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Nominative and Genitive Endings of Some Epichoric Personal Names in Light of Inscriptions from Tymbriada

ASUMAN COŞKUN ABUAGLA*

Abstract

This article aims to introduce the genitive endings of some epichoric male and female names with the nominative ending -ι, -α, -εις, which are attested on the funerary stelae from Tymbriada on the basis of six published and three unpublished inscriptions. All inscriptions can be dated to the second or third century AD. On the basis of these inscriptions we understand that there is a systematic noun declension specific to this region and that the proper names are both epichoric and generally short. Finding the genitive endings of these epichoric names with new readings will assist scholars working in this field of study in the future. The stelae examined are all preserved in the Isparta Archaeology Museum.

Keywords: Tymbriada, epichoric names, declension, genitive case, funerary stelae

Öz

Bu makalenin amacı Tymbriada antik kentinde bulunmuş yazıtlı mezar taşları üzerinde incelenen, yalın hali -ι, -α, -εις olarak biten birtakım erkek ve kadın adını, altı adet yayımlanmış, üç adet yayımlanmamış yazıt ışığında tanıtmak ve bölgeye özgü olduğu anlaşılan bu özel adların bağlı olduğu grup içinde aynı ilgi eki (tamlayan) aldığına dikkat çekmektir. Kanıt olarak sunulan ve MS ikinci ya da üçüncü yüzyıla tarihli yazıtlar üzerinden yapılan yeni okumalar sayesinde bu adların aldığı ilgi eklerinin sistemli bir şekilde verilmesi bu bölgede çalışan ve gelecekte çalışmayı planlayan bilim insanlarına bilimsel açıdan yarar ve katkı sağlayacaktır. Bu makalede incelenen yazıtlı dokuz mezar taşı Isparta Arkeoloji Müzesi'nde kayıt ve koruma altındadır.

Anahtar Kelimeler: Tymbriada, yerel adlar, isim çekimi, ilgi eki, mezar taşları

Introduction

The ancient city of Tymbriada is 2 km north of Aksu in the district of Isparta. It was first located by Sterrett at Mirahor (formerly Imrahor), southeast of Lake Eğridir.¹ Many fragments

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In 2008, with the support of Süleyman Demirel University, an archaeological survey was initiated by Prof. Dr. Bilge Hürmüzlü Kortholt in the district and county of Isparta under the name of Isparta Archaeological Survey (IAS). I deeply thank Hürmüzlü Kortholt, the director of the Isparta Archaeological Survey (IAS), for her support and the grant of permission from the Anıtlar ve Müzeler Genel Müdürlüğü of the Turkish Ministry of Culture to work on the Greek and Latin inscriptions in the Isparta Archaeology Museum. I deeply thank Mustafa Akaslan, director of the Isparta Archaeology Museum and the Uluborlu Museum and archaeologist Özgür Perçin for supplying all materials in the museum related to the Greek and Latin inscriptions. I owe deep thanks to two distinguished archaeologists in the Antalya Archaeology Museum, Benay Özcan Özlü and Gökhan Kayış, for their help and retaking the photos of squeezes used in this article.

¹ Sterrett 1888, 280.

from the site have been reused in the modern village of Mirahor and its cemetery. In 1987 Cl. Brixhe, Th. Drew-Bear, and D. Kaya published an article with forty inscriptions including an appendix of epichoric inscriptions of Pisidia found and copied by W. M. Ramsay (nos. 1-16), J. Borchhardt (no. 18), and Cl. Brixhe (nos. 2, 4, 9, 13) in a small village called Sofular in the territory of Tymbriada in Aksu.² This article aims to present the genitive case of some masculine and feminine epichoric names with the nominative ending -ι, -α, -εῖς examined on nine funerary stelae found at Tymbriada.

Methodology

On the funerary stelae found in Tymbriada and brought to the Isparta Archaeology Museum, it has been observed that certain epichoric names were quite short (of one or two syllables) and difficult to decipher. They did not follow the rules of Greek noun declension, and their genders could not be identified. Previous research on this subject has suggested that there were certain inconsistencies with declensions and genders of these epichoric names. Examining the funerary stelae found at Tymbriada in terms of iconography, it can be seen that there are two distinct types of stelae. The stelae of the first type are small in size and simple in appearance, free from decorations, with one or two figures on the shaft. On the upper parts of these figures are a few dully engraved epichoric names, at least one and at most three in number (fig. 7). On the second type of stelae, which are bigger in size and made with more artistic effort, the figures on the shaft and the inscription are more elaborate (fig. 1). When compared, the funerary stelae made in a simple fashion belonged to a poor family, even though there were one or two figures on the shaft. The names of the other deceased family members were added to the same stele. However, those made with more diligence and with more decorations belonged to a rich family. This explains why the epichoric names in the inscription usually match those figures on the shaft, though there are exceptions. During research in the Isparta Archaeology Museum, I came to realise that some epichoric names were frequently used at Tymbriada, and their nominative and genitive cases were found together or separately in various inscriptions. As is known, the inscriptions found at Tymbriada proved that the city was a Greek polis. It had been under Phrygian influence between the eighth and the third centuries BC before coming under Greek and then Roman rule.³ The massive inflow of culture from outside to Pisidia took place with the army of Alexander the Great, and then after his death under the rule of the Diadochoi.⁴ Although ancient Greek remained a dominant language in the region from the Hellenistic period, local dialects continued to be used until the Roman period.⁵ So the local population of the city had to accept the cultures of these civilizations, and this cultural assimilation caused changes in their own burial rituals.⁶ Because of this reason the inscriptions from the Roman period, especially on the funerary stelae, continued to be inscribed with Greek characters.⁷ Therefore, on the funerary stelae at Tymbriada, just as on other Greek and Roman

² See respectively Ramsay 1895; Borchhardt et al. 1975; Brixhe and Gibson 1982; for further details, see Brixhe et al. 1987. For inscriptions from Tymbriada published as a corpus, see Brixhe 2016. For a few epichoric names from Tymbriada and their declensions, see Bru 2016. For an article recently published with some new inscriptions from Tymbriada, see Coşkun Abuagla 2018.

³ Kaya and Mitchell 1985, 54.

⁴ Mitchell 1995, 85; Horsley 2000, 50-51.

⁵ Mitchell 1995, 173.

⁶ Hürmüzlü 2007, 6.

⁷ Brixhe and Gibson 1982, 144-45.

stelae, the nominative case of the deceased person's name should have been given followed by a genitive case of his father's name. A major issue arose with identifying the gender of some epichoric names on the stelae, whether they were masculine or feminine. As a solution two distinct methods are used in this article. The first - on the grounds that the funerary stele with the male figure had two epichoric names - determined that the initial name of the deceased person was in the nominative case while the other of his father was in the genitive. This method, when applied to the inscription, revealed the nominative and genitive case of the epichoric names (no. 4).

The second method determined that the name in the genitive case preceded by two names with the same ending belonged to the father, so this was applied to the inscription (no. 7). Some inscriptions in which the names in nominative and genitive cases were clearly legible were quite helpful for the deciphering process (nos. 1, 5). The nominative and genitive cases of some epichoric names of males and females ending in -ι, -α, -εις were found on nine funerary stelae that were analyzed. These were determined by examining similar epichoric names on the other funerary stelae found at Tymbrida. To reach a definite answer to the question whether the names native to Tymbrida were masculine or feminine, this method was followed. Since there were particular differences in the appearance of names on the funerary stelae for the feminine and masculine genders, and all it took to change the gender was changing a letter, it was deduced that Εδα (deciphered on another funerary stele found at Tymbrida),⁸ a name in the masculine gender, could be Αδα in feminine. Νι similarly became Νηι, and Νω in the same way Νω.

1) The Stele of Meni, Idoua, Ta and Na

On this limestone stele with a pediment and acroteria, there is a bust (faced totally effaced) in the center of the pediment. There are three figures on the shaft in relief but all the faces are effaced. The inscription is above these figures (fig. 1). Isparta Archaeology Museum inventory number: Study collection 41.

H. 0.535 m; W. 0.42 m; Lh. 0.014-0.019 m. / second - third century AD. Unpublished.

Μηνι Ιδουα Τα Μηνι-

2 ς ν Να Μηνις ν

“Meni, Idoua, Ta, son of Meni, (and) Na, son of Meni (lie here).”

The inscription mentions four deceased people which corresponds to the bust in the center of the pediment and the three figures in relief. The male name Μηνι is in the nominative case, which was proved in light of an inscription found in 2014 at Tymbrida.⁹ Although Να is mostly attested as a female gender in Asia Minor,¹⁰ at Tymbrida it is used for men with the declension Να (masc. nom.), Νας (gen.). Like Να, Τα is the nominative of a male name too (gen. Τας).¹¹ The arrangement of the figures yield the above reading with Meni the father, mentioned as the first person in the center of the pediment. His wife Idoua is on the left side in relief on the shaft while her son Ta is in the middle and her other son Na is on the right side. The

⁸ Brixhe 2016, 90-91, no. 34.

⁹ Coşkun Abuagla 2018, 178, no. 1.

¹⁰ Zgusta 1964, § 1007-1.

¹¹ Brixhe et al. 1987, 158-59, no. 30; SEG 37, no. 1202; Adiego 2012, 24; Brixhe 2016, 90-91, no. 34.

patronymic is repeated in order to emphasize that Ta and Na are brothers. The female name *Ἰδουα* (gen. *Ἰδουας*) is neither attested in Asia Minor nor anywhere else so far.

2) The Stele of Ba and No

This limestone stele is completely broken on the top. On the shaft there is the broken bust of a man (face defaced) who holds a shield on his left side. The inscription is above the bust (fig. 2). The stele was found in Sofular near Tymbriada. Isparta Archaeology Museum inventory number: 6.9.82.

H. 0.41 m; W. 0.205 m; Lh. 0.0011-0.012 m. / third century AD.¹²

Βα Νῶ Ρις υ

“Ba (and) No, sons of Rhi [lie here].”

1: *Βα Νῶμος*, Brixhe et al. 1987; Brixhe 2016, but last three letters (PIC) are clear both on the stone and the squeeze.

The inscription mentions three names, although there is only one figure depicted on the stone. *Βα* is known as a female name,¹³ but another inscription found at Tymbriada in 2016 proved that *Βα* (masc. nom.), *Βας* (gen.) is used as a male name in this territory.¹⁴ Brixhe thought that *Βα* is the genitive of a male name *Βας*.¹⁵ The male name *Ρις* (masc. gen.), seen as a patronymic, is attested neither in Asia Minor nor anywhere else. However, for the second name *Νῶ*, there is another inscription showing this name in the genitive case (*Νῶς*) (see below no. 4). In addition, one inscription from the same territory mentions the female name *Νιῶ* in the nominative case. This means that *Νῶ*, a name in masculine gender, can be *Νιῶ* in the feminine.¹⁶

3) The Stele of Neli and Nei

This is a limestone stele with a pediment (broken on the top and the left side) and an acroteria. In the center of the pediment there are traces of a mirror in relief. On the shaft there are two seated women each on a cathedra wrapped with a chiton and a himation. Some little circles are depicted on the stone behind them. Above these figures is an inscription (fig. 3). Isparta Archaeology Museum inventory number: 2.32.94.

H. 0.685 m; W. 0.325 m; Lh. 0.010-0.012 m. / second - third century AD.¹⁷

Νηλι υ Νηι

“Neli (and) Nei (lie here).”

Νηλι (?) Νηι, Brixhe 2016.

The name *Νηλι* is also attested in an inscription from Sofular.¹⁸ For *Νηι* there is another example in light of an inscription found at Tymbriada (see below no. 8). These two names

¹² Edition: Brixhe et al. 1987, 137-38, no. 8 (SEG 37, no. 1191); Adiego 2012, 24; Brixhe 2016, 88, no. 25.

¹³ Zgusta 1964, § 131-1.

¹⁴ Coşkun Abuagla 2018, 179-80, no. 4.

¹⁵ Brixhe 2016, II.27.

¹⁶ Coşkun Abuagla 2018, 178, no. 1.

¹⁷ Edition: Brixhe 2016, 35-36, no. 19; 93, no. 39.

¹⁸ Brixhe 2016, 84-85, no. 16: *Νηλι Κας* (Neli, daughter of Ka), unless the alternative readings *Νηλικας* (Brandenstein 1933-1934) or *Νη Λικας* (Metri 1956) are to be preferred.

should be nominatives of female names, and the two women, represented in relief, might be either sisters or a mother and a daughter. The declension of these epichoric names should be Νηλι (fem. nom.), Νηλις (gen.) and Νηι (fem. nom.), Νηις (gen.).

4) The Stele of Eddi

This limestone stele has a triangular top. On the shaft there is a man with a himation standing on a ledge and holding his right hand before his chest in relief. There is a line of inscription above the relief (fig. 4). The stele was found in Sofular near Tymbrida. Isparta Archaeology Museum inventory number: 14.4.09.

H. 0.46 m; W. 0.21 m; Lh. 0.015-0.019 m. / third century AD.

Unpublished.

Εδδι Νως υ

“Eddi, son of No (lies here).”

The first name, Εδδι, is already known in light of the inscriptions found at Tymbrida.¹⁹ However, the second name, Νω, is new and occurs in two funerary inscriptions from Tymbrida. These reveal its declension in the nominative and genitive cases (no. 2 nom., no. 4 gen.). The declension of Εδδι should be in this way: Εδδι (masc. nom.), Εδδις (gen.).

5) The Stele of Atourzeta, Staneis and Soumata

This limestone stele has an acroteria. In the center of the pediment there is a bust whose face is effaced. On the shaft there are a standing man, a seated woman, and a little girl on a ledge. Each figure is wrapped with a himation. The woman is touching the girl's arm, while the bearded man holds his right hand in front of his chest. The inscription is inscribed above these figures (fig. 5). The stele was found in Sofular near Tymbrida. Isparta Archaeology Museum inventory number: 13.1.81.

H. 0.635 m; W. 0.36 m; Lh. 0.010-0.013 m. / third century AD.²⁰

Ατουρζετα Στανεις

2 Σουματα Στανει

“Atourzeta, Staneis (and) Soumata, daughter of Staneis (lie here).”

L1-2: Ατουρζ?ε Τας Τανεις | Σουμα Τας Τανει, Adiego 2012. Ατουρζ(?)ετα Στανεις ?| Σουματα, Στανει ?, Brixhe 2016.

The inscription in combination with the figures depicted on the stone implies that Ατουρζετα and Στανεις were a married couple, and Σουματα was their daughter. This inscription provides the only examples for these names attested in Pisidia. The declension of these epichoric names is as follows: Ατουρζετα (fem. nom.), Ατουρζετας (gen.); Στανεις (masc. nom.), Στανει (gen.) like the male name Νεις (see below no. 6); Σουματα (fem. nom), Σουματας (gen.).

¹⁹ Brixhe et al. 1987, 136-37, no. 6; SEG 37, no. 1190; Brixhe 2016, 87, no. 24.

²⁰ Edition: Brixhe et al. 1987, 155-57, no. 28 (SEG 37, no. 1201); Adiego 2012, 24; Brixhe 2016, 90, no. 33.

6) The Stele of Neis and Ada

This limestone piece of a stele has a pediment whose acroteria is completely broken. There is a rosette with six leaves in the center of the pediment. On the shaft there are traces of a female figure (face effaced) sitting in a cathedra, of which just the upper part is visible. The one-line inscription is below the pediment (fig. 6). Isparta Archaeology Museum inventory number: ZMT8.1.03.

H. 0.21 m; W. 0.265 m; Lh. 0.008-0.014 m. / second - third century AD.

Unpublished.

Νεις Ορζου Αζου Αδα

“Neis, son of Orzos, grandson of Azos, and Ada (lie here).”

Νεις as a male name is known in Asia Minor.²¹ Its declension is Νεις (masc. nom.), Νει (gen.). The male name Ορζος is attested, as here in the genitive Ορζου, at Kelian in Pisidia (near Seleukeia Sidera and Agrai).²² Ορζος is the father of Neis. This is followed by another name in the genitive case for the father of Orzos. A similar patronymic usage is known on the basis of a published inscription found in Sofular near Tymbrida.²³ The male name Αζος is so far attested neither in Asia Minor nor elsewhere. However, single examples each from Phrygia and from Isauria exist for the female name Αζης (gen. Αζου).²⁴ For the female name Αδα, see below no. 9.

7) The Stele of Eddi and Tli

This limestone stele has a triangular top. On the shaft there is a well-preserved bust of a bearded man in relief wearing a torque around his neck. The inscription is above the relief (fig. 7). The stele was found in Sofular near Tymbrida. Isparta Archaeology Museum inventory number: 6.7.82.

H. 0.45 m; W. 0.20 m; Lh. 0.009-0.012 m. / third century AD.²⁵

Εδδι Τλι

2 Μουσις ν

“Eddi (and) Tli, sons of Mousi (lie here).”

1-2: Εδδι Μι|μουσις, Brixhe et al. 1987; Brixhe 2016.

The first and the last name is already known in light of the inscriptions found at Tymbrida. However, the name Τλι, unattested in Asia Minor or anywhere else, is new. Τλι is a masculine gender name and in the nominative case like the example above no. 4 (Εδδι) and below no. 8 (Οδι). So its declension should be Τλι (masc. nom.), Τλις (gen.). Μουσι should also be a masculine gender name and different from another male name Μουσις (masc. nom.), Μουσιδος (gen.).²⁶ Therefore, its declension should be Μουσι (masc. nom.), Μουσις (gen.).

²¹ Bean and Mitford 1970, 191, no. 212.

²² SEG 41, no. 1248.

²³ Brixhe et al. 1987, 135-36, no. 5; SEG 37, no. 1189; Brixhe 2016, 87, no. 23.

²⁴ LGPN 2018.

²⁵ Edition: Brixhe et al. 1987, 136-37, no. 6 (SEG 37, no. 1190); Brixhe 2016, 87, no. 24.

²⁶ Zgusta 1964, § 988-5.

8) The Stele of Odi and Nei

This limestone triangular funerary stele is broken on the top. On the shaft there are busts of a man and a woman. The inscription is above these figures (fig. 8). Isparta Archaeology Museum inventory number: 8.2.89.

H. 0.56 m; W. 0.24 m; Lh. 0.014-0.02 m. / second - third century AD.²⁷

ν Οδι Νηι ν

“Odi (and) Nei (lie here).”

1: Ποδινη, Brixhe 2016.

According to the busts depicted on the shaft, Odi and Nei can be either a married couple or a brother and a sister. The female name Νηι seems to designate the woman depicted in relief; Οδι is a masculine gender name and in the nominative case like Νηι. The declension of this epichoric male name should be Οδι (masc. nom.), Οδις (gen.); for Νηι, see above no. 3.

9) The Stele of Ada and Ni

This limestone funerary stele has a triangular pediment and three acroteria adorned with palmettes. In the center of the pediment there is a rosette. On the shaft there are two figures standing on a ledge a man (face effaced) wearing a himation and a woman with chiton and himation. The inscription is above the figures (fig. 9). The stele was found in Aksu. Isparta Archaeology Museum inventory number: 10.6.81. H. 0.53 m; W. 0.22 m; Lh. 0.008 m. / third century AD.²⁸

Αδα Νι

“Ada (and) Ni (lie here).”

1: ΛΑΑΑC, Brixhe et al. 1987.

According to the figures depicted on the stone, Ada and Ni may be either a married couple or sister and brother. The female name Ada and the male name Ni are attested at Tymbrida.²⁹ The declension of the names is respectively Αδα (fem. nom.), Αδας (gen.) and Νι (masc. nom.), Νις (gen.).

Conclusion

Examining certain masculine and feminine epichoric names with the nominative ending -ι, -α, -εις in the inscriptions found at Tymbrida, we understand that each name had a genitive ending compatible with the nominative version. In the table below, examined and deciphered epichoric names attested on nine funerary stelae are presented. Those forms not attested in any of the inscriptions but only assumed have been put between brackets.

²⁷ Edition: Brixhe 2016, 31-32, no. 10.

²⁸ Edition: Brixhe et al. 1987, 145-46, no. 20.

²⁹ Brixhe et al. 1987, 142-44, no. 17; SEG 37, no. 1196; Adiego 2012, 24; Brixhe 2016, 88-89, no. 29.

| Nominative ending -ι : Genitive -ις (fem.) | Nominative ending -ι : Genitive -ις (masc.) |
|--|---|
| Νηι (nom.), [Νηις (gen.)] (nos. 3, 8) | Εδδι (nom.), [Εδδις (gen.)] (nos. 4, 7) |
| Νηλι (nom.), [Νηλις (gen.)] (no. 3) | Μηνι (nom.), Μηνις (gen.) (no. 1) |
| | [Μουσι (nom.), Μουσις (gen.)] (no. 7) |
| | Νι (nom.), [Νις (gen.)] (no. 9) |
| | Οδι (nom.), [Οδις (gen.)] (no. 8) |
| | [Ρι (nom.), Ρις (gen.)] (no. 2) |
| | Τλι (nom.), [Τλις (gen.)] (no. 7) |

| Nominative ending -α : Genitive -ας (fem.) | Nominative ending -α : Genitive -ας (masc.) |
|---|---|
| Αδα (nom.), [Αδας (gen.)] (nos. 6, 9) | Βα (nom.), [Βας (gen.)] (no. 2) |
| Ιδουα (nom.), [Ιδουας (gen.)] (no. 1) | Να (nom.), [Νας (gen.)] (no. 1) |
| Ατουρζετα (nom.), [Ατουρζετας (gen.)] (no. 5) | Τα (nom.), [Τας (gen.)] (no. 1) |
| Σουματα (nom.), [Σουματας (gen.)] (no. 5) | |

| Nominative ending -εις : Genitive -ει (just male names for now) |
|---|
| Νεις (nom.), [Νει (gen.)] (no. 6) |
| Στανεις (nom.), [Στανει (gen.)] (no. 5) |

To conclude: there is no doubt that similar epichoric names are likely to be obtained from new inscriptions found in the region in future surveys. These can be deciphered without effort from their nominative and genitive endings as determined in the table above.

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FIG. 1 Meni, Idoua, Ta and Na.



FIG. 2 Ba and No.



FIG. 3 Neli and Nei.



FIG. 4 Eddi.



FIG. 5 Atourzeta, Staneis and Soumata.



FIG. 6 Neis and Ada.



FIG. 7 Eddi and Tli.



FIG. 8 Odi and Nei.

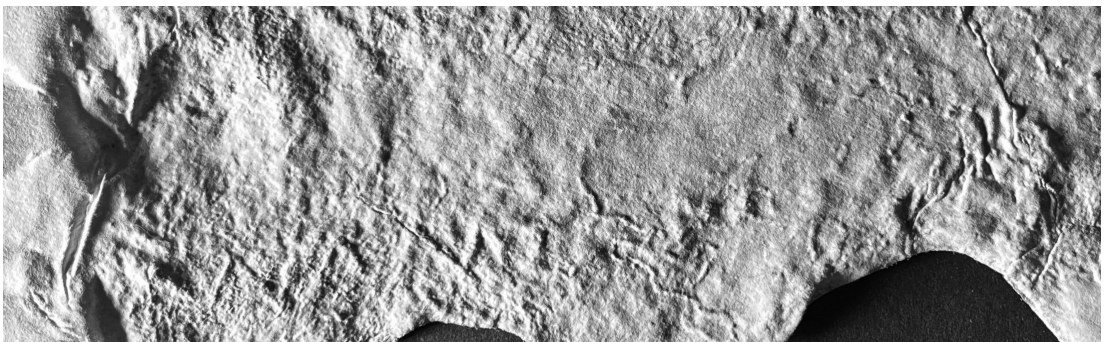


FIG. 9 Ada and Ni.

