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**PHASELIS** | Disiplinlerarası Akdeniz Arařtırmaları Dergisi  
Journal of Interdisciplinary Mediterranean Studies

Issue XII (2026)

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**Citation** Alkan M. & Dođanay O. 2026, "New Epigraphic Finds from the City of Tyana". *Phaselis* XII, 51-62. DOI: 10.5281/zenodo.20052348

Received: 22.01.2026 | Accepted: 19.03.2026

Published: 07.05.2026

Type: Research Article

**Copyediting & Proofreading:** Editorial Board of Phaselis  
journal.phaselis.org



Received: 22.01.2026  
Accepted: 19.03.2026  
Published: 07.05.2026  
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**PHASELIS**  
PHASELIS XII (2026) 51-62  
DOI: 10.5281/zenodo.20052348  
journal.phaselis.org

## New Epigraphic Finds from the City of Tyana

### *Tyana Kentinden Yeni Epigrafik Buluntular*

Mehmet ALKAN\* Osman DOĞANAY\*\*

**Abstract:** This contribution presents eleven new Greek inscriptions, dating from the Hellenistic to the Early Byzantine period, discovered during municipal works in the centre of Kemerhisar (Tyana) and through archaeological excavations and surveys conducted by the Tyana excavations team. These epigraphic finds include dedicatory, honorary, and funerary inscriptions. Despite being found in fragments, with the exception of nos. 5 and 7, the inscriptions provide significant historical, cultural, and onomastic information. The Hellenistic inscription (no. 1), dedicated to Hermes and Heracles and likely containing a list of gymnasiarchs, is the second document from Tyana to reflect the nature of the city's gymnasium culture. The inscription honouring Severus Alexander (no. 3) is the first epigraphic document confirming the colonial status of Tyana, known to date from the city's coins. Apart from those requiring completion (nos. 2 and 8), the inscriptions contain personal names in Greek, Latin, and local forms, such as Aristarkhos (no. 7), Eupator (no. 4), Hermogenianos (no. 5), Iulia (no. 7), Kosanaios (no. 1), and Nonna (no. 9). The reappearance of the personal name Kosanaios in a Hellenistic inscription from Tyana, previously attested only in a Roman Imperial period inscription from Cilicia, is of significance to onomastic studies. The name Hermogenianos is discussed in connection with the widespread practice of forming new names by adding the suffix *-ianos/-ianus* to personal names in Anatolia during the Roman period. Finally, the adjective *pseudonymos* ("false name"), found in a very fragmentary inscription (no. 10), is examined in the context that the meaning of a person's name does not correspond to his/her destiny.

**Keywords:** Tyana, Aur. Antoniana Colonia Tyana, Kosanaios, Hermes and Heracles, *Pseudonymos*

**Öz:** Bu makale, Niğde iline bağlı Kemerhisar (Tyana) ilçe merkezinde belediye tarafından yapılan çalışmalar ve Tyana arkeolojik kazı ve yüzey araştırmaları sırasında keşfedilen, Hellenistik Dönem'den Erken Bizans Dönemi'ne tarihlenen on bir yeni Hellenic yazıt sunmaktadır. Bu epigrafik buluntular adak, onurlandırma ve mezar yazıtları olmak üzere birkaç türde yazıt içermektedir. İki hariç (nr. 5 ve 7), kırık halde bulunmalarına rağmen yazıtlar tarihi, kültürel ve onomastik açıdan önemli bilgiler sağlamaktadır. Hermes ve Herakles'e adanan ve büyük olasılıkla bir *gymnasiarkhes*'ler listesi içeren Hellenistik yazıt (nr. 1), Tyana'daki *gymnasion* kültürünün doğasını yansıtan ikinci bir belgedir. Severus Alexander'ın onurlandırıldığı yazıt (nr. 3), kentin şimdiye kadar sikkelerinden bilinen Tyana koloni unvanını doğrulayan ilk epigrafik belgedir. Tamamlama gerektiren isimler haricinde (nr. 2 ve 8), yazıtlarda Hellenic, Latince ve yerel olmak üzere Aristarkhos (nr. 7), Eupator (nr. 4), Hermogenianos (nr. 5), Iulia (nr. 7), Kosanaios (nr. 1) ve Nonna (nr. 9) şahıs isimleri görülmektedir. Şimdiye kadar yalnızca Kilikia'dan bir Roma İmparatorluk Dönemi yazıtıyla bilinen Kosanaios şahıs adının Tyana'da Hellenistik bir yazıtla yeniden ortaya çıkması onomastik çalışmalar bakımından önemlidir. Hermogenianos ismi, Roma Dönemi'nde Anadolu'da yaygınlaşan, şahıs adlarına *-ianos/-ianus* türetim eki eklenerek yeni isimler elde etme geleneğiyle bağlantılı olarak ele alınmaktadır. Oldukça eksik bir şekilde ele geçen bir yazıtta (nr. 10) bulunan, "sahte isim" anlamındaki *pseudonymos* sıfatı, kişi adının anlamının taşıyıcısının kaderiyle örtüşmemesi bağlamında incelenmektedir.

**Anahtar Kelimeler:** Tyana, Aur. Antoniana Tyana Kolonisi, Kosanaios, Hermes ve Herakles, *Pseudonymos*

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Most of the eleven Greek inscriptions presented below, along with various other archaeological artefacts, were discovered during works carried out by the municipality in the centre of the Kemerhisar district of the Niğde province and collected in a park and the old municipal building, in the years before 2020. Many of these finds, including also eight inscriptions, were moved to the courtyard of the Tyana excavation house through a collaboration between the municipality and the excavation directorate.

Four of the inscriptions (nos. 1, 2, 6 and 7) were brought from a park located at the northern entrance to the district. Three other inscriptions (nos. 8–10) had previously been stored in the old municipal building. Another one (no. 3) was found reused as spolia in the wall of an old house in the centre of Kemerhisar and was moved to the Tyana excavation house after the city council decided to demolish the house. Two fragments (nos. 4 and 4a), which are also preserved at the excavation house, were found as spolia on the garden wall of a house in the centre of Kemerhisar during a survey by the Tyana excavation team. The remaining two inscriptions (no. 5, moved to the excavation house, and no. 11 is currently preserved *in situ*) were unearthed during excavations at the octagonal church<sup>1</sup> of Tyana, conducted by Osman Doğanay, the excavation director<sup>2</sup>.

#### A dedication to Hermes and Heracles by the gymnasiarch Kosanaios

A fragmentary white marble block. Due to the breakage, the first and last lines of the inscription are missing, as well as the continuation of the existing lines. H: 15 cm; W: 38 cm; T: 15 cm; L: 1,5–2 cm.

- [ὕπὲρ βασιλέως]?  
 [- - - - -].[- - -  
 2 Κοσαναῖος<sup>v?</sup> I[- - -  
 γυμνασια[ρ]χήσας [καὶ ἀγωνοθετήσας]?  
 4 Ἑρμῆ καὶ [Ἡρα]κλεῖ ἀ[ναγραφὴν γυμνασιάρχων]?  
*vacat.*  
 Κοσαναῖος [- - - καὶ ?- - -  
 [- - -]?



Fig. 1

“[In the honour of the king - - -]?, Kosanaios, [son of - - -]?, gymnasiarch [and agonothet]?, (dedicated) [following list of gymnasiarchs]? to Hermes and Heracles. Kosanaios, [son of - - -], [and? ---]”.

The completed parts of the text have been made by following the well-known inscription from Tyana (*SEG* 1, 466 = *I. Tyana* I, 29: A list of gymnasiarchs dedicated to Hermes and Heracles by Atezoas in honour of Ariarathes VI). Kosanaios probably dedicated a list of gymnasiarchs to Hermes and Heracles on behalf of a Hellenistic king, the name of whom must have been included in the missing first lines of the inscription. The space between the third and the fourth lines marks the division of the inscription into two parts: the dedication and the list of gymnasiarchs. As being in the dedication of Atezoas mentioned above and below, the first name of the list, Kosanaios in the fifth line, must have been the same person who dedicated the list. The broken

<sup>1</sup> Rossi 2016, 113-140.

<sup>2</sup> The Tyana Excavation has been conducted under the direction of Doğanay Doğanay since 2019. For some studies on the city of Tyana, see O. Doğanay (Ed.), *Tyana Kazı ve Araştırmaları I*, İstanbul 2022.

part of the inscription most likely included the names of the gymnasiarchs who succeeded Kosanaios.

The name Κοσσαναῖος was previously known only from an honorary inscription<sup>3</sup> found at Tarsus in Cilicia. Kosanaios, mentioned in that inscription, was the father of Marcus Aurelius Gaianus, Ciliciarch and the president of the Apollo festival. L. Robert notes that it is not yet known whether the name Kosanaios was Greek, Latin or indigenous. Given that our inscription dates back to the last century of the Hellenistic period, it is more likely that the name Kosanaios was a Greek or indigenous name than a Roman-Latin one. Rather than assuming that it is a Greek name for which there is currently no evidence, it seems more reasonable to accept it as indigenous. Therefore, as also given in *LGPN* V.B, we prefer to write this name here without accent.

As attested by the *I.Tyana* I, 29, in the beginning of the last quarter of the second century BC the city had a gymnasium dedicated to Hermes and Heracles, known as the gods of gymnasium<sup>4</sup>. This inscription in question says that Atezoas, son of Dryseas, who was gymnasiarch and agonothet, dedicated a list of gymnasiarchs to Hermes and Heracles in honour of the Cappadocian king of Ariarathes VI Epiphanes (130-112 BCE), in his 5<sup>th</sup> year of reign. It is thought that Atezoas, who dedicated the list, might have been the founder and the first president of the gymnasium in Tyana. Also regarding the existence of this Hellenistic cultural structure in the city, Johannes Nollé offers the following interpretation: “*The establishment of a gymnasium, which according to Greek traditions was dedicated to Hermes and Heracles, and the holding of gymnasium agons may have been a milestone in the Hellenization of Tyana*”<sup>5</sup>. This dedication, made in the name of Ariarathes VI, can also be regarded as an indication of the loyalty exhibited by the city administration towards the king<sup>6</sup>.

Dating: The inscription can be dated to the period between the late 2nd century BCE and the early 1st century BCE, to the reign of one of the Cappadocian kings after Ariarathes VI. The size and style of the letters used in the inscription are also consistent with the features of this period.

#### A Fragmentary Inscription

A part of block made of grey marble. The upper surface of this rubble-like block is flat, but the bottom and other edges are broken. There is damage approximately one line high along the top edge of the block. H: 20 cm; W: 27 cm; T: 28 cm; L: 2 cm.

[- - -]?  
 - - -]ΝΔ Ι.[ - - -  
 2 -?]ΓΕΝΟΥΣ[-?  
 -?]ΣΙΜΑΧΟ.[ -?  
 4 - - -]ΗΣΑΝ[-?  
 [- - -]?



Fig. 2

<sup>3</sup> Robert 1977, 88 Μάρκον Αύρηλιον | Γαϊανὸν Κοσσαναί|ου ... (= *SEG* 27, 947).

<sup>4</sup> *IGR* III, 933; Robert 1968, 418; Daubner 2015, 40.

<sup>5</sup> *I.Tyana* I, 29.

<sup>6</sup> Robert 1960, 124-125; Daubner 2015, 40.

**L. 1:** The distance between the *delta* and the next letter (I) seems slightly greater than normal.

**L. 2:** These letters may refer to the genitive case of a personal name, that ends with -γένης. It was probably a patronymic in the inscription. In the epigraphic documents relating to the city of Tyana, only two names ending with -γένης can be found: Διογένης<sup>7</sup> and Ερμογένης<sup>8</sup>.

**L. 3:** The legible letters should be a part of one of the personal names such as Λυσίμαχος, Μνησίμαχος, Παυσίμαχος etc. Any name ending with -μαχος has not yet been documented in Tyana.

**L. 4:** The remaining letters in this line may belong to an aorist plural participle (like γυμνασια|ρχ]ήσαν[τες or in any other case) or these could be the last letters of 3rd plural form of an aorist verb (many examples can be given, such as άνέστ]ησαν, έποί]ησαν, έτίμ]ησαν).

As this inscribed block is damaged and therefore unsuitable for identification, and the content of the inscription cannot be fully understood, it remains unclear whether it is a pedestal or some other form of material.

**Dating:** The inscription does not provide any content for dating. However, the letter characters employed in the inscription allows to date it to the first or second century CE. The distinctive letters are *alpha*, horizontal line of which is angled, and *sigma* with three bars.

#### Honorary inscription for Severus Alexander

A grey marble base, which is broken at the top and bottom, was previously used as spolia in the wall of an old house in the centre of Kemerhisar. H: 110 cm; W 55 cm; T: 45 cm; L: 5 cm.

[Αύτοκράτορα]  
 [Καίσαρα Μάρκον]  
 [Σεουήρον Αύρ(ήλιον)]  
 [Αλέξ[[ανδρο]]ν Εύ]-  
 2 [σε]β(ή) Εύτυχ(ή) Σεβ(αστόν)  
 [ή] βουλή και ό δη-  
 4 [μ]ος Αύρ. Αντωνει-  
 ανής κολωνεί-  
 6 [ας] Τυάνων.



Fig. 3

<sup>7</sup> *I. Tyana* I, 43 (This pithos-inscription reads only the name Diogenes in the genitive case), 64 (In this epitaph, the name Diogenes is given as the son of Athenaios). Furthermore, a Diogenes of Tyana, son of Pythocles, is known through an inscription from Athens, see *IG II<sup>2</sup>*, 10464.

<sup>8</sup> A Latin epigram from the city of Noviodinum in Romania mentions that the father's name of Acheloios of Tyana, one of the two students (alumni) of Postumus, commander of the Danubian fleet, was Hermogenes, see *AE* 1977 (1981), 202-203 no. 762.

“*Boule and Demos of the Aur. Antoniana Colonia Tyana (honoured) [Emperor Caesar Marcus Severus Aurelius Alex]ander Pius Felix Augustus*”.

It appears that the emperor's name was probably subjected to *damnatio memoriae*. While the letters in the second and subsequent lines have not lost their depth and remain perfectly, those in the first line are barely legible. During the reign of Severus Alexander, repairs were carried out on the road from Tyana to Cilicia via Faustinoopolis. Three of the milestones discovered along this route were dedicated to Severus Alexander<sup>9</sup>. His name has also been erased from all three of these inscriptions.

As is known, following the declaration of Tyana as a Roman colony by Caracalla in 213 CE, the city was referred to as Αύρ(ηλία) Ἀντωνιανή<sup>10</sup> κολωνία Τυάνων on the coins minted in the names of Caracalla and his mother Iulia Domna<sup>11</sup>.

This inscription above provides the first epigraphic evidence of this designation found on the city's coins.

**Dating:** The reign of Severus Alexander (222-235 CE).

#### Fragment of the honorary inscription for Eupator

A lower-profile part of a white marble base, which was used as spolia on the garden wall of a house in the Kemerhisar centre. Since the last two lines of the inscription extend to the lower profile, there must have been more lines on the body of the base. In the garden wall, it was found as adjacent to a second broken piece with the top profile (Fig. 4a), on which there are some letters belonging to the first line of an inscription. These two pieces, both of which seem made of marble of the same colour and quality, might be parts of the same inscription. H: 33 cm; W: 82 cm; T: 75 cm; L: 7 cm.

[ - - - ]  
 Εὐπάτορα  
 2 ἢ βουλή.

“*Boule (honoured) [- - -] Eupator*”.



Fig. 4



Fig.4a

<sup>9</sup> *I. Tyana* I, nos. 48, 51, 52.

<sup>10</sup> This name is usually abbreviated to ANT on the coins, but only one is inscribed as ANTΩNIANHΣ in its complete form.

<sup>11</sup> *I. Tyana* II, 363 with fn. 248, 366 (Test. 44).

The shape and size of letters employed in the inscription clearly show that the base dates to the Roman Imperial Period. The epithet Εὐπάτωρ, which was generally borne by several Hellenistic kings, was also adopted as a personal name by many citizens during the Roman period.

**4a:** This fragment was found as divided into two pieces under the no. 4. Dimensions are as follows: height 25 cm, width 85 cm, thickness (broken) 36+ cm.

Its top and left side are original shape. The right edge is broken. The lower parts of the letters on this fragment are broken, and the current height of the remaining letters is 3 cm. It is possible that the height of these letters is equivalent to that of the letters in the inscription above. The short horizontal line above the angle of the letter *lambda* in No. 4 can also be seen in the remains of the triangular letters in this fragment. These suggest that this profiled cap may be the first line of the inscription for No. 4. The remains of the letters in No. 4a are as following: After two successive letters with angled top (Α, Δ or Λ), there is a Y and another letter with angled top; on the next piece are the remains of a vertically lined letter, like *iota*, and of four-cornered *omicron* or Π. It seems quite possible that these letter remains could be read as Κ]ΛΑΥΔΙΟ[Ν] ([Τιβ. Κ]λαύδιο[ν])?.

**Dating:** Both two fragments nos. 4 and 4a are from the Roman Imperial Period.

#### Tombstone of Hermogenianos, son of Hermogenianos

A marble slab tombstone with pediment, unearthed during the excavation in the octagonal church area. Evidently dating to the early Roman Imperial period, as can be seen from the letter forms in the inscription, this stele may have been reused as spolia in the church or its outbuilding in later periods. In addition, some medieval ceramic fragments were also found in the N16/48 trench, where the stele was unearthed.

The lower and the right sides of the stele are broken. The inside of the triangular pediment with acroters may have been decorated with two symmetrical palmette motifs in relief. The inscription, some letters of which are missing, was meticulously carved. H: 26 cm; W: 18 cm; T: 5 cm; L: 2,5 cm.

Ἑρμογε[νι]-  
2 ανδὸς Ἑρμο[γε]-  
νιανῶ τέ[κ]-  
4 [ν]φ μ[νήμη]ς  
[χάριν]



Fig. 5

*“Hermogenianos (set up this stel) for his son Hermogenianos, in memory”.*

The name Ἑρμογενιανός/Hermogenianos, carried by the father and son<sup>12</sup>, must have been formed by adding the adoptive suffix -ιανός/-ianus to the name Ἑρμογένης (like Διογένης –

<sup>12</sup> Similarly, the name Μαριανός, which is carried by both the father and his son, is found in Tyana, see *I. Tyana* I, 80.

Διογενιανός). In Anatolia, particularly in the regions where Roman influence was strong, a tradition emerged forming new names by adding -ιανός/-ιανή to the end of the personal names<sup>13</sup>. At first, a kind of patronymic was obtained by adding -ιανός to the end of father's name of a person, but these names soon became widespread as names in their own right, beyond their patronymic meaning<sup>14</sup>.

**Dating:** Roman Imperial Period. Based upon the letter characters (E, three-bar sigma and esp. Ω), the inscription can be dated to the 1<sup>st</sup>–2<sup>nd</sup> centuries CE.

#### A broken tombstone

A white marble tombstone with pediment, which is broken at the bottom and the left side. In the centre of the pediment, a six-leaf rosette enclosed in a circle is carved. The surrounding of the pediment seems to be adorned with the ivy motifs. Just above the letters, there is a triangle motif hanging from the ivy branch, with a small circle in its lower right corner. The missing part on left side of the triangle was probably decorated with an ivy leaf, like the right side, to make it look symmetrical. In the lower left part of the rosette motif, a carved hollow suggests that the stele was reused during the latter times, perhaps as a wooden door threshold or lintel. Only a few letters remain from the first line of the inscription. H: 73 cm; W: 38 cm; T: 27 cm; L: 4 cm

-]ΑΙΣΑ.[-  
2 ---].[-



Fig. 6

Next to the second *alpha*, it is visible the upper left corner of one of the angular letters (such as Γ/Ε/Π/Σ).

**Dating:** Roman Imperial Period.

#### Tombstone of Iulia, wife of Aristarkhos

A well-preserved columnar tombstone made of white marble. While the top of it is unadorned, the bottom is decorated with a moulding profile. Perhaps it belonged to an earlier columned structure and was later reused as a gravestone. H: 90 cm; D: 45 cm; L: 2-3 cm.

<sup>13</sup> The following names ending in -ianus and -iane are also found in previously published inscriptions from Tyana, *I.Tyana* I, 95 (Αίλιανός/Aelianus), 72 (Ἡρωδιανός/Herodianus), 67 (Ἰουλιανή/Iuliane), 80 (Μαριανός/Marianus), 101 (Βειταλειανός/Vitalianus), and a Phrygian name, *I.Tyana* II, Test. 127 (Γορδιανός, Ti. Cl. Gordianus, a senator of Tyana).

<sup>14</sup> *LGPN* V.A, xv. For more information on the names ending in -ιανός, see Corsten 2010.

Ἰουλίᾳ  
 2 τῆ γυναικὶ  
 Ἀρίσταρχος.



Fig. 7

*“Aristarkhos (set up this) for (his) wife Iulia”.*

The name Iulia does not appear in any of the inscriptions from the centre of Tyana that have been published before, but it can be found in some funerary inscriptions from the city's territory<sup>15</sup>. Apart from these epitaphs, in a hagiographical text, another Iulia, who may have been from Tyana<sup>16</sup>, is mentioned as a Christian woman with a strong faith<sup>17</sup>. She was martyred at the *Orbadon kome* (Aravan/Kumluca)<sup>18</sup> located on the Melendiz Mountain between Niğde and Bor district.

The name Ἀρίσταρχος is new in Tyana. Although it is very common, this name has only been recorded once in the region of Cappadocia, in the city of Comana. Most of the instances of Aristarkhos name in inland Anatolia are from Phrygia<sup>19</sup>.

**Dating:** Roman Imperial Period.

#### **Tombstone of a woman**

A fragmentary tombstone made of brown/purple volcanic stone, preserved in the excavation house storage. It is broken at the top, bottom and right edge. H: 26 cm; W: 28 cm; T: 13 cm; L: 4-6 cm.

<sup>15</sup> *I.Tyana* I, nos. 4a (Çavdarlı-Niğde; Iulia, daughter of Seleukos), 18 (Kiçağaç Village-Niğde; Drouma's daughter Iulia), 74 (Bor District-Niğde; Iulia Eunoia, wife of Iulius Erasistratos).

<sup>16</sup> *LGPN* V.C, s.v.

<sup>17</sup> *I.Tyana* II, 299-302 Test. 1. According to the text, Iulia was present at the execution of the triplet brothers Speusippos, Elasisippos and Melesippos for their resistance against idolatry and she cried out sharing the same faith with them. Therefore, Iulia was beheaded with Neonilla, grandmother of the triplet brothers, in nearby Orbada.

<sup>18</sup> Hild & Restle 1981, 75-76 and 249 s.v. Orbada; *I.Tyana* II, 305.

<sup>19</sup> *LGPN* V.C, s.v.

[- - - - -]  
 ΔΙΟΥ<sup>v</sup>. θυγ[ατέρα]  
 2 σώφρον[α καὶ]  
 φίλανδρ[ον]  
 4 μνήμ[ης]  
 [χάριν]



Fig. 8.

“[- - -] (set up this) for [- - -], daughter of [- - -]ΔΙΟΥ (?), prudent and loving husband, in memory”.

The letter group ΔΙΟΥ must be either the final letters of a personal name ending in -ΔΙΟΣ<sup>20</sup> or the name Δίου (Δῖος)<sup>21</sup> on its own. It was probably the father's name of the daughter. It is possible also to restore the words in the lines of between 1 and 3 in the dative case.

Dating: Based on the letter character, 2<sup>nd</sup>-4<sup>th</sup> century CE.

#### Tombstone of Nonna/Nonne

A limestone stele, in the excavation house storage. Its upper right corner is broken. H: 45 cm; W 52 cm; T: 17 cm; L: 3-8 cm.

μνήμη  
 2 Nonνης.

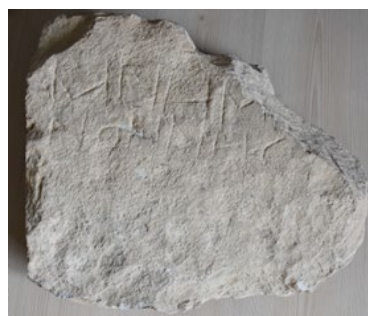


Fig. 9

“Tomb of Nonna/Nonne”.

The nominative case of Nonνης is Nonνα or Nonνη, as both were also attested in the genitive form of Nonνης. But Nonνα is a much more common name<sup>22</sup>.

Nonna, the owner of the tomb, was probably a Christian woman. The letter style of the inscription is very similar to *I.Tyana* I, no. 20, which reads as μνήμη | Εὐφρονίης ξενο|δόχου “memory of Euphronies, a hostel proprietor”, and has a cross symbol on it.

In and around Tyana, there are also some inscriptions<sup>23</sup> with the same formula (μνήμη/μνημα + personal name in the genitive case), which was frequently used in Christian

<sup>20</sup> Only Γόρδιος name with this ending can be found in two epitaphs from the territory of Tyana, see *I.Tyana* I, 79 (brother of Kyrios, Nikos and Athenaios) and 81 (Marcia's father).

<sup>21</sup> This name, which is common in inland Anatolia, was also documented twice at Tyana, in two funerary inscriptions found in the territory, see *I.Tyana* I, 12a (one of the four sons of Pylades) and 13 (son of Athenaios). In the neighbour Cappadocian city of Comana the name Dios appears several times, *LGPN* V.C, s.v.

<sup>22</sup> Zgusta 1964, § 1046-7; 1046-8.

<sup>23</sup> *I.Tyana* I, nos. 82, 110, 112, 113.

epitaphs. While one of these inscriptions contains the name Thecla, the others have cross symbols.

**Dating:** Fourth century CE or latter.

#### Fragment of a funerary(?) inscription

A white marble block, preserved in the Tyana excavation house storage. It is broken at the lower, left and right sides. There is a straight border engraved just above the inscription. The inscription appears to be largely missing. Some letters (HΣ and ME) are in ligature. H: 28 cm; W 71 cm; T: 21 cm; L: 2,5–4 cm.

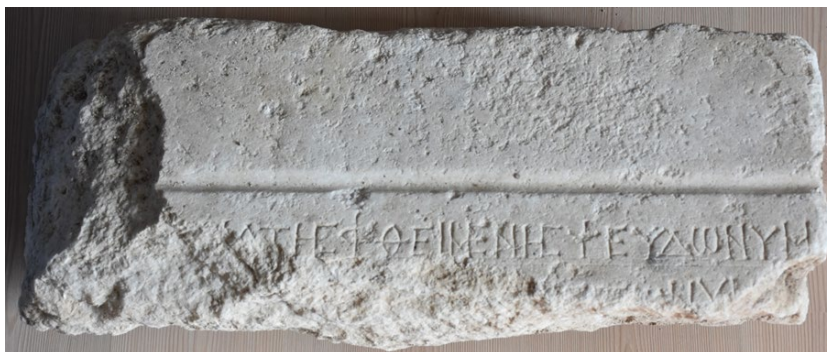


Fig. 10

---]Α τῆς (?) φθειμένης  
 ψευδώνυμ[ον? ---  
 2 -----]ΩΝΥΜ[- ----  
 [- - -]?

As the words in the first line appear to be metrically consistent, it can be suggested that the inscription is an epigram. The letters remaining in the second line suggest that the adjective ψευδώνυμος may have been used a second time in the inscription.

In *LSJ*, the meaning of the adjective ψευδώνυμος (2)/ *pseudonymos* is given as "under a false name, falsely called". In some sepulchral epigrams, this adjective is used to describe people whose fates do not reflect the meaning of their names.<sup>24</sup> In his epigram<sup>25</sup>, found as fragment in the city of Erythrai, Alypetos says, "My name Alypetos (*griefless*) was a *pseudonymos*, because in reality I have had no luck in life; Tyche took me away ---". A similar expression is found in that of Eutychides, a young sculptor from Miletos, who was buried in Attica<sup>26</sup>. On the basis of these two

<sup>24</sup> For a brief comment on the adjectives ψευδώνυμος and ὀρθώνυμος "rightly named", see Griffith 1978, 84 fn. 5.

<sup>25</sup> Merkelbach & Stauber 1998, 383 no. 03/07/08 Erythrai (with German translation): ll. 3-5: "[οὔ]νομα Ἀλύ[π]ητος ψευδώ[νυμον· οὐ γὰρ ἄλυπον] | ἔσχον ἐν ἔργοισ<ιν>, συντυχίη[ν βιότου·] | ἡ ἀπολαβοῦσα τύχη, [δέ μ' - - -]"; for a similar use, see also no. 03/07/16 Erythrai (Φωτινὸν "Lichtmann" . . . οὔνομα δ' ἔστιν ἐμὸν ψευδήγορον).

<sup>26</sup> IG II<sup>2</sup>, 9611: Εὐτυχίδης Ζωίλου Μιλήσιος. | Πραξιτέλους ἦνθουν λαοξόδος οὔτι χερείων, | ἐς δ' ἐτέων δισσὰς ἦλυθον ὀγδοάδας, | οὔνομα δ' Εὐτυχίδης· ψευδώνυμον ἀλλά με δαίμων | θῆκεν ἀφαρπάξας ὠκύτατ' εἰς Αἶδα. "(I am) Zoilos' son Eutychides from Miletus. I became a sculptor no less skilled than Praxiteles, having reached the age of the twofold eight (16 years). My name was Eutychides (fortunate, successful); but it was a false name (pseudonymos), for daimon/fate suddenly seized me and carried off swiftly to Hades".

examples provided, it is reasonable to assume that the missing part of the first line of our inscription included the word οὖνομα and a female personal name (due to fem. participle φθειμένης “deceased”) with a meaning such as “griefless” (e.g. Ἀλυπία) or “lucky/fortunate” (e.g. Φορτουναῖα).

Dating: Based on the letter characters (esp. *theta, mu, omega*), it can be dated to the 3<sup>rd</sup>-4<sup>th</sup> centuries CE.

#### An architectural block

A well-preserved white marble block, probably a part of lintel, unearthed during excavations at the narthex section of the octagonal church. It is currently preserved *in situ*. The inscription on it was probably just one line. The first part of the inscription, probably containing the dedicator's name, must have been carved on another block placed to the left side of it. H: 30 cm; W: 146 cm; T: 55 cm; L: 8–9 cm.

[- - - - προ]σεκόμισεν.  
“[---] donated”.

Alternatively, it can also be divided into as follows:

- - -]Σ ἐκόμισεν.  
“- - -]s provided to”.



Fig. 11.

Either way, the remaining verb from the inscription suggests that a benefactor contributed to construction work carried out on a section of the church. The verb προσεκόμισεν can also be found in a Christian period donation inscription<sup>27</sup> from the city of Blaundos in Lydia.

Dating: The inscription may date to the same period when the octagonal church was first built in the fourth century CE<sup>28</sup>, or it may belong to a later renovation phase.

<sup>27</sup> SEG 56, 1282: ὑπὲρ εὐχῆς Φαιδίμης, | διακο(νίσης), ἡ προσεκόμισεν | εἰς τὸ κτίσμα εἴ τι ὁ Θε(ε)ς | οἶδεν. “For the prayer of the deaconess Phaidime, who donated to this building. God knows what it is”.

<sup>28</sup> Rossi 2016, 71-75.

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\* Abbreviations of epigraphical editions and reference works follow the "Liste des abréviations des éditions et ouvrages de référence pour l'épigraphie grecque alphabétique (GrEpiAbbr – Version 03, Septembre 2024)" developed by the *Association Internationale d'Épigraphie Grecque et Latine*.