figure between two male figures ; on the left, a round disc. Inscription above the relief, very poorly written.

Εὐταξία Ἀπολ-
λωνίῳ οἰ-
κονόμῳ ἀνδρὶ
ιδίῳ μνίας χάριν

Another οἰκονόμος above, No. 52.

64. Akören. The large and handsome altar published by Ramsay in *AJA*. IV (1888), 19 (cf. *CB*. I, 308, no. 120 ; *Social Basis* 17, no. 6) is now standing outside the house of Osman Karakuzu in the village. When Ramsay saw it it was built into a fountain and sides C and D were partially concealed. The stone is 1·19 h., 0·44 w., 0·44 th., with mouldings and acroteria ; reliefs and inscriptions on all four sides. All the reliefs are more or less damaged, but the inscriptions are very legible.

A

Front. Relief hard to make out : on the left apparently a figure seated on a chariot, facing right ; on the right, a confused mass, perhaps the team of horses.

On the moulding :

ἔτους ΒΡΡΝ

Above the relief :

καὶ τῷ δήμῳ τῷ Μα-
κροπεδειῶν

Below the relief :

5 Τρωίλος Ὀφελίωνος
Ἵσσαι καὶ Ταταις Ἀγα-
θίνου ἢ γυνὴ αὐτοῦ
καὶ Τρωίλος δις καὶ Ἀ-
γαθεῖνος Ἵσσαι τὰ τέ-
κνα αὐτῶν ἐκ τῶν ἰδί-

On the lower moulding :

ων κατασκευάσαντες

B

Left side. Relief of horseman ; below, an object rather like a scorpion ; below again, a garland with hanging bunch of grapes. Below this, the inscription.

χρυσοκό μὴν Παιᾶνα
ὄν ἠύκομο ς τέκε Λητώ,

Ἡέλιον φαέθοντα λελου-
[μ]ένον Ὠκεανοῖο, εἶλε-
5 ον ἀνθρώποισιν οἱ ἐν-
θάδε ναιετάουσιν (leaf)

Below :

Σέλευκος Κιβυρά[της]
ἐποίει

C

Back. Relief of Zeus on throne, sceptre in right hand ; on the left, a long-robed female figure ; below, garland with hanging bunch of grapes. Below this, the inscription.

ὑψίθρον ον βασιλῆ-
α καὶ Ἥρην χρυσεόμι-
τρον, Ἐρ μῆν τε κλυτ[ό]-
μητιν ἀπανγέλλοντα [βρο]-
5 τοῖσι ὅσσα Ζεὺς φρονέει
ἦδὲ ἀθάνατοι θεο[ι ἄ]λλοι

D

Right side. Relief of horseman, but so damaged that I could not determine the presence or absence of crescent horns on the shoulders ; below, garland with hanging bunch of grapes.

Above the relief :

Μῆνα φιλάνθρωπον πο-
λυάρητον βασιλῆα

Below the relief :

γράφας ᾧδε ἀνέθηκε
σὺν εὐχολῆ σι ἀγανῆσι
5 Τρωίλος Ὀφελίωνος ἐῆ
σὺν κεδνῆ ἀκοίτει, ἀνδρά-
σιν ἦδὲ γυναιξὶ σαόφροσιν
εἴλεον αἰεὶ (leaf)

A. Line 1 was explained by Ramsay as a double date, year 102 of the province as reconstituted by Vespasian, and 150 of Cibyra (the sculptor's native city), that is, A.D. 175-6. After this, before καὶ τῷ δήμῳ, a dative would be expected, but none was written.⁶⁶ These words are presumably intended as a supplement to the other three sides of the stone : "Troilos to the deities named and to the people of Macropedium" : though the deities are in fact in the accusative. This is the only mention of Macropedium, which is evidently a name for (a part of) the Lysis valley ; we have apparently a community of the villages between Olbasa and Hadriani, rather than a single locality.

Ὅσαει, normally the genitive of Ὅσαεις, is taken by Ramsay in *AJA*. and *CB*. as an "indeclinable epithet" ; in *Social Basis* Agathinos in line 8 is said to have been adopted by Osaeis, uncle (?) of Troilos. The more natural explanation seems to be that he was son of Tateis by a former husband Osaeis.

B. In line 2 the rough breathing over the initial *omicron* is written on the stone.⁶⁷ For such signs, never very common, see *GIBM*. CXXV and Wilhelm, *Beiträge* 160-1.

C. The female figure is no doubt Hera ; Hermes is not represented.

D. The Anatolian Men is here associated with the Olympian Deities ; it is to him that Troilos' prayers are especially addressed. Ramsay's earlier interpretations are set aside by the appearance of Men on the fourth side of the stone.

Directly across the road from Hacilar is a small fortified site on a hill called Tekke, rising some 150 m. above the plain. On the actual summit there is nothing but a few rather rough rock-cuttings ; but just below the

⁶⁶ Ramsay's "tracery" (*Social Basis* loc. cit.) is a false recollection.

⁶⁷ It is hardly likely that this mark is intended for a *tau*, added later above and on its side, even though this would have the advantage of blocking the hiatus.

summit on the east, guarding the approach, is a tower 10 m. square, of ashlar masonry ; one of the blocks measures $2.20 \times 0.75 \times 1.03$ m., but it is not solid. The wall of this tower still stands 2.50 m. high at one corner ; earthenware pipes are said to have been found leading out under it. Around the tower and over the slopes almost to the bottom of the hill are great quantities of sherds, of which some are probably of Hellenistic date. At the south foot of the hill, close to the main road, are two rock-cut sarcophagi and the rock-cut base of another. The remains indicate at least a permanent garrison, if not a modest inhabited site. (The hill appears in *AS. VIII* (1958), Pl. XXIX (a).)

Yazıköy contains a number of inscriptions and other ancient stones.⁶⁸

65. Yazıköy, in the old cemetery, fragment of a sarcophagus lid broken on all sides except the top ; inscription on the rim (line 1) and below. Letters 25–30 mm. high.

- - - ΛΙ Ἀμμιάδος θυγάτ[ηρ τῶ]
 [ἀν]δρι αὐτῆς Αὐρ. Μόσ[χω· οὐδέ]
 [ἔξέσ]ται τινι ἔτέ ρω ἐ[νταφῆναι ?]
 [εἰς τ]ὸ ἀνγειῶν τοῦ[το]

Apparently [ἡ δεῖνα τοῦ δεινός κ]αὶ Ἀμμιάδος κτλ.

66. Yazıköy, lying in the mud on the river bank, a round column with inscription in a panel ; letters about 2 cm. high. The inscription is probably complete, but was mostly under water when I saw it.

[- - - - - τ]ῶ σί-
 [ῶ - - - - -]ῆ καὶ
 [- - - - -] ἐντολάς
 [- - - - -]ου καὶ οἷς
 [- - - - -]ε μετέχιν

We have apparently something like : [τῶ δεῖνι τοῦ δεινός τ]ῶ σί[ῶ αὐτῆς ἡ δεῖνα] ἡ καὶ [- - -, κατὰ τὰς] ἐντολάς [τοῦ ἀνδρὸς - - -] ου, καὶ οἷς [αὐτὸς συνεχώρησ]ε μετέχιν.

In the same cemetery with No. 65 and Ramsay *CB.* no. 169 is a phallus-stone of rather unusual form (Plate XVIII*e*).

Lying high in the hills to the east, with a wide prospect westwards over the Lysis valley, are the villages of Soğanlı and Karacaviran (Karacaören). Soğanlı was visited by Duchesne and Collignon (*BCH.* I (1877), 371 ; III (1879), 342), who recognised there an ancient town or village.⁶⁹ The site is not fortified, nor on a hilltop, but simply perched on the mountain-side. The many ancient stones include a funerary urn and a small semicircular altar (like a round altar split down the middle) with three busts in relief ; semicircular sinking on top ; groove down the back. Neither of these is inscribed.

⁶⁸ Ramsay *CB.* I, nos. 166, 168, 169. In no. 166, line 6, the stone has Αὐληλίω, not Αὐρηλίω.

⁶⁹ Soğanlı village was at that time lower down the hillside ; it moved up to the ancient site in 1926 because of a water shortage.

67. Soğanlı, in a hedge by the roadside, two joining fragments of a round cippus 0·44 m. in diameter ; inscription in a panel, carefully written. Letters 35-40 mm. high.

- - - - -
 ΟΣ, ΟΗ, - - -
 κατ[ά] διαθή-
 κην Λ. Φίρμου
 Φρούγι τοῦ πα-
 τρὸ[ς] αὐτῶν

L. 1. Possibly ὄστ[ο]θήκ[ην].

68. Soğanlı, in the village, large block now in use as a *dibektaş* ; inscription roughly cut, immediately below the top edge.

[ά]νέστησαν

69. Soğanlı, at the house of Mehmet Kalabalık, funeral monument in the form of a fluted column-drum 0·75 h., 0·42 in diameter ; inscription in a smoothed panel with swallow-tail ansae.

Μοσανως Καλ-
 λίπου μετὰ
 τῆς εἰδίας συν-
 βίου Ὀλυμπιά-
 δος Σουσηδος ἀνέ-
 θεχεν μνήμης ἕνεκα

A similar monument, belonging evidently to the same family, was seen at Soğanlı by Duchesne and Collignon.⁷⁰

Karacaviran too is full of ancient stones, including a number of sculptures, but they are nearly all from Gâvur Ören ; a few are said to come from a spot called Pazar Tepe about half an hour to the north-west. Karacaviran itself does not appear to be an ancient site.

70. Karacaviran, at the house of Rıza Mete, from Gâvur Ören, upper part of a round altar 0·45 m. in diameter ; inscription in a *tabula ansata* in letters 25-33 mm. high.

Ἀλέξανδρος τ-
 ρὶς Διονυσοδώρο-
 υ ἀνέστησεν
 Σώζοντι εὐ-
 χήν

The *nu* in line 1 is written backwards. For Sozon see most recently Metzger *Catalogue Adalia*, 28-34.

71. Karacaviran, in the house of Ali Aksu, from Gâvur Ören, a solid funeral monument 0·68 h., 0·43 w. (tapering slightly), 0·44 th. ; pediment with acroteria,

⁷⁰ *BCH.* III, 342, no. 16, erected by Κάλλιππος Μοσανω Κάλλιππου with his sons Mosanos and Kallippos.

containing an eagle ; the main relief, flanked by pilasters, shows a male and a female figure ; inscription above and below. Photograph Plate XVIII*d*.

Θόας καὶ Μάνης καὶ Τατας οἱ ἀδελ-
(relief) φοὶ
τοὺς γονεῖς αὐτῶν Μάνη
Θόαντος καὶ Αἴναν Θόαν-
δος (*sic*) μνήης χάριν (leaf)

The form Θόανδος, anticipating the modern pronunciation, is interesting. For this confusion of $\nu\tau$ and $\nu\delta$, which is never common in inscriptions, see Wilhelm, *Beiträge* 316. For the name Αἴνας see below, No. 72.

72. Karacaviran, outside the house of Mehmet Aksu, from Gâvur Ören, a plain hexagonal pillar 1·11 h., each face 0·235, with no ornamentation whatever ; dowel-hole in bottom surface ; inscription on one face near the top ; letters 2 cm. high.

Αἴνας Κάσ-
τορος ἑαυ-
τῇ μνήμης
ἕνεκα

The name Ainas appears to be new. The declension (acc. Αἴναν) is peculiar, and would seem more appropriate to a male name. This stone comes from a built tomb at Gâvur Ören (below, p. 108) recently dug out by the villagers. Together with it were found a headless statue (Plate XIX*a*) and a full-length figure in relief (Plate XIX*b*) ; both of these are now in the house of Mehmet Aksu. In the same house there are also a late column-capital with fronds at the corners (Plate XIX*c*), a very handsome Ionic capital, and part of an inscribed base. The last two are from Pazar Tepe.

73. Karacaviran, house of Mehmet Aksu, upper part of a base, broken at the back, 0·17 h., 0·50 w., more than 0·45 th. Plain moulding at the top.

Ἀπολλώνιος Μάν-
ου δις Ταλεους Μί-
δου ἀνέστησεν

The text probably continued below. The name Tales is rare, though not unknown ; and cf. Talas, Talios, Tallias.

74. Karacaviran, outside the house of Kemal Dursun, from Gâvur Ören, a rectangular altar 1·21 h., 0·43 w., 0·43 th. Reliefs on three sides : in front, a male and a female figure ; on the left, a damaged human figure ; on the right, a woman and child.

(a) On the front, worn away on the left :

[Αὐρ. Γῆ Ἀτ]τάλου β' Μεννέου τῷ γλυ-
[κυτότῳ πατρ]ι αὐτῆς Αὐρ. Ἀττάλω β'

[Μεννέου] τόνδε ἀνέθηκε
βωμὸ[ν] εὐπρεπέα μνήμης
χάριν

(b) On the right :

Αὐρ. Γῆ Ἀττάλου β' Μεννέου Μεννέ-
αν συνόμαιμον καὶ μητέ-
ρα Ἄμμαν μνήμης χάριν

The poetical language is noteworthy ; see below, No. 77.

At the house of Mehmet Aktaş is a handsome sarcophagus dug up about 1952 at Pazar Tepe (Plate XIX*d*) ; it has three human figures on the long side, rams' heads at the front corners and goats' heads at the back corners.

HADRIANI (GÂVUR ÖREN)

The considerable site at Gâvur Ören lies rather less than an hour below Karacaviran on the south ; the ruins occupy the west and south slopes of a pine-clad hill in the pass which runs through from Gölde to Kozluca and the Lysis valley. The hill does not appear to have been fortified. The west slope was evidently the residential area ; here are many uncut building-blocks and much pottery, including the usual red and orange sigillata ware.

On the south-west slope are the ruins of a substantial building of large well-cut blocks lying in a heap ; beside them are two large blocks carrying reliefs. One of these, which is damaged, shows two reclining figures about life-size, one behind the other ; this is apparently funerary. The other seems to be complete, but I do not understand it ; I give two pictures, taken from opposite sides (Plate XIX*e-f*).

75. Further to the east, at a spot called Kurukuyu, is a sarcophagus with inscription in and above a *tabula ansata* ; line 1 is close to the top edge, so that the beginning was probably on the lid.

[- -]Ε κληρονόμο[ις οὐκ]
[ἀκ]ολ(λ)ου[θ]ήσει ταῦτα ὁ βίος ὁ βλέπε[τε]
 οὐκ ἦμην
 καὶ ἐγενό-
5 μην· οὐ-
 κ εἶμι καὶ
 οὐ μέλει μοι

Ll. 3-7 are in the panel. The formulae are of course familiar.

On the west slope of the hill are the mausoleum with the inscription published by Ramsay *AJA*. IV, 265, no. 5, and the tomb mentioned above, p. 107.

The main necropolis lies just below the town on the west, at a place called Dikenli Tarla. Here are a number of built tombs or mausolea, two or three of which are quite impressive in size, now lying as heaps of blocks ; here also was recently unearthed the handsome sarcophagus shown in Plate XX*a*. This is 2·25 m. long, 1·00 m. wide externally, 0·61 internally ; on the front is a *tabula* for the inscription (never written) held up by a winged youth on either side. In the interior is a raised pillow for the dead man's head.

76. Gâvur Ören, Dikenli Tarla, a solidly built mausoleum 8·65 m. long by 8·20 wide ; the door-lintel is handsomely carved and carries a two-line inscription badly worn, of which I could make very little in the time available.

[Μ]εννέας . . . ιανος Ε-----κατεσκεύασεν

----- ΤΙΛΕΙΤΕ -----

77. Gâvur Ören, Dikenli Tarla, lying in an open field some 200 m. east of the sarcophagus just mentioned, a large altar much damaged, with reliefs on all four sides : in front, a man wearing himation ; on the left, a badly damaged seated figure wearing some kind of headdress ; on the right, an eagle ; at the back, a damaged human figure. Inscription in front, above and below the relief.

[- - - - -]ΓΕΠΡC[- - -]

[. . . .] και υίεσιν αυ[τῆς]

[. . .]τι και Τροκονδ[α . .]

[. . . κα]ι ξαυτῆ βωμὸ[ν]

5 [εὐπρε]πέα

(relief)

μνήμης χάριν τόνδ[ε ἀ]-

νέστησα

For the language compare No. 74 above. In the present case the last six words form a rather faulty hexameter.

78. To Gâvur Ören also belongs (in addition to the stones at Karacaviran) the interesting inscription *CB. I*, no. 187 at Gölde, where I saw it in 1955. Upper part of a funeral altar now 0·65 h., 0·47 w., 0·48 th. ; plain moulding and acroteria, round superstructure on top. Square letters 28–30 mm. high, very regular.

Ἐρμῆς Λουκίου Γῆ

Ἀλόπου γυνεκι κέ

Ἐρμῆ ὕψ̄ προμοί-

ρω ἀνέσ<τ>ησε μ-

5 νήμης χάριν. εἰ μ-

εν ἰδίᾳ μοίρη, ὦφι-

λεν· εἰ δὲ χερσὶ δολο-

ποιοῖς, Ἥλιε βλέπε

In lines 1–2 Ramsay mistrusted his copy and read doubtfully [τ]ῆ α[ι]σο[τ]οῦ γυνεκι (γυναικί in *CB. I*, no. 187), observing that “ the letters are faint and barely legible ”. Every letter is in fact clear and certain, and no correction is needed, though the name Alopas does not appear to be quoted elsewhere.

L. 4. ANEΓΓΗC lapis. L. 7. δωλοποιοῖς (*sic!*), Ramsay.

Wilhelm, *Beiträge* 201, prefers to omit the comma after μοίρη and suppose an aposiopsis.

Other stones from Gâvur Ören are now in the village of Kozluca. They include a headless female statue 1·10 m. high set up in the Aşağı Mahalle, and in the Yukarı Mahalle a large lid of a tomb consisting of a stone slab 2·25 m. long, 1·05 m. wide, 0·29 m. thick ; on it are two reclining figures (headless), with a dog below, a child at each corner (broken away), and other broken objects perhaps including a cock ; photograph Plate *XXd*.

Also in Kozluca village are various antiquities brought from a spot some 500 m. east of the large *hüyük* in the plain near the river towards Eğneş. These include two plain sarcophagus lids of normal gable type, several large jars about 1 m. high, and two inscribed bases now standing in the village cemetery.

79. Kozluca cemetery, statue-base of Caracalla standing upside down, more than 1·60 h., 0·56 w., 0·54 th. Irregular letters about 4 cm. high.

Αὐτοκράτορα Καί-
 σαρα Μ. Αὐρήλιον
 Ἄντωνεῖνον Εὐ-
 σεβῆ Εὐτυχῆ Σε-
 5 βαστὸν Ἀραβι-
 κὸν Ἀδιαβηνικὸ [ν]
 [Πα]ρθικὸν Μέγισ-
 τον Βριτανικὸν
 [Μ]έγιστον ἢ βου-
 10 λῆ καὶ ὁ δῆ[μ]ος

80. Kozluca cemetery, large statue-base about 2 m. high, 0·66 w., 0·60 th. Regular letters 4 cm. high.

Αὐτοκράτορα
 Καίσαρα
 Λούκιον Αὐρήλιον
 Οὐῆρον Σεβαστὸν
 5 Ἀδριανῶν
 ἢ βουλῆ καὶ ὁ δῆμος

Hadriani in Pisidia occurs frequently as a bishopric in the *Notitiae* and Council Lists ; it is not known from any literary source nor from any coin or (hitherto) inscription. The present early mention is therefore interesting. The site near the *hüyük* is not itself a city-site : the question is, in what city's territory did it lie ? The nearest city is that at Eğneş ; but the river lies between, and Eğneş is (I think) securely identified with Cormasa. The city at Gâvur Ören is shown by its extant remains to be of considerable importance, but it has no good land close to the city itself. It possessed, no doubt, the land around Moatra (Bereket), but I feel little doubt that its territory extended also on the west into the Lysis valley. In this case the river would form the natural boundary towards Cormasa ; since the *hüyük* lies on the east side of the river, I believe we are justified in attaching the name Hadriani to the city at Gâvur Ören. Nothing has been found there which need be earlier than the 2nd century, so it is possible that Hadriani was a completely new foundation ; but it is no doubt more likely that the site was previously inhabited. What its earlier name may have been remains unknown.⁷¹

⁷¹ Ramsay at first suggested that Hadriane is a late name of Olbasa, which does not occur in the Byzantine lists. The absence of any earlier mention of Hadriane (whereas coins of Antoninus Pius, Marcus Aurelius and later continue to give the name Olbasa) led him to suppose that the name was taken not from the Emperor Hadrian but from some saint or bishop. This theory, to which our present inscription is clearly fatal, he later

MOATRA

A little to the north of Göldé is the small site at Bereket, identified by an inscription (*CB. I*, no. 185) as the otherwise unknown village of Moatra. On the hillside west of the road are several groups of well squared blocks and foundations, and a block carrying the full-length figure of a man in moderate relief, a good deal damaged. On the level ground at the foot of the slope are the remains of a building some 10 by 8 metres, standing 4 to 5 metres high. Close by is a handsome, but damaged, marble sarcophagus lid showing three persons reclining, each with an arm over the shoulder of the next; all the heads are lost. In the village of Bereket is a small sarcophagus showing on the front three damaged figures, on the left a door, on the right two figures, and on the back a shield crossed by sword and sheath, as often at Sagalassus. At the village fountain is an interesting carved block (*Plate XXc*) bearing in relief, from left to right, a torch, a strung bow, a human bust, and a weird creature like a coiled snake expanding into nine fingers. On the left return, much damaged, is Hermes with caduceus.

Further to the south the village of Aziziye contains a number of ancient stones.

81. Aziziye, outside the house of Arif Sertaç, an altar of white marble 0.93 h., 0.34 w., 0.34 th., with acroteria and round superstructure. On the front, Men on horseback, the face featureless as so often,⁷² long crescents on his shoulders; on the right side, a wreath with ribbons; on the back, an ear of corn; on the left side, a bunch of grapes (?) with an appendage below resembling a leg and foot.⁷³ Inscription above the figure of Men. Photograph *Plate XXb*.

[. . .] ας δις Μουσαίο[υ]
 τὸν βωμὸν ἐκ τῶν
 [ι]δίων Μηνι εὐχήν

82. Aziziye, in the village, an architrave block 2.10 m. long, 0.50 h., 0.46 th., all edges preserved. Above, four garlands joining three masks; below, under a moulding, the inscription in letters 35–40 mm. high, in two long lines.

Μεννέας Ἐρμαίου Μολεου ἑαυτῷ καὶ τῆ μητρὶ αὐτοῦ Ταπει καὶ τῆ γυν[α]-
 [κί] αὐτοῦ Μήνω καὶ τῷ ἀνεπιῶ αὐτοῦ Πλάτωνι Μηριόνου

83. Aziziye, in the village, fragment of an epistyle block, broken on the right, other edges preserved, 0.40 h. (complete), 0.50 w., 0.65 th. Below the moulding, inscription in letters 5 cm. high in line 1, 43–45 mm. in line 2.

ΟΣΓΕΜΙΝΟ - - -
 ΣΤΙΝΗΤΕΜ - - -

(*CB. I*, 284) amended so as to give the name Hadriana (i.e. τὰ Ἀδριανὰ) to the "Killanian or Milyadic" estates which he located in the upper Lysis valley and supposed to have been reorganised by Hadrian; the absence of Olbasa from the *Notitiae* is then explained by the supposition of a double bishopric (ὁ Ἀδριανῶν καὶ Ὀλβάσων), of which the second part only was named by Hierocles and the first part only by the copyists of the extant *Notitiae*. The present inscription, with its mention of Council and People, is equally destructive of this amended version also, and is indeed a warning against these arguments *ex silentio*.

⁷² See above, p. 73.

⁷³ This side of the stone was partly obscured by boarding, and I could not make it out to my satisfaction.

84. Aziziye, supporting a post in front of the Köyodası, a rectangular altar much damaged and broken at the bottom, more than 0·80 h., 0·37 w., 0·37 th. On the front, a human figure resting his left hand on a loom (?); on right and left sides, a wreath. Inscription on the upper moulding, destroyed except for the letters

- - ΠΟΝΩ - -

85. Aziziye, in the village near No. 82, column with shallow Ionic flutes, 1·66 h., 0·43 in diameter at the top, 0·47 at the bottom; two square holes on top and bottom surfaces. The stone is cracked vertically, and was so in antiquity, since the bottom surface shows the marks of two clamps which secured it. Inscription in a panel near the bottom; lines 1-3 worn away on the right.

Παπος Μα - - -
 Τειμάρχου [καί]
 Νας Ἀλεξάν[δρου]
 Τειμάρχω τῷ ὑῶ
 μνήμης ἕνεκεν
 Κόμων Βιάνορος Ἀλιασεως
 Σαγαλασεύς ἠργάσετο

For the female name Νας see Sundwall *Einheimische Namen* 165, and above, No. 45. But [ΑΙ]νας (above, Nos. 71 and 72) is perhaps not excluded.

I discussed the problems connected with the sculptor Comon in *Belleten* XVIII, 471-3. The present inscription happily settles two questions at least. Comon son of Bianor being now shown to be a Sagalassian, Ἀλιασεως is proved to be his patronymic. Secondly, the recurrence of Ἀλιασεως here shows that in any case there can be no question in *Belleten* loc. cit. of an engraver's error for Ἀλαστεος. The two sculptors Comon son of Bianor and Comon son of Alastes are, as appeared probable, separate and distinct.

At the village of Erikli near Aziziye are some marbles from a Christian church, collected at the house of Ibrahim Ak.

86. Erikli, a small rectangular marble pillar 0·65 h., 0·085 w., 0·10 th., carved at the top into a hemispherical knob. Two inscriptions, both near the top, on adjoining sides of the pillar. Letters 20-25 mm. high.

(a) ὑπερὶ
 εὐκῆς
 Ἀλεξ-
 άνρου

(b) + εὐκὴ
 Χριστου (sic)
 παραμ-
 οναρίου

For παραμονάριος see most recently Gough, *AS*. V (1955), 117.

87. Ibidem, thin marble slab 0·58 h., 0·34 w., 0·05 th. Inscription on upper rim and down the right side. Irregular letters up to 3 cm. high.

+ ὑπερὶ εὐκῆς πάντων τῶν καρποπουρόντων

I take it that the last word is for καρποφορούντων, "who make presents to the church."

Another marble slab at the same house is shown in Plate XXe.

One hour to the south-west of Aziziye, close to the mouth of the pass (Samasbeli) that leads through to Comama (Ürkütlü), is the compact village of Bozlar. This does not apparently represent an ancient site, but I found the following stone in the cemetery.

88. Bozlar cemetery, now in use as a *musalla taşı*, original provenience unknown (but not local), a lintel-block 0.32 h., 1.62 w., 0.74 th., with upper moulding and three fasciae. Line 1 on the moulding, mostly worn away; lines 2-3 on the top fascia; lines 4-5 on the bottom fascia; the middle fascia carries a band of scroll decoration. Regular letters 3 cm. high.

[- - - -]ος β' Διο[- - - και ἡ δείνα] Παπου ἡ
[σ]ύνβιο[ς] *vac.* αὐτοῦ ἱερατεύοντ[ες] *vac.* τὴν τράπεζαν
[καί] τὸν λου *vac.* τῆρα και τὸν περὶ κύκλ<ω> κόσ *vac.* μον τῆς

ἑστίας ἐκ τῶν ἰδίων ἀνέθηκαν ἀπὸ ★ ρν' (leaf) εὐχαριστίας ἔνεκε[ν]
καὶ τὴν ἐπισκευὴν τῆς κεραμείδος παντός τοῦ ναοῦ καὶ κλειδώσις

L. 3. ΠΕΡΙΚΥΚΛΟΚΟΣ ΜΟΝ lapis.

The last line appears to be a subsequent addition, and the last two words perhaps later still in view of the grammatical fault⁷⁴; but no change in the style of the script is observable. κλειδώσις, a rare word, is the apparatus for locking the temple. The sum of 150 den. seems modest, but is not in fact abnormal in dedications of this kind: see *BSA*. 51, 153-4, no. 55.

MANLIUS' ROUTE IN 189 B.C.

Livy XXXVIII, 15: (Manlius) ex Pamphylia rediens ad fluvium Taurum primo die, postero ad Xylinen quam vocant Comen posuit castra. Profectus inde continentibus itineribus ad Cormasa urbem pervenit. Darsa proxima urbs erat; eam, metu incolarum desertam, plenam omnium rerum copia invenit. Progredienti praeter paludes legati ab Lysinoe dedentes urbem venerunt. Inde in agrum Sagalassenum, uberem fertilemque omni genere frugum, ventum est. (The surrender of Sagalassus follows.)

Polybius XXI, 36: ὅτι Κύρμασα πόλιν λαβὼν ὁ Γνάσιος καὶ λείαν ἄφθονον ἀνέξευξεν. προαγόντων δ' αὐτῶν παρὰ τὴν λίμνην παρεγένοντο πρέσβεις ἐκ Λυσινοῆς διδόντες αὐτοὺς εἰς τὴν πίστιν. οὓς προσδεξάμενος ἐνέβαλεν εἰς τὴν τῶν Σαγαλασσέων γῆν καὶ πολὺ πλῆθος ἐξελασάμενος λείας κτλ. (Surrender of Sagalassus.)

Discussion of this part of the march has hitherto been forced to proceed in ignorance of the location of any one of the geographical names, with the single exception of Sagalassus. Now that Lysinia and Cormasa are identified with complete and with near certainty respectively, we are rather more favourably placed.

⁷⁴ Unless we prefer to write κλειδώσις for κλειδώσεις.

For the river Taurus (otherwise unknown) there is only one reasonable possibility, the stream that flows northwards from Korkuteli (Istanoz) to the lake of Kestel.⁷⁵ On this point there is agreement ; for the rest, widely differing views have been held.

Ramsay in *AJA*. II (1886), 128, soon after visiting the region, wrote that Manlius marched by the natural route "past Pogla and Andeda through the pass leading to the Gebren valley in several days, sacked Kormasa in the Gebren valley" and proceeded to the lake of Burdur. Written while the topography was fresh in his mind, this account comes nearer to the truth (as I conceive it) than anything subsequently proposed. "The pass leading to the Gebren valley" is not, however, readily identifiable. There is no pass leading directly from the neighbourhood of Pogla and Comama to the Lysis valley. I followed the direct route Ürkütlü-Akören in 1957 and found it unmanageable for an army accompanied by a baggage-train, at least for a space of a mile or so near the summit ; no honest guide could have recommended Manlius to go this way. The only "pass" to which Ramsay's phrase is properly applicable seems to be that between Gölde and Kozluca by Gâvur Ören. I have not followed this through, but it is said to be quite usable, though not in actual use at the present time ; the road now crosses the high ground. I am not sure if this is what Ramsay intended in 1886, but it was certainly his opinion later ; in *CB*. I (1895), 326-7 he identifies Gâvur Ören with Cormasa.⁷⁶ This route is perfectly possible, but roundabout⁷⁷ : Manlius' reason for following it must have been the news of rich booty to be easily obtained at Cormasa.⁷⁸ The new location of Cormasa at Eğneş relieves us of the necessity of supposing this improbable detour.⁷⁹

A different conception of Manlius' route was put forward by Kiepert in *FOA*. IX (1894) and Text, p. 6. According to this the lake mentioned by Polybius ("lakes" in Livy) is that of Kestel, not that of Burdur ; from this lake Manlius followed, at least in part, the line of the modern main

⁷⁵ Formerly called the Istanoz Su ; the recent maps give it no name.

⁷⁶ "The site which he reached in perhaps two days from Xylene Kome must have been that of Giaour-Euren. This then must be Kormasa." Manlius might well take two days (*continentibus itineribus*) from Xylene Kome to here, a distance of full six hours over difficult country, roadless in 189 B.C. (p. 326, n. 5).

⁷⁷ Manlius would need to descend into the Lysis valley at Kozluca ; the country lying directly between Gâvur Ören and Hacılar is cut up by steep gullies and quite impassable for an army.

⁷⁸ Assuming that it was in fact Cormasa, not Darsa, that Manlius sacked. On Darsa see further below.

⁷⁹ Much later, in *Social Basis* 239, Ramsay proposed a variation of this theory which is far from being an improvement. Here he locates Darsa at Düver and Cormasa at a city on a hill near the west coast of a marshy lake into which the Istanoz Su flows ; this is apparently the site at Kuşbaba above the lake of Kestel, which in *CB*. I, 327, is identified with Colbasa. (This seems to be a revival of his old idea that Cormasa and Colbasa are one and the same.) Manlius thus takes three days marching down the Taurus and on to Kuşbaba, then covers the distance from here to Düver in one day. This last day's march is utterly impossible, nor could Düver reasonably be called *proxima urbs* in relation to Kuşbaba. In any case, the new inscription from Boğaziçi (No. 42 above) shows that Cormasa was nowhere near the lake of Kestel. For the site at Kuşbaba see Part II.

road to the north.⁸⁰ Cormasa has on this view to be placed south of Lake Kestel, and Manlius is marching at the rate of a bare two hours a day. The new Boğaziçi inscription is of course fatal to this suggestion.

A more serious rival theory is that proposed by Magie in *Roman Rule* 1138 and 1158. Magie notes that Cormasa is placed by the Peutinger Table on the great road from Pergamum to Pamphylia, and supposes this road to have passed from Themisionium eastwards to Yeşilova and Tefenni, then south-eastwards over the mountains to Isinda, past Lagbe and the headwaters of the Lysis.⁸¹ From Lagbe to Isinda this was the route followed by Manlius on his march from Cibyra to Termessus. If Cormasa was on this road it is clear that on his return from Termessus he cannot have marched north towards Lake Kestel; and Magie rightly insists that we are not justified in removing Cormasa far from the road. He therefore believes that Manlius "returned along this road from Isinda until (near Cormasa) he reached the upper Lysis (Gebrem Çay), and that from here, turning to the north, he marched down the broad valley of this stream until he reached Lake Burdur; this was presumably the λίμνη where he met the envoys from Lysinia". This locates Cormasa in the neighbourhood of Lagbe,⁸² which we now know to be wrong; nevertheless, though the main consideration which led Magie to favour this view is shown to be baseless, this route is in itself perfectly possible and does not in the least conflict with the new evidence for Cormasa and Lysinia. However, it is noticeable that in Livy's narrative the place-names given on the return from Pamphylia are different from those on the outward march, and the reader does not (I think) receive the impression that Manlius is retracing his steps, at least beyond Isinda. I do not therefore myself believe that this solution is correct, though it cannot be excluded.

I take it, then, that Manlius marched north from the neighbourhood of Isinda. This he might do either by following the Taurus downstream or perhaps more likely by the more westerly route past Andeda and Pogla. Both routes are dead easy, and would bring him in six hours to the neighbourhood of Comama. Xylene Come (which there is presumably little or no hope of ever identifying) will then have been in this region. From here to the Lysis valley near Cormasa (Eğneş) there is one natural route, and, so far as I can discover, only one, namely the route which is used at the present day. This goes one hour west from Ürkütlü to Hacıbekâr, then turns north and climbs by the Samasbeli pass to the high ground about Aziziye and Bozlar, a rise of about 1,000 feet.⁸³ From Aziziye

⁸⁰ Or more strictly the line which this road used to follow before the present chaussée was constructed. On the map *FOA. IX*, however, his route is shown as passing further west than this road, cutting in impossible fashion (as Ramsay pointed out) across mountain ranges and valleys.

⁸¹ A chaussée along this line is now under construction but is not yet open to motor traffic.

⁸² On his map, however, Magie follows Kiepert in placing it south of Lake Kestel.

⁸³ In 1958 I climbed by an alternative route a little further to the west, but this is not passable for wheeled traffic or for the impedimenta of an army.

an easy road runs west-north-west, descending into the Lysis valley between Kozluca and Elmacık. This route has been in use for hundreds of years ; at intervals along it are substantial remains of an old Turkish paved road or *kaldırım*, five to six metres wide, which led from Aziziye to the bridge at Boğaziçi. Not far from Aziziye remains of ancient buildings stand on either side of it. I have followed this road and found it to present no difficulty of any kind.⁸⁴ If this was Manlius' route, Livy's account is easily understood. From Ürkütlü to Eğneş is something between nine and ten hours' march, and it took Manlius two days ; *continentibus itineribus* I understand to mean simply that for one night he pitched no camp, but the soldiers merely dossed down under the pine-trees.⁸⁵ Next day he came to Cormasa, which the inhabitants, unprotected by any wall, abandoned to him. (I disregard Darsa for the moment.) Then turning north he marched into the Sagalassian territory around Düver and Yazıköy and was met by envoys from Lysinia.

That this was approximately Manlius' route I feel little doubt.⁸⁶ It was also, I believe, the line of the road recorded in the Peutinger Table which ran from Themisionium by Cormasa to Perge (above, pp. 91, 94). If Ramsay was right in detecting remains of Roman work in the bridge at Boğaziçi this seems really almost certain.⁸⁷

Polybius tells us that Manlius sacked Cormasa ; Livy says ⁸⁸ that he sacked its neighbour Darsa. I have supposed above that Polybius is more to be relied upon ; Darsa is in fact a mystery. In Manlius' time it was apparently rich ; yet no other trace of it has appeared in any ancient author, coin or (probably) inscription, nor does Polybius' narrative, in the form in which we have it, mention it. Ramsay at one time (above, p. 78) was inclined to read Dars<il>a and identify it with Ptolemy's Dyrzela ; in *CB*. I 327, n. 3, on the other hand, he is disposed to doubt its existence and to suspect a duplication of Cormasa. In *Social Basis* 237-8, however, he identifies it with Düver, supposing an old Anatolian name Tursa, meaning a walled town, later Grecized as Panemouteichos and Turkicized as Duvar-Düver, " wall." Either Livy misread Tarsa as Darsa or T was

⁸⁴ At one point it crosses a col whose razor edge is now barely 4 m. wide, but was probably wider in antiquity.

⁸⁵ Perhaps from mere necessity ; the route may well at that time have been unmitigated pine-forest. Even to-day there is no village between Aziziye and Kozluca. The expression *continentibus itineribus* has caused much trouble ; Ramsay in *Social Basis* 239 is reduced to supposing (unnaturally, as it seems to me) that it means that Manlius made no halt for more than a night, but marched every day, throughout this portion of his journey.

⁸⁶ Not necessarily exactly ; for example, a road branches from the Aziziye-Kozluca road and runs down to Akören. I have not followed this road and cannot speak for it, but it would suit Livy's narrative almost equally well.

⁸⁷ Ramsay himself supposed a conflation of two roads in the Table ; see above, p. 94, n. 57. I could not myself identify the remains of Roman work in the bridge with any certainty ; I noticed built into it a block carrying the ends of five lines of an inscription : - - ΩΙ, - - ON, - - ON, - - ΙΑ, - - ΟΙΣ.

⁸⁸ Or appears to say : it would, I suppose, be possible, though very awkward, to take the words *Darsa proxima urbs erat* as a parenthesis, and refer *eam* to Cormasa.

softened into D. In the Tekmoreian lists we have ethnics Τυρσηνός and Δαρρηνός : both of these will be inhabitants of Tursa-Darsa. The city was walled because, unlike most Pisidian towns, it had no natural defences. If this theory is right,⁸⁹ we must suppose that Darsa was by early Imperial times reduced to the status of a deme of Sagalassus ; the ancient stones at Düver are not suggestive of anything more than a village ; and cf. No. 30 above. I must leave this question to the judgment of others.⁹⁰

⁸⁹ I am informed by Turkish friends that Düver has in fact no connexion with *duvar*, " wall," being the name of an influential *derebey* from whom a number of villages in Turkey have taken their name. No ancient wall is to be seen at Düver to-day.

⁹⁰ If a city of Darsa ever really existed, and is not a mere phantom in the text of Livy, it would be tempting to imagine that it was the early representative of Hadriani at Gâvur Ören. Dr. A. H. McDonald kindly informs me that the MSS. of Livy show no trace of uncertainty with regard to the reading *Darsa*.

(*To be continued.*)