

A Glass Beaker with an Inscription from the Ancient City of Philadelphiea (Isauria – Cilicia Tracheia)

Hatice KÖRSULU*

Abstract: The subject of this paper is a glass beaker with an inscription found in the necropolis of the Isaurian city of Philadelphiea. It bears the inscription “katakhairē kai euphrainou” in ancient Greek, a motto that can be translated as “Rejoice and be merry”. It was found, along with numerous other vessels, during a rescue excavation conducted in a refuse heap in the necropolis of the ancient city of Philadelphiea, situated north of the village of Gökçeseki in the Ermenek district of Karaman province. The glass beaker from Philadelphiea, of which other examples of its type are documented in the literature, appears to be the only example so far discovered in Anatolia. It is dated to between the 2nd half of the 1st century AD and the beginning of the 2nd century AD. The “motto” or “phrase” on the glass expresses good wishes. This must be intended for “wishing good health” to those who were served drinks in these vessels. The beaker was produced using the mould-blowing technique. It is decorated from below the rim to the lowermost part of its body with horizontal and vertical floral and geometric motifs in relief. The inscription is in the main frieze on the body. The glass was blown into a two-part mould. The similarities in decoration, height and width between this glass and the ones found in Syria indicate a Syrian origin for this glass, which is the most commonly suggested origin for this type of beaker.

Type: Research Article

Received: 02.08.2024

Accepted: 20.10.2024

DOI: 10.37095/gephyra.1527117

Language: English

Keywords: Isauria - Cilicia Tracheia; Philadelphiea; Roman Period; glass baker with inscription; mould-blowing technique.

Gephyra 29 (2025), 93-102

The subject of this paper is a mould-blown glass beaker inscribed with the ancient Greek motto κατάχαιρε καὶ εὐφραίνου, which can be translated as “*Rejoice and be merry*”, discovered in the necropolis of the Isaurian city of Philadelphiea. The said artefact is one among the many containers/vessels found in the refuse heap that was uncovered during a rescue excavation conducted in the necropolis of the ancient settlement (Philadelphiea), located just north of the Gökçeseki village in the Ermenek district of Karaman province, in the locality known as İmsiören.



Fig. 1) Philadelphiea, map: Körsulu – Ergürer 2018, 59, Fig. 1

* **Assoc. Prof. Dr. Hatice Körsulu**, Department of Archaeology, Faculty of Literature, Karamanaoğlu Mehmetbey University, Yunus Emre Campus, Karaman/TÜRKİYE (hkorsulu@gmail.com |  0000-0002-0896-3210).

The ancient settlement in İmsiören is considered to be the Philadelpheia¹ that was mentioned in Hierocles' list regarding the cities located in the Isauria Region². There is a rich necropolis in the valley between two hills in this area and on the slopes of the valley. The hill to the south of the necropolis, running in a north-east-south-west direction, is the acropolis of the city (Figs. 1-2)³.



Fig. 2) Philadelpheia, photograph: Körsulu – Ergürer 2018, 59, Fig. 2

In 2015, rescue excavations were carried out in the necropolis of the ancient city of Philadelpheia by the Directorate of Karaman Museum, under the scientific consultancy of the Archaeology Department of Karamanoğlu Mehmetbey University. During the excavations, sarcophagi with podiums, some of which were only partially visible, were uncovered. Numerous archaeological finds were unearthed in an area of approximately 10x10 m to the west (Figs. 3-4). The area yielded a large number of ceramic vessels, sculpted artefacts, coins, metal and bone objects, and glass vessels⁴.



Fig. 3-4) Philadelpheia, photograph: Körsulu – Ergürer 2018, 60-61, Figs. 3, 6

As one of these glass finds, the epigraphically significant beaker in question is examined and evaluated in this paper in the light of similar examples (Fig. 5-7).

¹ Hierocl. 710.4. For the other Isaurian cities mentioned in the list and their locations, see Alkan – Kurt 2017, 49-51.

² Ruge 1938, 2093; Bean – Mitford 1970, 216-219; Hild – Hellenkemper 1990, 378.

³ Yıldız – Aşkın 2016, 252; Aşkın – Yıldız *et al.* 2016, 357.

⁴ Yıldız – Aşkın 2016, 251, 257.



Fig. 5) Beaker with Inscription from Philadelpheia

Excavation Find no. C501.

Year and Place of Find: 2015, Necropolis.

Rim Diameter: 12.8 cm, Height: 8.0 cm, body width: 7,3 cm.

Colour: Translucent light green.

Production Technique: Mould-blowing. There is little irritation on the surface of the glass. There are very few small air bubbles.

Date: 2nd half of the 1st century AD to the beginning of the 2nd century AD.

Description: with parts of its rim, body and base, the beakers is almost completely preserved. It has an outsplayed and unworked rim. The body is cylindrical. Only a small part of the beaker's base is preserved. There are the visible remains of the first circle. On the exterior, there are two horizontal ribs below the rim, and situated below these are four palm leaves in pairs whose leaflets face each other. Below those is an inscription frieze followed by two horizontal ribs, and then a herringbone pattern along the edge of the base. There is also a vertical palm leaf on the body which divides the inscription, starting at the lower ribs and continuing upward to the upper ribs. The thin rachis of this vertical leaf runs down to the base of the vessel, and it is clear that this vertical rachis is a mould seam of the beaker.

Inscription: Letter heights vary between 1.2 and 1.3 cm.

κατάχαιρε καὶ εὐφραίνου "Rejoice and be merry".

Glass beakers bearing the similar inscription are already documented in the literature⁵, one example was also found in Anatolia. The first verb is inscribed as ΚΑΤΑΙΧΑΙΡΕ⁶ on some of the beakers; only on one beaker, it is written as χαῖρε καὶ εὐφραίνου⁷.

Harden categorised this group of beakers into two sub-types according to the inscriptions. The inscription of the first sub-type reads "ΚΑΤΑΙΧΑΙΡΕ ΚΑΙ ΕΥΦΡΑΙΝΟΥ". In the second sub-type it reads "ΚΑΤΑΧΑΙΡΕ ΚΑΙ ΕΥΦΡΑΙΝΟΥ". The form and the overall decorative scheme of the

⁵ Deonna 1923, 228 (= SEG 2, 844); SEG 33, 1365; SEG 45, 709b; SEG 51, 1464, 1485; IGLSyr. 5, 196 no. 2467bis; Harden 1944-1945, 82 no. 1, 84 no. 1, 91 nos. 1 and 2; Arveiller-Dulong – Nenna 2005, Pl. 38, no. 538; Grossman 2002, Fig. 32; Vessberg – Westholm 1956, Fig. 44, 6; Oliver 1980, Fig. 63; Hayward 1962, Fig. 5, no. 4; Garzoli 2006, 22; Weinberg 1992, Fig. 102; Jaffe 1978, Fig. 51.

⁶ IG XIV 2410, 11a-c. see <https://archive.org/details/InscriptionesGraecaeConsilioEtAuctoritateAcademiaeLiterarumRegiae/page/n663/mode/2up>

⁷ SEG 39, 419.

beakers are the same in both sub-types. Additionally, the inscription on both sub-types is separated by a vertical palm leaf into “ΚΑΤΑΧΑΙΠΕ / ΚΑΤΑΧΑΙΠΕ” and “ΚΑΙΕΥΦΡΑΙΝΟΥ”⁸.

The Philadelphia glass beaker belongs to sub-type II in Harden’s classification (Fig. 6). Although these glass beakers are divided into two sub-types according to the inscriptions, the difference between the inscriptions is only a single letter. The inscription is translated as “Rejoice and be merry”⁹, or “Cheer up and enjoy it”¹⁰, expressing good wishes.

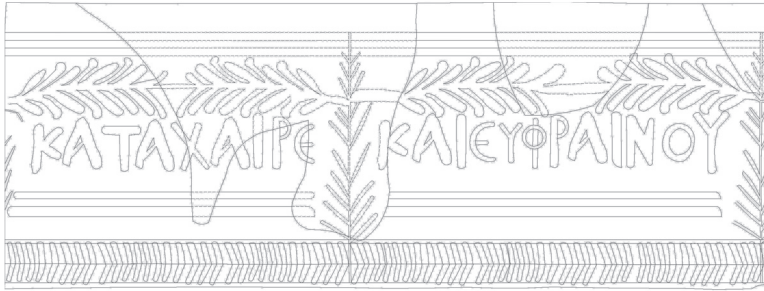


Fig. 6) Beaker with Inscription from Philadelphia

Similar well-wishing phrases that the beakers express are also inscribed on the onion- or bulbous-shaped beakers from the same period. There are some variations in the inscriptions of these glass beakers as well¹¹. In most of the examples the inscriptions

read ΕΥΦΡΑΙΝΟΥ ΕΦΩ ΠΑΡΕΙ¹², εὐφραίνου ἐφ’ ᾧ πάρει¹³, or in some examples ΕΥΦΡΑΝΟΙΥ ΕΦΩ ΠΑΡΙ¹⁴, meaning “be happy while you are here”¹⁵, or “be happy for you are here for this”¹⁶. On one beaker, the inscription reads εὐφραίνου ἐφ’ ᾧ πάρεις με¹⁷, meaning “rejoice as long as you are with me”¹⁸.

Another type of glass beaker is inscribed with the imperative form ΕΥΦΡΕΝΟΥ¹⁹ of the verb εὐφραίνεισθαι, and another type displays the noun ΕΥΦΡΟΣΥΝΗ²⁰ (εὐφροσύνη), which is also derived from the same root, that means “joyfulness or joy”.

The described and other similar inscriptions on the beakers can be understood as “wishes of well-being” to the people who were served drinks in those beakers.

L. Robert, referring also to ancient sources, states that the verb εὐφραίνεισθαι and the noun εὐφροσύνη were used while describing public feasts and festivities²¹. Accordingly, it is possible that the beakers in question were among the vessels used in such events.

⁸ Harden 1935, 171-173.

⁹ Harden 1935, 173; Grossman 2002, 32.

¹⁰ Gastaldi – Panto 2014, 70.

¹¹ Harris 1927, 286-187; Harden 1935, 173-175.

¹² Kisa 1908, 722; Harden 1935, 173-175, pl. XXV, e-f, Pl. XXVIII, 12-13.

¹³ Janssen 1851, 73, Taf. II.

¹⁴ Harden 1935, 175, Pl. XXVIII, 14.

¹⁵ Kisa 1908, 722, Abb. 285; Morin 1913, 187, Fig. 248.

¹⁶ Janssen 1851, 73, Taf. II; Kisa 1908, 722; Deonna 1923, 229.

¹⁷ SEG 49, 833,1.

¹⁸ Cf. Deonna 1923, 229.

¹⁹ Harden 1935, 175-176, Pl. XXVI, F, Pl. XXVIII, 15.

²⁰ Harden 1935, 176, Pl. XXVI, e, Pl. XXVIII, 16.

²¹ Robert, *Hellenica* X, 199 n. 7.

In a funerary inscription on a sarcophagus in the Pisidian city of Termessos²², the second-person plural form of the well-wishing phrase *κατάχαιρε καὶ εὐφραίνου* appears in the advice *χαίρετε καὶ εὐφραίνεσθ'*, *ὅν ἔξιστιν χρόνον, καὶ ἔρρωσθε*, meaning “have a good time while you still can and stay healthy”. The people passing by the tomb are addressed with it and told to “enjoy their lives”.

On another funerary inscription from Termessos²³, there is similar advice to those who are still living: *χαίροις, ὦ παροδεῖτα· νοῶν, ὅτι πᾶσιν ὅμοιον τοῖσι{ν} β<ρ>οτοῖσι τέλος· | εὐφραине τὸ ζῆν, ἐφ' ὅσον ζῆ<ς>*, meaning “hail, oh passerby, realize that the end is the same for all mortals. Rejoice in life as long as you live”.

In his publication cataloguing 77 glass pieces, Harden mentions only two beakers, that were discovered in tomb contexts²⁴. The few examples that fall under the same type as the Philadelpheia beaker and whose contexts are known were also recovered from tombs. Two beakers were found in two tombs in Yahmour, Syria²⁵. Another beaker was discovered during the excavations in the necropolis of Craveggia, Italy, on the border with Switzerland²⁶.

The Philadelpheia glass beaker is not a tomb find. It was discovered in the necropolis of the city in an area that yielded a large number of archaeological finds. It was found together with a variety of busts and figurines, a large assemblage of pottery, metal and bone objects, and other glass vessels. The exact purpose of the area in question is yet to be determined. However, it likely can be associated with some funerary rituals performed before or after a burial. The glass beaker discussed here may be a drinking vessel used in such ceremonies. The motto it bears may be a well-wishing phrase, as in the funerary inscription of Termessos.

However, the findspot discovered in the necropolis of Philadelpheia may also have been a *bothros* intended for some other purpose. This indicates the possible use of such beakers at public feasts and festivities as Robert mentioned (see n. 21). So, the motto “rejoice and be merry” inscribed on them conveyed a message of good wishes to the community.

The beakers bearing a “motto” that expresses good wishes are produced by mould-blowing, a technique based on blowing molten glass into preprepared moulds. The technique emerged some decades after the development of the free-blowing technique. It allowed the form and decoration of the vessel to be created in a single process and enabled the mass production of such glass vessels²⁷.

The type of beaker that is the subject of this paper has a cylindrical body with an unworked, out-splayed rim. The bottom has three raised concentric circles. It has a slightly raised circle at the bottom with a small sunken knob at the centre. The decorative scheme on the mould-blown, relief-decorated beakers is the same on all the examples of this beaker type. Vertically placed palm leaves extend from the base nearly up to the rim, dividing the beaker into two equal parts, and the rachises of the palm leaves conceal the mould seams of the beaker, which is blown in a two-part mould. The other decorations on the beaker are in horizontal friezes. There are two horizontal ribs below the rim, and the vertical palm leaves extend above them. Below these ribs, on each part

²² TAM III.1, 723 (= *Steinepigramme* IV, 101 no. 18/01/24 Termessos).

²³ *Steinepigramme* IV, 98-99 no. 18/01/20 Termessos.

²⁴ Harden 1935, 166, A 2, i, a-b.

²⁵ Harden 1944-1945, 82, 84, 86-87, Pl. VI, 1, Pl. VII, 1.

²⁶ Gastaldi – Panto 2014, 69; Garzoli 2006, 22.

²⁷ Price 1991, 56; Erten-Yağcı 1993, 29-30; Stern 1995, 65-67; Lazar 2003, 46; Stern 2010, 25-26; Wight 2014, 49, 55; Çakmaklı 2017a, 142; Çakmaklı 2017b, 325-333.

of the beaker, there are two horizontal palm leaves placed opposite each other, which makes four leaves in total, and below them the inscription frieze and again two ribs, respectively. There is a decorative frieze that can be defined as a herringbone or foliate motif below them. The vertical palm leaves extend over the lower ribs, like they do above, as well as the lowermost frieze with the herringbone pattern²⁸.

The glass from Philadelphieia, with its unworked rim and cylindrical body, is a typical example of this beaker type. Only a small part of the beaker's bottom is preserved; however, it is still possible to see the first circle at the bottom. With its horizontal ribs, horizontal and vertical palm leaves, and herringbone motif, the decoration scheme is the same as on others. The inscription frieze is bordered by the horizontal and vertical palm leaves. The rachis of the preserved vertical leaf runs slenderly down to the base of the beaker, and it is clear that this vertical rachis of the palm leaf is one of the mould seams of the vessel. The mould seams concealed in the rachises of both vertical palm leaves indicate that the beaker was blown in a two-part mould (Fig. 7).



Fig. 7) Drawing of the beaker with inscription from Philadelphieia

In his classification, Harden presents thirteen beakers belonging to the first sub-type and states that all of them were undoubtedly made from the same mould. He notes that the same could not be said about the second sub-type, which consists of only three beakers, since the available data was insufficient. He also suggests that the example from Sardinia and the small fragment from Jerusalem came from the same mould²⁹.

Two beakers of Harden's second sub-type were found in two tombs in Yahmour, Syria³⁰. The Philadelphieia beaker, which also belongs to Harden's second sub-type, is quite similar to the beaker from Yahmour when the lettering of their inscriptions, the form and the number of leaflets of their horizontal palm leaves above these inscriptions are compared. The letter *Alpha* has the same formation in both inscriptions, the letter *Kappa* is also the same. Furthermore, the similarities of the letters *Iota* and *Rho* in the Yahmour example, which was photographed from only one side, are also noteworthy. In both letters, the lower legs are slightly slanted to the left. This is also observed in the Philadelphieia beaker. The letter *Rho* also displays a very similar form in general. The similarities in the lettering of the verb "KATAXAIPE" can also be observed for the horizontal palm leaf in the upper part of the same section. The palm leaf of the Yahmour and the Philadelphieia beakers has 8 leaves on each side, upper and lower. The tips of these leaves end flat on one branch and droplet-shaped on the other. Although the lower leaves are not fully visible in the example from Yahmour, the palm leaf is similar to that on the Philadelphieia beaker. Furthermore, the palm leaf's leaves that hang downwards slant towards the same letters at the same levels in both examples (Fig. 1-2).

The two beakers found in Yahmour have the same height and width. The height of the Philadelphieia glass is parallel to these, while the rim diameter of the Philadelphieia find is not the same. Yet, a margin of error should be taken into account when determining the rim diameter of the Philadelphieia beaker, since only a very small portion of the rim was preserved.

²⁸ Harden 1935, 171-173.

²⁹ Harden 1935, 171-173.

³⁰ Harden 1944-1945, 82, 84, 86-87, Pl. VI, 1; Pl. VII, 1.

It was suggested that the cylindrical beaker in the Yale University's collection probably came from Syria. In Harden's classification it falls under the second sub-type³¹. The form of the letter *Alpha* in the inscription of the Philadelpheia example is the same as on this beaker.

Also, a beaker from the Ray Winfield Smith Collection at the Corning Museum has the same sizes. It is mentioned that this beaker is probably Syrian, possibly from Sidon³².

An example from the Louvre Museum collection belongs to Harden's first sub-type. This beaker, found in Cyprus, is said to be produced in the Syro-Palestinian region³³. Another example from Marion on Cyprus was also suggested to be of Syrian origin³⁴. A beaker of this type from a museum in Geneva belongs to Harden's first sub-type. Deonna says these beakers are similar in form, decoration and inscription, and they are of Eastern origin³⁵.

Harden suggests that all mould-blown glass vessels with inscriptions, which he categorises into eleven groups, are part of a large family consisting of allied glasses. He notes that among these groups, except for the Ennion cups, Cypriot finds are larger in number. Therefore, he argued that the group as a whole or at least the cylindrical beakers, most of which were found in Cyprus, can be of Cypriot origin. However, even there were many Cypriot finds, it is beyond doubt that these vessels were produced in Syria since mould-blowing was a special technique of the Syrian workshops³⁶. Lightfoot also said that the fact that these beakers were found in large numbers in Cyprus did not indicate their Cypriot origin³⁷.

In his 1935 publication, Harden also states that such a family of inscription-bearing glass vessels can only be dated to the 1st or 2nd centuries AD. He says that out of the seventy-seven examples listed in his catalogue, only two provided data in this regard. The first one was discovered together with a coin of Claudius. The other beaker is a burial find, found in a context dated to the 1st or 2nd centuries AD. Although the lettering of the inscription, especially the form of the letter *Alpha*, suggests a later period, Harden notes that the inscriptions provide insufficient epigraphic evidence for dating since the inscriptions on these vessels require a different kind of workmanship than those employed in stone carving³⁸.

According to Vessberg and Westholm, this type of cylindrical beaker with inscription was primarily distributed in Syria and Cyprus. They say that the discovery of motto beakers in tombs in Siphnos would place them firmly in the middle or second half of the 1st century AD³⁹.

The tombs in Yahmour, Syria, are dated to the middle or end of the 1st century AD, based on the two beakers of this type and other finds they yielded⁴⁰. The example from Marion on Cyprus is

³¹ Hayward 1962, 51-52, Fig. 5, no. 4.

³² Corning Museum of Glass 1957, 67-68, no. 95.

³³ Arveiller-Dulong – Nenna 2005, 194, Pl. 38, no. 538.

³⁴ Jaffe 1978, 31-32, no. 51.

³⁵ Deonna 1923, 228-230, Fig. 4-5.

³⁶ Harden 1935, 180-181.

³⁷ Lightfoot 2017, 52.

³⁸ Harden 1935, 181-182.

³⁹ Vessberg – Westholm 1956, 137-138, 199, Fig. 44,6.

⁴⁰ Harden 1944-1945, 82, 84, 86-87, Pl. VI, 1; Pl. VII, 1.

dated to the middle of the 1st century AD⁴¹, and the beaker in Yale University's collection is suggested to be from the 1st century AD⁴². Oliver dates a glass of this type to the 2nd century AD⁴³. Another example from Tanagra in Central Greece is dated to the 1st century AD⁴⁴. A beaker of the same type from the Ray Winfield Smith at the Corning Museum is dated to the 1st century AD⁴⁵.

Based on recent studies, it is argued that the beakers bearing inscriptions of good wishes in Greek were made in the eastern Mediterranean between the middle and the end of the 1st century AD⁴⁶. The glass beaker found during an excavation at the necropolis in Craveggia in Italy on the Italian-Swiss border is dated between the last quarter of the 1st century AD and the beginning of the 2nd century AD⁴⁷.

The necropolis of Philadelphia yielded finds of rare, decorated mould-blown vessels. Among them are ribbed bowls⁴⁸, a beaker with mythological figures⁴⁹, a flask with mythological figures, amphoriskos/flasks, a lotus-bud beaker, a bottle decorated with lotus buds, a beaker with herringbone decoration, and a bottle with a honeycomb pattern⁵⁰.

A large assemblage of glass vessels was unearthed from the same context as the decorated mould-blown vessels. The examples that began to appear in the Late Hellenistic period, together with the free-blown examples produced during the Roman period, display a notable richness in terms of variety and number. Despite the amount of the glass vessels found, there is no evidence of glass production in Philadelphia or its vicinity.

The inscription-bearing glass beaker recovered from the necropolis of Philadelphia is parallel to other well-known examples documented in the literature. The similarities between this glass beaker and those from Yahmour, in terms of decoration, height and, probably, width, suggest that they may have come from the same mould. Accordingly, Syria could be indicated as its place of production.

The decorated mould-blown vessels of Philadelphia are generally dated to between the 1st and the early 2nd centuries AD. As indicated by Harden, it is good wishes, based on the style characteristics of their letters. In parallel with the similar examples mentioned above, it can be suggested that the glass beaker from Philadelphia, which is the subject of this paper, dates to the period between the 2nd half of the 1st century AD and the beginning of the 2nd century AD.

⁴¹ Jaffe 1978, 31-32, no. 51.

⁴² Hayward 1962, 51-52, Fig. 5, no. 4.

⁴³ Oliver 1980, 67, 69, Fig. 63.

⁴⁴ Weinberg 1992, 127-128, Fig. 102.

⁴⁵ Corning Museum of Glass 1957, 67-68, no. 95.

⁴⁶ Grossman 2002, 32.

⁴⁷ Garzoli 2006, 22; Gastaldi – Panto 2014, 69.

⁴⁸ Körsulu 2024a, 105-106.

⁴⁹ Körsulu 2024b, 87-88.

⁵⁰ Körsulu – Geçit 2025, 36-44.

Bibliography

- Alkan, M. – Kurt, M. 2017. *Aşağı Akın. Isauria Bölgesi'nde Bir Kale Yerleşimi*. Akron 15. İstanbul: Arkeoloji ve Sanat Yayınları.
- Aşkın, E. – Yıldız, A. – Ergürer, H. E. – Körsulu, H. – Kurt, M. – Alkan, M. 2016. "Philadelphia (Ermenek/Gökceseki) Kazısı 2015." *ANMED* 14: 357-361.
- Arveiller-Dulong, V. – Nenna, M. D. 2005. *Les verres antiques du Musée du Louvre* II. Paris: Musée du Louvre.
- Bean, G. E. – Mitford, T. B. 1970. *Journeys in Rough Cilicia 1964-1968*. Österreichische Akademie der Wissenschaften Phil.-hist. Kl., Denkschriften 102. Ergänzungsbände zu den Tituli Asiae Minoris 3. Vienna: Hermann Böhlau.
- Çakmaklı, Ö. D. 2017a. "Roma Dönemi Cam Kaplarında Temenni Yazıtları." *Abant Kültürel Araştırmalar Dergisi (AKAR)* 4/2: 142-152.
- Çakmaklı, Ö. D. 2017b. "Opifices Artı Vitri: Roma İmparatorluğu'nda Cam Ustaları." *Cedrus* V: 325-336.
- Corning Museum of Glass. 1957. *Glass from the Ancient World: The Ray Winfield Smith Collection*. Corning, New York: Corning Museum of Glass.
- Deonna, W. 1923. "Monuments orientaux du Musée de Genève." *Syria* 4/3: 224-233.
- Erten-Yağcı, E. 1993. *Başlangıcından Geç Antik Dönem Sonuna Kadar Anadolu'da Cam*. Ph.D. Diss., Ankara Üniversitesi.
- Garzoli, G. S. (ed.) 2006. *Museo Archeologico della pietra ollare del Parco Nazionale Val Grande: Guida Breve*. Torino: Soprintendenza per i Beni Archeologici del Piemonte.
- Gastaldi, E. C. – Panto, G. 2014. *I Greci a Torino. Storie di Collezionismo Epigrafico. Soprintendenza per i Beni Archeologici del Piemonte e del Museo Antichità Egizie*. Torino: Museo di Antichità di Torino.
- Grossman, R. A. 2002. *Ancient Glass. A Guide to the Yale Collection*. New Haven: Yale University Art Gallery.
- Harden, D. B. 1935. "Romano-Syrian Glasses with Mould-Blown Inscriptions." *JRS* 25: 163-186.
- Harden, D. B. 1944-1945. "Two Tomb-Groups of the First Century A. D. from Yahmour, Syria, and a Supplement to the List of Romano-Syrian Glasses with Mould-Blown Inscriptions." *Syria*, T. 24, Fasc. 1/2: 81-95.
- Harris, J. R. 1927 [1852-1941]. "Glass Chalices of the First Century.", *BRL* 11.2: 286-295.
- Hayward, J. 1962. "Roman Mold-Blown Glass at Yale University." *JGS* 4: 48-60.
- Hild, F. – Hellenkemper, H. 1990. *Kilikien und Isaurien. Tabula Imperi Byzantine* 5. Wien: Österreichische Akademie der Wissenschaften.
- Jaffe, M. 1978. *Glass at the Fitzwilliam Museum*. Cambridge: Cambridge University Press.
- Janssen, L. J. F. 1851. "4. Eine antike Trinkschale mit einem griechischen Ermunterungsspruche im Museum zu Leyden." *BJ XVI*: 71-80.
- Kisa, A. 1908. *Das Glas im Altertume*. Band III. Liebig: Karl W. Hiersemann.
- Körsulu, H. – Ergürer, H. E. 2018. "Philadelphia (Ermenek/Gökceseki) Hellenistik ve Roma Dönemi Seramikleri: Ön Rapor." In: H. Muşmal – U. E. Yüksel – M. A. Kapar (edd.), *Ermenek Araştırmaları I, Arkeoloji- Sanat Tarihi-Tarih*, Konya: Palet Yayınları, 53-66.
- Körsulu, H. 2024a. "Philadelphia Antik Kentinden (Isauria – Kilikia Trakheia) Kaburga Bezemeli Cam Kâse/Fincanlar." *Cedrus* XII: 105-122.
- Körsulu, H. 2024b. "Glass Beaker with Mythological Figures from the City of Philadelphia in Isauria." *Tüba-Ar* 34: 121-132.
- Körsulu, H. – Geçit, A. S. 2025. "Decorated Mold-Blown Glass Vessels from the Ancient City of Philadelpheia (Isauria – Cilicia Tracheia)." *Arkhaia Anatolika* 8: 32-49.
- Lazar, I. 2003. *Rimsko steklo Slovenije/The Roman Glass of Slovenia*. Opera Instituti Archaeologici Sloveniae 7. Ljubljana: Tiskarna List.
- Lightfoot, C. S. 2017. *The Cesnola Collection of Cypriot Art: Ancient Glass*. Online Publication. New York: The Metropolitan Museum of Art.

- Morin, J. A. J. (aka Morin-Jean) 1913. *La Verrerie en Gaule sous L'empire Romain: Essai De Morphologie et de Chronologie*. Paris: H. Laurens.
- Oliver, A. J. 1980. *Ancient Glass in the Carnegie Museum of Natural History*. Pittsburgh: Board of Trustees. Carnegie Institute.
- Price, J. 1991. "Decorated Mould-Blown Glass Tablewares in the First Century AD." in: M. Newby – K. Painter (edd.), *Roman Glass: Two Centuries of Art and Invention. Occasional Papers from the Society of Antiquaries of London*. Vol. XIII, 56-75.
- Ruge, W. 1938. "Philadelphia (2)." in: *RE* XIX/2: 2093-2094.
- Stern, E. M. 1995. *The Toledo Museum of Art Mould- Blown Glass*. Ohio: L'Erma di Bretschneider.
- Stern, E. M. 2010. "Audacis plebeia toreumata vitri. Souffler le verre dans des Moules." In: C. Fontaine-Hodiamont (ed.), *D'Ennion au Val Saint-Lambert. Le verre soufflé-moulé. Actes des 23e Rencontres de l'Association française pour l'Archéologie du Verre (Scientia Artis, 5)*. Bruxelles: Institut royal du Patrimoine artistique, 25-37.
- Vessberg, O. – Westholm, A. *The Hellenistic and Roman Periods in Cyprus*. The Swedish Cyprus Expedition. Vol. IV. Part 3. Stockholm, Lund: H. Ohlssons Boktryckeri.
- Weinberg, G. D. 1992. *Glass Vessels in Ancient Greece*. Athens: Archaeological Receipts Fund.
- Wight, K. B. 2014. "The Mold-Blowing Process." In: C. S. Lightfoot (ed.), *Ennion: Master of Roman Glass*. New York: The Metropolitan Museum of Art, 49-55.
- Yıldız, A. – Aşkın, E. 2016. "Philadelphia Antik Kenti (Ermenek/ Gökçeseki) 2015 Yılı Temizlik Amaçlı Kazı ve Bitki Temizliği Çalışmaları." *MKKS* 25: 251-266.

Philadelphia Antik Kentinden (Isauria – Kilikia Trakheia) Yazıtlı Cam Bir Bardak

Özet

Philadelphia antik kenti, Isauria - Kilikia Trakheia Bölgesi'nde gösterilmektedir. Bugün Karaman ili, Ermenek ilçesi, Gökçeseki köyünün kuzeyinde yer almaktadır. 2015 yılında Philadelphia antik kentinin nekropolisinde bir kurtarma kazısı yapılmıştır. Kazılarda podyumlu lahitler ortaya çıkarılmıştır. Bu mezarların bitiminde 10x10 m boyutlarındaki bir alanda yoğun arkeolojik buluntu tespit edilmiştir. Çok sayıdaki pişmiş toprak kap, heykeltıraşlık eserler, sikkeler, metal ve kemik objeler ile cam kaplar bunlar arasındadır. Bu çalışmanın konusu, söz konusu bu alandan ele geçen kalıba üfleme tekniğinde üretilmiş, yazıtlı cam bir bardaktır.

Philadelphia buluntusu bardak, kalıba üfleme tekniğinde üretilmiştir. Dışa dönük ağız kenarı işlenmeden bırakılmıştır. Gövde silindirikdir. Tabanının az bir bölümü korunmuş olan bardağın dipteki ilk halkaya geçişi olduğu anlaşılan kısmı görülebilmektedir. Ağız kenarı altından kaide geçişine kadar yatay ve dikey yerleştirilmiş kabartma tarzda çeşitli bitkisel ve geometrik bezemelerle süslüdür. Gövdesindeki ana frizinde ise yazıtı yer almaktadır. Ağız kenarı altında iki yatay kaburga, bunun altında ikili birbirine bakar şekilde toplam dört palmye yaprağı, altında yazıt frizi, yazıtın altında tekrar yatay iki kaburga bezemesi, en altta kenar boyunca devam eden balık sırtı deseni vardır. Aynı zamanda gövdede yazıtı da ikiye bölen, yaprakları alttaki kaburgalarla birlikte başlayıp üstteki kaburgalara kadar devam eden dikey palmye yaprağı vardır. Bu yaprağın orta dalı kabın tabanına kadar ince bir şekilde devam etmektedir ve palmye yaprağının dikey orta dalının kabın eklenti yeri olduğu anlaşılmaktadır. Her iki dikey palmye yaprağının orta dalına gizlenen eklenti yeri, bardağın iki parçalı kalıba üflendiğini göstermektedir. Bardağın ana frizindeki yazıtı Eski Yunanca "katakhaire kai euphrainou", yani "sevin ve mutlu ol" veya "neşeli ol ve tadını çıkar" biçimindedir. MS 1. yüzyılın 2. yarısı ile MS 2. yüzyılın başlarına tarihlenmektedir.

Philadelphia nekropolis buluntusu söz konusu yazıtlı bardak, hem formu hem de bezemesiyle literatürde iyi bilinen örnekleriyle paraleldir. Suriye'de Yahmour'daki bardaklarla olan bezeme düzeni, yükseklik ve olasılıkla genişliğindeki paralellik, bu bardaklarla aynı kalıptan çıkmış olabileceğini düşündürmektedir. Buna göre üretim yerinin bu tip bardaklar için çoğunlukla önerildiği gibi Suriye olduğu söylenebilir.

Anahtar Sözcükler: Isauria – Kilikia Trakheia; Philadelphia; Roma Dönemi; yazıtlı cam bardak; kalıba üfleme tekniği.