



Newly Found Funerary Inscriptions from the Muratdede/Masdat Village of Karaman (Laranda)

Mehmet ALKAN* – Ercan AŞKIN**

The village of Muratdede (formerly Masdat¹) is located on the southern slope of Hacibaba Mountain, also known as Özyurt, about 45 km to the west of Karaman's city centre². Although there are few traces of ancient settlement within Masdat, a significant number of inscribed grave stelae have been found in the village to date³. Most of these previously published tombstones have been repurposed as spolia in the walls of village houses. Some were reused in a fountain structure and in a bridge abutment in the valley just to the west of the settlement. The presence of numerous gravestones on the agricultural slope to the west of the village suggests the existence of a large necropolis in this area. Most of these gravestones were unearthed accidentally during ploughing or as a result of illegal excavations. In addition, a number of gravestones collected by the headman many years ago from different parts of the village are on display in the garden of the Muratdede Health Centre. In addition, some inscribed stelae have been found in the settlement area (Karaköy) on the southern slope of Avgın Tepesi⁴, which includes the ruins of several building foundations, about 1 km north of the village. Finally, it should be noted that some tombstones were transferred to the Karaman Museum before 1992.

More than a hundred local Greek and Latin personal names have been documented from the published Masdat inscriptions. These personal names, including many new indigenous ones, have been included in the Central Anatolian volume of the Lexicon of Greek Personal Names

* Assoc. Prof. Dr. Mehmet Alkan, Karamanoğlu Mehmetbey University, Faculty of Letters, Department of Archaeology, Yunus Emre Yerleşkesi 70100 Karaman (mehmetalkan@kmu.edu.tr;  <https://orcid.org/0000-0003-4315-2058>).

** Assoc. Prof. Dr. Ercan Aşkın, Karamanoğlu Mehmetbey University, Faculty of Letters, Department of Archaeology, Yunus Emre Yerleşkesi 70100 Karaman (ercanaskin@gmail.com;  <https://orcid.org/0000-0002-2136-4909>).

The authors are grateful to the reviewers for their corrections and comments to improve the article.

¹ We prefer to use here the formerly Masdat name instead of Muratdede, as it is now documented by the ethnonym of Μασταζῶν recorded in No. 1 below, showing this name was originated in antiquity.

² Alkan – Kurt 2016, 7.

³ The first published inscriptions from Masdat, by H. Engelmann and A. B. Üner in 1992, are those brought to the Karaman Museum before 1992, (Engelmann – Üner 1992, nos. 9, 13, 21, 23, 25, 26). Between 2014 and 2015, dozens of new inscriptions were discovered within Masdat during the surveys conducted by the Department of Archaeology of Karamanoğlu Mehmetbey University under the direction of E. Aşkın. Among these inscriptions three epitaphs recording soldier names were published by Aşkın (Aşkın 2016). The others were published in the book titled “Hacibaba Dağı” by M. Alkan and M. Kurt (Alkan – Kurt 2016, p. 11-111, in total 61 with 9 inscriptions previously published).

⁴ Alkan – Kurt, 2016, 7-10 and 113.

(LGNP V.C). In addition, some epitaphs of persons who appeared as soldiers, veterans and commanders indicate that Masdat was a settlement of military importance during the Roman Empire.

The following seven new inscribed funerary stelai were also found during the ploughing work in the necropolis area on the slope just after the bridge to the west of the village. All these stelai were carved from the marble-like grey stone of this area.

No. 1: Epitaph of Balaththis

The top of the stele is broken. H: 62 cm; W: 70 cm; D: 37 cm; Lh: 3,5-4,5 cm.

- Αὐρ(ήλιος) Πωπας Π[ω]-
 2 πα ἀνέστησεν Βα-
 λαθθιν μνήμης
 4 χάριν.

Aur(elius) Popas, son of P[opolas], set up (this stele) for Balaththis in memoriam.

L. 1-2: The indigenous name Πωπας is known from some inscriptions found in the regions of Isauria, Lycaonia and Pisidia. The genitive form of this name is used here as Πωπα, whereas in the inscriptions from Pisidia and Lycaonia it appears as Πωπου⁵.

L. 2-3: Βαλαθθιν (*nom.* Βαλαθθις⁶) is an indigenous female name that has only been documented by an epitaph⁷ found in the village of Dorla in the Lycaonian region.

Although the inscription does not specify the family relationship between Popas and Balaththis, it seems reasonable to assume that they were husband and wife.

Dating: The year AD 212 is most likely the *terminus post quem*.

No. 2: Epitaph of Aur. Diomedes

The top and left side are broken. The inscription, the first line(s) of which are missing, is carved between two relief columns, each with undulating fluting and a plain base.

H: 40 cm; W: 95 cm; D: 46 cm; Lh: 2.5-3 cm.



Fig. 1) Epitaph of Balaththis

⁵ Zgusta, Personennamen, § 1318 (Πωπας); LGPN V.C, 374 (Πωπας).

⁶ Zgusta, Personennamen, § 141-3; Laminger-Pascher 1992, 219 no. 378; LGPN V.C, 84 (Βαλαθθις).

⁷ Ramsay 1915, 39-40 no. 16.



Fig. 2) Epitaph of Aur. Diomedes

<p>[-----] [Δι]ομήδους 2 [θ]υγάτηρ ἀνέστησεν 4 Αὐρ(ήλιον) Διο[μ]ήδην τὸ[ν] γλυκύτατον 6 ἀδελφὸν μνή(μης) χ(άριν).</p>	<p>[- - -], daughter of [Di]omedes, set up (this stele) for her very sweet brother Aur(elius) Diomedes in memoriam.</p>
-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

L. 1 and 4: Considering that the father and son may have had the same name, it seems very possible to restore the name in the line 1 as [Di]omedes. Another person with the name of Diomedes is mentioned as *stratiotes* in an epitaph⁸ from Masdat.

Dating: The year AD 212 is probably *terminus post quem*.

No. 3: Epitaph of Aurelia [- -] and her husband

The top, lower left corner and right edge of the stele are broken. The remains of the stele's decoration are on either side of a column with an Ionic base in the centre, carved in relief. To the left of the column is an incised, single-handled vessel (oinochoe) with the mouth of the vessel facing the column, and to the right of the column is a sacrificial tripod with a cup without a handle. The epitaph, the first lines of which are missing, was carved in the areas on either side of the column. It is possible that the front of the stela was decorated with three columns,



Fig. 3) The tomb stone of Aurelia [- -] and her husband

⁸ Aşkın 2016, 112 no. 1 (= Alkan – Kurt 2016, 18-19 no. I.7; SEG 66, 1841).

perhaps with a pediment. A small area in relief remains on the far left, which may belong to a column on the left edge. H: 80 cm; W: 97 cm; D: 18+ cm; Lh: 3-4 cm.



Fig. 4) Epitaph of Aurelia [- -] and her husband

[]]?
[]	[So and so] (built this
[πατέ]ρα αὐτ[ῶν καὶ]	grave) for their father [so
2	Αὐρηλίαν Λ/Α[ca. 4]ΜΜΩ[- -]	and so, and] their mother
	μητέρα αὐτῶν μνήμ[ης]	Aurelia [- -], daughter of
4	χάριν.	[- -], in memoriam.

L. 2: It is most likely that the remaining undeciphered letters belonged to the mother's second name and her father's name in the genitive case, rather than a single name. It can be suggested Ἄ]μμω[νος/νίου] to complete the father name.

Dating: The year of AD 212 is probably *terminus post quem*.

No. 4: Epigram of Tiberi(u)s and his brother

A horizontal rectangle tombstone, the left side is broken. *Tabula ansata* is probably supported by three twisted columns with Ionic capitals, carved in relief, but the leftmost column is missing. The spaces between the columns were decorated with grape vine motifs. The *tabula ansata* is very similar to that of the tombstone edited under no. 3. The epigram is composed of three disticha. Dimensions: H: 122 cm; W: 120 cm; D: 40 cm; Lh: 3-5 cm.

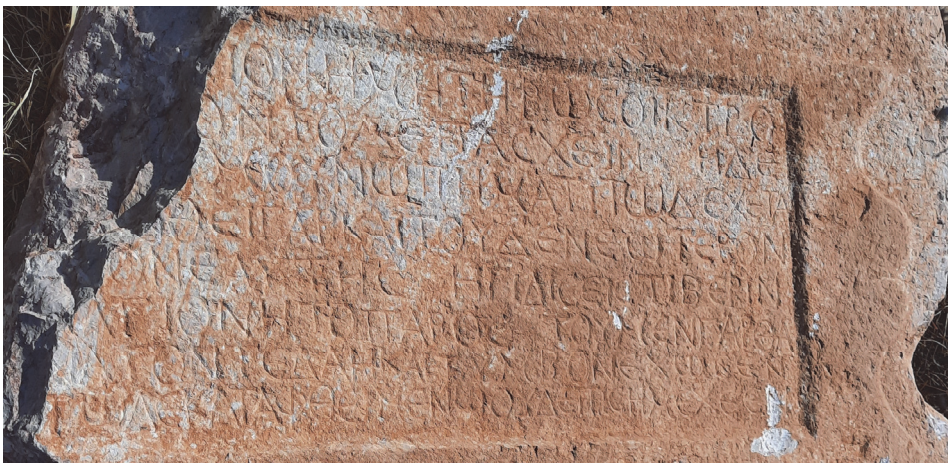


Fig. 5) Epigram of Tiberi(u)s and his brother

- [Ερ]μιόνη μήτηρ· ὡς οἰκτρό-
 2 [τατ]ον τόδε πάσχειν! ὦ || ἦδε
 [νυν οὐ] μούνῳ πῆματι τῶδ' ἔχετα[ι]. ||
 4 [πεν]θεῖ γὰρ καὶ τοῦδε νεώτερον
 [υῖ]ὸν ἑαυτῆς, ὦ || ἦ τι δις εἰς Τιβέριν -
 6 [ἄ]λγιον ἢ τὸ πάρος· ὦ || τοῦ μὲν γὰρ θά-
 νατόν τ' ἐδάη καὶ τύμβον ἔχωσεν, ||
 8 τῶ δὲ καταφθ[ε]ιμένῳ οὐδ' ἐπὶ σῆμ' ἔχεεν.

- Verse 1 *[Her]mione (is the) mother: how most pitiable (it is) to suffer this!*
 Verse 2 *[Now] this (wife) is not concerned by this suffering alone,*
 Verse 3 *since she is also mourning for her (other) son who is younger than this one.*
 Verse 4 *To be true, (she is mourning) twice as much about Tiberi(u)s – more painful than the previous time:*
 Verse 5 *for she saw the death/corpse of the one and heaped up his tomb,*
 Verse 6 *but on the other deceased son (=Tiberius) she did not even heap up a memorial.*

L. 1: [Ερ]μιόνη: Before the letter *iota*, there is a letter remain in the form of a diagonal line to the left, which may belong to the lower right corner of one of the letters K, M and X.

L.2: If a scribal error such as πάσχει{ν} is assumed then the first verse can more easily be translated as “How most pitiable suffers this [Her]mione, the mother!” Moreover, if the epigram may have begun with an address to the mother, it is possible to think that the word of μήτηρ was written like this instead of the vocative μήτηρ by the metrical reason: “O mother [Her]mione, how most pitiable (it is) to suffer this!”

L. 5: The combination ἦ τι (the inscription here reads ΗΓΙ, probably due to an error of the stonemason) is a unique one seen in Hesiod, *Scutum* 79; but a prominent case discussed by J. D. Denniston under the rubric ἦ τε⁹. Τιβέριν should be taken as Τιβέρι(ο)ν (acc. of Tiberius)¹⁰, probably the name of the younger son.



Fig. 6) The tomb stone of Tiberi(u)s and his brother

⁹ Denniston 1954, 532.

L. 6: [ἄ]λγιον ἢ τὸ πάρος cf. μᾶλλον ἔτ' ἢ τὸ πάρος in Quintus Smyrnaeus, *Posthomerica* XIV. 216.

L. 6-7: ἐδάη (from the verb δάω in the meaning of “learn” and “perceive”) can be translated here as “(she) saw (the death of her son)”¹¹. The phrase of τύμβον ἔχωσεν, which also occurs in an epigram¹² from the Macedonian city of Edessa, may refer to a mound-shaped grave made by piling earth on top.

L. 8: The phrase of ἐπὶ σῆμ' ἔχεεν, which has probably not yet documented in epigraphic texts, is a quotation from Homer, *Iliad* VI.419 (ἠδ' ἐπὶ σῆμ' ἔχεεν), and it is also comparable to ὑπερθ' ἐπὶ σῆμα χέεσθαι in Apollonius Rhodius, *Argonautica* III. 205.

This epigram, about two brothers and their grieving mother, was inscribed in a second step, after the mother Hermione had received the news of the death of Tiberius, one of the brothers. The older of the brothers was the one mentioned without a name, whose death the mother witnessed and for whom she heaped up a grave. He died before his younger brother Tiberius and was buried in the tomb where the stele bearing this epigram was placed. But Tiberius was not buried in his native land. He probably died as a soldier during a military campaign and his body remained in a distant land, not brought home. Therefore, the mother mourns the death of Tiberius twice as much as the death of her other son. Perhaps Tiberius' brother also died as a soldier, because the verb ἐδάη (which can be translated as “she learned/became aware of the death of her son”) suggests this.

Dating: Roman Imperial Period.

No. 5: Epigram of Marcus

A rectangular stele decorated with a triangular pediment supported by two columns in relief. The corners of the pediment are decorated with acroteries, and in the centre there is a wreath-shaped emblem carved in relief. The inscription is in three parts. The first is a salutation carved on either side of the pediment. The second is an epigram of eight verses in hexameter between the columns. Finally, the epigram is followed by an unmetrical sentence of three lines.

H: 117 cm; W: 60 cm; D: 60 cm; Lh: 1,5-3,5 cm.

I. (salutation/address)

	πε-	μά σ-	
2	ρίψη-	ου	<i>Your humble</i>
	Εὐσ-		<i>servant</i>
4	τρα-		<i>Eustrati(- - -).</i>
	τί(ος/δας).		

¹⁰ I.Sestos 31; Laminger-Pascher 1992, 183-184 no. 292.

¹¹ For a discussion on this verb, see, de Jong 2014, 30.

¹² Cabanes – Drini 1995, 158-159 no. 527 bis.

II. (epigram)

Μᾶρκον τοι ποθέω κοῦ-
 2 ρον φίλον, ὅς ῥα μάλιστ[α] ||
 μοῦνος ἔην ὀαριστ[ύς]
 4 ἐν ἀνδράσιν συνετο[ῖ]-
 σιν, || ὅς ποτ' ἐνὶ στρατ[ιᾷ]
 6 καλὸν ἡμᾶς ἤγαγ' ἐκεῖνη ||
 κὲ πάτρης ἰδίας ἀρέσας κὲ
 8 πᾶσιν ἀρίστοις, ὦ || ὅς γὰρ τοῖ[ς]
 γενεῇ πρώτοις ἦν αὐτὸς ὁ
 10 Μᾶρκος. ὦ || ταῦτα λέγων μὲν
 ἐγὼ οὐ ψεύσομε, ἀλλ' ἴσασίν σε ||
 12 δῆμος Μασταζίων κὲ ἄλ-
 λοίων ἐνὶ χωρῶν. ὦ || οὐ
 14 γὰρ τις λαθεῖν δύνατ' ἀν-
 δρὸς τοίου ἐόντος. ||
 16 [.]ΛΙΟΔΩΡΤΟΙΣΤῆ/Ἐ
 [1/2]ΕΝΦΩΝΑΕΝΤΑ
 18 [2/3]ΟΝ γραπτό[ν].

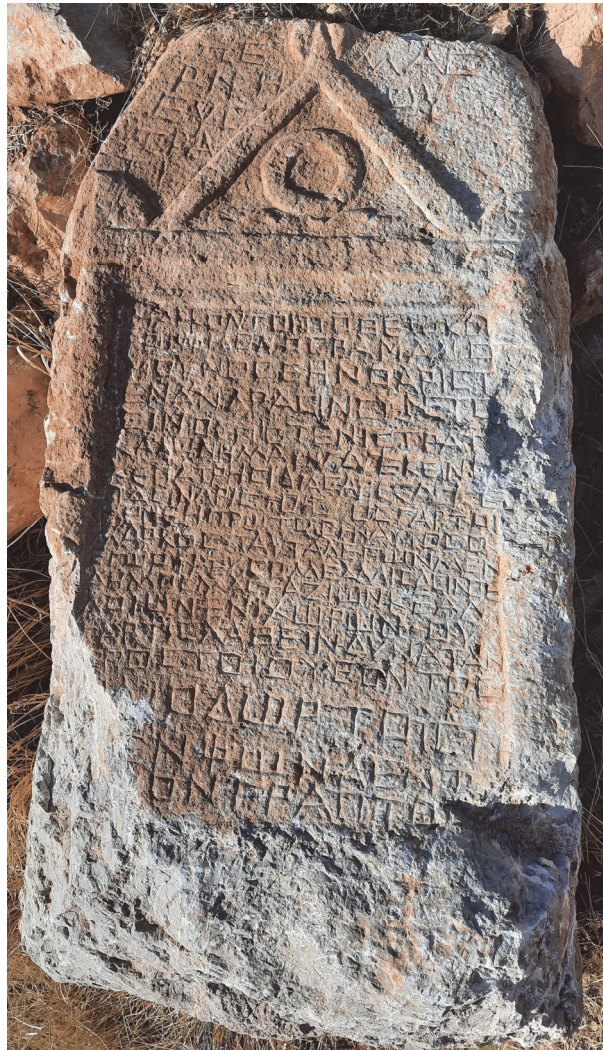


Fig. 7) Epigram of Marcus

Verse 1 *I really yearn after Marcus, friendly young man.*
 Verse 2 *He was indeed the only most theme of discourse among wise men.*
 Verse 3 *He once led us in an expedition in the well manner,*
 Verse 4 *and made good for his own fatherland and (pleased) all the best men,*
 Verse 5 *He, among the men first in lineage, was Marcus himself.*
 Verse 6 *When I say these things I do not speak false.*
 Verse 7 *But the demos of Mastazians and other places around know you well,*
 Verse 8 *for none can forget such a man like that.*
 L.16-18 untransladed.

I. Salutation

περίψημά σου¹³ was an expression of humility, meaning “your humble/devoted servant”, which became common in the middle of the third century AD. With this expression, Eustrati(-) is ad-

¹³ Lightfoot 1889, 50-51; Stählin 1968, 89; Lampe 1961, 1078 s.v. περίψημα.

dressing the dead (Marcus) lying in this tomb, showing his devotion to him, as in two epitaphs¹⁴ known from Syria and Carthage. The epitaph from Syria shows the devotion of a husband to his wife. The address at the end of the epitaph from Carthage indicates a wife's fidelity to her husband.

In our inscription, περίψημά σου Εὐστρατί(-) is a non-metrical phrase of address at the beginning of the epigram in honour of Marcus. Eustrati(-) was probably the poet of the epigram, and the phrase περίψημά σου seems to be an expression of Eustrati(-)'s loyalty to Marcus. One of the reasons for his loyalty seems to be implied in the third verse of the epigram.

Εὐστ|τρα|τί(ος/δας): The suffix of this name seems to have been deliberately omitted, as the stone is undamaged and there is no trace of any writing.

II. Epigram

L. 2: ὅς ῥα μάλιστ[α] cf. Homer, *Odyssey* 17. 166-167: ὅς γάρ ῥα μάλιστα ἦνδανε κηρύκων.

L. 3: μοῦνος ἔην (= μόνος ἦν) seems to be a Homeric phrase (Il. 10.317).

L. 4-5: The dative word ἀνδράσιν does not fit the syllabic meter because its second syllable is short; but its epic form ἀνδρῆσιν fits the verse correctly. ἀνδράσιν συνετο[ῖ]ιν (ἄνδρες συνετοί "the wise / the prudent") can simply be understood as those who are prominent in various arts and professions, and those whose opinions are sought are able to lead people with their ideas in a community.

L. 12: The previously undocumented ethnic name Μασταζίων, the nominative case of which may be Μασταζίος, suggests the ancient origin of the extant Masdat name. The letter of zeta contains the delta sound, and there are many examples of ζ changing to δ and δ changing to ζ¹⁵. According to the spelling of Μασταζίων on the stone, the former name of the village should be pronounced as Mastad, not Masdat. Apparently, the positions of the letters t and d (z) have been interchanged over time. For the place name Μασταζίων, Μασταζία can be tentatively suggested.

L. 12-13: The preposition ἐνὶ (poetic use of ἐν) in the phrase of ἀλλ|λοίων ἐνὶ χωρῶν was used as an adverb in the sense of "beside (sc. Μασταζίων)".

L. 14: The first syllable of λαθεῖν must be long for metrical reasons, the poet must have mistakenly used this form instead of its other poetic form ληθεῖν.

L. 16-18: For the transcription of these unmetrical last lines, which probably refer to the erection of the stele, the following suggestion can be made:

[Η]λιόδωρ(ος) τοι στή[[σ]εν φωνάεντα | [λίθ]ον γραπτό[ν] (οἱ φωνᾶεν τα|[φεῖ]ον γραπτό[ν]).

τοι = σοι, στήσεν = ἔστησεν.

¹⁴ LBW, 2493 (from Syria): Πάτρων περίψημά σου "your *peripsema* Patron"; CIL 8, 12924 (Carthage): θεοῖς ἀγαθοῖς. | Γ. Φλαούσιος Μάξιμος | Κρής Γορτύνιος φιλόσοφος | ἐνθάδε κείται βιώσας ἔτη | τεσσαράκοντα καὶ ὀκτώ. | ἐποίησεν Φλαουία Ἑρμι|ὸνη συνβίω. εὐψύχει, | κύριέ μου Μάξιμε, ἐγώ | σου περίψημα τῆς καλῆς | ψυχῆς. "To good Gods. G. Flavius Maximus, from the Cretan city of Gortyne, philosopher, who lived the forty-eight years, lies here. Flavia Hermione built (this tomb) for (her) husband, 'o my lord Maximus, I am *peripsema* of your beautiful soul". For these and other epigraphic evidence see, Stählin 1968, 89 footnote 64.

¹⁵ Gignac, *Grammar I*, 75-76.

[He]liodor(os) set up (this) inscribed stone/tomb, which was endowed with voices, for you.

The verses honouring him indicate that Marcus was an admired citizen both in his community and among the peoples around Masdat. The third verse seems to imply that he was also an experienced commander. It is clear from this verse that the poet of this epigram (Eustrati-) was himself a soldier under the command of Marcus during a military expedition. If the suggested transcription of the last lines above is correct, [He]liodor(os) could be the person authorised to erect the stele.

Dating: Probably the third or fourth century AD.

No. 6: Epigram of Kamata

A vertical rectangular gravestone, its upper and right sides are broken. Two ivy leaf motifs are carved in the space below the inscription. A small leaf or heart symbol is inserted into the leaf on the right. The epigram consists of four verses in dactylic hexameter.

H: 86 cm; W: 60 cm; D: 33 cm; Lh: 3-4 cm.

ἐσθλήν καὶ πιν[υτήν]
 2 Καματαν σὺφρονα τεθ[ηπῶς] ||
 τρισμακάριστος ἀνὴρ ἐπ[ὶ σήμα]-
 4 τι τῷδ' ἐπεκόσμει ὕ|| στήλ[η δ' ἀ]-
 γλαΐη στοργὴν πᾶσαν ἐ[πιγρά]-
 6 ψας ὕ|| αὐτὸς καὶ φίλος υ[ἱὸς]
 γῆν νείμαντες ἅπασα[ν].



Fig. 8) Gravestone of Kamata

Verses 1-2 *Her thrice-blest husband in admiration of the prudent Kamata, faithful and wise.*
 Verses 2-3 *adorned (her) on this tomb having inscribed all his love on the splendid stele.*
 Verse 4 *having allotted the whole earth he himself and (his) beloved son.*

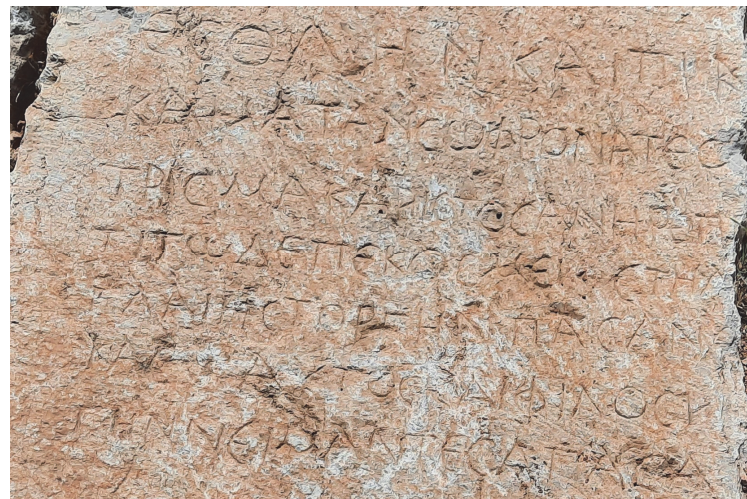


Fig. 9) Epigram of Kamata

L. 2: Καματα¹⁶, which also appears in another epitaph¹⁷ from Masdat, is a local female name as already known from the inscriptions found in the regions of Isauria and Lycaonia.

L. 3: The unnamed τρισμακάριστος ἀνὴρ “*thrice blessed man*” was Kamata’s husband. The adjective τρισμακάριστος¹⁸ may indicate that he was a Christian¹⁹, perhaps a clergyman.

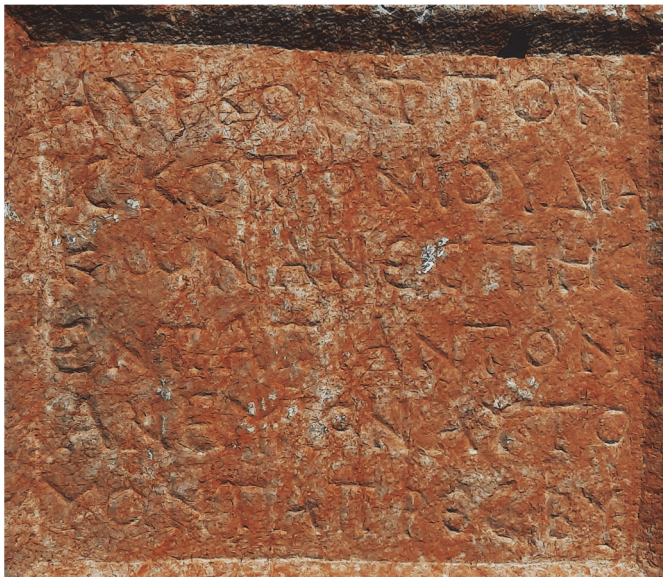
L. 5-6: στοργὴν πᾶσαν ἐ[πιγρά]ψας says that Kamata’s husband carved all his love on the stone. The heart-shaped ivy leaves carved on the underside of the inscription must also symbolise the love between them.

Dating: Probably 2nd-4th century AD. The adjective *trismakaristos* may suggest that the epigram dates from the fourth century²⁰ or later, but it also appears in the second century AD, cf. Lucian, *Vitarum auctio* 12 (βίος τρισμακάριστος).

No. 7: Epitaph of the presbyter Papias

A well-preserved gravestone with a masterly carved *tabula ansata* in relief. The last line of the inscription is carved on the underside of the *tabula*.

H: 61 cm; W: 65 cm; D: 37 cm; Lh: 2,5 – 4 cm.



Αὐρ(ήλιος) Κο[υ?]ττον-
 2 ις Κοτονίου δια-
 κῶν ἀνέστησ-
 4 εν Παπιαν τὸν
 ἀνεψιὸν αὐτο-
 6 ὦ ὄντα πρεσβύ-
 τερον μνή(μης) χ(άριν).

*The deacon Aur(elius) Ko[u?]ttonis,
 son of Kotonios, built (this stele) in
 memoriam of his cousin Papias
 being presbyter.*

Fig. 10) Epitaph of the presbyter Papias

L. 1-2: The name Κο[υ?]ττονις, comparable to Κουτουνης²¹ from the region of Isauria and Κοττονεις²² found in Masdat, may be a new indigenous name. In line 2, Κοτονίου in the genitive

¹⁶ Zgusta, *Personennamen*, § 514-1; LGPN V.C., 209 (Καματα).

¹⁷ Alkan – Kurt 2016, 69-70 no. I.39.

¹⁸ Lampe 1961, 1409-1410 s.v. τρισμακάριος and τρισμακάριστος.

¹⁹ Breytenbach – Zimmermann 2018, 195-196, 282-283 with footnote 1086, 715 and fn. 1343.

²⁰ Breytenbach – Zimmermann 2018, 499 “The attribute τρισμακαριστότατος (*thrice most-blessed*) appears almost exclusively in 4th-century Christian literature”.

²¹ LGPN V.C., 233 (Κουτουνης).

²² Engelmann – Üner 1992, 11 no. 13 (= SEG 42, 1276; Alkan – Kurt 2016, 12-13 no. I.2, see also 43-44 no. I.22); LGPN V.C., 231 (Κοττονεις).

may also be new (should be Κοτονιος in the nominative). The name Κοτονιος²³ from Masdat seems a good example for comparison.



Fig. 11) Gravestone of the presbyter Papias

The deacon Aurelius Ko[u?]ttonis and his presbyter cousin Papias may have served as religious officers in a church in the Masdat settlement. This may have been the church in the centre of the village, which was converted into a mosque. According to the older villagers, some inscribed stones were visible in the walls of this church/mosque before it was plastered.

Dating: Based on the terms of διακων and πρεσβύτερος, it is possible to date it to the fourth century or later.

Among the above inscriptions, the epigrams stand out more than others in

terms of their content. So far, only one epigram²⁴ has been found in Masdat. These new ones (nos. 4, 5 and 6) seem to have both literary and military significance.

In two of these epigrams, we find some Homeric phrases such as ἐπὶ σῆμ' ἔχεεν (no. 4), ὅς ῥα μάλιστα and μούνος ἔην (no. 5). In this context, these new epigrams of the Masdat settlement can be an occasion to mention the epic poet Nestor of Laranda²⁵. As we know from Suda (§ nu. 261 Νέστωρ), Nestor lived during the reign of Septimius Severus and wrote a lipogrammatic *Iliad*, a poem called *Metamorphoses* and some epigrams. The work made him famous was lipogrammatic *Iliad*, each book of which were written without using the letter representing book number. It can be thought that Nestor and his works were also known by the poets from Masdat and they may have been influenced by his poems.

The third verse of the epigram for Marcus (no. 5, ll. ὅς ποτ' ἐνὶ στρατ[ιᾷ | καλὸν ἡμᾶς ἤγαγ' ἐκείνην) indicates that he served as a senior soldier or commander in the Roman army. Similarly, the same verse suggests that the poet of this epigram was also a soldier under the command of Marcus. We know of another commander called Flavius from Masdat, *eparkhos* of a legion stationed in Mesopotamia²⁶. The other epigram (no. 4) suggests that Tiberius, who was not buried in his homeland, and perhaps his brother, may also have been soldiers. The existence of a few veteran soldiers in the Masdat settlement was documented by the inscriptions published earlier²⁷.

²³ Alkan – Kurt 2016, 55-57 no. I.30; LGPN V.C, 230 (Κοτονιος).

²⁴ Alkan – Kurt 2016, 22-23. No. I.10.

²⁵ ODS, 1390 s.v. Septimius Nestor, Lucius; DNP 8, 864 s.v. (3) [L.] Septimius Nestor.

²⁶ Alkan – Kurt 2016, 102-111.

²⁷ Aşkın 2016 (= Alkan – Kurt 2016, 18-21 nos. I.7-I.9).

Bibliography

The abbreviations of the epigraphic corpora and reference works used in this paper are those of *AIEGL* (*Association Internationale d'Épigraphie Grecque et Latine*).

- Alkan – Kurt 2016 M. Alkan – M. Kurt, Hacibaba Dağı. Isauria Bölgesi'nde bir Epigrafi ve Eskiçağ Tarihi Araştırması, (Akron Eskiçağ Araştırmaları, Akdeniz Üniversitesi Akdeniz Dillerini ve Kültürlerini Araştırma Merkezi Dizisi 11), İstanbul 2016.
- Aşkın 2016 E. Aşkın, Karaman Muratdede/Masdat Köyü'nden Üç Asker Yazıtı, in: B. Takmer – E. N. Akdoğu Arca – N. Gökalp Özdil (eds.), *Vir doctus Anatolicus*, Studies in Memory of Sencer Şahin (Philia, Suppl. 1), İstanbul 2016, 111-115.
- Breytenbach – Zimmermann 2018 C. Breytenbach – Ch. Zimmermann, Early Christianity in Lycaonia and Adjacent Areas (Early Christianity in Asia Minor 2), Leiden-Boston 2018.
- Cabanes – Drini 1995 P. Cabanes – F. Drini, Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire 1. Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia. Vol. 1 : Inscriptions d'Épidamne-Dyrrhachion (Études épigraphiques 2), Athens 1995.
- de Jong 2014 I. J. F. de Jong, Bacchylides 5 and the theme of non-recognition on the battlefield, in: E. K. Emilsson – A. Maravela – M. Skoie (eds.), *Paradeigmata: Studies in honour of Øivind Andersen* (Papers from the Norwegian Institute at Athens Series 4, No. 2), Athens 2012, 29-38.
- Denniston 1954 J. D. Denniston, *The Greek Particles*, Oxford ²1954.
- DNP 8 H. Cancik – H. Schneider (eds.), *Der Neue Pauly*, Enzyklopädie der Antike, Band 8, Stuttgart-Weimar 2000.
- Engelmann – Üner 1992 H. Engelmann – A. B. Üner, Inschriften aus dem Museum von Karaman (Lycaonia), ÖAW, Phil.-hist. Kl. 129, 1992, 1-24.
- Laminger-Pascher 1992 G. Laminger-Pascher, Die kaiserzeitlichen Inschriften Lykaoniens I, (Denkschriften ÖAW, Phil.-hist. Kl. 232, Ergänzungsbände zu den Tituli Asiae Minoris 15), Wien 1992.
- Lampe 1961 G. W. H. Lampe, *A Patristic Greek Lexicon*, Oxford 1961.
- Lightfoot 1889 J. B. Lightfoot, *The Apostolic Fathers*, Part II: S. Ignatius, S. Polycarp, London-New York 1889.
- ODS S. Hornblower – A. Spawforth (eds.), *The Oxford Classical Dictionary*, Oxford ³1996.
- Ramsay 1915 A. M. Ramsay, Isaurian and East-Phrygian Art in the Third and Fourth Centuries After Christ, in: W. M. Ramsay (ed.), *Studies in the History and Art of the Eastern Roman Provinces of the Roman Empire*, Aberdeen 1915, 3-92.
- Stählin 1968 G. Stählin, περίφημα, in: *Theological Dictionary of the New Testament*, vol. VI (Translated from *Theologisches Wörterbuch zum Neuen Testament* by G. W. Bromiley), Stuttgart 1968, 84-93.

Karaman'ın (Laranda) Muratdede/Masdat Köyünden Yeni Mezar Yazıtları

Özet

Bu makale, Karaman ilinin Muratdede/Masdat köyünde yakın zamanda keşfedilen, üçü epigram olan yedi yeni mezar yazıtı sunmaktadır. Bu yazıtlardan ilk beşi Roma İmparatorluk Dönemi'ne, kalan ikisi ise Geç Roma ya da Erken Bizans dönemine tarihlendirilebilir. Yazıtlarda aşağıdaki şahıs isimleri yer almaktadır: Αὐρ Πωπας ve aynı adı taşıyan oğlu Πωπας, Βαλαθθις (nr. 1); Διομήδης hem baba hem de oğul olarak iki kez (nr. 2); Αὐρηλιαν Λ/Α[. Ἄ]μμω[νίου/νος]? (nr. 3); [Ερ]μιόνη ve oğlu Τιβέρι(ο)ς (nr. 4). Εὐστρατί(ος/δας), Μάρκος, [Η]λιόδωρ(ος)? (nr. 5); Καματα (nr. 6); Αὐρ. Κο[υ?]ττονις, babası Κοτονιος ve kuzeni Παπιας (nr. 7).

Bu yazıtlar arasında içerdiği bilgiler açısından en dikkat çekici olanı Marcus'a adanmış MS üçüncü ya da dördüncü yüzyıla ait epigramdır (nr. 5). Epigramın önünde yazılmış vezinsiz cümledeki περίψημά σου “alçakgönüllü hizmetkârınız” selamlama ifadesi bu yazıtın bu yüzyıllara ait olduğunu desteklemektedir. Marcus'un epigramında geçen δῆμος Μασταζίων “Mastazia'lıların demos'u” halk adı, günümüzde de kullanılan Masdat adının antik dönemden geldiğini göstermektedir. Ayrıca bu epigramda Masdat yerleşimi halkı arasında “bilge adamlar”ın (ἄνδρες συνετοί) varlığından söz edilmektedir. Diğer bir epigram (nr. 7) ise, ἐπὶ σῆμ' ἔχεεν (mezarın üzerine toprak yığmak / mezar işaretleyici anıt dikmek) şeklinde Homerik bir ifadenin görüldüğü ilk epigrafik belge özelliğine sahiptir.

Son olarak, iki yazıt ve içerdikleri *trismakaristos* (nr. 4), *diakon* ve *presbyteros* (nr. 6) gibi bazı terimler, bunlar daha önce yayınlanmış Masdat yazıtlarında görülmedikleri için, bu yerleşimin Hristiyanlık dönemi açısından büyük önem taşımaktadır. Yazıtların Çevirisi şöyledir:

Nr. 1: P[o]pas oğlu Aur(elius) Popas (bu steli) Balaththis anısına dikti.

Nr. 2: [Di]omedes kızı [- - -], (bu steli) çok tatlı kardeşi Aur(elius) Diomedes anısına dikti.

Nr. 3: (Bu mezarı) [filanca kişiler] kendi babaları [filanca ve] kendi anneleri [A]mmo[nis]/[A]mmo[nios]? kızı Aurelia [- - -] anısına (yaptırdılar).

Nr. 4:

Mısra 1 [Her]mione anne, ne kadar da acınasıdır) buna katlanmak,

Mısra 2 [Şimdi] bu (kadın) sadece bu acıyla ilgilenmiyor,

Mısra 3 Çünkü bu oğlundan daha küçük olan (diğer) oğlu için de yas tutuyor.

Mısra 4 Doğrusu, (o) Tiberi(u)s için iki kat daha fazla (yas tutuyor) - öncekinden daha acı verici:

Mısra 5 Çünkü birinin ölümünü gördü ve onun mezarına toprak yığdı,

Mısra 6 Ama ölen öbür oğlu (Tiberius) için bir anıt bile dikemedi.

Nr. 5:

Senin alçakgönüllü hizmetkârın (ben) Eustrati(das/dos).

Mısra 1 Gerçekten özlüyorum Marcus'u, dost canlısı genç adamı. Hakikaten o,

Mısra 2 makul adamlar arasında en çok muhabbet konusu olan tek kişi idi,

Mısra 3 O ki, bir keresinde bir askeri seferde bize en güzel şekilde rehberlik etti,

Mısra 4 ve kendi memleketi için iyi işler yaptı ve bütün iyi adamları memnun etti.

Mısra 5 (İşte) o, soyca önde gelen adamlar arasında, Marcus'un ta kendisiydi.

- Mısra 6 *Bunları dile getirirken ben asla yalan söylemiyorum.*
 Mısra 7 *Elbette Mastazia halkı ve çevredeki diğer yerlerin (halkları) seni iyi tanıyor.*
 Mısra 8 *Böyle bir adamı hiç kimse unutamaz ki.*
 Str. 16-18 *Çevrilmedi.*

Nr. 6:

- Mısra 1 *Sadık ve bilge, sağduyu sahibi Kamata'yı, (ona) hayranlık duyan*
 Mısra 2 *üç kez kutsanmış kocası süsledi bu mezarda,*
 Mısra 3 *nakşederek tüm sevgisini bu görkemli stele,*
 Mısra 4 *bizzat kendisi ve sevgili oğlu tahsis ederek toprağını.*

Nr. 7: *Kotonis'in oğlu hizmetçi/diakon Aur(elius) Ko[u?]ttonis, (bu steli) rahip/presbyteros olan kuzeni Papias anısına dikti.*

Anahtar Sözcükler: Muratdede; Masdat; Mastazia; peripsema; bilge adamlar; üç kez kutsanmış.

Newly Found Funerary Inscriptions from the Muratdede/Masdat Village of Karaman (Laranda)

Abstract

This contribution presents the recent discovery of seven funerary inscriptions, three of them are epigrams, in the village of Muratdede/Masdat in the province of Karaman. The first five of these inscriptions date from the Roman imperial era and the remaining two can be dated to the Late Roman or Early Byzantine periods. The following personal names are recorded in these inscriptions: Αὐρ Πωπας and his son of the same name, Πωπας, Βαλαθθις (no. 1); Διομήδης twice, as both a father and son (no. 2); Αὐρηλιαν Λ/Α[. . .]μμω[νίου/νος]? (no. 3); [Ερ]μύνη and her son Τιβέρι(ο)ς (no. 4); Εὐστρατί(ο)ς/δας, Μάρκος, [Η]λιόδωρ(ος)? (no. 5); Καματα (no. 6); Αὐρ. Κο[υ?]ττονις and his father Κοτονιος and cousin Παπιας (no. 7).

Among these epitaphs, in terms of the information it contains, the most prominent inscription is the third or fourth century A.D. epigram dedicated to Marcus (no. 5). The salutation phrase περίψημά σου “your humble servant” in the non-metric sentence preceding the epigram supports the dating of this inscription to these centuries. The mention of the ethnonym of δήμος Μασταζίων “demos of Mastazians” in the epigram of Marcus indicates that the extant Masdat name derives from the antiquity. This epigram also mentions the existence of wise men (ἄνδρες συνετοί) among the people of Masdat settlement. Another epigram (no. 7) is the first one, in which a Homeric phrase such as ἐπὶ σῆμ' ἔχρεν was quoted.

Finally, two inscriptions and the terms they contain, such as *trismakaristos* (no. 4), *diakon* and *presbyteros* (no. 6), are of considerable importance in determining the Christian period of this settlement, as they do not appear in any of the Masdat inscriptions published to date.

Keywords: Muratdede; Masdat; Μασταζίων (Mastaziōn); περίψημά σου (peripsēma sou); ἄνδρες συνετοί (andres sunetoi); trismakaristos.