



journal.phaselis.org

**PHASELIS**

Disiplinlerarası Akdeniz Arařtırmaları Dergisi  
Journal of Interdisciplinary Mediterranean Studies

Issue XII (2026)

New Funerary Inscriptions from the *Territorium* of Laodikeia  
Katakekaumene

**Ferit BAZ**

 0000-0003-0090-1004

**Mustafa Turan KAVAL**

 0009-0005-4880-6171

**Muhammet YILMAZ**

 0009-0003-6955-3877



The entire contents of this journal, *Phaselis: Journal of Interdisciplinary Mediterranean Studies*, is open to users and it is an 'open access' journal. Users are able to read the full texts, to download, to copy, print and distribute without obtaining the permission of the editor and author(s). However, all references to the articles published in the e-journal *Phaselis* are to indicate through reference the source of the citation from this journal.

*Phaselis: Journal of Interdisciplinary Mediterranean Studies*, is a peer-reviewed journal and the articles which have had their peer reviewing process completed will be published on the web-site (journal.phaselis.org) in the year of the journal's issue (e.g. Issue XII: January-December 2026). At the end of December 2026 the year's issue is completed.

Responsibility for the articles published in this journal remains with the authors.



This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License.

**Citation** Baz F., Kaval M. T. & Yilmaz M. 2025, "New Funerary Inscriptions from the *Territorium* of Laodikeia Katakekaumene". *Phaselis* XII, 75-89. DOI: 10.5281/zenodo.20159024

Received: 03.02.2026 | Accepted: 27.04.2026

Published: 14.05.2026

Type: Research Article

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



Received: 03.02.2026  
Accepted: 27.04.2026  
Published: 14.05.2026  
Type: Research Article

**PHASELIS**  
PHASELIS XII (2026) 75-89  
DOI:10.5281/zenodo.20159024  
journal.phaselis.org

## New Funerary Inscriptions from the *Territorium* of Laodikeia Katakekaumene

### *Laodikeia Katakekaumene Territorium'undan Yeni Mezar Yazıtları*

Ferit BAZ\* Mustafa Turan KAVAL\*\* Muhammet YILMAZ\*\*\*

**Abstract:** This study presents nine Greek funerary inscriptions identified during the 2025 epigraphic surveys conducted within the territorium of Laodikeia Katakekaumene (modern Ladik). Of these finds, seven are *editio princeps*, providing new primary data for the region's epigraphic corpus, while two previously published inscriptions are re-evaluated. The epigraphic material was recovered from various sites within the city's territorium, with the findspots distributed across the modern settlements of Bahçesaray (3), Özkent (3), Yenicekaya (1), Biçer (1) and Kınık (1). A systematic analysis of the onomastic data reveals a diverse demographic fabric, characterized by a synthesis of indigenous Anatolian, Iranian, Hellenic, and Roman personal names. These findings not only enrich the known onomasticon of Lykaonia but also offer significant insights into the social stratification and cultural identity of Laodikeia Katakekaumene during the Roman Imperial Period.

**Keywords:** Lykaonia, Laodikeia Katakekaumene, Onomastics, Funerary Inscriptions, Roman Imperial Period.

**Öz:** Bu çalışma, Laodikeia Katakekaumene (günümüz Ladik) kenti *territorium*'u içerisinde gerçekleştirilen 2025 yılı epigrafik yüzey araştırmalarında tespit edilen dokuz adet Hellenic mezar yazıtını sunmaktadır. Bu buluntuların yedisi literatüre ilk kez kazandırılan *editio princeps* niteliğindeki metinler olup bölgenin epigrafik korpusu için yeni birer birincil veri teşkil ederken, daha önce yayımlanmış olan iki yazıt ise yeniden değerlendirilmektedir. Kentin *territorium*'u dahilindeki çeşitli mevkilerde tespit edilen epigrafik buluntular; Bahçesaray (3), Özkent (3), Yenicekaya (1), Biçer (1) ve Kınık (1) modern yerleşim alanlarından gelmektedir. Onomastik verilerin sistematik analizi; yerel Anadolu, İran, Hellen ve Roma şahıs isimlerinin sentezinden oluşan heterojen bir demografik yapıyı ortaya koymaktadır. Elde edilen bulgular, yalnızca Lykaonia Bölgesi'nin bilinen *onomastikon*'unu zenginleştirmekle kalmamakta, aynı zamanda Roma İmparatorluk Dönemi'nde Laodikeia Katakekaumene'nin sosyal tabakalaşması ve kültürel kimliği üzerine önemli çıkarımlar sunmaktadır.

**Anahtar Kelimeler:** Lykaonia, Laodikeia Katakekaumene, Onomastik, Mezar Yazıtları, Roma İmparatorluk Dönemi

\* Prof., Dr., Mimar Sinan Fine Arts University, Faculty of Science and Letters, History Department, Ancient History Division, İstanbul, Türkiye ferit.baz@msgsu.edu.tr | 0000-0003-0090-1004

\*\* Res., Asst., Mimar Sinan Fine Arts University, Faculty of Science and Letters, History Department, Ancient History Division, İstanbul, Türkiye mustafa.turan.kaval@msgsu.edu.tr | 0009-0005-4880-6171

\*\*\* Grad., Stud., Marmara University, Institute of Social Sciences, Ancient History Program, İstanbul, Türkiye muhammetyilmaz25@marun.edu.tr | 0009-0003-6955-3877

We would like to thank the Directorate-General for Cultural Heritage and Museums, Department of Excavations and Research, for granting permission to carry out the research, as well as Halil Görgülü, who took part in the fieldwork on behalf of the Ministry. We would also like to thank to Salim Öztürk, (student at Mimar Sinan Fine Arts University of Fine Arts, History department) for inserting the images of the inscriptions into the text.

The inscriptions discussed below were found during epigraphical surveys conducted in 2025 by Ferit Baz in the territorium of the city of Laodikeia Katakekaumene. All nine inscriptions are funerary inscriptions, seven of which are new, while the other two have been published previously. These inscriptions provide us with new information about the onomastics of Laodikeia Katakekaumene. As is well known the settlement of Laodikeia Katakekaumene is located in the Ladik quarter of the Sarayönü district of Konya province today. It is located 44 km north of Konya (see. Fig. 1). Our earliest information about the city dates back to the Hellenistic period. The city takes its name from the queen Laodike of the Seleukid dynasty<sup>1</sup>. King Antiokhos II Theos of the Seleukid dynasty is traditionally said to have founded and named it after his wife Laodike<sup>2</sup>. Later, the city came under the control of Galatian Kingdom. Subsequently, the last Galatian king, Amyntas, lost his life during his campaign against the bandit tribes known as the Homonades in the Tauros Mountains, after which the first Roman emperor, Augustus, decided to incorporate the deceased king's realm into the empire as the Provincia Galatia<sup>3</sup>. Laodikeia Katakekaumene was likewise incorporated into the empire together with the rest of Lykaonia. Between 138 and 146 CE, emperor Antoninus Pius created a new provincial complex consisting of Kilikia, Isauria and southern Lykaonia. This newly created province was named *treis eparkhiai*<sup>4</sup>. During Diocletianus' provincial reforms, only the northern part of Lykaonia remained within Galatia. Most of Lykaonia, including Ikonion, was added to the new province of Pisidia. The southern part of Lykaonia was merged with the province of Isauria<sup>5</sup>. Around 370 CE, emperor Valens established a new province named *Provincia Lycaonia*<sup>6</sup>. In antiquity, the city was an important station on the road from Ephesos to Persia and was therefore referred to in ancient and medieval sources as "Laudiciaca tacecaumeno, Laoditia Catacecaumeni, al-Lâdiqiya al-Muhtariqa and Lâdiqiya"<sup>7</sup>.

Inscriptions from the city frequently mention the word *aurarioi*, so these inscriptions may suggest intense gold mining and goldsmithing activities in the region<sup>8</sup>. Therefore, there must have been numerous mines belonging to private individuals and also the Roman State within the territorium of Laodikeia<sup>9</sup>. This is likely why it was home to many people of Latin/Italic origin. Indeed, Laodikeia has more Latin inscriptions than many other ancient cities in Asia Minor, especially interior ones. Consequently this may elucidate the existence of private estates belonging to the emperors in the territory of Laodikeia like neighboring Pisidia, next to Lakes Region<sup>10</sup>.

<sup>1</sup> For further information regarding the city see Belke & Mersisch 1990, s.v. Laodikeia (2) Kekaumene (Λαοδίκεια [Κεκαυμένη]; *I.Laodikeia Kat.* I, 11-15.

<sup>2</sup> Tscherikower 1927, 38; Cohen 1995, 346.

<sup>3</sup> Cass. Dio xliii. 26, 3; see also, Mitchell 1993, 61; Sartre 1995, 68-170; Arslan 2004, 147 ff.; Eck 2007, 191; Baz 2012, 578.

<sup>4</sup> Rémy 1989, 345-346; Dimitriev 2000, 371-372; Feld 2005, 82-85.

<sup>5</sup> Ramsay 1890, 378; Broughton 1938, 598; Barnes 1982, 217; Belke & Restle 1984, 54.

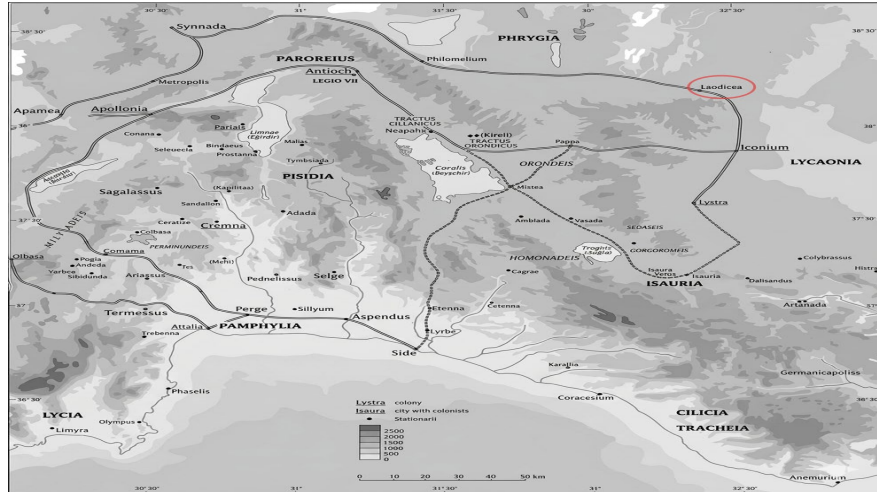
<sup>6</sup> Belke & Restle 1984, 53-55; *I.Laodikeia Kat.* I, 314.

<sup>7</sup> Belke & Mersisch 1990, s.v. Laodikeia (2); Belke & Restle 1984, 53-55; *I.Laodikeia Kat.* I, 14.

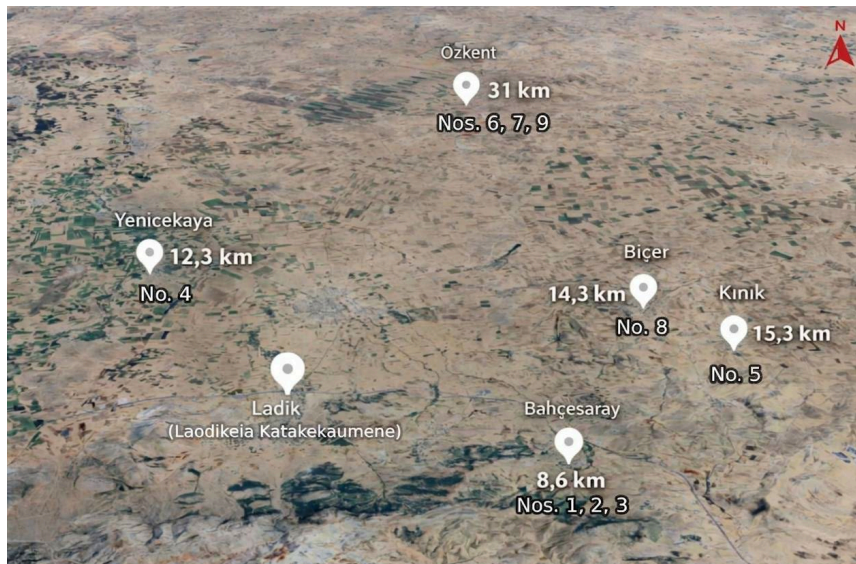
<sup>8</sup> *MAMA* I; XIII; XIV; 1-152, *passim*, no. 24, 24a, 170, 171, 214, 215, 243, 281, 281a.

<sup>9</sup> Belke & Mersisch 1990, 327.

<sup>10</sup> For the estates of emperors in this province, see Mitchell 1980, 1077-1080; 1993, 149-158; 164; Haensch 1997, 280-281; Takmer 2018, 431-432.



Map 1: *Western Taurus Region including Laodikeia Katakekaumene* (Syme, R. 1995, *Anatolica: Studies in Strabo*. Oxford, 207)



Map 2: *Findspots of the Inscriptions*

### Epitaph of Aurelia Dama and her Husband Stratias (Figs. 1a – b)

A marble funerary altar. The upper part of the inscribed stone is broken. The inscription is carved within a panel framed on the front side of the altar. The last letters of the second, fifth, and sixth lines extend beyond the panel. There are damaged areas in places on the right outer side of the frame. The last two lines of the inscription are larger than the other lines. The letters and lines are of different sizes, and the letters lean to the left.

Findspot: Sarayönü district, Bahçesaray quarter (8.6 km to the southeast of Lâdik). Dimensions: H: 86 cm, W: 31 cm, D: 33 cm, LH: 3,5-4 cm. Inv. no.: 2025/80. Photo: Muhammet Yılmaz. Edition: New inscription. Dating: Probably after 212 CE.



Fig. 1a

Αύρηλία  
 2 Δαμα Στ-  
 ρατία ιδί-  
 4 ω άνδρι  
 γλυκυτά-  
 6 τω μνήμ-  
 ης χάριν  
 8 και άτῆ  
 ζωσα.



Fig. 1b

*Aurelia Dama (set this up) for her much-loved husband Stratias and herself while still alive, in memory.*

L. 8: άτῆ = έαυτῆ. For the same writing example, see *MAMA* VII 388.

2: **Δαμα**: As far as we know, this name is the first attestation from the city through this inscription. This name also appears in Kappadokian Komana (Hierapolis)<sup>11</sup>. Although there are opinions about whether the name is of Aramaic or Greek origin<sup>12</sup>, Δαμαίς likely to be of Greek origin due to its similarity to the male name Δαμαῖς<sup>13</sup>. The name Δαμαῖς is also known from inscriptions from the city of Laodikeia<sup>14</sup>.

2-3: **Στρατίας**: This form of the name has been previously recorded in Bithynia<sup>15</sup>. As far as can be seen, this is the first example found in Lykaonia. A similar name, Στράτις, is also known from Laodikeia<sup>16</sup>.

#### Epitaph of Manias, Meiros and Babeis (Figs. 2a – b)

A marble tomb stele, broken on the top and bottom sides and on the right edge, carved in the style of a temple façade; the inscription is written between the pilasters on the front. A female figure is depicted standing in the centre of the pediment, with a basket on her side. The upper part of the female figure is broken. Her clothing is richly draped. The section on the left side of the same woman figure has been damaged. It is highly probable that another human figure was depicted in this section. The profiled area at the bottom of the pediment also contains floral decorations. Symmetrical pillar depictions are located on the right and left sides of the inscription on the main face. The bottom of the inscription is decorated with a wreath motif. The letters of the last line are carved in a compressed manner on the upper part of the wreath. The letters are carved in different sizes and with different line spacing, leaning to the left.

Findspot: Sarayönü district, Bahçesaray quarter (8.6 km to the southeast of Lâdik). Dimensions: H: 95 cm, W: 64,5 cm, D: 23,5 cm, LH: 2,3-5,6 cm. Inv. no.: 2025/81. Photo: Muhammet Yılmaz. Edition: New inscription. Dating: ca. 2nd century CE.

<sup>11</sup> *I. Komana* no. 149; *LGPN* VC s. v.

<sup>12</sup> On this subject see Ilan 2008, 669.

<sup>13</sup> For the name Δαμας see Zgusta, *KP* § 250; Harper 1968, 113.

<sup>14</sup> *MAMA* I 114; *MAMA* VII 94.

<sup>15</sup> *I. Iznik* no. 1332.

<sup>16</sup> *MAMA* I 255.



Fig. 2a

Μανίας Μειρω  
 2 τῷ ἰδίῳ ἀνδρὶ  
 καὶ Βαβεῖ πενθ-  
 4 ερᾶ καὶ ἑαυτῆς ζ-  
 ὦ corona σα.



Fig. 2b

*Manias* (set this up) for her husband *Meiros* and for (her) mother-in-law *Babeis*, and herself while still alive.

1: **Μανίας**: This name, originating from Asia Minor, must derive from the same root as the name *Μανία* found in Lykaonia and Laodikeia Katakekaumene<sup>17</sup>. *Μανίας* is also known from inscriptions from the regions of Galatia and Phrygia<sup>18</sup>. This name has been used as both a feminine and a masculine name<sup>19</sup>.

1: **Μειρος**: *Μειρος* is accepted as another spelling of the name *Μιρος* and frequently used in Phrygia and the surrounding regions<sup>20</sup>. The name appears in Laodikeia as both *Μιρος* and *Μειρος*<sup>21</sup>. This name was quite widely used in the regions of Lykaonia, Galatia and Phrygia<sup>22</sup>.

3: **Βαβεις**: The name, commonly found in many regions of Asia Minor and has been documented once again on a funerary inscription from Yurtbeyli in the *territorium* of Laodikeia Katakekaumene<sup>23</sup>. The name in question can also be found in other settlements in Lykaonia, but it was most commonly documented in the regions of Phrygia, Bithynia and Pisidia in Asia Minor<sup>24</sup>. Finally, an inscription found in the Konya Museum, whose origin is unknown, mentions a man named *Meiros* had a tomb built for his wife *Βαβεις*<sup>25</sup>. Given that the names are the same, the person mentioned on the stone may have been from Laodikeia. Could there be a family connection between the two inscriptions due to the names mentioned in them? This question remains unanswered.

### Epitaph of Mithradates and Mouna (Figs. 3a – b)

A marble funerary stele, shaped like the front façade of a temple, with the upper acroterion. The left and lower sides broken, the inscription is carved between the pillars on the front façade. Two figures, a man and a woman, are depicted standing in the centre of the pediment.

<sup>17</sup> The name *Μανία* was frequently used in regions such as Galatia, Phrygia, Lykaonia and Pisidia (see Zgusta, *KP* § 865-1; see also *LGPN* VC s. v.). The same name is also known from other inscriptions found in Laodikeia (see also, Ramsay 1888, nos. 109, 111; *MAMA* I 96a, 112, 134; *MAMA* VII 24; *I.Laodikeia Kat.* I no. 97).

<sup>18</sup> *LGPN* VC s. v.

<sup>19</sup> Zgusta, *KP* § 865-4, 865-5.

<sup>20</sup> Zgusta, *KP* § 890.

<sup>21</sup> *MAMA* I 187; *MAMA* VII 29; *I.Laodikeia Kat.* I nos. 34, 35, 46, 61, 68, 82.

<sup>22</sup> *LGPN* VC s. v.

<sup>23</sup> Thonemann 2021, no. 33.

<sup>24</sup> *LGPN* VC, s. v.; Zgusta, *KP* §115-116.

<sup>25</sup> *IMus. Konya* no. 167.

The female figure on the right is depicted as being taller. An object resembling a sickle is depicted on the torso of the male figure on the left. The upper part of the pediment and the corner acroteria are decorated with floral patterns. The horizontal profiled area at the bottom of the pediment features a decoration. On the right and left sides of the inscription there are symmetrical pillar depictions. It seems the inscription is not very carefully carved. Letters of different sizes and spacing are carved leaning to the left.

Findspot: Sarayönü district, Bahçesaray quarter (8.6 km to the southeast of Lâdik). Dimensions: H: 93 cm, W: 57 cm, D: 26 cm, LH: 2-4 cm. Inv. no.: 2025/95. Photo: Mustafa Turan Kaval. Edition: New inscription. Dating: ca. 2nd century CE.



Fig. 3a

Μ[ιθ]ραδάτης  
2 Μαιρου Μουνα  
συμβίω και  
4 ἐαυτῶ ζῶν  
μνήης χάριν.

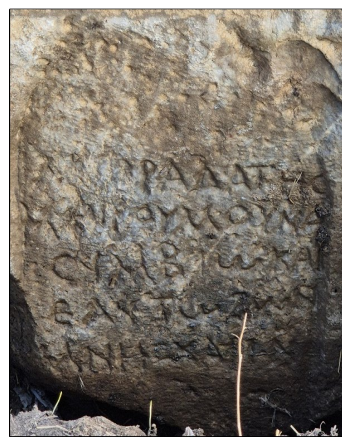


Fig. 3b

*Mithradates, son of Meiros, (set this up) for (his) wife Mouna and for himself while still alive, in memory.*

L. 3: συμβίω = συνβίω; L. 5: μνήης = μνήμης<sup>26</sup>.

**1: Μιθραδάτης:** This is a theophoric name of Iranian origin derived from the root Μιθρας<sup>27</sup>. This name has been previously encountered on an inscription known from the city<sup>28</sup>. Furthermore, this name has also been used in neighbouring settlements such as Ikonion and Perta in Lykaonia, as well as in neighbouring regions such as Kappadokia and Phrygia<sup>29</sup>.

**2: Μαιρος:** As far as can be seen, this name has not been encountered in the city before. The name is most likely a different spelling of the name Μειρος, which is frequently documented in the city. For the name Μειρος, see inscription no. 2 above. Alpha for Epsilon, see Laminger-Pascher 1973, 9; *I.Smyrna* II, 1 no. 682.

**2: Μουνα:** A name of Asia Minor origin<sup>30</sup>, it is known from the city of Laodikeia through previously documented inscriptions<sup>31</sup>. This name was not only used in the city, but also extensively in various places in the Lykaonia region. In addition to Lykaonia, it has been observed in neighbouring regions such as Galatia, Phrygia, and Kappadokia<sup>32</sup>.

<sup>26</sup> We can frequently observe this form of μνήμης from Laodikeia. On this matter see *I.Laodikeia Kat.* I no. 78.

<sup>27</sup> For personal names of this nature, see Schmitt 1978, 395–455.

<sup>28</sup> *MAMA* I 114.

<sup>29</sup> *LGPN* VC s. v.

<sup>30</sup> Sundwall 1913, 154; Zgusta, *KP* § 983-1.

<sup>31</sup> See for examples *I.Laodikeia Kat.* I nos. 14, 25.

<sup>32</sup> *LGPN* VC s. v.; *I.Komana* no. 166.

**Epitaph of Mania (Figs. 4a – b)**

Marble funerary altar. The upper left and lower parts of the altar are broken. The inscription is carved between the columns on the front. The upper part of the altar is profiled. Letters of varying sizes and spacing lean towards the right. Additionally, there are some letters carved later on the left side of the altar, which we cannot identify (see fig. 4b).

Findspot: Sarayönü district, Yenicekaya quarter, found within the stream bed at the Orta Köprü near quarter's center (12 km to the northwest of Lâdik). Dimensions: H: 97 cm, W: 52 cm, D: 31 cm, LH: 2,5-4 cm. Inv. no.: 2025/50. Photo: Emre Erten. Edition: New inscription. Dating: 1st-2nd century CE.



Fig. 4a

Σιλουανός  
2 Μανια μη-ε  
τρι μνήμης  
4 ε[χ]άριν.ε



Fig. 4b

*Silvanus (set this up) for (his) mother Mania, in memory.*

1: **Σιλουανός**= Silvanus: This name is a Latin cognomen and a theophoric name<sup>33</sup>. The Roman god who protects forests and rural areas also bears the name Silvanus<sup>34</sup>. This name is known through other inscriptions in the city<sup>35</sup>. It is understood that the name was used across a wide geographical area, including Lykaonia, as well as Armenia Minor, Galatia, Isauria, Paphlagonia, Phrygia, Pisidia and Pontos<sup>36</sup>.

2: **Μανια**: This name is of Asia Minor origin<sup>37</sup>. It is also known from other inscriptions from Laodikeia<sup>38</sup>. It seems this name was frequently used not only in the city and the Lykaonian region, but also in neighbouring regions such as Galatia, Phrygia and Pisidia<sup>39</sup>.

**Epitaph of Aurelius Numenius, Gelasios and Kyrilla (Figs. 5a – b)**

A marble funerary stele with a triangular pediment and acroteria. The top acroterion is broken. The stele is currently used as the left foot section beneath the present-day musalla stone next to the local cemetery (As MAMA I 173 in Kara Tepe). The stele is laid flat on its long left side surface. Therefore, the left corner acroterion and left edge of the stele are buried in the ground. The inscription is carved within a panel framed on the front side. The letters and lines are of different sizes, and the letters are carved in a leaning position towards the left.

Findspot: Selçuklu district, Kınık quarter, found next to the local cemetery (15.3 km to the

<sup>33</sup> Kajanto 1965, 57-58.

<sup>34</sup> For the religious aspects and functions of Silvanus, see Dorcsey 1992, 14-32.

<sup>35</sup> MAMA I 110; *IMus. Konya* no. 26.

<sup>36</sup> *LGPN VC* s. v.

<sup>37</sup> Zgusta, *KP* § 865-1.

<sup>38</sup> Ramsay 1888, nos. 109, 111; MAMA I 96a, 112, 134; MAMA VII 24; *I.Laodikeia Kat.* I no. 97.

<sup>39</sup> *LGPN VC* s. v.

east of Lâdik). Dimensions: H: 60 cm, W: 118 cm, D: 36 cm, LH: 3,5-6 cm. Inv. no.: 2025/70. Photo: Emre Erten. Edition: New inscription. Dating: ca. after 212 CE.



Fig. 5a

†Αὐρήλιος Νου-  
 2 μήνιος υἱεῖος  
 Κέλσου ἀνέσ-  
 4 τησα τῶ ἀδ[ελ]-  
 φῶ μου Γελα-  
 6 σίω κ[ἐ] τῆ θυ-  
 γατρί μου Κ[υ]-  
 8 ρίλλη κὲ ἐμαυ-  
 τῶ ζῶν ἀνέσ-  
 10 τησαν μνήμης χάριν.



Fig. 5b

*Aurelius Numenius, son of Celsus, I set (this) up for my brother Gelasios, for my daughter Kyrilla, and for myself while still alive, in memory.*

L. 1-2: **Νουμύνιος**= Νουμήνιος; L. 2: υἱεῖος = υἱός; L. 7-8: Κυρίλη = Κυρίλλη; L. 8: κ[ἐ] = καὶ.

1-2: **Νουμήνιος**= Numenius: It is a Greek personal name which originates from ancient Greek calendar. It is associated with *νουμηνία*, the date of the new moon and related holy day in ancient Greek culture<sup>40</sup>. The name derived from a compound word, Νεο-μήνιος meaning “the person who born in new moon”, in time fusion of two words evolved into *Νουμήνιος*<sup>41</sup>. In this form first documented instance of this name is from 5th century BCE<sup>42</sup>. In conclusion the name in question was a popular personal name not only among Greek speaking societies but other societies of Mediterranean basin, especially in Roman Society<sup>43</sup>. The first known documentation of this name from Laodikeia’s territory was found in Zizimene where the cult of Meter Zizimene was situated in antiquity<sup>44</sup>. We encounter this name in the neighbouring regions too like Isauria, Phrygia, Kappadokia, Pisidia and Kibyrtis<sup>45</sup>.

3: **Κέλσος**= Celsus: This is a name which takes its roots from Latin language<sup>46</sup>. This name was not previously known from Laodikeia. However, it is known from the cities of Ikonion<sup>47</sup> and Savatra<sup>48</sup> in Lykaonia. Outside Lykaonia, this name has been found in the regions of Galatia, Kappadokia, Kibyrtis, Paphlagonia, Phrygia, Pisidia and Pontos in Asia Minor<sup>49</sup>.

5-6: **Γελάσιος**: According to Solin, this name is the Greek spelling of a Semitic name<sup>50</sup>. Γελάσιος has been encountered previously on an inscription from Laodikeia Katakekaumene<sup>51</sup>. The same

<sup>40</sup> For Νουμηνία see. Pind. *Nem.* 4. 35.

<sup>41</sup> Masson, 1994, 167.

<sup>42</sup> Masson, 1994, 170.

<sup>43</sup> For usage of Numenius in Latin see: Salomies & Solin 1988, 52; 283.

<sup>44</sup> SEG VI 393. See also for settlement of Zizimene (Sizma) Erten & Uğuz 2024, 364-365.

<sup>45</sup> LGPN VC s. v.

<sup>46</sup> Salomies & Solin 1988, 52; 283.

<sup>47</sup> CIG 3997.

<sup>48</sup> *IMus. Konya* no. 120.

<sup>49</sup> LGPN VC s. v.

<sup>50</sup> Solin 2007, 1375-1376.

<sup>51</sup> MAMA I 203.

name has also been found rarely in the regions of Isauria, Kilikia, Phrygia, Kibyrtis and Pontos<sup>52</sup>.

7-8: **Κύριλλα**: Usage of this name is known through some earlier inscriptions from the city of Laodikeia<sup>53</sup>. The same name was frequently used in the regions of Lykaonia, Galatia, Kappadokia, Pisidia, Isauria, Pontos, Paphlagonia and Armenia Minor<sup>54</sup>.

#### Epitaph of Fronto (Figs. 6a – b)

A marble funerary stele with a triangular pediment and acroteria. The stele is built into the wall of a house. Consequently, the lower part of the stele is buried in the ground. The upper right-hand corner of the pediment is broken. Within the pediment, in an area with an arched top and pilasters on the sides, a figure of a young boy is depicted with a figure of a goat to his left. The child is holding objects that cannot be clearly identified, but the object in his right hand is likely a patera. A profile is visible at the bottom of the figures. The inscription is carved in an unframed, undecorated field at the bottom of the profile. The letters are carved at varying sizes and spacings, leaning to the right.

Findspot: Sarayönü district, Özkent quarter (31 km to the north of Lâdik). Dimensions: H: 55 cm, W: 41 cm, LH: 2-2,5 cm. Inv. no.: 2025/97. Photo: Muhammet Yılmaz. Edition: New inscription. Dating: ca. 2nd century CE.



Fig. 6a

Λικίνιος Φρόντω-  
2 νι υἱῷ μνήης χά-  
vac ρειν. vac



Fig. 6b

*Licinius (set this up) for (his) son Fronto in memory.*

L. 2: μνήης = μνήμης; L. 2-3: χάρειν = χάριν.

1: **Λικίνιος**= Licinius: This name is a Latin name known from the city<sup>55</sup> and is also known from the regions of Isauria, Kappadokia, Paphlagonia, Phrygia, Pontos and Pisidia<sup>56</sup>.

1-2: **Φρόντων**= Fronto: This is another Latin name which was documented in the city<sup>57</sup>. The name is also found in inscriptions from other settlements in the Lykaonia, as well as in those from Galatia, Isauria, Kibyrtis, Phrygia, Paphlagonia, Pisidia and Pontos<sup>58</sup>.

#### Epitaph of Mouna and Fronto (Figs. 7a – b)

A marble funerary stele. The stele is built into the wall of a house. It is situated immediately to the side of the inscription above. Like the previous stele, its lower part remains buried beneath the ground. The upper part of the stele is broken. The inscription is situated within an area

<sup>52</sup> LGPN VC s. v.

<sup>53</sup> MAMA I 189; I.Laodikeia Kat. I no. 98.

<sup>54</sup> LGPN VC s. v.

<sup>55</sup> MAMA I 51.

<sup>56</sup> LGPN VC s. v.

<sup>57</sup> MAMA I 234; MAMA VII 45.

<sup>58</sup> LGPN VC s. v.

framed by pilasters. In a decorated space at the top of the inscription, two pateras(?) are depicted; they are separated from each other by vertical lines running between them. The letters are carved at varying sizes and spacings, leaning to the left.

Findspot: Sarayönü district, Özkent quarter (31 km to the north of Lâdik). Dimensions: H: 51cm, W: 48 cm, LH: 4,7-3 cm. Inv. no.: 2025/98. Photo: Muhammet Yılmaz. Edition: New inscription. Dating: ca. 2nd century CE.

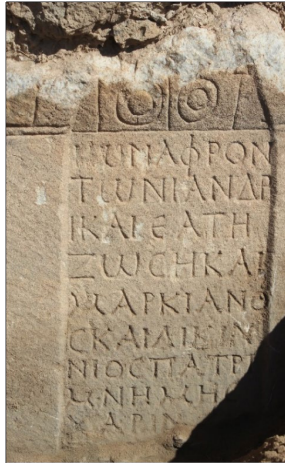


Fig. 7a

Μ(ο)υνα Φρόν-  
2 τωνι άνδρ-  
ι και έατῆι υ  
4 ζώση και  
Μαρκιανό-  
6 ς και Λικίν-  
νιος πατρι  
8 μνήμηϲ  
χάριν. vacat



Fig. 7b

*Mouna (set this up) for her husband Fronto and for herself while still alive and Marcianus and Licinius (set this up) for (their) father (Fronto), in memory.*

L. 3: έατῆι = έαυτῆι; L. 6-7: Λικίννιος = Λικίνιος. For the doubled letter Nü, see McLean 2002, 352; *I.Smyrna* no. 383, *I.Smyrnall*, 1 no. 604; *I.Komana* no. 250, 298.

The name Mouna must have been carved in the space for the first name on the first line. Instead of the Greek letter upsilon (υ), which is part of this name, the Latin letter U has clearly been written. However, an attempt was subsequently made to produce a Greek upsilon by drawing a line through the left stem of this U.

1: **Μουνα**: For this name, see the inscription no. 3 above.

1-2: **Φρόντων**: For this name, see the previous inscription no. 6.

5-6: **Μαρκιανός**: The name Μαρκιανός has been encountered in earlier inscriptions from the city<sup>59</sup>. It was in use all over Asia Minor, particularly in the regions of Pisidia and Phrygia. It is also found in regions such as Galatia, Kappadokia and Paphlagonia<sup>60</sup>.

6-7: **Λικίνιος**: For this name, see the previous inscription no. 6.

The inscription here states that Μουνα, Fronto's wife, set a funerary stele up for Fronto, along with her sons Licinius and Marcianus. The names Licinius and Fronto appear in the previous inscription no. 6. However, in that inscription, Licinius is shown to set a stele up for a man named Fronto. Two inscriptions were found in Özkent, a territorial settlement of Laodikeia Katakekaumene. It is likely that the individuals mentioned in both inscriptions are related and if it is the case, we can observe a tradition of familial name repetition<sup>61</sup>.

<sup>59</sup> *MAMA* I 122; Laminger-Pascher 1984, no. 20.

<sup>60</sup> *LGPN* VC s. v. For a general overview about names ending with -ianos in Asia Minor, see Corsten 2010, 56–463.

<sup>61</sup> Demosthenes' passages (*or.* 43. 74) contains a good example of ancient familial naming patterns. For this topic see Mclean 2002, 73-74.

## APPENDIX

We would like to present here two previously published inscriptions which we encountered during our epigraphic survey, in order to share their current locations and conditions.

**Epitaph of the Father-in-Law of Aurelius Romanus (Figs. 8a – b)**

A marble funerary stele. The top and bottom of the stele, which features a triangular pediment, are broken. Within the main pediment there are two other smaller pediments. At the centre of these smaller pediments, two round objects (patera?) are depicted. The inscription is carved on the front façade within a panel framed by borders. The letters and lines vary in size, and the letters are leaning to the left and sometimes to the right.

Findspot: Selçuklu district, Biçer quarter, found in the center of the quarter (14.3 km to the northeast of Lâdik). Dimensions: H: 59,5 cm, W: 66 cm, D: 23,5 cm, LH: 2,7-4,5 cm. Inv. no.: 2025/62. Photo: Muhammet Yılmaz. Edition: *MAMA* I 209. Dating: ca. after 212 CE.



Fig. 8a

Αύρ(ήλι)ος  
Ῥωμανός  
2 σὺν τῇ συνβίῳ μου  
Θέκλῃ ἀνέστησα  
4 τῷ πενθερῷ μου  
[-----]



Fig. 8b

*Aurelius Rhomanus, together with my wife Thekla, set (this) up for my father-in-law [-].*

L. 1: Αύρ(ήλι)ο(ς) *MAMA* I 209. The final letter of the name Aurelius is a Latin sigma.

L. 3: ἀνέστησα *MAMA* I 209.

1: Ῥωμανός= Rhomanus: This name was not known previously from the city. However, it appears in inscriptions from Lykaonia, Galatia, Kappadokia, Phrygia and Pisidia<sup>62</sup>.

3: Θεέκλα: This name was particularly popular amongst Christians. The most well-known person bearing this name is the early Christian saint Thekla of Ikonion. She is a venerated early Christian saint in Lykaonia and Isauria<sup>63</sup>. This name is known from inscriptions previously discovered in the city<sup>64</sup>. It has been frequently documented in other settlements of Lykaonia and also in other regions of Asia Minor like Isauria, Kappadokia, Paphlagonia, Phrygia and Pisidia<sup>65</sup>.

**Epitaph of Gaius Marius Priscus and Maria Dada (Figs. 9a – b)**

A marble funerary monument in the form of an altar. The top left and bottom right corners of the altar are broken. The altar is built into the wall of a house. It was used as the corner stone for the building, immediately adjacent to inscriptions 6 and 7 mentioned above. The inscription is situated on the profiled surface at the top of the altar. At the bottom of the inscription,

<sup>62</sup> *LGPN* VC s. v.

<sup>63</sup> Ayteş-Canevello 2015, 186; Özyıldırım & Ayteş-Canevello 2025, *passim*.

<sup>64</sup> *MAMA* I 231; *MAMA* VII 71, 74, 104.

<sup>65</sup> *LGPN* VC s. v.

there are figures of a man and a woman. Both are dressed in draped garments and hold their left hands symmetrically at chest level. On the right side of the female figure's head and chest, a needle, a spindle whorl and a basket are depicted. Below these figures, a profile is situated on the lower part of the altar. The letters, of varying sizes and spacing, are carved in a leaning position to the right.

Findspot: Sarayönü district, Özkent quarter (14.3 km to the north of Lâdik). Dimensions: H: 68 cm, W: 41 cm, D:32 cm, LH: 1,5-2 cm. Inv. no.: 2025/96. Photo: Mustafa Turan Kaval. Edition: *MAMA VII xxvi(a)*. Dating: ca. 2nd century CE.



Fig. 9a

- Μαρία Δαδα Γαίω  
 2 Μαρίω Πρείσκω ά[v]-  
 δρι και έατῆ ζῶσα  
 4 μνήμης χάριν. <sup>vv</sup>

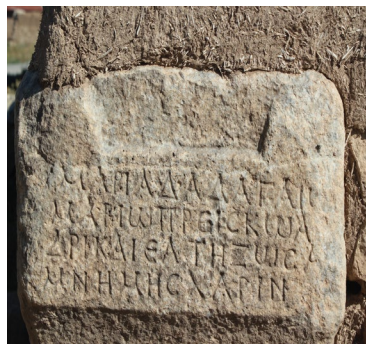


Fig. 9b

*Maria Dada, (set this up) for (her) husband Gaius Marius Priscus and to herself while still alive, in memory.*

L. 3: έατῆ = έαυτῆ;ζῶση *MAMA VII xxvi(a)*.

1: **Δαδα**: This name is of Asia Minor origin<sup>66</sup> and is known from a few inscriptions previously found in the city<sup>67</sup>. It is also known to have been in use previously in the regions of Galatia, Phrygia and Pisidia<sup>68</sup>. As the name Μαρία Δαδα suggests, the woman who had the monument built was a Roman citizen.

1-2: Γάιος Μάριος Πρεΐσκοϋ= Gaius Marius Priscus: As indicated by the *'tria nomina'*, the bearer of this name was a Roman citizen and of Italic origin. In an inscription found in the town of Kasai in Pamphylia, attributed to a member of the Roman equestrian class named Gaius Marius Celer, it is inscribed: *"May he be remembered beside the goddess!"* Gaius Marius Celer is described as a Roman cavalryman<sup>69</sup>. It is likely that there is a close connection between this individual and the person mentioned in the inscription above. For we know that there were connections between certain Roman families in the Pamphylia region and certain families in Lykaonia. For example, the Calpurnii of Attaleia<sup>70</sup>. Similarly, inscriptions from other cities mentioning the name Gaius Marius are also known: Gaius Marius Dionysos from the city of Mylasa<sup>71</sup>, Gaius Marius of the same name from the city of Knidos<sup>72</sup>, a man named Gaius Marius Poplius (Publius) from the city of Magnesia in Sipylos<sup>73</sup> and lastly a certain Kilikian mariner by

<sup>66</sup> Zgusta, *KP* § 244-1.

<sup>67</sup> *MAMA I* 72; *MAMA VII* 46; *I.Laodikeia Kat.* I no. 63.

<sup>68</sup> *LGPN VC* s. v.

<sup>69</sup> Bean & Mitford 1970, no. 26.

<sup>70</sup> *I.Laodikeia Kat.* I no. 85.

<sup>71</sup> *I.Mylasa* no. 325.

<sup>72</sup> *I.Knidos* I no. 31.

<sup>73</sup> *TAM V/2*, 1346.

the name of Gaius Marius Montanus who served in the *Classis Misenensis*<sup>74</sup>. Apart from these, traces of a number of individuals bearing the Marius gens name but with different praenomina can also be found in various cities of Asia Minor: For example, Marcus Marius Pasikrates<sup>75</sup> and L. Marius Poudes<sup>76</sup> from the city of Ankyra; Titus Marius Rufus<sup>77</sup>, Lucius Marius Euodos<sup>78</sup>, and Titus Marius Marcellus from Ephesos<sup>79</sup>; and another Kilikian mariner from *Classis Misenensis* named L. Marius Hermogenus<sup>80</sup> as well as the proconsul of Asia Luc(ius) Marius [Ma]ximus Pe[r]petuus Aurelianus<sup>81</sup>. Finally, the name of a certain Lucius Marius Soneikos from the city of Sidyma appears on an inscription<sup>82</sup>.

---

<sup>74</sup> Arslanbaba 2024, 18.

<sup>75</sup> *I.Ankyra* no. 268.

<sup>76</sup> *I.Ankyra* no. 224.

<sup>77</sup> *I.Ephesos* no. 488.

<sup>78</sup> İçten & Engelmann 1992, no. 17.

<sup>79</sup> *I.Ephesos* no. 1635.

<sup>80</sup> Arslanbaba 2024, 18.

<sup>81</sup> *I.Ephesos* no. 351.

<sup>82</sup> *TAM* II 193.

## BIBLIOGRAPHY\*

- Arslan M. 2004, *Galater: Die vergessenen Kelten*. Bad Scheissen.
- Arslanbaba R. H. 2024, "Kilikier in der römischen Armee der Kaiserzeit". *Philia* 10, 12-23.
- Ayteş-Canevello S. 2015, "Şifaverici Azize Thecla: Mucizeleri ve Olbalı Çocuk". *Seleucia ad Calycadnum* 5, 185-196.
- Barnes T. D. 1982, *The New Empire of Diocletian and Constantine*. Cambridge.
- Baz F. 2012, "Galatia Eyaletinin Roma Devlet Teşkilatı İçerisindeki Yönetimine İlişkin Gözlemler". Ed. Y. Kurt, *Tarihte Ankara Uluslararası Sempozyumu Bildiriler*. Ankara, 577-598.
- Bean G. E. & Mitford T. B. 1970, *Journeys in Rough Cilicia 1964-1968*. Vienna.
- Belke K. & Restle, M. 1984, *Tabula Imperii Byzantini, Band IV: Galatien und Lykaonien*. Vienna.
- Belke K. & Mersisch, N. 1990, *Tabula Imperii Byzantini, Band VII: Phrygien und Pisidien*. Vienna.
- Broughton T. R. S. 1938, "Roman Asia". Ed. T. Frank, *An Economic Survey of Ancient Rome*. Vol. 4. Baltimore, 499-918.
- CIG Ed. Boeckh A. 1828-1877, *Corpus Inscriptionum Graecarum*. Vol. 4. Berlin.
- Cohen G. M. 1995, *The Hellenistic Settlements in Europe, the Islands, and Asia Minor*. Berkeley, Los Angeles.
- Corsten T. 2010, "Names in -IANOΣ in Asia Minor. A preliminary study". Eds. R. W. V. Catling & F. Marchand with the assistance of M. Sasanow, *Onomatologos. Studies in Greek Personal Names presented to Elaine Matthews*. Oxford, 456-463.
- Dimitriev S. 2000, "Observations on the Historical Geography of Roman Lycaonia". *GRBS* 41, 349-375.
- Dorcey P. F. 1992, *The Cult of Silvanus: A Study in Roman Folk Religion*. Leiden.
- Erten E. & Uğuz H. 2024, "Lykaonia'dan Yeni Bir Meter Zizimene Adağı". Eds. F. G. Özaktürk, Ü. F. Telatar & G. Ünver, *Sapientia: Cumhuriyetin Yüzüncü Yılında Prof. Dr. Güngör Varinlioğlu ve Prof. Dr. Ender Varinlioğlu Onuruna Yazılar*. Ankara, 360-370.
- Feld K. 2005, *Barbarische Bürger: Die Isaurier und das Römische Reich*. Berlin.
- Haensch R. 1997, *Capita provinciarum. Statthaltersitze und Provinzialverwaltung in der römischen Kaiserzeit*. Mainz.
- Harper R. P. 1968, "Tituli Comanorum Cappadociae". *AS* 18, 93-147.
- İçten Ç. & Engelmann H. 1992, "Inschriften aus Ephesos und Umgebung". *ZPE* 91, 283-295.
- I.Ancyra* Mitchell S. & French D. 2012, *The Greek and Latin Inscriptions of Ankara (Ancyra), Vol. I: From Augustus to the End of the Third Century AD*. Munich.
- I.Ephesos* II Börker C. & Merkelbach R. 1979, *Die Inschriften von Ephesos (Teil 2)*. Bonn.
- I.Ephesos* IV: Engelmann H., Knibbe D. & Merkelbach R. 1980, *Die Inschriften von Ephesos (Teil 4)*. Bonn.
- I.Ephesos* V: Börker C. & Merkelbach R. 1980, *Die Inschriften von Ephesos (Teil 5)*. Bonn.
- I.Komana* Baz F. 2007, *Die Inschriften von Komana (Hierapolis) in Kappadokien*. Istanbul.
- I.Knidos* Blümel W. 1992, *Die Inschriften von Knidos (Teil I)*. Bonn.
- I.Laodikeia* Kat.: Öztürk H. S., Baz F. & Uğuz H. 2025, *Laodikeia Katakekaumene (Combusta) Sarayönü – Ladik Hellence ve Latince Yazıtlar Corpus'u I*. Istanbul.
- I.Mus. Konya* McLean B. H. 2002, *Greek and Latin Inscriptions in the Konya Archaeological Museum*. Ankara.
- I.Mylasa*: Blümel W. 1987, *Die Inschriften von Mylasa (Teil 1): Inschriften der Stadt*. Bonn.
- I.Mylasa*: Blümel W. 1988, *Die Inschriften von Mylasa (Teil 2): Inschriften aus der Umgebung der Stadt*. Bonn.
- I.Nikaia* II.2 Şahin S. 1982, *Katalog der antiken Inschriften des Museums von İznik (Nikaia). İznik Müzesi Antik Yazıtlar Kataloğu II.2*. Bonn.
- I.Smyrna* I Petzl G. *Die Inschriften von Smyrna I: Grabschriften, postume Ehrungen, Grabepigramme*, Bonn 1982.

\* 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*.

- I. *Smyrna* II, 1 Petzl. G. 1987, *Die Inschriften von Smyrna II, 1*. Bonn.
- Ilan T. 2008, *Lexicon of Jewish Names in Late Antiquity* (Vol. 3). Tübingen.
- Kajanto I. 1965, *The Latin Cognomina*. Helsinki.
- Laminger-Pascher G. 1973, Laminger-Pascher, *Index Grammaticus zu den Griechischen Inschriften Kilikiens und Isauriens I* (mit 3 Textabbildungen). Wien.
- Laminger-Pascher G. 1984, *Beiträge zu den Griechischen Inschriften Lykaoniens*. Vienna.
- LGPN VC: Eds. J.-S Balzat, R. W. V. Catling, É. Chiricat & T. Corsten 2018, *A Lexicon of Greek Personal Names. Volume VC: Inland Asia Minor*. Oxford.
- MAMA I Calder W. M. 1928, *Monumenta Asiae Minoris Antiqua* (Vol. 1). London.
- MAMA VII Calder W. M. 1956, *Monumenta Asiae Minoris Antiqua* (Vol. II): *Monuments from Eastern Phrygia*. Manchester.
- Masson O. 1994, "Nouvelles notes d'anthroponymie grecque". *ZPE* 102, 167–184.
- Mclean B. H. 2002, *An Introduction to Greek Epigraphy of the Hellenistic and Roman Periods from Alexander the Great down to the Reign of Constantine* (32 B.C. - A.D. 337). Michigan.
- Mitchell S. 1980, "Population and Land in Roman Galatia". *ANRW II.7/2*, 1053-1081.
- Mitchell S. 1993, *Anatolia: Land, Men and Gods in Asia Minor Anatolia, I: The Celts in Anatolia and the Impact of Roman Rule*. Oxford.
- Özyıldırım M. & Ayteş-Canevello S. 2025, *Azize Thecla*. İstanbul.
- Ramsay W. M. 1888, "Laodiceia Combusta and Sinethandos". *MDAI(A)* 13, 233-272.
- Ramsay W.M 1890, *The Historical Geography of Asia Minor*. London.
- Rémy B. 1989, *Les carrières sénatoriales dans les provinces romaines d'Anatolie au Haut-Empire* (31 av. J.-C. - 284 ap. J.-C.) (*Pont-Bithynie, Galatie, Cappadoce, Lycie-Pamphylie et Cilicie*). İstanbul.
- Sartre M. 1995, *L'Asie Mineure et l'Anatolie d'Alexandre à Dioclétien*. Paris.
- Schmitt R. 1978, "Die theophoren Eigennamen mit altiranisch \*Miqra-". *Acta Iranica* 17, 395-455.
- Solin H. 2007, "Mobilità socio-geografica nell'Impero romano: Orientali in Occidente: Considerazioni isagogiche. Teoksessa". Eds. M. Mayer i Olivé, G. Baratta & A. Guzmán Almagro, *XII Congressus Internationalis Epigraphiae Graecae et Latinae* (Vol. 10). Barcelona, 1363-1380.
- Salomies, O. & Solin H. 1988, *Repertorium nominum gentilium et cognominum Latinorum* (Alpha-Omega, Reihe A). Hildesheim, Zurich & New York.
- Sundwall, J. 1913, *Die einheimischen Namen der Lykier nebst einem Verzeichnisse kleinasiatischer Nebenstämme*. Leipzig.
- Takmer B. 2018, "Kotiaion Yazıtları Üzerine Notlar I: Kotiaion Civarında İmparator Azatlıları ve İmparator Arazileri". *Phaselis* 4, 423-445.
- TAM II Ed. Kalinka E. 1920 - 1944, *Tituli Asiae Minoris, II. Tituli Lyciae linguis Graeca et Latina conscripti* (Fasc. I, Fasc., II, Fasc. III). Vienna.
- TAM V Ed. Herrmann P. 1989, *Tituli Lydiae linguis Graeca et Latina conscripti: Regio sept aus dem rauhen Kilikien entronialis ad occidentem vergens* (Fasc. II). Vienna.
- TAM V,2 Ed. Herrmann P. 1981 - 1989, *Tituli Asiae Minoris, V. Tituli Lydiae linguis Graeca et Latina conscripti* (Fasc. II). Vienna.
- Thonemann P. 2021, "Inscriptions from Eastern Phrygia and Galatia". *Philia* 7, 138–164.
- Tscherikower V. 1927, *Die hellenistischen Staetegründungen von Alexander dem Grossen bis auf die Römerzeit*. Leipzig.
- Zgusta L. 1964, *Kleinasiatische Personennamen*. Prague.