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Some Isaurian and Lycaonian Inscriptions in the Museum of Karaman

Abstract: Five funerary inscriptions and an inscribed boundary stone, which were brought from surrounding villages to the Karaman Museum, are introduced in this contribution. In these inscriptions some new indigenous personal names are documented: Sis (no. 1), Mamoas (no. 2), Inne (no. 3), Vitres and Kilamosis (no. 5). In the first inscription the personal name Pigramos, which was only known from the Lycian inscriptions, is attested for the first time outside Lycia. A figure of a horseman on the altar (no. 3), represented by the name Cassius, also appears on a very similar tomb stone preserved in the Konya Museum. It is possible that both of these stones were produced by the same stone-cutter, with the name Cassius on both stones representing the same person, probably a nobleman or a stone-cutter. The fourth inscription documents a scholarios (imperial guard) named Paulos. In the boundary inscription (no. 6) a new place name is recorded as Takseasou in the genitive case. In addition to these, two published inscriptions from the museum are republished with new readings under the heading corrigenda et addenda. In the first (no. 7), a personal name misread as Illathyia is corrected to Flavia. In the second (no. 8), a certain freedman of the Emperor by the name of M. Ulpius is recorded as tabularius. He was probably an accountant on an imperial estate given the provenance of the inscription (Sudurağ). 

Keywords: Anatolian personal names; scholarius; diaconos; tabularius; libertus Augusti; imperial estate; Isauria; Lycaonia; Karaman.

All of the inscriptions in the museum of Karaman were found in Karaman (Laranda) and the surrounding villages situated in the ancient regions of Lycaonia and Isauria. Thirty-seven inscriptions in the museum, four of which were previously known, have already been published by H. Engelmann and A. B. Üner in 1992.1 The six new inscriptions below are likewise preserved in the garden of the museum.

The personal names and the important words in the inscriptions are as following:

Anatolian personal names: Αππας (3), Ιννα (2), Ιννη (3), Καματα (1), Κιβαδας or Κήβας (2), Κιλαμωσις (5), Μαμοας (2), Ναννις (3), Ουιτρης (5), Πιγραμος (1), Σις (1), Τατας (3), Ταττις (7).

Greek personal names: Αθήνις or Αθηνι- (7), Θεοφίλα (6), Θεοφίλος (7), Ίλαθυία (? 7), Ναννις (? 5), Νεστοριανός (7), Νέστωρ (1), Νικάρετος (8), Παῦλος (4), Σεραπίων (2), Σμέρδις (5).

Latin personal names: Καπίτων (3), Κάσσιος (3), Ούλπιος (8), Φλαουία (7).

Unrestored names: [.]ΑΣ (2), [- - -]άτῃ or [- - -]ΑΤΙ (8), [- - -]ΚΑΙΟΣ (3), ΚΟΥ[- - -] (8), ΝΗ[... ] (5), ΣΕΡΑΠΙ[--] (2), [?]Τ[...]ΕΠΙΘΕΣ (2).

Ethnicon and place names (?): Αμβεθε[.]ο- (7), Ταξεασο- (6).

Important Greek and Latin words: ἀπαρτίζω (2), ἀπελεύθερος (8), ἀτυχέστατος (4), διάκονος (4), ἐως ὥδε (6), ἱράθειον (5), μεθόριον (6), σχολάριος (4), ταβλάριος (8).

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No. 1. A funerary stele erected by Nestor for his son and daughter (Fig. 1)

Inv. No.: —. The limestone stele was brought from the village of Akarköy (formerly Losta/Zosta)\(^2\) to the museum. Akarköy is 4 km. west of Özyurt village (formerly Bosola/Posala)\(^3\) to the northwest of Hacibaba Dağı and 35 km. west of Karaman, in the region of Lycaonia. The top side of the stele is broken. It probably had a triangular pediment with relief as the traces of the figures remain above the inscription. The space beneath the inscription is adorned with the waterleaf. There is evidence of red colouring remaining in some letters and there are also areas of sky blue pigment visible on several parts of the surface, which might well have been the background colour for the red letters, it is also noteworthy that a white support for the blue pigment is clearly visible.\(^4\)

Based on the style of letters, the inscription should date from the Roman imperial period. Dimensions: H: 72 cm; W: 55 cm; D: 30 cm; L.H: 3,5 cm.

\[
\begin{align*}
\text{Ν[έσ]τωρ Πιγραμοῦ,} & \quad \text{Pigramos (2)} \\
\text{Σιος Πιγραμοῦ, Σιν τόν όν αὐτό καὶ Καματαν θυγατέρα} & \quad \text{Sis} \\
\text{τηςεν μνήμης χάριν.} & \quad \text{Pigramos (1)} \\
\text{Νέστωρ Πιγραμοῦ:} & \quad \text{Nestor} \\
\text{Σιος Πιγραμοῦ:} & \quad \text{Sis} \\
\text{Καματαν θυγατέρα:} & \quad \text{Kamata}
\end{align*}
\]

Pigramos’ son Nestor, (grandson) of Sis, son of Pigramos, erected (this stele) in memory of his son Sis and (his) daughter Kamata.

L. 1: Ν[έσ]τωρ Πιγραμοῦ: Nestor, son of Pigramos, is the owner of the tomb. The indigenous name Πιγραμος,\(^5\) which was known to date only from Lycia, probably appears for the first time outside Lycia.\(^6\)

L. 2: Σιος must be the genitive case of a personal name, the nominative case of which should be Σις undocumented previously, son of the second Pigramos who was the grandfather of the first Pigramos. Σιν, son of Nestor, is the accusative form of Σις, who was the grandfather of Nestor.

L. 3-4: τηςεν μνήμης χάριν: An indigenous personal name Καματα is known from a few inscriptions\(^8\) found in Isaurian and Lycaonian cities. This name is recorded in another published inscription\(^9\) in the museum of Karaman. A similar form Καματη is documented in an inscription\(^10\) found in the same village, Akarköy.

\(^2\) Sterrett 1888, 22; Belke – Restle 1984, 216 s.v. Posala.
\(^3\) Sterrett 1888, 21; Belke – Restle 1984, 216 s.v. Posala.
\(^4\) For further on this matter see the article entitled "Not just the shadows on the stone: the Greek, Lycian and Roman craft of encaustica - ἐνκαυσις and polishing - γάνωσις of coloured inscriptions, of grapho - γράφω and its study - epigraphy" by T. M. P. Duggan in the next volume of this journal.
\(^5\) Zgusta 1964, § 1255-2; LGPN VB, p. 352.
\(^6\) Further to the association between the names Pigramos and Lycia, there is the choice of the colours employed for this text, as many of the published Lycian inscriptions are coloured in a blue-red combination, see Fellows 1841, 198 in reference to Myra and 206 in reference to Limyra. Spratt – Forbes 1847, I, 94 in reference to Candyba.
\(^7\) Zgusta 1964, § 514-1.
\(^8\) Sterrett 1888, 34 no. 44 (= MAMA VIII, 188); Ramsay 1905, 179 no. 86; SEG 17, 666.
\(^10\) Sterrett 1888, 21-22 No. 18 (= CIG 4009c; Paris – Radet 1886, 512 no. 28).
No. 2. Epitaph of the Mamoas’ daughter and her family (Fig. 2)

Inv. No.: A 4791. The grey marble tomb stone was brought to the museum in 2011 from the modern village of Akçaalan situated about 40 km to the southwest of Karaman, within northern Isauria. The presence of an ancient settlement within the village of Akçaalan is unknown. The provenance of this inscription could be Bağdat Kırı (Papirion), about 8 km southwest of Akçaalan. According to the villagers inhabiting this area, much ancient architectural materials and some inscribed stones were taken away from the settlement of Bağdat Kırı to the surrounding villages.

The face of the stone is divided into two panels and four figures were carved in relief on both friezes. In the central space of the upper frieze, a woman and a child stand between two columns with arch. The woman touches to the head of the child holding a rule in the left hand. On the left side, a man standing holds a round object in his left hand. On the right side, another man keeps the hilt of the sword at his waist. In the lower frieze are reliefs depicting a man standing and three women. All of the women in the relief wear a headcovering and a tunic on a long dress overhanging the shoes. All of men are depicted in a dress at the knee level. Some of the figures put their right hands on their chests. The inscription dates from the Roman imperial period from the paleography. Dimensions: H: 92 cm; W: 65 cm; D: 37 cm; L.H: 1.5–3 cm.

\[ \text{[.] ΑΣ Μαμοου \ánesthēsen \éatēn kai [tĭn]} \]
\[ \text{2 \ μητέρα kai Κιβαδαν kai Ἰννα kai τ[άς \θυ[γα]-} \]
\[ \text{τέρας kai Σεραπίωνa kai ΣΕΡΑΠΙ[---]} \]
\[ \text{4 \ τεμής kai εὐνοίας \χερουλός, \αν\textsuperscript{1}.} \]

\[ \text{[.] as, daughter of Mamoas, erected (this stele) for herself and (her) mother and Kibadas and Inna and (her) daughters and Sera-} \]
\[ \text{piion and Serapi- in honour and goodwill of (them). [. . .]eites completed (the stele).} \]

L. 1: Ας is the name of the tomb owner in the nominative case. A new personal name in the genitive case Μαμοου, the father’s name of the tomb owner, should be in the nominative case as Μαμοας. A similar indigenous personal name Βαβοας, which has only seen in the inscriptions from Isauria to date, is documented in the genitive form as Βαβοου.\textsuperscript{12} ἑατήν = ἑαυτήν.

L. 2-3: Κιβαδαν: The nominative case of this name can be Κιβαδας attested by an inscription\textsuperscript{13} from the Cilician city of Korakesion or Κιβᾶς\textsuperscript{14} documented as Κιβάδος in the genitive case by an inscription.

\[ \text{\textsuperscript{11} Hild – Hellenkemper 1990, 374-375 s.v. Papirion.} \]
\[ \text{\textsuperscript{12} Zgusta 1964, § 133-7.} \]
\[ \text{\textsuperscript{13} SEG 35, 1420; LGPN VB, p. 233. In an inscription from Thasos, Κιβᾶς is documented as Κιβάδος in the genitive case, see LGPN I, p. 255.} \]
\[ \text{\textsuperscript{14} LGPN I, p. 255.} \]
from Thasos. But Κιβάδας seems more reasonable. It maybe also comparable with Κειβαδασις recorded in a funerary inscription from Cappadocia, but the deciphering of this name seems rather questionable.

Ἰννα (nom. Ἰννα) is probably a new name and it can be compared with the other similar name Ἰννη in No. 3. ΣΕΡΑΠΙ[---] can be one of the names Σεραπία, Σεραπίας, Σεράπιος etc. There is incomprehensibly no information regarding the family bond of Κιβάδας, Ἰννα, Σεράπιος etc. Eight people are depicted in the relief. In the inscription there are five persons mentioned by name and the unnamed mother and daughters of the tomb owner. If all of the people in the inscription were represented by the figures carved in the relief, the number of unnamed daughters should be two.

L. 5: The unrestored word [?.?] ΕΠΗΣ should be the name of the stone master, as understood from the verb of ἀπήρτισε.

No. 3. An inscribed tomb altar (Figs. 3a-b)

Inv. No.: 2011/12 (A) 4792. The white marble tomb stone was brought from the village of Akçaalan (see No. 2). The upper and lower left corners of the stone are broken.

The face of the stone was divided into three spaces by two twisted columns and some figures were carved in relief in these spaces. On the left side are two standing figures, of a woman, who wears a headcovering and a tunic over a long pleated dress, and probably a man. In the central space, between the columns, a woman dressed as the figure on the left, touches the head of a child beside her and holds the child’s hand. On the right side, there is a horseman holding a sword in his right hand and a shield in his left hand.

On the right side of the stone are carved in relief three standing figures, of a woman dressed as the others, and two men in the dress to knee level. The remains of a relief carved on the upper back side of the stone, was probably a garland. The iconographic style of these figures carved in relief is very similar to those figures in the relief on stone No. 1 above. Some personal names are recorded on the face and on the right side of the stone as follows. The inscription dates from the Roman imperial period from both the letter style and the Latin personal names. Dimensions: H: 71 cm; W: 101 cm; D: 45 cm; L.H: 2–3cm.

### Face A:

<table>
<thead>
<tr>
<th>left panel</th>
<th>middle panel</th>
<th>right panel (horseman)</th>
<th>Face B:</th>
</tr>
</thead>
<tbody>
<tr>
<td>[- - -]</td>
<td>Кάσσιος[ς]</td>
<td>ΑΠΠΑΣ</td>
<td>INNH</td>
</tr>
<tr>
<td>[- - -]Σ</td>
<td>Κάσσιος[ς]</td>
<td>ΑΠΠΑΣ</td>
<td></td>
</tr>
</tbody>
</table>

### Face B:

L. 1: Κάσσιος (Cassius) is a common Latin name. In the Museum of Konya (Ikonion) there is a rather similar stele in terms of the craftsmanship and iconographic features employed (Figs. 4a-b). This stele was brought to the Konya Museum from the village of Kavak (near the Lycaonian city of Lystra) in the border region between Isauria and Lycaonia, about 80 km. West-North-West of Karaman. A certain Κάσσιος is written right above the figure of a horseman in the central space. The names Τας and Τατα are carved above the figures of a man and a woman standing between two columns on the left side of the stele. In the right field there are also a couple figures and the names Αντώνιος and Ναννιως. On

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15 Zgusta 1964, § 600; SEG 12, 507: Τιθης Κιλαλάου(?) ἐστησεν | Μέι Κεβαδάσιν(?) mnήμης | ἐνεκα. In the footnote 96 for § 600, Zgusta states that this name could be also deciphered as Μεικεβαδασιν or Μει κε Ιβαδασιν.

16 See also LGPN VB, p. 214.

17 Mendel 1902, 227; Ramsay 1906, 12-14; Cronin 1902, 117 no. 38.
both steles, Κάσσιος seems to have a connection with the figure of a horseman. The similarity of the iconography employed on both steles suggests that both stones might have been carved by the same stone cutter, and as both carry the name Κάσσιος it is possible that both record the same person, probably a nobleman or a stone master.

L. 2: [- - -]ΚΑΙΟΣ should be a personal name like as Άλκαῖος, Δίκαιος, Λεύκαιος etc. Τάτας18 is an indigenous feminine name common in Anatolia. Her father’s name Νηνις19 is also an indigenous name documented in inscriptions from Lycaonia, Isauria and Cilicia. Καπίτως (Capito) is a quite common Roman cognomen.

Face B:

L. 1: ΙΝΝΗ: Ινη is probably a new personal name and it can be compared with the feminine name Ιννα20 (see also No. 1) documented in inscriptions21 from the Isaurian cities of Artaudada (Dülgerler), Eşenler village and Ulupınar (near the city of Isaura Palaia/Zengibar Kalesi) located in the area near to Akçalan, the provenance of this altar.

L. 2: Αππας22 is a common indigenous name in Anatolia.

No. 4. An inscribed slab belonging to the tomb of the scholarius Paulos (Fig. 5)

Inv. No.: 4159. According to the inventory registration the provenance of the tomb lid was Karaman. The tomb lid was carved from grey stone in a large rectangular form and its back side was unworked. The edges of the lid are bordered by two lines, the space between which is decorated with leaf motives. The space between the border lines was divided into three unequal parts. In the first space there is an inscription of 3 lines. The middle part was decorated with three inverted archs. In the middle of other part, a large cross carved within three nested circles, and four circular motifs were placed at the corners of the space. An eighth-leaf motif, possible a tulip, was carved above the cross. The inscription dates from the late Roman or early Byzantine period. Dimensions: L: 200 cm; W: 98 cm; D: 10 cm; L.H: 4–6 cm.

ἐνθάδε κατάκιτε

2 Παῦλος διάκο(νος) ὁ ἀτυχέστατος σχολάριος.

Deacon Paulos, the most unfortunate scholarius lies here.

L. 2: The word διάκο(νος) is inscribed as ΔΙΑ.23

L. 3: Deacon Paulos was probably once a soldier in the imperial troop of guardsmen as understood from the word σχολάριος23 delivered from the Latin term schola meaning the imperial guard of the Late Roman Empire.24

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18 Zgusta 1964, § 1517-3.
19 Zgusta 1964, § 1035-1.
20 Zgusta 1964, § 471-3.
21 Sterrett 1888, 61 no. 91; 92-93 no. 154; 104 no. 176.
22 Zgusta 1964, § 66-8.
23 Some epigraphic documents for this term: CIG 8869; SEG 37, 1076; MAMA I, 280 and VII, 225 (σχολάρις); IPrusias ad Hypium 120; Kalkan – Şahin 1995, 139 no. 2 (= SEG 45 151).
24 Jones 1964, 613-614.
No. 5. An ostothek: heroon of Vitres, Nannis and Ne[...]. (Figs. 6a-b)

Inv. No.: A 4275. The white marble ostothek was delivered to the museum by the provincial security directorate of Karaman in 2002. According to the inventory recording its provenance was the village of Suduragi (formerly Sidrova, Sidrive, etc.)\(^{25}\) 17 km. North-East of Karaman.

At the right side of the front face there is a destroyed figure in relief, the figure is encircled by the waterleaf. The left side of the front face is decorated with vine and grapes. On the right side of the ostothek are carved in relief two figures, of a man and a woman.

From the style of the letters employed the inscription can be dated to the Roman imperial period. Dimensions: H: 66 cm; W: 74 cm; D: 57 cm; L.H: 2.5 cm.

Εὐιτρῆς Σμέρδιος καὶ Ναννὶς Κιλαμώσιος[ς]
2 καὶ ΝΗ[... ἀνέστησαν ἑαυτῶν τὸ ἡρώειον.

Vitres, son of Smerdis, and Nannis, daughter of Kilamosis, [and] NH[... ] built their heroon.

L. 1: Οὐιτρῆς is a new personal name, possible indigenous. Σμέρδιος\(^{26}\) is a Greek name documented from inscriptions found on the Agean islands. Smerdis is a Hellenized form of the Persian name of Bardiya who was the son of Cyrus the Great.\(^{27}\) A feminine personal name Ναννίς\(^{28}\) or Νανς\(^{29}\) is Greek or indigenous. Κιλαμώσιος[ς] is a new personal name and it should be Κιλαμώσις in the nominative case.

L. 2: ΝΗ[... ] should be a name in the nominative, probably the child of the couple Vitres and Nannis. ἡρώειον = ἡρώον.

No. 6. Boundary stone of Aur. Theophila (Fig. 7)

Inv. No.: —. The boundary stone, a limestone cylinder carrying a nine-line inscription, was brought from the village of Ekinözü near Suduragi (see No. 4) and the famous Lycaonian city of Derbe\(^{30}\) located at the place called today Devri Şehir\(^{31}\), about 20 km. to the North-East of Karaman.

The letter \(\xi\) in the name of Maximianus in fifth line was written as leftware \(\sigma\) like \(\Xi\). The same letter is seen in the seventh line. Dimensions: the current height: 100 cm; diameter: 40 cm; L.H.: 3.5-4 cm.

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\(^{25}\) Ballance 1964, 139.

\(^{26}\) LGPN I, p. 409.

\(^{27}\) Kahrstedt 1927, 710-711.

\(^{28}\) LGPN I, IIIB, IV, VA.

\(^{29}\) Zgusta 1964, § 1013-17.

\(^{30}\) Ruge 1905, 237.

\(^{31}\) Ballance 1964, 139-140; Zgusta 1984, § 253. Concerning the previous attempts at the localisation of Derbe, see Ballance 1957 and Taylor 1994, 1221-1222.
ἐπὶ Διοκλητιανοῦ
καὶ Μα[ξί]μιανοῦ
Σεββ(αστῶν) νω.
Κονσταντίου
(καὶ) Μαξιμιανοῦ
Κεσάρων·
ΑΠΘΑΣΑΣΟΥ
Αὐρ(ηλίας) Θεοφίλας
tὰ μεθόρι[a] ἑως ὧδε[ε].

At the time of the co-emperors Diocletianus and Maximianus, Augusti; (and) Constantius and Maximianus, Caesares; Aur(elia) Theophila’s boundary lines (starting) from Takeaas/n? (are) up here.

L. 1-6: The inscription should be dated to the co-regnal period of the four Emperors between 293 and 305 A.D.
L. 7: ΑΠΘΑΣΑΣΟΥ can be deciphered as ἀπὸ Ταξεάσου. This genitive word may be a place name, to date undocumented, perhaps the name of a village or a location near to Ekinözü, the provenance of the boundary stone.32
L. 9: The phrase ἑως ὧδε is recorded in two boundary inscriptions from the region of Thrace33 and the city of Sardes34 having the same meaning.

Corrigenda et addenda on two inscriptions in the Karaman Museum:
No. 7. Epitaph of Aur(elia) Tattis, Flavia and her husband (Fig. 9)
Inv. No.: 1818. The rectangular tomb stone with relief was brought from the village of Muratdede (formerly Masdat) situated at about 40 km. West of Karaman, in the region of Northern Isauria. The inscription was first edited by H. Engelmann and A. B. Üner.
From the Aurelius/Aurelia gentilicium, the year 212 A.D. is probably the terminus post quem for the date of the inscription. Dimensions: H: 48 cm; W: 73 cm; D: 37 cm; L.H: 2,5-3cm.

Engelmann – Üner 1992, 14-15 no. 21 (= SEG 42, 1277): New reading of the first three lines:

[Αὐρ.] Νεστοριανὸς Ἀθήνις
Αὐρ. Ταττιν Θεοφιλου τῆ(ν) καὶ Αμμ.[.]
θε[.] [ο]ν καὶ Ίλαθυιαν θυγτέρ[α]
καὶ σ-
6

A similar boundary inscription from the city of Heraclea (Konya-Ereğli) in the same area shows the boundaries of a village of the name Singal-, which has not as yet been localised (SEG 41, 1412-4: ἐπὶ Διοκλητιανοῦ | καὶ Μαξιμιανοῦ | νω. Σεββ(αστῶν) | Κονσταντίου (καὶ) | Μαξιμιανοῦ | Κεσάρων | κώμης Σινγαλ(ων) | τὰ μεθόρια ὧδε).
32 Scure 1900, 166-167 (= SEG 35, 1832).
33 Buckler – Robinson 1932, 149-150 no. 191 (= IGR IV, 1511).
8 ν, τεμή-
ς καὶ μν-
10 ἡμῆς χ-
ἀριν.

L. 1: The last letter read doubtful by ed. pr. seems an omega rather than sigma. Therefore, it is possible to consider that Ἀθηνίας could be the father of Nestorionos in the genitive case, maybe of Ἀθήνης or Ἀθήνις (though Ἀθήνιος).

L. 2: There is no trace of any letter after the letter of mu the last in the line. Αμ[.]θε[.]ον (our reading Αμ[.]θε[.]ον), the alias name of Tattis, can be rather an ethnicon for the ending as -ον.

L. 3: Πλαθωίαν, which has not been documented to date, is an incorrect reading of Φλαουίαν.

L. 5-8: αὐτῶν in the genitive plural form was mis-written as grammatical by the stone cutter. It must be a feminine singular personal pronoun in the genitive case, corresponding to Flavia, namely αὐτῆς. The word σύμβιος should refer to the husband of Flavia.

Translation of the inscription after the new reading:

[ Aurelius ] Nestorianos, son of Athen-?, (built this stele) in honour and memory of (his wife) Aur(elia) Tat-
tis, daughter of Theophilos, also known as Αιμ[.]θε[.]ο-?, and (his) daughter Flavia loving husband and her husband.

No. 8. A Cylindrical tomb stone by M. Ulpius for his wife (Figs. 8a-b)

Inv. No.: 2057. The tomb stone was brought from the village of Sudurağı (see No. 5 above) situated 17 km. North-East of Karaman. The first edition was made by H. Engelmann and A. B. Üner.

The lower and the upper parts are decorated with ledges, and its back side was broken, a part of the inscription is missing.

The inscription dates from the Roman imperial period. Dimensions: H: 126 cm; Diameter: 46 cm; L.H: 4-6 cm.

Engelmann – Üner 1992, 11 no. 12 (= SEG 42, 1254):

New reading:

Μ. Οὐλπίος ντρ. φιλο-
σέβαστος [ á]-
π. Κ. Οὐλ[πιού ]
ν. ταβάλ[ριος ]
άτη Νεικαρέ[του]
γυναικί [μνήμης]
χάριν.

Translation of the new reading: The registrar M. Ulpius KOY-., freedman of emperor, (built this stele) for his wife ...attis?, daughter of Nikaretos, in memory of (her).

L. 1: This line is not broken and it is quite obvious that there is no trace of any letter after Μ. Οὐλπίος.

L. 2: The last letter of σέβαστος is not legible and the trace of this letter seems like upsilon rather than sigma.

L. 3: As suggested by ed. pr., it is most likely that the first three letters ΠΕΛ at the beginning of the third line could be considered as a part of ἀπελ as an abbreviation of the word ἀπελεύθερος. Dechiphering as Κ. Οὐλ[πιού] can be correct, but there seems no trace of the letter of lambda. The letters KOY- on the stone, therefore, can be read as the cognomen of M. Ulpius, as in the examples: Π.
Αἴλιος Σεβ(αστοῦ) ἀπελ(εύθερος) Φαῦστος (IGR III, 259), Γάιον Ἰούλιον | Σεβαστοῦ ἀπελεύθερον Νεκήφορον (IEphesos 1234) and Μ(ᾶρκον) Ὀὐλπιόν | Σεβαστοῦ ἀπελεύθερον | Γλύπτον (IEphesos 1415).

L. 4: The letters –νω at the beginning of the line are not clear today. To fit the lacuna at the end of third line and to complete the letters –νω, ed. pr. suggests one of these names Ιλ|νω, Κ|νω, Ιν|νω and Κιν|νω. ταβλάριος is a good complement. The Latin term tabularius (an accountant, a registrar or a keeper of archives), an employment in the Roman imperial administration, appears in both forms ταξιουλάριος and ταβλάριος in Greek epigraphic documents. It is obvious that M. Ulpius was a tabularius as a freedman of the emperor (libertus Augusti). From the term tabularius, it is possible to suggest that there was an imperial estate within or near to the village of Suduraği/Sidrova.35

L. 5: άτη is the last part of the wife-name of Ulpius, in the dative case. We read these letters as ΑΤΙ. The first epsilon in Νεικάρε[του], the name of the father in law of Ulpius, is not on the stone.

Abbreviated Literature

Ballance 1964 M. H. Ballance, Derbe and Faustinopolis, AS 14, 1964, 139-145.
Mendel 1902 G. Mendel, Le Musée de Konia, BCH 26, 1902, 209-246.
Ruge 1905 E. Ruge, s.v. Derbe, RE V 1, 237.

35 For imperial freedmen as tabularii, see Weaver 1972, 244-252, and see also Drew-Bear 1978, 10-12 for some evidence and commentaries on the imperial freedmen serving as tabularius in the imperial estates in the region of Phrygia.
Özet
Karaman Müzesi'nden Birkaç Isauria ve Lykaonia Yazısı
Bu makalede Karaman Müzesi'ne civar köylerden getirilmiş, altı mezarlı yazıtı ve bir sınır yazıtı tanıtlmaktadır. Yaztlarda yeni yeral şahıslar isimleri belgelenmektedir; Sis (no. 1), Mamoas, Inne (no. 3), Vittres ve Kilamosis (no. 5). Bir numaralı yazıta geçen Pigramos ismi şimdide kadar Lykia bölgesinde belgelenmemektedir ve bu yazıta birlikte ilk kez Lykia dışında belgelenmektedir. Üçüncü yazıta ait olan stel üzerindeki atlı figürü ve onun altında yazılı olan Cassius şahıs adı dikkat çekici olup, Konya Müzesi'nde corrigenda et addenda alt başlığı altında Karaman Müzesi'nden yayınlanmış iki yazıt yeni okumalarla birlikte değerlendirilmektedir. Dört numaralı yazıta Paulos adında bir imparatorluk muhafızı (skholarios) belgelenmektedir. Altı numarada yer alan sınır yazıta ise Tetrarkhi Dönemi'nden olup, bu yazıta geçen Takseasos, büyük olasılıkla yeni bir yer adının genetivus formudur. Bu yeni yaztlara ilaveten makalede corrigenda et addenda alt başlığı altında Karaman Müzesi'nden yayınlanmış iki yazıt yeni okumalarla birlikte değerlendirilmektedir. Yedi numarada yer alan yazıta, ilk edisyonunda Flavia olarak düzeltmesi gerektiğini sunulan M. Ulpius adlı şahsın aynı zamanda bir imparator azatlısı olması gerektiği ortaya konulmaktadır. Yaztların çevrilişi:

1. Pigramos oğlu Sis oğlu Pigramos oğlu Nestor, (bu steli) hattıralarından dolayı kendi oğlu Sis ve kızı Karri ile dikti.
2. Mamoas kızı [.].as, (bu steli) kendisi ve annesi ve Kibadas ve Inna ve (kendi) kızları ve Serapion ve Sera- pi- için onurları ve güzel hattıraları vesilesiyle dikti. (Steli) […]meites yaptı.
3. Ön yüzde: Cassius, […]kaios, Nenis kızı Tatias, Capiton. Yan yüzde: Inne, Appas.
4. En bahsız muhabiz (scholarius), bizmetkâr Paulos burada yatıyor.
6. Augustus’lar Diocletianus ve Maximianus ve Caesar’lar Constantius ve Maximianus’un (ortak imparatorluğu) zamanında; Aur(elia) Theophila’nın arası sınırları Takseasos’ya kadar yayıldı.

Anahtar Sözcükler: Yerel Anadolu şahıs adları; scholarius; diakonos; tabularius; imparator azatlıs; imparatorluk malikânesi; Isauria; Lykaonia; Karaman.
Some Isaurian and Lycaonian Inscriptions in the Museum of Karaman

Fig. 1) No. 1

Fig. 2) No. 2

Fig. 3a) No. 3, Face A

Fig. 3b) No. 3, Face B

Fig. 4a) Stele of Kavak Köy (Mendel 1902, 227)

Fig. 4b) Drawing of the stele (Ramsay 1906, 12)
Some Isaurian and Lycaonian Inscriptions in the Museum of Karaman

Fig. 9) No. 7