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New Christian Epitaphs from Yozgat

ABSTRACT: From the 1920's onwards in Yozgat and its vicinity in the interior of Asia Minor field surveys and excavations have been increasingly undertaken. One recent project is an archaeological survey of the whole province of Yozgat which began in 2017 with the participation of many academics from different universities and disciplines. Through this survey, which covers a large area, research in just a few regions has been completed. In this article, seventeen Christian epitaphs discovered at and around the village of Güneşli (east of Tavium), Aydıncık, Basilika Therma (Sarıkaya) and Çayıralan, mostly dating from the Vth–VIth centuries A.D. are presented. Three of them are fragmentary and a few are badly damaged. A carved bilingual Latin/Greek inscription records the «running» metaphor frequently employed by the Apostle Paul, all the other inscriptions introduced are Greek. There are interesting differences and analogies for the motifs on these gravestones and for the formulas employed in the epitaphs within the surrounding region.

KEYWORDS: Yozgat, Tavium, Christian Epitaph, Runner, Apostle Paul, Byzantine Epigraphy.

The project entitled «Archaeological Survey in Yozgat and its Districts» has been conducted since 2017 by a team led by Dr. Hacer Sancaktar from Bozok University with the permission of the Ministry of Culture and Tourism.[1] The survey includes the whole area of the province of Yozgat situated at the borders of the regions defined in antiquity as Galatia, Pontus, and Cappadocia. The dominant settlement patterns in the survey area are rural villages, the only settlement of urban character is Tavium (Büyüknefes), which lies in the northwest part of the Province. Despite the fact that epigraphic surveys in the region are similarly restricted, inscriptions have been increasingly recorded there by travellers and scholars since the 19th century.[2] Some corpora, catalogues and articles with epigraphic content from the modern province have recently presented a general view of Byzantine Period of the field: In 1982, Stephen Mitchell included the inscriptions of western Yozgat in his catalogue entitled «The Ankara District: The Inscriptions of North Galatia» (RECAM II). Later, in 2007, David French recorded many inscriptions from museums in Yozgat and in the surrounding provinces.[3] Finally, in 2011, a corpus of the Yozgat Museum with a collection of inscriptions from various areas in the city was edited by Christian Wallner.[4]

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[1] For the first report of the survey see Sancaktar et al. 2019. The settlements within the borders of Yozgat date from the Late Chalcolithic Age and continued through the Iron Age. In some areas, this chronology continued into the Late Roman and Byzantine periods. For the detailed research history of Yozgat concerning these periods see Strobel – Gerber 2000, 215–224 and Sancaktar et al. 2019, 142–145.

[2] For the history of epigraphic research at Yozgat see I.Yozgat pp.15–16.

[3] In addition to his many epigraphic studies, especially on the ancient road systems, D. French (2007, 70–72) has published various Byzantine inscriptions from Sorgun, Sarıkaya, Akdağmadeni, and Çayıralan within the borders of the province Yozgat.

[4] Wallner provided an addendum to his book entitled «Die Inschriften des Museums in Yozgat» in 2015. He also published some inscriptions from surveys around Tavium, see Wallner 2017. The last publication contains the newly found Christian epitaphs from the same place, see his article in this volume.

Epigraphic surveys confirm that the most established and dense Byzantine settlement within Yozgat was at Tavium/Tabia (Büyüknefes). The city and its territory stretches out in the west to Ancyra, in the east to Sebastopolis (Sulusaray), in the north to Amaseia and Zela, and in the south to Caesarea (fig. 1).[5] The first five inscriptions presented here are from the village of Güneşli (previously named Kırıkalifakılı) near the side of Tavium. The following nine epitaphs were copied in the centre of Aydıncık, situated about 30 km east from Bolatçık on the road from Tavium to Zela.[6] The epitaph no. 15 was recorded on another road leading south from Tavium to Basilika Therma (Sarıkaya), where a baths existed in the Roman Imperial Period.[7] The last two epitaphs presented here are from Çayıralan located at a distance of about 30 km from Caesarea to Therma and surrounded by the Byzantine settlements of Aipolioi (Gölova in Kayseri), Siricha (Çukur in Kayseri) and Armexa (Gemerek in Sivas).

1. Epitaph of Eirene



Grave stele carved from grey limestone of a rectangular form, found in the village of Güneşli. Its upper right side and base are damaged. The middle of the upper front face features a Maltese cross within a circle formed of a pair of incised lines placed within a square. The lower part of the stone shows four inscribed lines, but unfortunately, the last line is only in part legible due to the broken bottom.

H: 59 cm.; W: 35.5 cm.; D: 9.5 cm.; LH: 4.5 cm.

Date: Vth–VIth century AD.

ἔνθα κα-
τάκιτε
ἡ δούλη
τοῦ θ(εο)ῦ
Ἰ̣ρ̣ί̣ν̣η̣.

«Here lies the slave of God, Eirene».

Broken-bar alpha, curved epsilon, and short stem upsilon: Ll.1–2: κατάκιτε: for the interchange of ι and ει see Gignac 1976, 189–191 and for the interchange of ε and αι see Gignac 1976, 193. L. 4: a horizontal line above ΘΥ. L. 5: Ἰρίνη: for the interchange of ει and ι see Gignac 1976, 189–190; η and ι see Gignac 1976, 235–237.

L. 5: The name Εἰρήνη was common amongst both pagans and Christians: It is recorded 219 times in LGPN I 147; II 139; III^{a} 138; III^{b} 130; IV 115; V^{a} 151; V^{b} 129; V^{c} 133–134. 68 of these persons are from the Hellenistic Period, 126 from the Roman Imperial Period, 21 from the Byzantine Period and 4 are undated. There are many varieties of the name with different vowels: Εἰρήνα, Εἰράνα, Εἰρίνη, Ἐρήνη, Ἠρίνη, Ιρήνη, Ἰρήνα. In the form Ἰρίνη the name is attested only twice: MAMA III 485 (Korykos); Laminger-Pascher 1992, 159 (Hotamış/Ak Göl). In addition, the name Eirene was widespread in Yozgat and its vicinity. It is attested by a fragment from Çayıralan in Yozgat; I.Yozgat VI. I: Ἄμμη καὶ IPHN|[--3/4l.--].ΟΔΩΙ|[--ca. 7/8l. --]AN|[-------]. Another Εἰρήνη is known from Büyük Yağcı, not far away from the new inscription: RECAM II 344. The name is also mentioned in a bilingual funerary inscription of Venulia Irine from Sebastopolis (Sulusaray), just to the east of Yozgat: Le Guen-Pollet 1989,

[5] RECAM II, p. 19.

[6] For the milestone from Bolatçık, see French 1990, 231.

[7] RRMAM III/2, pp. 93–96, F.6/7.

75 no 18; Mitford 1991, 223–224 no. 28. For other examples from Çorum see Marek – Adak 2016, 103 (242/3 A.D.); from Euchaita see SP III. 219; 245; from Ancyra see I.Ankara I. 254 (IInd century A.D.); for a dedication by a woman named Eirene to the goddess Meter at Choria Considiana (Güce Köyü) see SEG XLIV 1065 (II–IIIrd century A.D.). For the name Irene see also: Pape – Benseler, s.v. Εἰρήνη; Kajanto 1963, 89.

2. Epitaph of the presbyter Rom(anos?)

Found in Güneşli within ruins near the mosque. According to the local people, the stone was brought from Büyüknefes in 2016. The grave stele of a rectangular form is carved of white limestone. A recessed panel was carved for the inscription. The first two letters of the first line, EN, are outside the frame, while the others beneath and above the horizontal line of the cross are damaged and therefore difficult to read. The surface of the middle of the stele is very worn and both sides of the bottom have been damaged to illegibility. The letters within the frame are distributed with respect to the pre-existing round and rectangular holes in the lower left of this spolia slab. In the ninth line, the letters POΣ have been intentionally written on the right, due to the holes on the left. These holes indicate a secondary use of the stone. Further, the cement remains on the left side show that the stele was re-used, at least for a third time.

H: 90 cm.; W: 38 cm.; D.: 39 cm.; LH: 4.5 cm.
Date: Vth–VIth century A.D.



	ἔνθα	κα-
	τ̣ά	κι-
	τε	ὁ δ-
4	ϙ̣ῦ̣λ(ος)	τοῦ
	θε(οῦ)	εὐ(λα)-
	βέσ	[τ]α-
	τος	πρες-
8	βύ	τε-
	vac.	ρος
	vac.	ʿΡομ(ανός?).

«Here lies the slave of God, Rom(anos?), the most pious presbyter ».

Broken-bar alpha, curved epsilon, and sigma, a straight bar in the middle of theta. Ll. 1–2: κατάκιτε: see no 1. L. 10: ʿΡομ(ανός?): for the interchange of ω and o see Gignac 1976, 275–277.

L. 5–7: The qualifying superlative of εὐλαβής is frequently used for deacons and priests, as well as for presbyters, see Lampe 1961, s.v. εὐλαβής. A presbyter named Prokoponas is also called εὐλαβέστατος in the same village of Güneşli: RECAM II 490. The fact that the epitaphs of Prokoponas and Rom(anos?) are from the same place and the contents of texts are exactly the same, suggests that both were probably produced by the same hand. In Asia Minor, many presbyters are referred to as εὐλαβέστατος: For some examples see MAMA I 172, 184, 290, 325; VII 299a; CIG IV 8769; RECAM II 221, 490; SERP 75, 45. For a protopresbyteros see CIG IV 8822; for deacons see CIG IV 8822; MAMA I 228; VIII 283; SEG VI 329; BCH X no. 9; for an archidiakon see MAMA XI 385; for an ἀναγνώστης see RECAM II 439, 443.[8]

Ll. 7–9: The presbyter's basic task was to advise the bishop and assist him in his various functions. The

[8] The use of the adjective with ἀναγνώστης is believed to have begun after the Vth century A.D. (Hornickel 1930, 13–14).

presbyters also had the authority to conduct baptism and celebrate the Eucharist. For more details and examples concerning presbyters from Asia Minor, see Hübner 2005, 56–59.

L. 10: It is unfortunately not possible to read the full name in the broken part. The letters POM in the last line should belong to the name of the presbyter mentioned above. However, it is not clear whether these are the first letters or the intermediate letters of the name. Nevertheless, given the dimensions of the letters, it seems that there is insufficient space between the last line and the vague frame at the bottom of the stone. Also, beneath the holes, there are no traces of letters. It can be assumed therefore that the letters POM should be the abbreviation of a name. The names that begin with POM and may be suitable for the completion are extremely few and their use is very limited: Ῥόμεις (III^{b} s.v.) and Ῥόμβης (I s.v.) have been attested once in LGPN; Ῥόμβος twice (II s.v.). Moreover, these names are not found in the region. In this context, an omikron may be written instead of the letter omega, as is often the case in the Byzantine period (Gignac 1976, 275–277). When re-evaluated in this manner, many names would be suitable for the restoration: Ῥωμανός has been registered 40 times in LGPN (I–III^{a}; IV^{a}; V^{a}; V^{b}; V^{c} s.v.); Ῥωμύλος 8 times (III^{a}; IV–V$^{a–b}$ s.v.); Ῥῶμος 5 times (II–III^{a}; V$^{a–b}$ s.v.); Ῥῶμις 4 times (III^{a}–IV s.v.); Ρωμναμις 3 times (V^{b} s.v.); Ῥωμίων once (IV s.v.); Ῥώμων (IV s.v.). Amongst others, Ῥωμανός appears to be the most common example. Moreover, it is the only one of these names that has been recorded in adjacent areas; in Galatia see PIR^{2} A 983 (Ancyra); in Cappadocia see Sterrett 1888, 247–248 no. 278 (Kokousos [Göksün]); Jerphanion – Jalabert 1908, 470 no. 57 (Mazaka/Kaisareia). Although the original form of the name is Ῥωμανός, it can be written in different forms, such as Ῥομανός (MAMA IV 38; 149; VII 593; I.Milet VI/2 1007; SEG VIII 125; XLVI 864; BCH 36 (1912) 635, 91; JIWE II 227) or Ῥουμανός (MAMA III 218c; 677; I.Perinthos-Herakleia 187).

3. Fragment of a Christian Epitaph



Found in a rubble pile east of the village of Güneşli, this rectangular funerary stele is carved of white limestone. Its upper right side has been partly damaged. In the middle of the upper front face is carved a Maltese cross within a circle formed by a pair of incised lines within a square. The hole suggests secondary use of the stone. Only the first four lines are legible. The bottom of the stone has been broken off and the rest of the inscription is lost.

H: 52 cm.; W: 32 cm.; D: 17 cm.; LH: 4.0 cm.

Date: Vth–VIth century A.D.

ἐ(ν)θάδ[ε κ]-
ατάκιτ[ε]
ὁ δο[ῦλος τ]-
οῦ θε[οῦ]
[ ]

«Here lies the slave of God ----».

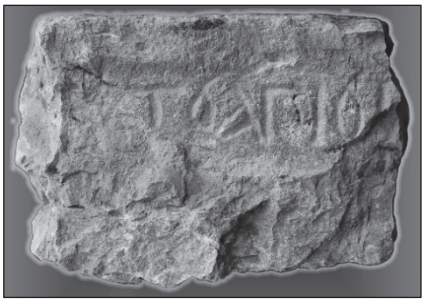
Broken-bar alpha, curved epsilon, and short stem upsilon. Ll. 1–2: κατάκιτε: see no 1.

4. Fragment of a Christian Epitaph?

Found in Güneşli beside a rubbish dump, the white limestone fragment carries only ten letters. The top is flattened and so below it there must be the first line of the epitaph.

H: 20.5 cm.; W: 29 cm.; D: 8.0 cm.; LH: 4.5 cm.

Date: Vth–VIth century A.D.



[----]Ạ τοῦ ἁγίου Ị[----]

«[---]A of the holy I[----]».

Alpha has an unbroken crossbar that rises at left, omicron with upsilon always in ligature.

Despite the fact that it is unclear whether this is an epitaph or not, the genitive form of the ἅγιος may well indicate that this belonged to a Christian. The flattened top indicates that the phrase τοῦ ἁγίου belongs to the first line of the inscription, and the first legible letter of the line (alpha) should be the last letter of the previous word. The word starting with iota may be a personal name. Accordingly, the whole line may be restored as [μνῆμ]α τοῦ ἁγίου I[--- τοῦ δεῖνος κτλ.].

5. Fragment of a Christian Epitaph



Found beside a rubbish dump in the village of Güneşli, the rectangular grave stele was carved of grey/white limestone. Its upper corners have been partly damaged. The middle of the square frame on the top shows a Maltese cross in a circle formed by doubled incised lines. The bottom of the stone has been broken and lost.

H: 54 cm.; W: 40 cm.; D: 17 cm.; LH: 4.5 cm.

Date: Vth–VIth century A.D.

[ἐνθ]άδ–
2 [ε κατ]ά̣κ̣–
[ιτε]
4 [ ]

«Here lies ------».

Broken-bar alpha. Ll.1–2: κατάκιτε: see no 1.

According to the epitaph formula, it is generally written ὁ δοῦλος (or ἡ δούλη) τοῦ θεοῦ after ἐνθάδε κατάκιτε followed by the name of the deceased as in nos. 1 and 2.

6. Epitaph of Ampelous



In the garden of the Kaşır Köşkü in Aydıncık. The grave stele of white limestone has a triangular pediment. The top right of the gable is in part destroyed. A Greek Cross (crux quadrata) is carved in the lower section. There are vine branches coming out from the cross.

H: 95 cm.; W: 80 cm.; D: 15 cm.; LH: 4 cm.

Date: Vth–VIth century A.D.

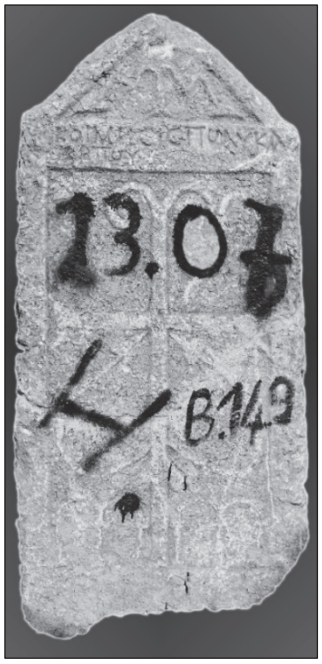
κοίμησις Ἀν-
2 πελοῦδος.

«The resting place of Ampelous».

Broken-bar alpha, upsilon as Latin V, curved sigma and epsilon. L. 1–2: Ἀνπελοῦς: for the interchange of μ and ν see Gignac 1976, 119.

L. 1–2: Ἀμπελοῦς is a very rare feminine name. It is only documented in Egypt in two papyri dating from the VIIth century A.D.: Sijpesteijn 1984, 46 no. 3 (= SB XVI. 12945); P.Prag.1.81. It is also suggested that it was used for the name of a region thought to be characterized by vineyards to the northwest of Kolophon: İçten – Engelmann 1998, 88–89 no 8; Bull. ép. (Brixhe) 1999, no. 458; for the commentary see also Rousset 2014, 80–81. A funerary inscription with a similar name in Verinopolis, very close to the find-spot, is known: SP III 256.

7. Epitaph of Polykarpos



In the garden of the Kaşır Köşkü in Aydıncık. The funerary stele of white limestone with a triangular pediment. Just below the gable is the space for the inscription. And a Latin Cross (crux immissa) is carved in the lower section. Two vine tendrils with leaves are carved in the gable. Four vine branches spring from the cross. The cross has also been recently defaced by spray paint of numbers and letters.

H: 120 cm.; W: 51 cm.; D: 30 cm.; LH: 3 cm.

Date: Vth–VIth century A.D.

κοίμησις Πολυκά-
2 ρπου.

«The resting place of Polykarpos».

Broken-bar alpha, lunate sigma, short stem upsilon, the tails of omikrons are not joined, so the circle is incomplete.

L. 1–2: While the name Polykarpos is attested sporadically in the Classical and Hellenistic periods, it gained great popularity in the Roman Imperial Period. It is attested 57 times in LGPN: I 378; II 372; III^{a} 368; III^{b} 352; IV 284; V^{a} 372; V^{b} 358; V^{c} 362. Six of these are written in Latin as Polycarpus, 9 date from the Byzantine Period. In this period, seven persons of the same name have to date been recorded in Asia Minor: Anderson 1899, 302 no. 235; I.Smyrna 565; I.Perinth 232; MAMA III 566; VII 181; XI 278, 335. An epitaph for an individual with the same name was discovered in Oyaca near Ancyra dated to the Roman Imperial Period: RECAM II 236.

8. Epitaph of Kratinos



In the garden of the Kaşır Köşkü in Aydıncık. The stele of grey limestone has a triangular pediment. All the corners have been destroyed. The three-line inscription is on the tabula ansata. Above it, a cross with two vine tendrils, with possible indistinct leaves. Below, a Latin Cross (crux immissa) is carved with vine branches springing from the cross.

H: 118 cm.; W: 58 cm.; D: 25 cm.; LH: 4 cm.

Date: Vth–VIth century A.D.



κύμησ[ι]ς
2 Κρατί-
νου.

«The resting place of Kratinos».

Broken-bar alpha, curved sigma, upsilon as Latin V. L. 1: κύμησις: for the interchange of οι and υ see Gignac 1976, 197–198.

L. 2–3: The name Κρατῖνος was widely used throughout the Mediterranean, especially during the Classical and Hellenistic periods. It is attested 174 times in LGPN: I 272; II 272; III[a] 257; III[b] 246–247; IV 202; V[a] 256; V[b] 246–247; V[c] 234. The name is also attested twice in the vicinity of the find spot of the inscription: I.Ankara 206, Jerphanion 1935, 15 (Basilika Therma). Both date from the Roman Imperial Period.

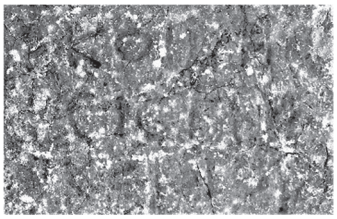
9. Epitaph of Glykerio(n/s?)



In the garden of the Kaşır Köşkü in Aydıncık. The funerary stele of white limestone has a triangular pediment. It has been badly damaged. Inscribed to the upper right of the Latin Cross (crux immissa), which is located in the middle of the stele.

H: 95 cm.; W: 62 cm.; D: 45 cm.; LH: 3 cm.

Date: V[th]–VIth century A.D.



κοίμη-
2 σις Γλυ̣-
κερίου.

«The resting place of Glykerio(n/s)».

Curved epsilon and sigma.

L. 2–3: The nominative of the name which is genitive in the form of Γλυκερίου in the inscription may be either a male name of Γλυκέριος and/or a female name of Γλυκέριον. The inscription, however, does not contain any indication to determine the gender of the deceased. Both names have five entries in the LGPN: for Γλυκέριος see IV 81; V[c] 100; for Γλυκέριον see II 95; V[a] 110. Basil of Caesarea mentions a deacon Glykerios from Venesa in Cappadocia who caused a scandal by celebrating a pagan festival (Trombley 1993, vol. II, 120–122; Van Dam 2003, 60–61). Another Γλυκέριος lived in Ancyra in 312–313 A.D. (Mitchell 1982, 111), and a further one in Anastasiopolis in the VIIth century A.D. (Vita Theod. Syc. 14).

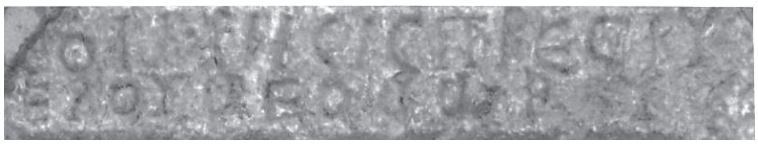
10. Epitaph of the presbyter Theodoros



It is still in the retaining wall of the fountain in front of the Central Mosque in Aydıncık. The stele is made of white limestone and the pediment is triangular. The bottom is decorated with a Latin Cross (crux immissa). The area for the inscription is at the foot of the gable above the cross.

H: 121.5 cm.; W: 56.5 cm.; LH: 2.5 cm.

Date: V[th]–VIth century A.D.



κοίμησις πρεσβυ-
2 [τ]έρου Θεοδώρου.

«The resting place of the presbyter Theodoros».

Curved epsilon in the first line, sigma, and omega, square epsilon in the second line.

For notes about presbyter see above no 2.

L. 2. Θεόδωρος was often used by both pagans and Christians throughout the Greco-Roman world. It has been recorded 1495 times with different forms, such as: Θεόδορος; Θεώδωρος; Θεώδορος; Θεώδορος, and Theodorus (Latin) in the LGPN: I. 214–215; II. 215–217; III[a] 202–203; III[b] 190–191; IV 164–165; V[a] 213–214; V[b] 194–196; V[c] 183–184. Only 191 of these records date from the Byzantine Period. For inscriptions of this period from the vicinity of the find-spot see RECAM II 438–441, 501–502, 523; I.Yozgat 80 no. II 9; Wallner 2015, 189 no. III 7 (Tavium); Malay – Üreten 2015, 137 (Chiliokomon); SP III 200 (Babanomon); 302–303 (Sebastopolis); Marek – Adak 2016, 109 no. 127 (Zela); Vita Theod. Syc. 49 (Galatia?); RECAM II 159; I.Ankara II 375; 379; 408–410 (Ancyra); Vita. Theod. Syc. I. ff. (Anastasioupolis); SP III 217, 234a, 278 (Euchaita); Walser 2013, 595–596 no. 41; SEG XXXVI 1183 (Germia).

11. Epitaph of a Deacon

In the retaining wall of the fountain in front of the Central Mosque, next to no. 10 above, in Aydıncık. The inscription is placed upside down in the wall. Although the area of the text can be seen from the outside, it is extremely difficult to read, because the surface of the stone is heavily damaged, and a marble seat is fixed right in front of it.



LH: 2 cm.

Date: Byzantine Period.

κοίμησις διακ̣ό̣-
2 [νου ....]ΟΥ.

«The resting place of the deac[on ….]os».

Broken-bar alpha, curved sigma. For deacons see Hübner 2005, 50–54.

12. Epitaph of Ioanna

The stele of white limestone with a triangular pediment was found in the garden of Satıh Karahan in the centre of Aydıncık, Danlıdağ Mah. The lower part features a Latin Cross (crux immissa) with vine branches. It was reused to form a step in the steps in front of the Satıh Karahan's house.



H: 98 cm.; W: 50 cm.; LH: 4 cm.

Date: V[th]–VIth century A.D.



☩ κύμησις Ἰ-
2 ωάνας. ☩

«☩ The resting place of Ioanna ☩».

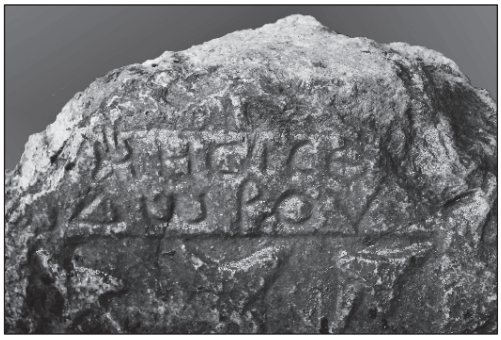
Straight bar alpha, lunate sigma, and omega, upsilon as Latin V. L. 1: κύμησις: for the interchange of οι and υ see Gignac 1976, 197–198.

L. 2: The female name Ἰωάννα was rarely used: LGPN IIIa 226; IV 179; V[c] 202. In Asia Minor, this is the

second attestation: for the other, see CIG IV. 8769; see also Kajanto 1963, 95, 117.

13. Epitaph of Theodoros

Found in the foot of the wall of the barn attached to Ömer Erol's house in the centre of Aydıncık, Danlıdağ Mah., Çomak Cad., no. 1. The grave stele was carved from limestone. Both upper sides are destroyed. Therefore, the letters on either side of the remains of the first line are missing. More than half of the lower part is destroyed and lost. However, the upper part of the cross and two vine branches can be seen.



H: 53 cm.; W: 43 cm.; LH: 4 cm.

Date: V[th]–VIth century A.D.

[κ]ύμησις Θ[ε]-
2 οδώρου.

«The resting place of Theodoros».

Lunate sigma and omega, upsilon as Latin V. L. 1: κύμησις; for the interchange of οι and υ see Gignac 1976, 197–198.

For notes concerning Θεόδωρος see above inscription no 10.

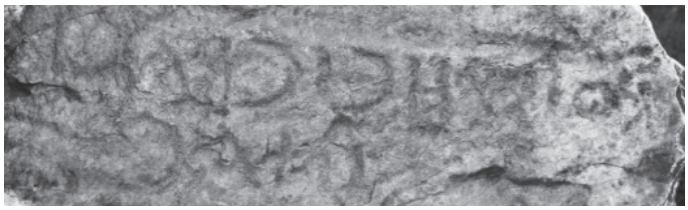
14. Epitaph of Basileia

Stele of white limestone with a triangular pediment. Found in Satıh Karahan's garden in the centre of Aydıncık, Danlıdağ Mah. The lower part contains a Latin Cross (crux immissa) with vine branches. In the space between cross and pediment the inscription is cut in mirror script i.e. backward. The carver was probably an illiterate.[9]



H: 94 cm.; W: 43 cm.; D: 43 cm.; LH: 3 cm.

Date: V[th]–VIth century A.D.



κοίμησις Βασι-
2 λίας.

«The resting place of Basileia».

Broken-bar alpha, curved sigma. Βασίλεια: for the interchange of ει and ι see Gignac 1976, 189–190.

Ll. 1–2: Βασίλεια has been attested 17 times in LGPN: II 86; III[a] 89; III[b] 85; IV 65; V[a] 97; V[b] 82; V[c] 85. A Basileia is known as the wife of a martyr called Eutychios from Zimara in Armenia Minor (Acts Christian Martyrs XXVIII. 3). The name is rarely used as Βασιλία: Hicks 1891, 268 no. 65; BCH LIX 156 no 52; TAM V[1] 743; 786; SEG XXXII 1217. It is also written as Basilia in Latin: Bodel 1992, 82–84.

[9] For the high rate of illiterates among the population, see Wachter 1992, 17–31.

15. Epitaph of a Christian «Runner»

In front of Satılmış Gülebaş's house in Gülpınar village in Sarıkaya (Basilika Therma). The grave stele made of white limestone carries a bilingual inscription. The first three lines are Latin, the following Greek. The bottom has a protrusion to fix it into the ground. The surface of the stone is divided into two framed panels. There are five circles in the upper panel, the central largest one of ring form may once have had a Maltese cross, subsequently defaced, indicated by the doubled incised lines at the inner edge of the ring.

H: 101 cm.; W: 67 cm.; D: 11 cm.; LH: 3 cm.

Date: Early Byzantine Period.



C̣ụṛres? curro
ụbique? ubi usque
hic!
τρ̣έ̣χ̣ε̣ι̣ς; τρέχω,
ἕ̣[ως] π̣οῦ; ἕως ὧδε.
χ̣ε̂ρ̣ε̣ παροδῖτα ✠.

«Are you running? I'm running. How far? As far as here. Farewell, passersby ✠».

Rectangular sigma, omega, epsilon, curved epsilon, Alpha has an unbroken crossbar that slopes up to left. χε̂ρε: for the interchange of αι and ε see Gignac 1976, 192–193.

On the basis of the letter characters and the Christogram in the last line the inscription, formed of a Greek and Latin bilingual dialogue text can be dated to the Byzantine Period. The expression χε̂ρε παροδῖτα in the last line, should be associated with a grave inscription.

Ll. 1 and 4: Curro and τρέχω: On an epitaph from Büyüknefes, the verb of προστρέχω was used for running towards the apostles (RECAM II 466): ἐνθάδε ἀναπ|αύετε ἀνεσέω|ς τόπον εὕρω|ν τοῖς ἀποστό|λοις προσδρ|άμων. ✠ | ✠ | με(νὸς) Φεβρ(ουαρίου), | ἰν(δικτιῶνος) ιε΄ ✠ («Here you ended your life, having found a place of relief, and having run to the apostles. On the 3rd of February, the fifteenth indiction»). The metaphor of running in Christian epitaphs (mentioned below) in different regions, which sometimes includes all of the dialogue and sometimes only parts of it, is based upon some passages in the Holy Bible. Essentially, both in the Old Testament, especially in LXX,[10] and in the letters of Paul, the analogy is repeatedly drawn between life and a race, making this type of epitaph formula more meaningful. An exemplary model for people who want to be good and faithful Christians was provided by Paul himself. Life is likened to a race (ἀγών) and the individuals are the runners in this race, with this particular race undertaken to obtain spiritual goals, meaning the person is always alert and aware of the Divine. It thereby implies that those who finish the race will have a life of eternal prosperity: 1 Cor. IX. 24–26 (Οὐκ οἴδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν εἷς δὲ λαμβάνει τὸ βραβεῖον οὕτως τρέχετε ἵνα καταλάβητε. πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν ἡμεῖς δὲ ἄφθαρτον. ἐγὼ τοίνυν οὕτως τρέχω ὡς οὐκ ἀδήλως οὕτως πυκτεύω ὡς οὐκ ἀέρα δέρων). Paul uses the metaphor of running in his letters to the Philadelphians and the Galatians,

[10] LXX Ps. 147. 4[15]: ὁ ἀποστέλλων τὸ λόγιον αὐτοῦ τῇ γῇ, ἕως τάχους δραμεῖται ὁ λόγος αὐτοῦ·. LXX Jer. 23. 21: οὐκ ἀπέστελλον τοὺς προφήτας, καὶ αὐτοὶ ἔτρεχον· οὐδὲ ἐλάλησα πρὸς αὐτούς, καὶ αὐτοὶ ἐπροφήτευον. LXX Job 41. 14: ἐν δὲ τραχήλῳ αὐτοῦ αὐλίζεται δύναμις, ἔμπροσθεν αὐτοῦ τρέχει ἀπώλεια. LXX Prov. 1. 16: οἱ γὰρ πόδες αὐτῶν εἰς κακίαν τρέχουσιν καὶ ταχινοὶ τοῦ ἐκχέαι αἷμα. For examples and commentaries concerning running employed in the Old Testament and in rabbinical literature see Pfitzner 1967, 49–57.

emphasizing that people entering this race, which he identifies with life, should not run in vain: Phil. II. 16 (λόγον ζωῆς ἐπέχοντες εἰς καύχημα ἐμοὶ εἰς ἡμέραν Χριστοῦ ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα). Gal. II. 2 (ἀνέβην δὲ κατὰ ἀποκάλυψιν· καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν κατ᾽ ἰδίαν δὲ τοῖς δοκοῦσιν μήπως εἰς κενὸν τρέχω ἢ ἔδραμον). Gal. V. 7 (Ἐτρέχετε καλῶς· τίς ὑμᾶς ἀνέκοψεν τῇ ἀληθείᾳ μὴ πείθεσθαι). In the Letter to the Hebrews, it is advised that people of faith run patiently: Heb XII. 1 (Τοιγαροῦν καὶ ἡμεῖς τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων ὄγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἁμαρτίαν δι᾽ ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα).

Similar funerary inscriptions in other regions indicate that the metaphor was commonly employed. On the door of a grave in Deir Sunbul in Northern Syria, there is a cross and an inscription with a very similar text: ☩ τρέχις; τρέχω. αἵως ποῦ; αἵως ὧδαι ☩ («Are you running? I'm running. How far? As far as here. Farewell, passersby»).[11] Another inscription (Jarry 1970, 189 no. 1) from Antioch was reconsidered by D. Feissel (1995, 388) with a suggested corrigendum: τρήχις; [τ]ρή[χω. ἥο]ς που; ἥος ὧδε («Are you running? I'm running. How far? As far as here»). The new inscription presented here has nearly the same formula as the two examples given above. In an area nearer to the find-spot of the new inscription, from Amorium (Aslanlı) in Phrygia, the first part is given as [τρέ]χε τρέχε («run, run») in the second singular and imperative, and the following part it is given with μέχρι; MAMA VII 284c; see also Waelkens 1986, 226, no. 579: … [τρέ]χε τρέχε. μέχρι ποῦ; μέχρι δ᾽ ὧδε («Run! Run! How far? As far as here»).

The given formula is conveyed in different ways, sometimes by simply asking questions and sometimes only by answering. In Ephesus, there is a dialogue text, with some scenes in relief, carved on the tomb of a pagan called Hermes; Mendel 1912, 78–80 no 13: … δίωκε, μέχρι που; μέχρις ώδε («Run, How far? As far as here»). In one of the scenes on this grave, three male runners wearing a himation run towards their finish line, indicated by their paidotribe's stick.[12] However, διώκω is preferred here as a verb instead of τρέχω.[13] On the Christian grave in Nicaea, only the first part of the dialogue was written, but the same message was intended to be conveyed: ☩ τρέχεις; μέχρι που; («Are you running? How far?»).[14] A Latin version of this formula is unknown for all of these examples and other inscriptions of this type. D. Feissel (1995, 389) suggests that a funerary inscription in Rome might have been written with a similar conception; ICUR II 4334: «non fuimus et fuimus, non simus, non desideramus, usque hic deducimur». However, this expression, which is documented both as a dialogue and as a fragment in funerary inscriptions in Greek, is here first attested in Latin. The verb curro («run») used in the inscription is also compatible with the references in the letters of Paul mentioned above.

Ll. 2 and 5. The phrase ταύτα το τέλος on an inscription from Kibyra emphasizes that death is an end and life may only continue as far as this point μέχρι ὠδί: Nollé 1988, 139. The terms ἕως ὧδε or μέχρις ώδε does not conform to Christian doctrine; because death is not an end according to Christianity, believing in a new world after resurrection. Consequently, the term, μέχρι ἀναστάσεως («until resurrection») was included in many Christian inscriptions (Drew-Bear 1981, 137 and commentary of I.Ankara

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[11] IGLS IV 1439. An inscription at the entrance of a Christian tomb found in the same village mentioned above also presents a variation on the theme of the vain race, the sporting metaphor being employed this time: IGLS IV 1438: ☩ τροχὸς ὁ βίος. ματεότης ματεοτήτων, τὰ πάντα ματεότης ☩. According to A. E. Felle (2014, 778), this is a good example of resignation in the face of death.

[12] For a detailed description of the scenes see Mendel 1912, 78–80 no. 13; Nollé 1985, 134–135.

[13] As in the Ephesus inscription given above, Phil. III. 14, employed the verb διώκω instead of τρέχω saying that you are running towards your destination.

[14] I.Nikaia I 572. In this edition, the sentence is organized in the form of a single question: τρέχεις μέχρι ποῦ; However, according to the inscription presented here and three mentioned similar inscriptions, it can be said that two questions should have been asked in the inscription from Nicaea.

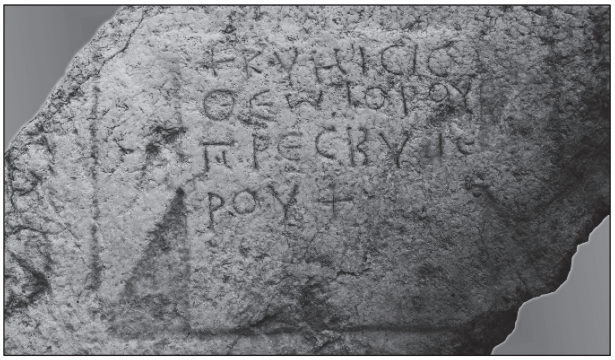
II 357). But the use of the phrase in the new inscription shows that the formula reflects the metaphor given in the passages of the Bible cited above.

16. Epitaph of the presbyter Theodoros

Found in the garden of Mustafa Alkan's house in Dere Mah., Çayıralan. The grave stele is of white limestone. All the corners are damaged. However, the tabula ansata is relatively well preserved and the inscription is legible. Probably the locals drew the letters. But a few letters were drawn incorrectly.

H: 38 cm. W: 58 cm. LH: 5 cm.

Date: Vth–VIth century A.D.



☩ κύμησις
Θεωδόρου
πρεσβυτέ-
ρου ☩

«The resting place of presbyter Theodoros».

Lunate epsilon, sigma and omega, short stem upsilon. L. 1: κύμησις: for the interchange of οι and υ see Gignac 1976, 197–198. L. 2: Θεωδόρου, for the interchange of ο and ω or ω and ο see Gignac 1976, 275–277.

For notes concerning Θεόδωρος see above no 10 and for presbyter see above no 2.

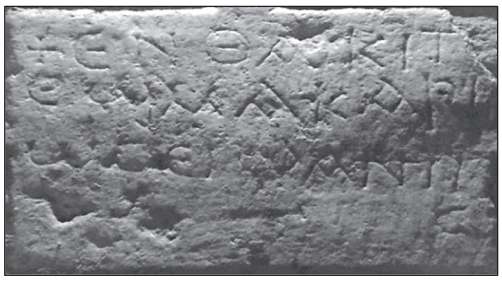
17. Epitaph of Ioannes

This grave stele of white-grey limestone of rectangular form was found in Çayıralan. In the upper part there is a large Latin cross (crux immissa) with broad lines and a Maltese cross in a circle formed by doubled incised lines on top of the vertical arm of the cross. At the foot of the cross is a tabula ansata for the inscription.

H: 120 cm; W: 65 cm; D: 10 cm; LH: 4 cm.

Date: Late Vth–VIth century A.D.





☩ ἐνθά(δε) (κατά)κιτ-
ε ὡ μακαρί-
ως Εἰωάνη-
ς.

«☩ Here lies the blessed Ioannes».

Broken bar alpha, lunate epsilon, sigma and omega, a straight bar in the middle of theta. Ll.1–2: κατάκιτε: see no 1.

Ll. 2–3: ὡ μακαρίως: for the interchange of ω and ο see Gignac 1976, 277. Ll. 3–4: Εἰωάννης: for the

interchange of ι and ει see Gignac 1976, 190–191.

W. M. Ramsay (MAMA V, p. 152 commentary on R. 13) states that the name with the single 'nu' form is dated earlier, the double form is dated to a later period. S. Mitchell (commentary on I.Ankara no. 366) confirmed this by dating this type of tombstones to the late Vth–VIth century A.D.

Ll. 3–4: Εἰωάνης (=Ἰωάννης) has been attested 414 times in LGPN: I 241; II 243; III^{a} 226; III^{b} 214; IV 179–180; V^{a} 233–234; V^{b} 220–221; V^{c} 202. The name has various forms.[15] On an inscription in Çayıralan, it appears as Εἰωάνου in the genitive (I.Yozgat 101–102 III. 5). Another Ἰωάννης was attested in Büyüknefes (RECAM II 465). The name was common in the area near the find-spot: Mitford 1991, 230 no. 38; RECAM II 161, 442, 443, 464, 482, 493. I.Ankara 334–335, 384. For commentary on this name see Kajanto 1963, 95, 117.

Conclusions

Like in the adjacent areas, the Maltese cross is carved on the epitaphs (nos. 1, 3 and 5) discovered in the village of Güneşli.[16] Most of them are rectangular stones of almost the same size and form. The inscription formulas that reflect Christian belief in the resurrection are ἐνθάδε κατάκειται (except for no 4).[17] And the popular formula followed by the name of the deceased is not recorded before the Vth century A.D.[18] A few holes in the stones of nos. 2 and 3 indicate that they were reused for supporting an epitaph. However, these tombs, which can be dated to the same period, indicate that they were produced in the same centre, given the similarity of both the forms of the stones and the motifs and the formulas of inscriptions carved upon them. The nine inscriptions discovered in Aydıncık (nos. 6–14) reflect regional characteristics: A Latin cross with vine branches was carved on eight of the triangular tombstone pediments and there is also a Greek cross on one of them. The formula κοίμησις τοῦ δεῖνος is widely carved on epitaphs in the area around Aydıncık north of Güneşli.[19] As regards the production centre of these inscriptions, the situation here resembles that at Güneşli: the stones, the forms and epitaph formulas are almost identical and were therefore probably produced in the same centre. It seems probable that the difference between these two groups of inscription formulas may indicate the cultural differences between the communities of the regions. The epitaph of Basileia (no. 14) indicates that both the carver and probably the customer were illiterate. The epitaphs that were attested in Çayıralan (nos. 16–17) contain two types of gravestone and the formula mentioned above;[20] the epitaph of Ioannes has a Latin cross and the formula ἐνθάδε κατάκειται, the epitaph of Theodoros, the formula κοίμησις τοῦ δεῖνος.

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[15] Εἰάννης; Εἰοᾴνης; Εἰοάνις; Εἰοάννης; Εἰουάννης; Εἰωάνης; Εἰωάννης; Ἠοάνης; Ἠοάννης; Ἠωάνης; Ἠωάνης; Ἠωάννης; Ἰάνης; Ἰανις; Ἰεοαννης; Ἰοᾶννης; Ἰοάνης; Ἰοάνης; Ἰοάνις; Ἰοάννης; Ἰοάννης; Ἰυωάννης; Ἰωάνες; Ἰωάνις; Ἰωάννης; Ἰωάννις and in Latin, Iohannes; Ioannes; Ioannis.

[16] This density continues to the west of Yozgat and Ancyra: RECAM II. 186; 331; 365; 436; 448; 450; 462; 482–483; 494–496; 499; 514; 518; 524–525; 527; I.Yozgat II. 1; 3; 6–8; 16; 18; III. 1; 5; VI. 9; Wallner 2015, 179 no. 12; Wallner 2019, no. 2; 4; I.Ankara II. 343; 406; 418. An incised Maltese cross on a palm tree symbolizing eternal life was also documented in Sebastopolis just to the east of Yozgat: Le Guen-Pollet 1989, 77 no. 23. For some examples from the south of Yozgat, see French 2007, 77–78 no. 13. And elsewhere in Asia Minor, see MAMA I. 357; 375; 402; VII. 470; 590; VIII. 295; XI. 229; 244. For the commentary of the crosses, see I.Yozgat p. 62.

[17] Güneşli: RECAM II. 490. Büyüknefes: RECAM II. 423–462; 470; I.Yozgat II. 1; 4; 6; 8; 10–11; 13; Wallner 2015, VI. 13; Wallner 2019, no. 2–10. For the use of the formula in Ancyra and its territory, see also I.Ankara pp. 13–14.

[18] MAMA I, p. XXI.

[19] The epitaph formula of κοίμησις τοῦ δεῖνος is widespread in eastern Galatia: RECAM II. 468–469 (Büyüknefes); 497 (Körpeli); 500 (Boğazköy); 504–5011 (Evci); 518 (Koçhisar). I.Yozgat II. 15–16; 18; III. 1–3; 6. IJO II. 163–165. Examples from other regions with the changeable forms, such as: κοίμεσις, κύμεσις, κύμησις, and κύμισις in Asia Minor: SbBerlin (1888.2) 891, 68–69; SP III 256; 259; 275a; Mitford 1991, 225 no. 31; Ramsay II/1. no. 384.

[20] The formulas in Çayıralan are quite diverse: ἔνθα κατάκιτε: RECAM II. 492 (= I.Yozgat II. 5); I.Yozgat II. 17. Κοίμησις τοῦ δεῖνος: I.Yozgat II. 18; θήκη τοῦ δεῖνος: I.Yozgat III. 5. For fragments see I.Yozgat VI. 1–2; 7; 9; 11. Also known is a well preserved inscription containing scenes from the life of Moses: French 2007, 72 no. 5 (= I.Yozgat V. 1).

In the bilingual epitaph no. 15 found near Basilika Therma (Sarıkaya), the expressions both «curres; curro / τρέχεις; τρέχω» and «ubique; ubi usque / ἕως ποῦ; ἕως ὧδε» refer to some passages from the Bible. The Apostle Paul, in particular, uses it as a metaphor, that life is a race and running aims to approach God and an eternal life. Although very similar examples in Greek have emerged from different regions, this is the first to be documented in Latin. Not only this inscription, but also some Christian gravestones from Aydıncık support a message from the Holy Bible through the motifs employed. On these gravestones, the vine branches that come out from the top and bottom of the cross and are curved inwards symbolize the narrative provided in passages in the Bible. While Jesus describes himself as the vine, those who believed in him are his branches, as in the Gospels of the New Testament (Ev. Jo. 15.5: ἐγώ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα). The carving of four vine branches from the cross on the grave stele probably served to indicate this, as is the case with some of the other inscriptions presented here, that repeat this motif: nos. 6–8, 10, 12–14.[21]

Finally, unfortunately none of the inscriptions presented here was found in situ. Most of them were reused as spolia by local people in gardens and stables. However, the names on the stones still may contribute in defining the demographic and onomastic structure of the areas. In this context, four inscriptions carry a female name (nos. 1, 6, 12 and 14), ten name a man (nos. 2–4, 7–8, 10–11, 13, 16–17). The names on three inscriptions cannot be determined (nos. 5, 9, and 15). The disappearance of family members indicates the transformation in social and family traditions. On epitaphs of the Vth and VIth centuries, family members are rarely mentioned; instead, two phrases, namely πάντων φίλος and δοῦλος τοῦ θεοῦ, were fairly widespread, as in the above examples nos. 1, 2 and 3.

Abbreviated Literature

Acts Christian Martyrs	H. Musurillo, The Acts of the Christian Martyrs. Introduction, Texts and Translations, Oxford 2000.
Anderson 1899	J. G. C. Anderson, Exploration in Galatia cis Halym, JHS 19, 1899, 280–318.
Bodel 1992	J. Bodel, Thirteen Latin Funerary Inscriptions at Harvard University, AJA 96/1, 1992, 71–100.
Bull. ép	Bulletin épigraphique.
CIG	Corpus inscriptionum graecarum. 4 vols. Berlin 1828–1877.
Drew-Bear 1981	Th. Drew-Bear, Les voyages d'Aurélius Gaius, soldat de Dioclétien, in: La Géographie administrative et politique d'Alexandre à Mahomet: Actes du Colloque de Strasbourg 14–16 juin 1979, Strasbourg 1981, 93–142.
Feissel 1995	D. Feissel, Notes d'épigraphie chrétienne (X), BCH 119, 1995, 375–389.
Felle 2014	A. E. Felle, Expressions of Hope Quoted from Biblical Texts in Christian Funerary Inscriptions (3rd–7th cent. C.E.), in: W. Kraus – S. Kreuzer (eds.), Die Septuaginta – Text, Wirkung, Rezeption: 4. Internationale Fachtagung veranstaltet von Septuaginta Deutsch (LXX.D), Wuppertal 19.–22. Juli 2012, Tübingen 2014, 775–824.
French 1990	D. French, Roma Yolları, Miltaşları ve Yazıtları Araştırması, AST 8, 1990, 229–240.
French 2007	D. French, Inscriptions from Cappadocia II. Museums of Yozgat, Kırşehir, Hacıbektaş, Nevşehir, Ürgüp, Aksaray, Konya Ereğlisi, Kayseri, Sivas, EA 40, 2007, 67–108.
Gignac 1976	F. T. Gignac, A Grammar of the Greek Papyri of the Roman and Byzantine Periods: Phonology, vol. I, Milan 1976.
Hicks 1891	E. L. Hicks, Inscriptions from Western Cilicia, JHS 12, 1891, 225–273.
Hornickel 1930	O. Hornickel, Ehren und Rangprädikate in den Papyrusurkunden. Ein Beitrag zum römischen und byzantinischen Titelwesen, Gießen 1930.

[21] For other examples in Yozgat and in its vicinity see also I.Yozgat 89 no. II. 16; 98 no. III. 2; in Ancyra: I.Ankara II. 352–353; 424–425; in Amaseia: Marek – Adak 2016, 91 no. 97–98; 97 no. 107; in other regions of Asia Minor see MAMA I 213; 362; 370; VII. 90; 104a. For commentary, see also MAMA VII pp. XLI–XLII.

Hübner 2005	S. Hübner, Der Klerus in der Gesellschaft des spätantiken Kleinasiens, Munich 2015.
I.Ankara	St. Mitchell – D. French, The Greek and Latin Inscriptions of Ankara (Ancyra). Vol. I: From Augustus to the end of the third century AD, Munich 2012; Vol. II: Late Roman, Byzantine and Other Texts, Munich 2019.
I.Milet VI/2	P. Herrmann. Inschriften von Milet. Teil 2, Inschriften n. 407–1019. Milet. Ergebnisse der Ausgrabungen und Untersuchungen seit dem Jahre 1899, VI/2. Berlin, New York 1998.
I.Nikaia	S. Şahin, Katalog der antiken Inschriften des Museums von Iznik (Nikaia). 2 vols. in 3 parts, Bonn 1979, 1981–1982.
I.Perinthos-Herakleia	M. H. Sayar, Perinthos-Herakleia (Marmara Ereğlisi) und Umgebung. Geschichte, Testimonien, griechische und lateinische Inschriften, Vienna 1998.
I.Smyrna	G. Petzl. Die Inschriften von Smyrna: Teil I. Grabschriften, postume Ehrungen, Grabepigramme, Bonn 1982.
I.Yozgat	Ch. Wallner, Die Inschriften des Museums in Yozgat, Vienna 2011.
İçten – Engelmann 1998	Ç. İçten – H. Engelmann, Inschriften aus Ephesos und Kolophon, ZPE 120, 1998, 83–91.
ICUR	A. Silvagni, Inscriptiones christianae urbis Romae septimo saeculo antiquiores, Rome 1935.
IGLSyr 4	L. Jalabert – R. Mouterde, Inscriptions grecques et latines de la Syrie, IV. Laodicée. Apamène, Paris 1955.
IJO	W. Ameling, Inscriptiones Judaicae Orientis, vol. II. Kleinasien, Tübingen 2004.
Jacopi 1937	G. Jacopi, Esplorazioni e studi in Paflagonia e Cappadocia. Relazione sulla seconda campagna esplorativa, Agosto–Ottobre 1936–XIV, Rome 1937.
Jarry 1970	J. Jarry, Inscriptions arabes, syriaques et grecques du massif du Bélus en Syrie du nord, Annales Islamologiques 9, 1970, 187–214.
Jerphanion – Jalabert 1908	P. G. de Jerphanion – P. L. Jalabert, Inscriptions d'Asie Mineure (Pont, Cappadoce, Cilicie), Melanges de l'Universite Saint–Joseph 3, 1908, 437–478.
Jerphanion 1935	G. de Jerphanion, Inscriptions Grecques de la Région d'Alishar (Asie Mineure), Mélanges de l'Université Saint-Joseph XIX (1935) 67–98.
JIWE II	D. Noy, Jewish Inscriptions of Western Europe. vol. II. The City of Rome, Cambridge 1995.
Kajanto 1963	I. Kajanto, Onomastic Studies in the Early Christian Inscriptions of Rome and Carthage, Helsinki 1963.
Laminger-Pascher 1992	G. Laminger-Pascher, Die kaiserzeitlichen Inschriften Lykaoniens, vol I. Vienna 1992.
Lampe 1961	G. W. H. Lampe, A Patristic Greek Lexicon, Oxford 1961.
Le Guen-Pollet 1989	B. Le Guen-Pollet, Sebastopolis du Pont (Sulusaray), EA 13, 1989, 51–86.
LGPN	A Lexicon of Greek Personal Names, vol I (1987); II (1994); III^{a} (1997); III^{b} (2000); IV (2005); V^{a} (2010); V^{b} (2014); V^{c} (2018) Oxford.
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Yozgat İlinden Yeni Hıristiyan Mezar Yazıtları

Öz: Yozgat ve çevresindeki arkeoloji yüzey araştırmaları ve kazılar çalışmaları 1920'li yıllardan itibaren artış göstererek devam etmektedir. Bu bağlamda son projelerden bir tanesi de farklı üniversitelerden ve disiplinlerden pek çok akademisyenin katılımıyla 2017 yılında başlatılan ve Yozgat ilinin tamamını kapsayan arkeolojik yüzey araştırmalarıdır. Tüm il sınırlarını kapsayan bu araştırmadaki sistematik çalışmalar bazı bölgelerde tamamlanmış durumdadır. Makalede ise Güneşli Köyü, Aydıncık, Sarıkaya ve Çayıralan'da bulunan ve çoğunluğu MS V.–VI. yüzyıllara tarihlenen Hıristiyan mezar yazıtları tanıtılmaktadır. Yazıtlarının bir kısmı sadece fragman halinde ele geçmişken, bazıları ise oldukça tahrip olmuş durumda-

dır. Bunlardan birisinin üzerine, Aziz Paulus'un sıkça dile getirdiği «koşmak» metaforu Latince ve Yunanca çift dilli olarak kazınmıştır. Diğer yazıtların tamamı Yunancadır. Söz konusu mezar taşları üzerindeki betimlemelerin ve mezar yazıtlarındaki formüllerin bölgeler arasındaki farklılıkları ise ilgi çekicidir.

ANAHTAR SÖZCÜKLER: Yozgat, Tavium, Hıristiyan Mezar Yazıtı, Koşucu, Aziz Paulus, Bizans Epigrafisi.

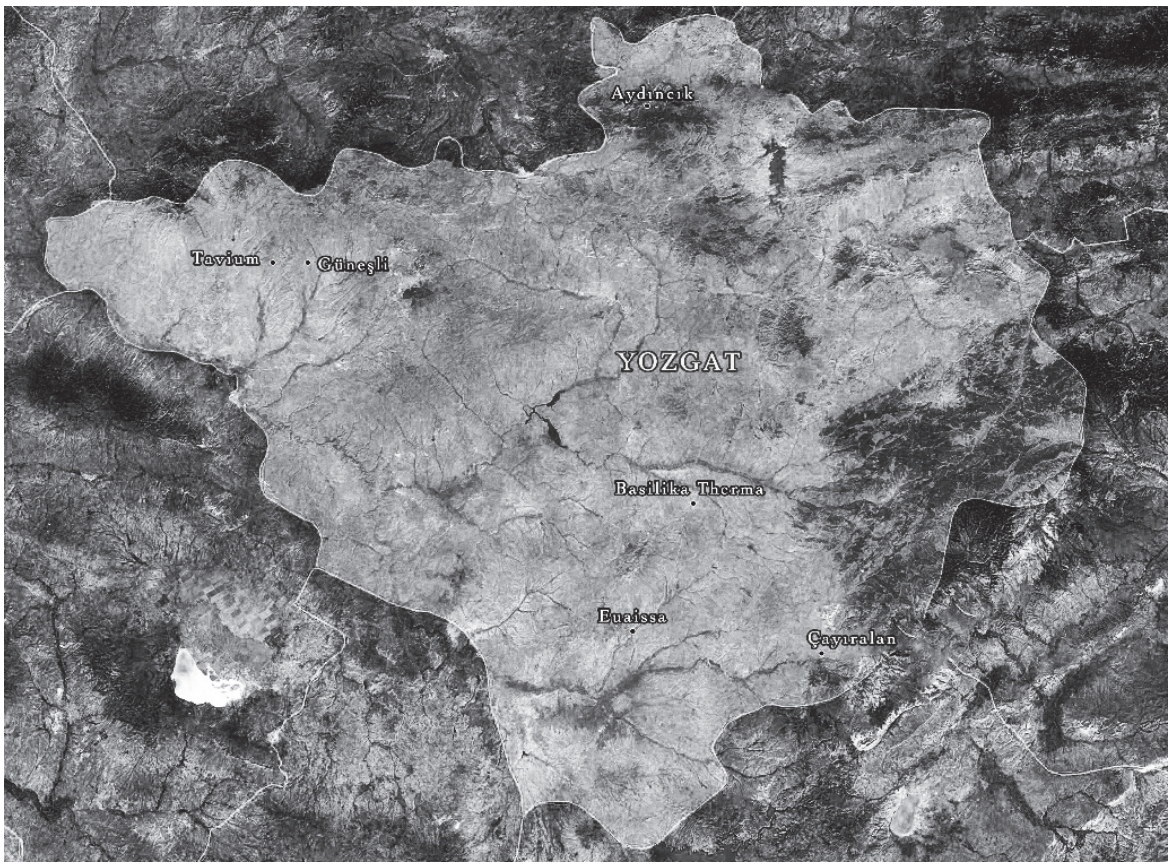

Fig. 1. The Find-spots of the Epitaphs from Yozgat

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