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Inscriptiones Ponticae – Sebastopolis


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INSCRIPTIONES PONTICAE — SEBASTOPOLIS

In August 1963, Professor Grégoire asked the writer to publish the second fascicle of *Studia Pontica* III, the inscriptions of eastern Pontus, and of the whole of north eastern Anatolia as far as the Caucasus. The material comprised texts, supported by squeezes and notebooks, of inscriptions recorded principally by Anderson in 1899, by Cumont in 1900, and by Grégoire himself in 1907, and communicated by Fathers Girard and de Jerphanion; and comment added by Honigmann and Heuten. The task was progressed during a quarter of a century of field work at Sebastopolis and over the whole area covered by the second fascicle, initially with the support of the British Institute of Archaeology at Ankara, and throughout with the generous and continuing permission of the Turkish Government and help of the local authorities.

At Sebastopolis further work had been done by Fathers David and Chartron in 1890, and by David Wilson in the late 1950’s. But publication of the city’s inscriptions has been sporadic, sometimes obscure. The present study has sought to compile a complete collection of all the texts: a slow process. For every year brings a gradual turnover of stones. Over twenty five years some inscriptions seen by Cumont have not reappeared; others, seen and lost again, have reemerged in different houses in the village; new texts have surfaced. But as elsewhere in Anatolia the pace of change, the replacement of water buffaloes by tractors in the later 1960s and the building of roads, has increasingly disrupted the conservatism of centuries; and the epigraphic stock at Sebastopolis, once a treasure house, has started a rapid decline.

Attention has recently focussed on the archaeological potential of the city, hailed as a second Ephesus. Excavations started in 1988 around the base of the mound formed over

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1 *Acta* of the Fifth Epigraphic Congress, Cambridge 1967, 377-80. For work in eastern Pontus, see in particular Anderson and Cumont, *Studia Pontica* 1 and 2, passim; and Grégoire, *BCH* 30 (1909), 3-170. Here the abbreviation *SP* is followed either by the inscription number, retaining Cumont’s sequence (in *SP* vol. 3, fasc. 1 and 2); or by volume and page number (in *SP* vols. 1-3); and “Cartes” refer to Anderson and Cumont’s maps in *SP* vols. 1 and 2.

2 I am particularly grateful to Professor Ekrem Akurgal, Professor Tahsin Özgüç, Admiral İrfan Tunaz, and His Excellency Mr Kârman İnan, for their unfailing support and interest; and to M.Birsel Özcan, Director of the Tokat Museum, who first helped me in 1976.
Sebastopolis. This epigraphic collection, compiled over more than a century, is offered as a baseline for the epigraphy of the city.

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Underlying the Turkish village of Sulusaray (in local tradition not "watery" (su) but "walled (sur) palace"), Sebastopolis stood on the left back of the Scylax (Çekerek Irmak), in the centre of the rich plain of the Artova, some fifty miles west of Tokat. Ptolemy includes it among the cities of Pontus Galaticus ἐν τῇ Καππαδοκίᾳ. But according to Pliny Cappodocia intus habet...in Colopene vero Sebastiam et Sebastopolim. Its citizens referred to themselves as Σεβαστόπολείται οἱ ἐν τῷ Πόντῳ.

The city's original name is unknown. Following Strabo, Anderson suggested Carana. For Pompey's successors divided up the two πολιτεύματα of Zela with its ἐπαρχίαι, and of Megalopolis with Culupene (which later included Sebastopolis) and Camisene, between the priests of Comana, the priest of Zela, and Ateporix. And the king's share, its extent evidently defined precisely by Strabo, embraced τὰ Κόρανα. At some time after his death

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3 This collection excludes the milestones: see n. 15. For Sebastopolis, see in particular Anderson, SP 1, 34ff.; Cumont, SP 2, 198-208; Bruckner, Études 55 (1892), 513-6; Wilson, The Historical Geography of Bithynia, Paphlagonia and Pontus in the Greek and Roman Periods (D.Litt. Thesis, Oxford, 1960). See also Ruge, RE 2 (1923), 956, s.v., no. 3. For its location and territorium, see Cartes III, IV, XIV, and XV.

4 Ptol. 5, 6, 8. Pliny, Hist.Nat 6, 8. CIG 342 = IG 3, 483 (22, 3302), Athens.

5 Strabo, 12, 3, 37, p.560. Anderson, loc.cit., and in AS Ramsay, 7ff; cf. Cumont, SP 2, 208; Reinach, Recueil 1 (1904), 102; Jones, Cities 169ff.; and see Magie, 1285, n.25. The name Carana itself survived in Pontus Polemoniacus in the time of Ptolemy (5, 6, 9, Καρουναϊς), north of Neocaesarea; a position that accords poorly with suggestions that Culupene and Camisene should be located in the upper valleys of the Scylax and the Halys. Evidently supposing that Ateporix' kingdom formed part of Camisene – for Ruge, RE 10, 1841, s.v. "Camisa" located Camisa at Kemis, near Hafik/Koçhisar, 23 miles east of Sebasteia – Magie (loc.cit.) placed it in the vicinity, apparently, of Zara.

6 Evidently Antony, Jones, Cities, 167ff., and 426, n.39.8. On Ateporix, δυνάστης τις τῶν τετραρχικῶν γένους τῶν Γαλατών ἀνήρ, see CIG 3, 4039, Ankyra; Niese, RE Suppl 1, 158, s.v. Meaning "administrative districts", politicumata can scarcely apply to the cities of Zela and Megalopolis, or (despite Magie) to the regions of Culupene and Camisene.
his kingdom became a Roman province – clearly as a part of Galatia, into which Sebasteia and later Comana were in their turn incorporated. With Amaseia, Sebastopolis itself evidently passed into Roman hands in 3/2 BC, when its era began. It formed part of Pontus Galaticus.\footnote{For Amaseia, see \textit{SP} 3, 110. For the era of Sebastopolis, see no. 8. For Pontus Galaticus, Ptolemy, loc.cit. There is no evidence to connect the annexation with the death of Ateporix, at an uncertain date, or to identify his kingdom, Caranitis, with Sebastopolis: cf. Ramsay, \textit{REG} 6 (1893), 252, and n.1.} But the adjacent city of Zela was not annexed, with Pontus Polemoniacus, until AD 64.\footnote{\textit{SP} 3, 233.}

Galatia was combined with Cappadocia in AD 72, and Sebastopolis remained in the latter after the division of the enlarged province in AD 114.\footnote{Magie, 1435f., n.22. Cf. Pliny, \textit{HN} 6, 8. Magie, 605 and 1460, n.24. Syme, \textit{JRS} 48 (1958), 1, refers the division to the annexation of Armenia Magna in AD 114. Cf. Levick, \textit{Roman Colonies}, App. VIII, and Mitford, \textit{JRS} 64 (1974), 171f.} The city was included in the administrative district of Pontus Mediterraneus, on its formation by the mid-second century. Its metropolis was Neocaesarea. Several governors of Cappadocia, and a procurator, are known from the inscriptions of the city.\footnote{Pontus Mediterraneus appears to have comprised the inland parts of Pontus Galaticus and Polemoniacus, containing the rich cities respectively of Amaseia, Comana and Sebastopolis, and of Neocaesarea, Zela and Sebasteia. It is attested in four procuratorial inscriptions. At Sebastopolis Maesius Rufus (no. 15) is perhaps a fifth. For the metropolis, see no. 12. Attested on coins from Verus to Gallienus, \textit{Recueil} 119-33, nos. 8-78, the title survived under Justinian, \textit{Nov.} 28, 2, of AD 535. For governors, see no. 1.}

The name Sebastopolis clearly commemorated its foundation under Augustus.\footnote{Cf. Anderson, \textit{SP} 1, 35; \textit{ILS} 2483, Coptos, \textit{L. Licinius L. f. Pol. Sebastop(oli)}, considered Augustan by Dessau.} But the city also recognised a mythical founder. Heracleopolis, attested on Arrian’s dedication in AD 137, but not used in AD 98, makes plain the city’s devotion to Heracles. The name must have been in high fashion when Commodus \textit{appellatus est etiam Romanus Hercules}; and the god’s cult furnishes nearly all of the coin types after Septimius Severus. Other cults are also attested: Theos Hypsistos, Asclepius, Pylon and Zeus Pylaioi.\footnote{Heracleopolis, no. 8; cf. nos. 5 and 44. \textit{SHA Commodus} 8, 5 and 9; cf.\textit{Dio} 72, 15, 5, \textit{ILS} 400, Trevi, of AD 192. For the cult, \textit{Cumont, SP} 2, 203. For coins, \textit{Recueil} 142-5; Head, \textit{HN} 2, 499. For other cults, see nos. 1-4.} The name Heracleopolis does not seem to have been retained by Sebastopolis after the fall of paganism.\footnote{Although the \textit{acta} of the Sixth Council of AD 681 mention Bishop John of Heracleopolis in Armenia Secunda (Mansi 11, col. 648B, 648C and 673B), he is probably the bishop of Pedatchoe. For the \textit{acta} of the Seventh Council, convened at Nicaea in AD 787, bear the signature of Θεόδωρος ἐπίσκοπος Ἡρακλεούσας ἤτοι Πηδατζῆς (Mansi 13, col. 385B, cf. 368B and 373B; and Lequien, \textit{Oriens Christianus} 1, 437). And the episcopal \textit{notitiae} name separately and distinguish the bishop of Sebastopolis, suffragan of Sebasteia, Cumont, \textit{Byzantion} 6 (1931),521, and 522, n.5.}

Pliny reckoned the city was, with Sebasteia, one of \textit{(oppida ...)} \textit{parva sed paria} to Comana, Neocaesarea and Amaseia. Its prosperity stemmed partly from the rich valley of the Scylax. But the construction of strategic roads gave an added importance. For Sebastopolis stood at the cross-roads of the main military and commercial highway from...
Amisos via Zela to Sebasteia and Melitene; and of the route from Tavium to Comana, and so to the Lycus valley and the legionary fortress at Satala. Through Sebasteia, and via Kadişeheri, it was linked with Caesarea. The Antonine Itinerary mentions the road leading *a Tavio per Sebastopolim Sebastiam usque*. The routes to Zela, and to Tavium via Evagina, are marked by third and early fourth century milestones, dating from Severus to Constantine.

Its position invited military control. There was certainly a *statio* in Sebastopolis in the second century, to judge from the epigraphic record: the *beneficiarii consulares* Domitius Valens and Septimius Apollinaris, doubtless controlling the strategic crossroads; the *χειλιάρχος* Scipios Kapiton; a *τριβούνος*; and the *ἀριθμὸς* Pantarchos. By the end of the fourth century there seems to have been an important garrison in the city, for Gregory of Nyssa recalls meeting there ἄνηρ τις τῶν ἐν στρατείᾳ λαμπρῶν, στρατιωτικῆν ἡγεμονίαν ἔχον τῶν ἐν πολίχνῃ τινι τῶν κατὰ τὸν Πόντον, Ἡ Σεβαστόπολις ὀνομα. But the Sebastopolis garrisoned in the Notitia Dignitatum by Cohors Prima Claudia was clearly Dioscurias.

The city's importance is attested from the time of Trajan on its coinage and epigraphy. The earliest inscription carrying a date belongs to the beginning of his reign. Hadrian visited Sebastopolis, probably in AD 131, during his return from Trapezus. A priesthood was created, and a portico erected in his honour.

But there is scant evidence for the city's internal organisation. Among its magistrates are attested the archons, the thiasarch, and the agoranomos; and the population was divided into tribes. Its citizens evidently travelled widely. They are known at Coptos, a soldier in one of the Egyptian legions, in the time perhaps of Augustus; near Humac in Dalmatia; in Wallachia; at the Olympieium in Athens, in a dedication by the city in honour of Hadrian:

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14 Pliny, loc.cit. Cumont, *CRAI* 1905, 350f; and *SP* 2, 202. *Itin. Ant.* 204, 7; cf. 214, 1, *a Sebastopolis Caesaream usque*, via Sebastea. It was the *caput viae*. Sebastopolis is not listed in the Peutinger Table, routes 95 and 96, ed. Miller. So Anderson thought to equate the city with Ad Stabulum, in the corrupt text of route 95, between Tavium and Comana, *SP* 1, 33. Wilson, AS 10 (1960), 136f, supposed the figure XXXII, the actual distance between Zela and [Sebastopolis], to have been transposed by mistake to route 96, between Zela and Stabulum; a station which he sought half way between Zela and Comana; cf. *Rav. Cosm.* 2, 16.

15 At Sebastopolis, a milestone of Gordian, French, *Roman Roads and Milestones* 2 (1988), no. 951 = *SP* 472. The road to Zela, seven milestones, French, 941, 944f, 949, 963ff (including *SP* 467-71); cf. Cumont, *SP* 2, 194ff, and *Carte* XIV; and see no. 50, Malumseyit. To Tavium, five milestones, French, 962, 975, 980, 979, 978 (including *SP* 480-1); cf. Anderson, *SP* 1, 30ff., and *Carte* III; and see no. 45, Kadişeheri

16 *Beneficiarii*, nos. 1 and 2; tribunes, nos. 18 and 25; *arithmios*, no. 22.


18 No. 5; *Recueil*, 141f.; and see Cumont, *SP* 2, 202f.

19 Nos. 12 and 7; cf. Magie, 622 and 1470, n.6.

20 Archons, nos. 8-10, 12, 44; *thiasarch* and *agoranomos*, no. 12; tribes, see no. 1.
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and on an inscription perhaps from Pontus, erected by Ἰούλ(ιος) Ποντάρχης Τειμοθέου υἱὸς, Ποντικὸς Σεβαστοπολείτης.\(^{21}\)

Christianity took early root in Sebastopolis. Bishop Meletios, who according to Philostorgius attended the Council of Nicaea in AD 325,\(^{22}\) had taken refuge in Palestine for seven years during Diocletian’s persecution. Eusebius was lavish in his praise; and in allusion to his name called him τὸ μέλλα τῆς Ἀρτικῆς. A man of great knowledge at once theoretical and practical, Meletios at the same time lived a devout Christian life. He was τῶν κατὰ Πόντον ἐκκλησιῶν ἐπίσκοπος, evidently the Dioecesis Pontica.\(^{23}\)

In AD 448, Bishop Cereopius took part in the Synod of Constantinople, convened by Flavian against Eutyches; and in AD 451 attended the Council of Chalcedon. But in AD 458 the letter to the Emperor Leon was signed by Gregorius, among the bishops of Armenia Prima.\(^{24}\) It thus appears that the Church in Sebastopolis was by then no longer connected with Pontus. And according to the episcopal notitiae, the bishop of Sebastopolis was a suffragan of Sebasteia.\(^{25}\)

The Christian epigraphy of the city and of its territorium is relatively late. Inscriptions mention a deacon, a monk, and a monastery, perhaps the Ζαβη where, between AD 780 and 797, St. Michael was martyred.\(^{26}\)

Hierocles lists Sebastopolis with Sebasteia, Nicopolis, Colonia and Satala in the eparchy of Armenia Prima. The five cities were named together in AD 458. But in AD 536 Justinian inverted the numerical sequence of the Armenian provinces. Sebastopolis was then included in the province of Sebasteia, which was named Armenia Secunda.\(^{27}\)

In AD 692 Justinian II was defeated by Muhammad ibn Marwan near Sebastopolis: clearly not the maritime fortress of Dioscurias, despite Theophanes τῇ παρὰ θάλασσαν.\(^{28}\)

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\(^{21}\) At Coptos, ILS 2483, quoted in n.11. Dalmatia, CIL 3, 8493, M. Sosius M. f. Fab. Sebasto[poli]. In Wallachia, CIL 3, p.876 = 16, 75 Eupator Eumeni f. Sebastopol. gregalis vexillationis equitum Illyricorum, of AD 129. Eupator is perhaps a native of Pontus. In Athens, IG 2\(^2\), 3302; and see no. 18. Unknown, CIG 4183.

\(^{22}\) Philost. 1, 8. Cf. Le Quien, Or. Christ. 1, 425f. Sebastopolis was one of the bishoprics of Diospontus before AD 325, A. von Harnack, Ausbreitung des Christentums (Leipzig 1924), 756; V. Schultze, Kleinasien 1 (1922) 137f.


\(^{24}\) Mansi, 6, 749; ibid, 7, 404 and 589. Gregorius is perhaps a transcription error for Cecropius.

\(^{25}\) Cf. Schultze, loc.cit. And see nn.13 and 27.

\(^{26}\) At Sebastopolis, nos. 31-40; outside the city, nos. 41f. and 54. A deacon, no. 31; monk, no. 32; monastery, no. 41.

\(^{27}\) Hierocles, Synecd. 703, 5; Jones, Cities, 503, assigns his sources to the reign of Theodosius II. Named together in the letter to the Emperor Leon, see n. 24 above. Justinian, Nov. 31, 1, 1; cf. Jones, 527, Table XXIV. The Sebastopolis which Justinian in AD 535 did not reckon among the cities of Pontus Polemoniacus (like Pityus, it was ἐν φρουρίῳ μίσθῳ ἄρημματὼν ἢ πόλεσιν, Justinian, Nov. 28, praef. Hierocles gives an identical list of this province, Synecd. 702), was certainly Sebastopolis-Dioscurias on the Black Sea coast below the Caucasus (see Jones, 429, n. 48, and 526, Table XXIII; Grégoire, Byz. Zeitschr. 19 (1910), 260; Vasiliev, id. 30 (1929/30), 382, n. 1.

\(^{28}\) Theoph. Chron. 366, 6, ed. de Boor. The breviarium of Nicephorus, 36, 28, ed. de Boor, makes no mention of the sea. The Arabs presumably followed the natural invasion route through Melitene and
Fathers David and Chartron, who visited Sulosaray in 1890 at the wish of the vali of Sivas, and request of M. Séon, French vice-consul in Tokat, gave this description of the ruins: "Le village de Soulou-Serai est bati au milieu de la plaine d'Ardova, large en cet endroit de cinq à six kilomètres. Il est aussi sur un tertre d'environ 200 mètres de long et de 100 à 120 de large, et d'une hauteur approximative de 20 à 30 mètres a son point culminant. Non seulement ce tertre parait uniquement formé de débris d'anciennes constructions; mais de plus, quelques parts qu' on a creusé le sol, à deux kilomètres et plus à l'entour, on trouve, à moins de deux mètres de profondeur, des statues, des marbres précieux et surtout des pierres de taille, souvent couvertes d'inscriptions ou de sculptures fort bien conservées."

They noticed an ancient and ruined quay, seemingly over a kilometre long; the shafts of light grey marble columns, two to three metres long and half a metre in diameter; sculptures evidently from entablatures, some with plain grooves, others carved in elaborate sequences: a human head, a chimaera, and a standing man or child; a heifer's head, a goat's head, a naked man, leaning, and a sheep's head; a heifer's head with rounded garlands falling down from its horns, and passing above two female heads.

The identification of the ruins of Sulosaray with the name of the ancient city was made from the inscription on the Romam bridge, published imperfectly in 1874.

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I. Pagan Inscriptions.

1. (SP 282). Çermik, a village and hot spring half an hour southwest of Sulusaray (Carte III, Hammam; carte XV, Tchermouk; cf. SP 2, 203 and 208; photo, 209). Perhaps brought from Sebastopolis; in 1900 on the roof of the hamam (bath house); and after the destruction of the latter shortly before 1964 moved to the house of Necmi Biligi, where it served as a base to support his roof.

Small octagonal altar of brownish marble, moulded above and below, H. 0.75m; Diam. 0.38m; thin letters 2.5-4cm. The text is cut on two adjoining faces, the left in 1964 much more worn than when previously copied. At each of the three corners below the text is a pair

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Sebasteia; cf. Grégoire, *Byz. Zeitschr.* 19 (1910), 259f. But in the account of al-Huwarizmi, cited in the Chronography of Elyia bar Sinaya of Nisibis (Hegira year 73, ed. Chabot, in *CSco*, Scr. Syr. ser. 3, 2, 151, 24 and 152, 1), the battle was fought by the city of Sebasteia. It was perhaps between the two cities; certainly not in Cilicia, as Brooks, *Byz. Zeitschr.* 18 (1909), 154ff, where there is only a Σεβαστη.

29 Bruckner, *Études* 55 (1892), 513-6.
30 No. 8; cf. Ramsay, *HG* 326.
of vine leaves, joined by the stem, the outer in relief and the inner recessed. The inscription has been deliberately, but ineffectively, defaced.

Published:

a. Damon, ‘Η ἐν Κωνσταντινουπόλει Ἑλληνικὴ Φιλολογικὴ Σύλλογος 7 (1874), 2, A; cf. A. Röhl, Bericht über das kgl. Joachimsthalsche Gymnasium, Beiträge (Berlin 1875-76), 17, no. 3.

b. after the copy of FC 4th May 1900, IGR 3, 110.

Other copies of J.H. Mordtmann, of Father Girard, of A in 1899; and of TBM with photograph and squeeze 10th June 1964, published Byzantion 36 (1966), 473ff.

Drawing of FC. Plate VII.

L. 1. The reading Πύλων Ἐπηκ-, printed by Damon, is confirmed by the squeeze. Although A’s copy reads COΛΩΝΙ he noted "Π is evidently correct, but I saw no trace of the preceding letter. It was perhaps omitted by an error of the lapicide.” There was no preceding letter. Cumont’s reading ΑΠΩΛΩΝΙ (cf. SP 146A, and REG 17 (1904), 333) is incorrect.

L. 4. The nomen Statorius, legible on the squeeze, is confirmed by previous copies. Damon ΤΑΤΩΡΙΟΥ; Girard ΤΑΙΩΡΙΟΥ; Anderson ΤΑΤΩΡΙΟΥ; Cumont ΤΑΤΙΡΙΟΥ.

L. 5. Damon, Girard, Anderson ΥΝΔΟΥ.

Pylon, and Zeus Pylaios (no. 2), are discussed by Mitford, "The God Pylon in Eastern Pontus," Byzantion 36 (1966), 471-90. As a divine name Pylon is known elsewhere only at Zara (Grégoire, BCH 30 (1909), 724) and Comana Pontica (Mitford, 472f.). The two divinities are explained as guardians of gates and guarantors of public safety on the highways, with small shrines in the vicinity of the city gates at Sebastopolis and Comana. They were worshipped in Pontus by two beneficiarii consularis at Sebastopolis, and a third at Comana: officers commanding military police posts and charged with ensuring the safe and orderly conduct of traffic at the intersection of important roads. At Çermik there may also have been an element of crowd control, for the warm and sulphurous springs were no
doubt much visited for their therapeutic qualities in antiquity, just as they were during Cumont’s visit (SP 2, 203), and are today.

The *consularis* L. (?) Statorius Secundus can only have been governor of Cappadocia. The *nomen* is known at Amaseia (SP 121A). The *cognomen* occurs on two small bronze coins from the mint of Caesarea, one dated to AD 127/8 (Mitford, 485f.). It seems likely that he directly succeeded C. Bruttius Praesens, and preceded Flavius Arrianus (no. 8); and so presided over the later stages of Hadrian’s defensive arrangements along and in rear of the Euphrates *limes*. These would have included the repair and perhaps construction of the roads leading east and south from Nicopolis towards the frontier (attested by milestones of AD 129 at Sipdīğin, Cumont, *Bull. Acad. Belgique* 1905, 197f., and Aşkar, *CIL* 3, 14184/12).

The name Valens is well attested at Sebastopolis: cf. nos. 20, 28 and 46. But elsewhere in north eastern Anatolia the *cognomen* is found exclusively, as here, in military inscriptions: near Neoclaudiopolis, L. Antonius Valens, centurion of VIII Augusta, *SP* 49; at Cengerli, between Refahiye and Kemah, M. Sextilius Valens, *dec(urio) coh. 1 Thr(aci) Syr(icae)*, unpublished; and at Eçmiadzin, P. Aelius Valens, tribune of XV Apollinaris, *SEG* 15,839.

2. (*SP* 282A). Sulusaray. Built into the outer wall of the house of Haci Salih Gülüş, on the south side of the village.

Fragment of an altar of grey limestone, broken left and below. Above are traces of a moulding. H. 0.25m; L. at least 0.41m; Th. unknown. Letters 3-3.5cm (L. 4, 2.2 cm).

Photograph and squeeze TBM 13th November 1963, published *Byzantion* 36 (1966), 475.

Plate VII.

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\begin{align*}
\text{L. 1. } & [\Delta]\text{ι} \Pi\nu\lambda\alpha\hat{i}\omega \\
& \Sigma\epsilon\pi\tau\acute{\iota}\omicron\varsigma \\
& [\Gamma]\text{πολλινάρι-} \\
& \text{oς} \\
\text{L. 5. } & [\beta(\epsilonv\epsilon)]\phi(\iota\kappa\iota\alpha\rho\omicron\varsigma) \iota\pi\alpha(\tau\kappa\iota\omicron\delta) \\
\end{align*}
\]

L. 1. *[Δ]*ί Πυλαίω or *[Θ]*ε*δ*ι Πυλαίω (not Πυλαίωι) must be restored. The latter is too long for the lacuna, for the centrally positioned letters in L. 4, and L. 3 and 5, show that in general only a single letter is lost to the left. Moreover, iota is only twice written adscript at Sebastopolis (nos. 8 and 12).

L. 5. The letters BF after a personal name are the normal abbreviation for *beneficiarius* (cf. Robert, *Hellénica* 10 (1955), 176).
The *cognomen* is not found elsewhere in north eastern Anatolia. It may possibly suggest a connection with XV Apollinaris, the legion in garrison at Satala from the time of Trajan (Mitford, *ZPE* 71 (1988), 167-73).

Zeus Pylaios is discussed under no. 1.


Altar of grey limestone, preserved intact. H. 1.0m; L. 0.62m; Th. 0.60m. Letters 6cm. Copies of Father Girard; and of FC 3rd May 1900, published *REG* 17 (1904), 333. Drawing after FC notebook.

The letter forms are late.

The hot springs at Çermik, near Sulusaray, must have attracted the sick in antiquity as well as today. One of them no doubt erected this inscription. In Pontus, Asclepius is known elsewhere only at Trapezus (Smith, *British Museum Catalogue of Sculpture* 3, 2159 = *SP* 417A. Compare, in Pisidia, Bean, *AS* 10 (1960), 70f., no. 123).

A thermal establishment was built in 1964 on the site of the ancient bath house, and is frequented by invalids from all over the vilayet.
4. (SP 284). Sulusaray (cf. SP 2, 203). Built into the wall of a small garden on the west side of the village.

Altar of grey limestone. H. 0.50m; L. 0.37m; Th. unknown. Letters 3.5 cm.

Copy and rubbing of FC 3rd May 1900.

Facsimile from his notebook.

L. 1-2. Hypsistos commonly describes the god of Israel among Jewish and pagan communities in Asia Minor (Cumont, RE 9, 444-50, s.v. "Ὑψιστος". Examples known up to 1940 are listed by Cook, Zeus 2, 876ff. and 3, 1162ff.). In Pontus the title is known elsewhere only at Trapezus (SP 417B, unpublished); in Galatia only at Tavium (Jacopi, Dalla Paflagonia alla Commagene (Rome, 1936), 14); and in Cappadocia only at Hanisa (Kültepe, Robert, Noms Indigènes, 486). It is however widespread in Thrace, Macedonia and Dacia, the result, presumably, of the large influx of Syrians attested by the inscriptions (Cumont, Syria 10 (1929), 281).

Nock disputes the influence of Judaism in most of the dedications to Theos or Zeus Hypsistos ("The Guild of Zeus Hypsistos," Harv. Theol. Rev. 29 (1936), 55-88). It was "a title that any honest man could use with a clear conscience" (Cook, 890). He compares the imprecise title θεὸς ὀσιὸς καὶ δικαίῳ frequently attested in Asia Minor (cf. Cox, JRS 15 (1925), 161, no.150), and the use of exsuperantissimus.

5. (SP 285A). Sulusaray. Built into the eastern wall of the house of Abdullah Karakele at the top of the village.

Large stele of grey limestone, broken above, and moulded top and bottom. H. 1.71m; L. 0.56m (above) to 0.585m (below); Th. unknown. Letters 4.5-6cm; the majority 5cm.

Copy and photograph TBM 12th November 1963.

Plate VII.
A⟨υτοκράτορα
Νέρουαν Τρα-
ιανὸν Καίσαρα
Σεβαστὸν Γερμα-
νικὸν τὸν Κόσμο-
νο Σωτῆρα καὶ Εὐε-
ρήτην, Σεβαστ-
οπολειτὸν ἅ-
ρχοντε(ζ) βουλ-
10 [ή] δήμος.
Έτους ἕ

Year 100 of the era of Sebastopolis, spanning AD 97/8 (see no. 8), refers here to AD 98, after 28th January, Trajan’s dies imperii.

Sebastopolis was quick to pay homage to new emperors: dedications were made to Aelius Caesar in AD 137 (no. 8; cf. at Comana SP 313, incorrectly restored in IGR 3, 105), and to Marcus Aurelius in AD 161 (no. 10). A similar dedication was made to Trajan at Maṣat (no. 43). For his titles, cf. IGR 4, 15, Eresus.

6. (SP 285). Sulusaray (cf. SP 2, 202). Built into the corner of a house wall at the top of the village.

Statue base of white limestone. The text is mutilated above, and the first lines are almost illegible. H. 1.05m; L. 0.73m; Th. 0.65m. Letters 5cm.

Copies of A in 1899, and of FC with photograph 3rd May 1900.

Drawing of FC. Plate VIII.
L. 4-6. Anderson's copy preserves the first letters, ΝΣΓ.

Year 108 at Sebastopolis equates to AD 105/6 (see no. 8). The inscription is evidently the dedication of a statue of Trajan.

L. Antonius Saturninus, archiereus and high priest of the imperial cult, had been honoured by his tribe some two years previously (no. 11, of AD 103/4); and may plausibly be restored as the dedicant to Hadrian, perhaps in AD 117, of a stoa and ergasteria (no. 7).

L. 7. The nomen Antonius recurs at Sebastopolis in no. 12, and is common in western Pontus (for example, near Neoclaudiopolis, SP 33, 49, 90 and 92); Amaseia, SP 113 and 172; and west of Neocaesarea, Cumont, REG 15 (1902), 314, no. 7A = SP 336, and SP 331, unpublished). But except at Melitene (Mitford, ZPE 71 (1988), 175) it is not found further east.

7. (SP 287). Sulusray (cf. SP 2, 202f., and n.6). The left portion stood in front of the door of a village house in 1900; the right survived in 1964, built into a house wall in the south east of the village.

Two blocks of grey marble, both broken right. The right is smooth on the left. H. 0.775m; L. 0.60m (left) and 0.955m (right); Th. of the right block 0.55m. Very regular letters 6.0cm, in 1900 bearing traces of red colouring.

Copies of the left block of Zelinka, and of FC with rubbing 3rd May 1900; of the right block of Zelinka, of Girard, of A in 1899, of FC with a photograph 3rd May 1900, and of TBM with photograph 7th June 1964. Published after the copies of FC, IGR 3, 112.

Drawings of FC. Plate VIII.

Αὐτοκράτο[ρι Καίσαρι θεῷ Τραϊανῷ]σοῦ Παρθικοῦ νιῶ, θεῷ [Νέρωνα] νιῶν, Τρα[ιανῷ Ἀδριανῷ Σεβαστῷ], ἀρχιερεὶ μεγιστῷ, δήμῳ[ρχικῆς] ἔξουσίας τῷ -, αὐτοκράτορι τῷ -, ὑπάρῳ, καὶ τῇ Σεβασ[τοπόλει-]
Inscriptiones Ponticae — Sebastopolis

τῶν πόλεων, L. Ἀντώνιος Σατόρνεινος, τὴν μὲν στὸ ἑκ τῆς παρα-
τρώου ἐπὶ μελέτης, τὰ δὲ ἐγκατστήρια ἔξι τίδιαν ἐτέλεσε.

L. 4. L. Antonius Satorneinus, supplied from nos. 6 and 11. Girard read ΣΤΟΑΝ

The date seems to be AD 117, the first year of Hadrian, who was cos II in AD 118. After his succession in Syria – his dies imperii was 11th August AD 117, Stein PIR², A.184 – Hadrian marched at once through Ankyra to the Danube (IGR 3, 208; Magie, 611 and 1469, n. 3). It is attractive to suppose that L. Antonius Satorneinos timed his generosity for the early years of successive reigns (see no. 6). But attaching less weight to the omission of his consular year, Magie prefers to suppose that this portico was erected, and a priesthood created, in honour of Hadrian, during his last journey through Asia Minor and visit to Pontus, between AD 129 and 131 (no. 12; Magie, 622, and 1484, n.46; and 1470f., n.6). Compare the title ᾿Αδριανῆ attached to Nicopolis (CIG 3, 4189 = SP 361, and Recueil, 137, no.9); to Neocaesarea (Recueil, 119, nos. 8, 9 and 10A; and Macridy JOAI 8 (1905), 165, no.2, recording the visit to Claros in AD 132/3 of two envoys ῾Αδριανὸς Νεοκαισαρίου τῆς μητροπόλεως τοῦ Πόντου); and to Amaseia (SP 110); and the two milestones of AD 128/9, attesting repairs to the roads leading from Nicopolis to the Euphrates (CIL 3, 14184/12 = SP 473, Aškar), and Satala (Cumont, Bull. Acad. Belgique (1905), 197f. = SP 476, Sipdiğin).

The inscription is concerned with a building in the form of a portico, that is to say with a colonnade. Inside would be small shops rented to merchants (cf. Hobein, RE 4A, 13f., s.v. "Stoa"; and perhaps IGR 3, 119 = SP 350, Sebasteia). Robert, loc. cit., calls them "ateliers boutiques", let by the high priest who enjoyed the benefit of the rent; and compares at Isaura a stoa of twenty five columns constructed under Marcus by a high priest at his own expense, Keil and Swoboda, Denkmäler (1935), no.147. In these shops, as in Turkey today, artisans could manufacture their wares and offer them for sale. Most industrial products served purely local needs (cf. Broughton, Econ. Survey, 839, who has collected, 746-97, examples of apparent gifts or legacies of buildings to the Greek cities of Asia Minor during the Flavian, Antonine and Severan periods). At Sebastopolis the gymnasium was built by M. Antonius Rufus (no. 12). At Prusa, Dio Chrysostom constructed τὰς στοάς ἐπὶ τῶν θερμῶν … καὶ ἐγκατστήρια; and the χώριον cost fifty thousand drachmae (Dio Chrys. 46, 9; cf. 47, 21). At Sebasteia Crispeinus appears to have erected a granary adorned with a colonnade (SP 350; and cf. IGR 3, 364, Adada in Pamphylia).

For a similar dedication to the emperor and the city, compare at Amaseia SP 97, erected under the governor Arrius Antoninus; and at Comana, IGR 3, 106 = SP 314, from a public building built by Athenion Crispeinus.
8. (SP 286). Sulusaray (cf. SP 1, 34, and 2, 203f.). Forming part of the parapet of the three-arched Roman bridge over the Scylax. All but a fragment lost before 1964.

Large stele, H. 1.55m; L. 0.70m; Th. and letter height unknown. The inscription was cut on the upper part of the stone. Abbreviations in lines 4, 6 and 8 are marked by incised dots, and there are many ligatures. A fragment containing the second half of lines 7-12, and complete right, survived in 1984 between the first and second arches on the north east side of the same bridge, close to the waterline. H. 0.37m; L. 0.45m; Th. unknown; letters 2.8-3.5cm.

Several publications of the complete stone, all containing errors.

a. Damon, Syllogos 7 (1874), 4 Θ; cf. Röhl, Joachims. Gymn., 15ff., no.1; Renier, CRAI 1875, 184; ib., Journal des Savants 1876, 442; and RA 33 (1877), 199.

b. partially, from ἐπὶ Φλ. Ἐπριάνου, after the copy of Sir Charles Wilson, Ramsay, JP 11 (1882), 153 f.

c. after the copy of FC, IGR 3, 111; cf. ILS 8801.

Copy of A in 1899, and of FC with squeeze 2nd May 1900. Photograph and squeeze of the fragment TBM 8th June 1984.

Drawing of FC from his squeeze. Plate IX.
It was this inscription which first established the identification of the ruins at Sulusaray with Sebastopolis (Ramsay, loc. cit., and HG, 326). The stone was in re-use, and was not concerned with a restoration of the bridge, as Ramsay and Renier believed (loc. cit.). It establishes the basic date of the era of Sebastopolis in 3/2 BC, for the year 139 corresponds with the twenty first tribunician year of Hadrian, from 10th December AD 136 to 9th December AD 137 (cf. Stein, PIR² A.184, and Hammond, Mem. Amer. Acad. Rome 1938, 23ff. The figures are certain in the copies of Damon and FC. Compare no. 5, which identifies year 100 with AD 98, after 28th January; and no. 10, which identifies year 163 with AD 161, after 7th March).

L. Ceionius Commodus took the name L. Aelius Caesar after his adoption by Hadrian towards the end of AD 136. It was from that moment that his tribunicia potestas started, and he entered his second consulate in AD 137 under his new name. He died on 1st January AD 138 (Stein, PIR² C.605; SHA Hadr. 23, 16).

There are two reasons for assigning this inscription to the early months of AD 137. It may reasonably be supposed that it was erected to celebrate the adoption of Aelius Caesar, shortly after the news reached Pontus (Ramsay used a similar argument to establish the starting point of the era of Pompeiopolis, REG 6 (1893), 251f. His reasoning was borne out by SP 67: cf. Anderson, SP 1, 93ff.). The heir presumptive was honoured in the same way and in the same year by Comana (SP 313: see no. 5; and cf. IGR 4, 900, Cibyra). Sebastopolis was not slow in honouring new emperors (nos. 5, 10; cf. 43).

Secondly, Arrian was probably succeeded as governor of Cappadocia about the middle of the year: L. Burbuleius Optatus Ligarianus was certainly in office in AD 138 (ILS 1066, legatus Hadriani et Antonini Augustorum pro praetore provinciae Cappadociae), before Hadrian's death on 10th July (SHA Hadr. 25, 6; cf. no. 1).

Arrian, the historian and governor of Cappadocia, in AD 134 repulsed the invasion of the Alani. The early stages of the campaign survive in his "Εκταξις κατ’ Ἀλανον (Dio 69, 15, 1; cf. at Sebastopolis/Sukhumi, *AE* 1905, 175 = *SP* 419; and at Trapezus, Mitford, *JRS* 64 (1974), 160ff., no. 1 = *SP* 417; and see the bibliography in Marenghi, "Arriano, Periplo del Ponto Eusino," *Collana di Studi Greci* 29 (Naples 1959), 49; and *PIR*², F.219. He was perhaps consul in AD 129, Degrassi, 37).

9. (*SP* 288). Sulusaray (cf. *SP* 1, 35). In 1900 in the corner of a garden wall, outside the village to the south. But last seen by DRW on the north west side of the village, by a stream not far from the old bridge. It was reported then to be another two metres deep, but completely buried.

Large rectangular block, H. more than 1.10m; L. 1.50 m; Th. 0.35 to 0.50m. Letters 5cm. The field is surrounded by a raised border, mutilated on the right. The rear face is worn away at the top.

Copies of Girard, of A. in 1899, of FC with photograph, and a squeeze of lines 6-10 (line 11 is missing), 3rd May 1900, and of DRW with photograph in 1959. Published after the copy of FC, *IGR* 3, 113.

Drawing after the photographs of FC and DRW. Reconstructed with the help of the copies of Girard and A. Plate IX.
The date is perhaps AD 153/4: other dedications to Antoninus are known in central Pontus (*SP* 313A, Comana Pontica, and 326, Cincife, on the hillside north of Comana, on the road to Niksar; both unpublished).

Despite the poor preservation of the stone, the name of the legate is almost certain. M. Sedatius Severianus Julius Rufinus, ò Ἡλίθος ἔκείνος Κελτός (Lucian, *Alex.* 27), suffect consul in July AD 153 (*AE* 1936, 99, and *ILS* 5423, Baetica), governor of Cappadocia, died at Elegeia in AD 161 (see *SP* 271, some two miles east of Zela, and Ritterling, *Rh.Mus.* 59 (1904), 186ff.; ib., *RE* 2A, 1006-10, and *Suppl.* 7, 1203, s.v. "Sedatius", no.1. For his name and career, cf. *ILS* 9487, Sarmizegethusa, and Magie, 660, 1529 n.4, and 1593). The inscription must date between his consulship and the death of Antoninus 7th March AD 161 (*Stein PIR*² A.1513): that is to say, between years 155 (*PN⌿*) and 164 (*ΠΔ*) of the era of Sebastopolis (cf. no. 8).

The last line appears to contain a date, to judge from the copies of Anderson and Girard, who appear to have seen more of the text on the left of the stone than did Cumont:

- \(\text{CTIT} \Gamma \) \(\text{IG} \) (FC, who adds "le chiffre est certain")
- \(\text{ETO[U]} \text{G} \text{EP}' \) (A: but his notebook shows \(\text{TI} \Gamma \))
- \(\text{ETOUC PTH} \) (Girard)

The reading \(\text{PTI} \Gamma \), apparently unambiguous, introduces difficulty. For to fit a civic date, only the letters \(\text{PN⌿} \) (for \(\text{PN⌿}, 156 = \text{AD} 153/4\)) are consistent with the traces on the photograph: \(\text{PNH} = \text{AD} 155/6\) assumes a ligature, unlikely in a date and not found elsewhere in this inscription. AD 153/4 supposes that Severianus remained in office in Cappadocia for eight years: whereas under Marcus, the normal tenure of a governor was less than a *quinquennium* (*Vit. Pescenn.* 7, 2; cf. Mommsen, *Staatsr.* 3, 2, 254ff.).
L. 8. The expression οἰ περὶ τῶν δείνα ἀρχοντες recurs in no. 10, which suggests the longer and thus more suitable reconstruction Μεσσαλείνων. But the second or third letter of the nomen appears to be B: perhaps Τ[ι]β[έρ]νον.

L. 10. ΠΠΟΙΔΑΟΥΤΟΥC Girard. ἸϹ disap FC, who speculated Ἄγε]σιλαοῦ.

10. (SP 289). Sulusaray. In 1964, as in 1900, the upper part was in the barn, the lower part built into the foot of the north wall of a house at the summit of the village. In 1984 the central part was found beside the lower, built into the garden wall of Hüseyn Hoşgül, fifty yards north of the mosque.

Two large blocks, and one fragment, of grey limestone. The upper block worn at the top, and broken below, H. 0.865m; L. 0.645 m (above) to 0.675m; Th. more than 0.66m; careful letters 5 (above) to 5.5cm. The central fragment broken on all sides, H. 0.23m; L. 0.57m; Th. unknown; careful letters 5.5- 6.0cm. The lower block broken above, H. 0.88m; L. 0.695m (above) to 0.70m; Th. unknown; careful letters 5.5 (above) to 6cm.

Copies of Damon (upper and lower), of A in 1899 (upper), of FC 3rd May 1900 (upper and lower), and of TBM with photographs and squeezes 6th June 1964 and 8th June 1984.

Published:
b. after the copies of FC, IGR 3, 114.

Drawing of FC. Plate X a, b, c.
The date is AD 161 (year 163 of the era of Sebastopolis), after 7th March: when Marcus, who had entered his third consulship on 1st January, succeeded Antoninus (Stein, PIR², A.697). The dedication was evidently erected in the first months of the new emperor. The city was similarly quick to affirm its loyalty to Trajan in AD 98 (no. 5), and to Aelius Caesar in AD 137 (no. 8).

L. 5. The second figure of the tribunician year is now completely effaced. Anderson read Γ, but Marcus had already started his fifteenth year on 10th December AD 160.

L. 13. κτ[στί (FC) is not supported by the squeeze.

L. 16-18. Executive councils administered the affairs of the cities of Asia Minor. Commonly styled στρατηγοί, in several cities they were known as ἀρχόντες.

According to Levy (REG 12 (1899), 268f.), the two titles were synonymous (cf. Digest 27, 1, 15, 9; and, for example, the expression [στρατ]ηγούντων τῶν [περὶ] τὸν δείνα [ἀρχόντων] IGR 4, 686, Sebaste. Cf. Magie, 644, and 1509, n.37). Five members (sometimes four or even three) sat on it: the πρῶτος ἀρχων often appears in inscriptions, in the formulae οἱ περὶ τὸν δείνα ἀρχόντες (cf. nos. 44 and 9, and SP 362, Argawouz, probably Anrakos, 4 miles east of Nicopolis, unpublished), and [ἐπὶ]με[λ]θέντος τοῦ δείνα ἀρχοντ[ος, καὶ τῶν] συναρχόντων α[ύτοῦ] (IGR 4, 1333 = TAM V 2, Magnesia ad Sipylum). At Amaseia, the council was known as the συναρχία (SP 141). Flavius Messaleinus is restored in no. 9.

In a corner of the same house FC found a large stone on which he could only make out a few letters, the rest being buried in the wall. It may have been no. 19.


Statue base of grey limestone, complete, but chipped at the top. By 1984 the first letter of lines 1 and 13, and the last letter of lines 1 and 10 had been chipped away. H. 0.89m; L. 0.64m; Th. 0.49m; letters 2.5-4.5cm. The text is well preserved.
Copy and photograph of TBM 4th November 1972, and squeeze 4th June 1984. Plate XI.

L. Ἀντώνιος Λ. Ἀντωνίου Δομιτιανοῦ υἱὸν Σεργία
Σατορνείνον, τὸν

έκ προγόνων ἀρχιερέα καὶ φιλόπατριν,
ἀρχιερασάμενον
λαμπρότατα καὶ
ἐκτενέστατα, στεφανηφόρον τε τοῦ μεγίστου
αὐτοκράτορος Καίσαρος Νέρβα
Τραίανοῦ Ἱσθαστοῦ Γερμανικοῦ Δακικοῦ, φυλῆ Διοπατορίς
έτους 50

The date is AD 104, year 106 of the era of Sebastopolis; cf. no. 8.

L. Antonius Satorneinus is now well known at Sebastopolis. Shown here to have been an archiereus and priest of the imperial cult, he dedicated a statue of Trajan at his own expense in AD 105/6 (no. 6). In AD 117, he may be restored in a long inscription recording the building of a stoa and workshops, also at his own expense (no. 7).

L.13. No other tribe is known at Sebastopolis; but cf. no. 12 (L. 28). At Ankyra, and at Prusias ad Hypium, there were twelve (IGR 3, 208 and 1422). For dedications by tribes, cf. at Ankyra IGR 3, 204; and at Dorylaeum, IGR 4, 525-7.

12. (SP 290). Sulusaray (cf. SP 1, 35f., and 2, 202f.). Built into the wall of the house of Haci Salih Güliç, overlooking the fields to the south of the village.

Large limestone stele, H. 1.85m; L. 0.59m (above) to 0.625m; Th. unknown. H. of the text 0.875m. Small and careful letters 1.8 - 2.3cm. Several ligatures. The capital and base have been cut back to the level of the face.

Copies:


b. of A in 1899, published JHS 20 (1900), 153ff.

d. of TBM with photograph 12th November 1963.

Drawing from FC notebook. Plate XI.
Dating from the reign of Hadrian (L. 13), this long list of the services rendered to his city by M. Antonius Rufus, a Roman citizen from the municipal aristocracy of Sebastopolis, shows the honours accorded to its benefactors. Like Antonius Satorneinos (nos. 6, 7 and 11), the nomen suggests the bestowing of Roman citizenship by Mark Antony. Rufus’ activities centered around the imperial cult, in which he held two offices.

Firstly, during Hadrian’s lifetime, Rufus had been appointed high priest for life (L. 12-13) at Sebastopolis; and it was to this office that he had brought his generosity in arranging venationes (κυνηγήσια; cf. SP 109, an ursarius at Amaseia, where combats took place in
the stadium) and munera gladiatoria (μονομαχία, cf. SP 2 and 7, of a dimachaerus at Amisos, and SP 110, of a retiarius at Amaseia). The two types of spectacle were often associated (cf. Robert, Les Gladiateurs dans l'Orient grec, 309f.), and venationes usually preceded the gladiators.

In this capacity the archiereis served a political end, for it was part of the mechanism of government for the romanisation of the provincial cities. The munus venationum et gladiatorum was an obligation on the high priests of the provinces (ἀρχιερεῖς Ἀσίας, etc.; Mommsen, Eph.Ep. 7, 403ff.), but optional and legitimate for those of the cities, as at Sebastopolis (Ramsay, CB 1, 75ff., no.10). Cumont (Festschr. Hirschfeld 270ff.) and Robert (loc.cit. 270-73) have collected several documents showing that the flamines of the imperial cult were punctilious in observing this function. The senatus consultum de sumptibus ludorum gladiatorum minuendis (ILS 5163, Baetica, of AD 177) defined the apportionment of combats over the various days of the munus. Provincial high-priests bought from their predecessors and sold to their successors the troops of gladiators that were needed for it. At Amisos, a φιλοτήμοιος μονομάχος belonged to a Pontarch (Robert, loc.cit., 130, no. 78 = SP 2, where the note should be referred to this inscription). At Ephesus, an Asiarch, φιλοτημομάχος, in the ηπτης πατριώτη, presented a show that lasted for thirteen days; Λιβυκά ζῶα were slaughtered, and thirty-nine pairs of gladiators fought (Keil, Ephesos 3, no.70 = IK Ephesos 3070). The word φιλοτημιαί (L. 3, 4, 18ff. and 21; cf. no. 19, L. 9 φιλότημον) has justly taken the extended meaning of "liberalité coûteuse d'un magistrat ou d'un citoyen envers sa patrie" (Robert, 276ff.).

Combats between beasts and gladiators perhaps took place in a stadium, as at Amaseia (SP 109), rather than in an amphitheatre. The position of either at Sebastopolis remains unknown.

The second office held by Rufus was as Pontarch at Neocaesarea, the Metropolis of Pontus Mediterraneus (L. 7-8; and see no. 7). The position of the Pontarch is in dispute. The high-priest of the imperial cult (ἀρχιερεῖς τοῦ Πόντου; cf. IGR 3, 107 Comana Pontica = SP 315) was the most important official of the κοινόν. Elected annually, he was at the same time the president of the assembly, which sat in the religious metropolis of Pontus, close to the federal temple of Augustus. From the middle of the first century, his wife enjoyed the privilege of styling herself ἀρχιερεία (SP 315; for the wives of Pontarchs, cf. L. 13-14; SP 2, and no. 19). Magie, 1608, lists the Archiereis of Pontus: from the metropolis of Amastris, four (Anderson, JHS 20 (1900), 153ff., and Cumont, REG 14 (1901), 139ff.); and from Neocaesarea only Scribonius (?) Pius (SP 315). He then lists the Pontarchs: at Amastris, eight; and at Neocaesarea, two (here, and no. 19, and perhaps CIG 4183 (cf. no. 19, and SP 333A unpublished). Anderson and Cumont (loc.cit.) considered the title Pontarch to be the less official style of the high-priest of the province (cf. in Lycia, Mommsen, JOAI 3 (1900), 5ff.). Cumont recognised in an epitaph from Tomi — a city
By comparing the lists of the Archiereis of Asia and the Asiarchs, Magie, 449, and 1298, n.61, concludes that their offices are not identical: the same is evidently true of the Archiereis of Lycia and the Lyciarchs (531, and 1388, n.54). In effect the latter would appear to be civic benefactors. They often bear municipal titles (for example, archontes or strategoi; cf. no. 10); and at their own expense present spectacles in the arena. These are just the functions performed by Antonius Rufus as municipal archiereus at Sebastopolis (cf. Julius Poteitus, nos. 19 and 44). The analogy with other provinces is clear enough. At Amaseia it was an Archiereus, not a Pontarch, who was given a tomb of the greatest dignity; and Rufus was connected to the highest circles at Amaseia (L. 24).

The inscription suggests that under Hadrian the koinon of Pontus Mediterraneus, of which Neocaesarea was the centre, embraced a part of Pontus Galaticus. Its coins bear the legend NEOK. МΗΤΡΟ. ΠΟΝ. (Recueil, 119ff. Pontus Mediterraneus is discussed by Mitford, ANRW 2, 7, 2, 1200f.).

L. 3-4. For λειτουργία and φιλοτειμία, see above, and Levy, REG 12 (1899), 265 and n.3; ib., Rev. Ét. Juives 41 (1900), 182f.; and Robert, Gladiateurs, 276-80. Cf. no. 19.

L. 6. As ἄγορανόμος, Rufus was responsible for the proper conduct of business in the market at Sebastopolis. For his duties, see Magie, 645 and 1511, n.41.

L. 9. ἔργα. Cf. no. 7. Rufus was curator operum, and supplied funds from his own resources, at the period when the Pontic cities reached their highest pitch of splendour.

L. 11. A gymnasium was a building above all others characteristic of a Greek city, and must have imbued the young of Pontus with Greek education and culture. Cf. no. 16, where Leontinus Longus is praised for his love of learning; and Rostovtzeff, SEHRE, 147; Magie, 63, 652, 852 n.36, and 1521, n.55; Jones, Greek City, 221ff. For the expenses borne by gymnasiarchs, see Broughton, Econ. Survey, 806.

L. 12. Rufus apparently died while Hadrian was still alive. θείοτατος (0 divinus) is applied to Augustus in 9 BC (Inschr. Prien. 105, L. 22), and to Antoninus in AD 156 (IGR 4, 573, Aezani).

L. 22. Cf L. 30. For the name Maximus at Sebastopolis, see no. 19.

L. 23 ὀμόνομον θυγατρίδοιν: the grandson bore the name of the grandfather.
L. 24. The title Metropolis recurs at Amaseia, SP 97, 99, and 100. An archiereus of the city is known from SP 95. His tomb, re-used from an earlier period, and now called Aynalı Mağara, dominates the modern town, and attests his importance (SP 163; cf. 160 and n.1; Jerphanion, MFO 13 (1928), 11ff., no.14.

L. 28 κατὰ φυλήν. In some cities tribal divisions retained an administrative value. But in general, the φυλή was no more than the basis for sharing out public distributions. Cf. Levy, REG 8 (1895), 205, n.2; Szanto, Die griechischen Phylen, Vienna 1902; and see no. 11.


Base of white limestone. H. 0.80m; L. 0.86m; Th. 0.745m. Large, well cut letters, 5.3-5.7cm.

Published:


b. after the copy of Fathers David and Chartron in 1890, Bruckner, Études Comp. Jésus 55 (1892), 515


Plate XI (of DRW).

M. Πόν[τι]ον Νουε[λ-]
λιον Μ. Ποντίου
Νουελλίου υίόν
Σεβαστοπολείτων

5 ἡ βουλή καὶ ὁ δήμος
ἐτείμησεν τῆς εἰς
τὴν πόλιν διηνεκο[ῦς]
eὐνοίας ἔνεκεν

L. 1-3. M. Pontius Novellius is otherwise unknown; but his nomen recurs at Sebastopolis (no. 4, Pontia Valeria).
14. (SP 290B). Sulusaray. Built into the lowest visible course of the west side of the mosque.

Statue base of whitish limestone. The right side is encrusted with mortar. H. more than 0.92m; L. 0.97m; Th. probably more than 0.40m; careful letters 3.5-4cm.

Copy and squeeze of TBM 8th June 1984.
Plate XII.

G. Ἐλιον Ἡρών
ἀπὸ στρατηγῶν φιλόπατριν γενόμενον,
ὡς καὶ διανομῶς καταληπτεῖν τῇ πατρ[ί]-
δει καθ’ ὥς ἐδοζέν
τῇ βουλῇ καὶ τῷ δήμῳ ἀνδρίαντα σύ-
τοῦ ἀνασταθεῖν

L. 2 ἀπὸ στρατηγῶν = a militis. He had completed the three militiae equestres.

15. (SP 291). Sulusaray (cf. SP 2, 202 and n.5). In the stable of Osman Kabazor, west of the summit of the village.

Altar of grey marble, broken above and left, and with a moulding below. H. 0.78m; L. 0.50m; Th. 0.57m. Rustic letters, 4-5cm.

Copies of A in 1899, published CIL 3, 141846; of FC with a rubbing 3rd May 1900; and of TBM with photograph 6th June 1964.

Drawing from FC notebook. Plate XII.

[Ma]ēsius Rufus
proc(urator) Augustor(um)
memoriae
causa
L. 1. If the text was cut symmetrically across the stone, there is space for only two letters before *jesius*. But Cumont restored *[L. Ma]esius*.

Rufus should be equated with L. Maesius Rufus, *L. f.*, of the tribe *Pollia, procurator Aug(usti)*, known in Umbria (*CIL* 11, 6117, Forum Sempronii; cf. *PIR* M. 63, and Pflaum, *Carrières équestres* 3, 985, no.217 ter). Although there is no mention of command of an *ala*, he had evidently spent much if not all of his equestrian career in the east: as *tribunus militum* of XV Apollinaris, which transferred to Satala under Trajan, and remained there in garrison throughout the second century, Mitford, *ZPE* 71, 171f.; and tribune of cohors Italica voluntariorum *quae est in Syria*. The same inscription preserves the names of his wife, Maria Casta, and daughter, Maesia Domitilla. The *nomen Ma]**w recurs twice at Sebastopolis (the well connected sisters, Valeria and Flavia Mais, no. 20).

The parallel with the careers of the four equestrians known to have been procurators of Pontus Mediterraneus suggests that Maesius Rufus held the same office (*ILS* 1359, Calaria; 1364, Concordia; 9013, Iconium; and *AE* 1951, 279, Trieste. Each had evidently commanded auxiliary units in Cappadocia, or served in legions deployed for Trajan’s or Verus’ Armenian campaigns; cf. Mitford, *ANRW* 2,7,2, 1200f., and n.92). His Augusti were presumably Marcus Aurelius and Lucius Verus.

16. (*SP* 292A). Sulusaray. Built into the wall of the house of Osman Gül on the east side of the village (close to no. 27).

Large pedestal of grey limestone. H. 1.54m; L. 0.51m; Th. 0.60m. Letters, L. 1-9, 3.5 - 4cm; L. 10-11, 2.5 - 3cm. The capital and the end of the text have been cut away.

Copies of Damon, of Zélinka, of A in 1899, of FC with a squeeze 3rd May 1900, and of TBM with photograph 12th November 1963.


Drawing from FC notebook.

Plate XIII.
L. 1. For τὸν καὶ, cf. nos. 18 and 19.
L. 3. τοῦ links Στατίου Λόγγου with Κορμούλωνος rather than with υἱόν. Leontinus Longus is the son of Corbulo, and grandson of Statius Longus. Cf. no. 50.
L. 10-11. κομιδὴ is frequently used with adjectives in the sense of "completely" or "thoroughly". Cf. Demosthenes, κατὰ Μειδίου 21, 80 κάγῳ τὸτε παντάπασιν ἐρήμως ὃν καὶ νέος κομιδὴ; Jalabert, IGLS 741, L. 10-11, Amanus.

The praenomen and nomen must have been inscribed on the destroyed capital. A Quintus Statius and a Statia Dionysias are known at Nicopolis, Cumont, Bull. Acad. Belgique 1907, 555f. = SP 359 and 365.

17. (SP 293) Sulutaray (cf. SP 2, 204). Supporting the left hand side of the road leading from the village to the bridge over the Scylax, shortly before reaching the river. Lost before 1964.

Block of grey limestone. Dimensions of the squeeze: H. 0.74m; L. 0.61m. Letters 4cm. Large sections of the face have fallen out, and many letters are damaged, making the reading difficult.

Copies of Girard, and of FC with squeeze 4th May 1900. Text restored by FC, GH, and HG.

Drawing of FC.
ΕΙΑΝΚΑΙΠΡΟΥΝ

ἈΝΩΤΕΤΑΣΤ ὝΑ

ὅΤ ΜΩΙΑΙΝ ὩΝ ΚΑΣ

ΜΝΗΜΑΙΑΣ ΤΗΝΗΝΙΚΑ ΡΝΠ

ΚΑΙΟΝΕΤΟΣ ΤΕ ΕΙΣΚ

Ἰ Τ ΤΗΣΗΛΙΚΙΑΔΑΠΟΘΑΝΙ

ἈΤΟΜΑΤΕΙΑΣΤΙΡΩΠ

ο ΜΗΝΟΣ ΚΑΙΕΥΚΟΣ ΜΗΑΚΑΙ

(WebDriver) Ἔμελειοι ΚΑΙΜΗΛΙΑΣ

ΣΥΓ ΛΗ A ΥΜΟΝΟΝ ΠΟΙΣ

ΝΕΥΣΙΔΑ ΜΗΠΙΩΛΕΙΠΑ

ΘΑΥ ΣΕΛΗΝΕΡΟΝ ΝΚΑΙΣ

ἸΝ ΕΛΝΟΡΡΟΠΙΡΕΙΩ

---νον

λείαν καὶ προ[θωμίαν ...] ἀγ-

ων διά τε τάς τ ... [ ...]σην

φιλοτίμῳ καὶ ν ... οΓ ... ἰ καὶ

]ραναν καὶ ᾧ[ρε]τήν (ην) καὶ ... [έ]ν-


ἐν [ἀ]ὼ[τ]ῳ τῆς ἡλικίας ἀποθαν[ο]ν

ἐπες [φι]λ[λομαθεία]ς [η] ... καὶ ῥώμ[η ?

κεκαστ]μένος καὶ εὐκοσμία καὶ

σω]φ[ροσύνη καὶ [χάρ]τι καὶ φιλαν[θρω-

πί]ς διενεγκόν καὶ μεγάλας ἐλ[πί-

d]ιας ὑ[ποφήν]α[ξ] ὡ[μόν]ον τοῖς γ[ο-

νεύσι, ἀλλὰ καὶ τῇ πόλει πά[σῃ

ὅτι αὐ[τὴ]ν σεμινοτέρ[α]ν καὶ σ[ ...]ω

οσιν ... εα ... ορπο ... ρεω ...
Fragment of an epitaph. The style resembles the Leontinus inscription (no. 16; and compare, at Comana, IGR 3, 107 = SP 315). It concerns a young man whose qualities showed great promise.

The stone was evidently less damaged when seen by Girard, who read

L. 2 (end) ΑΓ
L. 4 (end) ΝΑΤ ΙΚΑΙ
L. 5 (beginning) ΡΑ ΑΝΚ ΑΙΑΣ ΙΗΝΗΝΚΑΙ ΠΝΕ
L. 6 ΕΙΚΟ ΣΚΑ
L. 7 έΣΟΙ ΤΩΤΗΣΗΛΙΚΙΑΣΑΠΘΑΝΕ
L. 8 ΕΠΕΣ ΑΤΟΠΑΙΔΕΙΑΣ Ά11 ΠΩΤ
L. 9 ΕΝΕ · Κ · ΜΕΝΟΣ
L. 10 ΡΑΣΥΝΗΚΑΙΠΙΑΣΤΗΠΙΚΑΙΦΙΛΑΝΟ
L. 15. ἐπαναφθάσεί suggests itself, but cannot easily be reconciled with the rest of the inscription. The squeeze appears to read IN. E. ΙΟΛΗΗΣΕΙ.

18. (SP 294). Sulusaray. Built into the wall of a house, to the left of the door.
Block of grey marble, broken above, H. 0.68m; L. 0.48m; Th. 0.23m; letters 3.5cm.

Seen by Fathers David and Chartron in 1890 (Bruckner, Études 55 (1892), 515, n.1).
Copy of A in 1899 (when the inscription served as a doorstep, and the beginning of the text was concealed), and of FC, with a rubbing of L. 6-9, 3rd May 1900.

Drawing after FC notebook.

L. 2. Cf. no. 19, and see below.
L. 3. Ὀλύμπις = Ὀλύμπιος, as in several names terminating in -τος in Pontus, cf. nos. 42 and 51; and, near Niksar, Jerphanion, MFO 3 (1908), 443 = SP 335; and
Inscriptiones Ponticae — Sebastopolis 211

Anderson, JHS 18 (1898), 118 no.59; Wright, Harvard Classical Studies 1895, 59f.; Buresch, Aus Lydien, 53, 73f. and 84; IG 3, 1202, L.61 (‘Ολόμυς).

L. 3-4. The same Scipio(s) Capito appears on a statue base erected in the Olympieion at Athens, in honour of Hadrian, and in the name of the boule and people of Sebastopolis τῶν ἐν Πόντῳ διὰ πρεσβευτῶν Καπίτωνος Σκιπίωνος καὶ Γαίου Ἰού...μιου (CIG 342 = IG 3, 483 (= 22, 3302), where the editors print a comma after Καπίτωνος. But the text suggests that two ambassadors only are in question). It was presumably from his father’s embassy that Scipios Archegenes took the adnomen Olympis, "la marque d'un homme de qualité" (Daremberg and Saglio, Dictionaire des Antiquités 4,1335, s.v. "Signum" IV), and a reminder of the place where the city’s statue was erected.

L. 7. FC notebook shows ΠΟΛΕΜΟΝ, amended to ΠΟΛΕΜΩΝ.

As a tribunus militum, Scipios Capito no doubt enjoyed a position of great dignity at Sebastopolis (cf. Lengle, RE 6A, 2436ff., s.v. "tribunus" no.5. For municipal honours shown to a retired tribune, see Reinach, BCH 17 (1893), 34ff. = ILS 8864, Phocaea). At Palmyra, C. Vibius Celer, prefect of the ala in garrison, styled himself πολείτης καὶ σύνεδρος, as a member of the city council (Seyrig, Syria 14 (1933), 159; cf. AE 1933, 207, and Birley, Roman Britain and the Roman Army (1953), 146ff.).

Scipios was probably tribune of a cohors milliaria, and may not have entered the army until after his municipal duties. Birley (op.cit., 139f.; cf. SHA Hadr. 10,6) shows that "by far the greatest number (of holders of equestrian military appointments) were ... recruited from men who had reached the highest municipal offices, as duovir, in their home towns". There is of course no question of a garrison at Sebastopolis during the second century: there was presumably no more than a statio of beneficiarii, in the capacity of gendarmes (cf. nos. 1 and 2).

Another Capito, Cornelianus, held positions of great importance at Amaseia as well as at Sebastopolis. Son-in-law of a high-priest of Hadrian, he was perhaps a contemporary of the tribune's son (no. 12, L. 25).


Large statue base of whitish marble, streaked with red, H. 1.47m; L. 0.79m; Th. 0.52m; shallow but very careful letters 5.5-6cm.


Copy and squeeze of TBM 8th June 1984.

Drawing of Damon. Plate XIII.
After L. 2 Damon inserts ἵζην τεσσάρων στοχείων ἐν τῷ μέσῳ, that is to say "traces of four letters in the middle of the second line". Cagnae and Manganaro wrongly understood "traces of four lines" (στίχος). Robert considers that "les mots τῆς ἀρίστης μνήμης ne se trouvent que dans la formule τὸν (ou τὴν) τῆς ἀρίστης μνήμης τὸν δείνα, et qui est tardive" (loc.cit.).


Another Maxima is known at Sebastopolis: Antonia Maxima, daughter of Antonius Rufus, Pontarch and high-priest of Hadrian, who had inherited her father's generosity (no. 12, L. 22). Both were "grandes dames exerçant de hautes fonctions, et parentes de bienfaiteurs de la ville et dignitaires du culte impérial" (Grégoire, loc.cit. Cf. the grammateus Maximus, no. 27; and Ammia Maxima, SP 307, Dimorta, near Tokat, unpublished). The use of a signum is well attested at Sebastopolis (cf. nos. 16, 18 and 20; and Kubitschek, RE 2A, 2448ff, s.v. "Signum", no. 2). Robert rejects Manganaro's suggestion that here the signum Amazonis "a été adopté sous l'influence d'une mode chère à l'empereur Commode, nouvel Hercule."

L. 9. φιλότιμος has a more precise meaning than "generous"; it concerns the munera offered by the archiereis, in the sense of "liberalité coûteuse d'un magistrat ou d'un citoyen envers sa patrie" (Robert, Les Gladiateurs dans l'Orient grec, 276ff. Cf. no. 12). Julius Poteitos no doubt in his turn provided κοινηγήσια καὶ μονομαχία.

L. 10. The dedicant, Julius Poteitos, here described as a Pontarch, was eponymous archon of Sebastopolis in AD 199-200 (no. 44; for the Pontarchs, cf. no. 12). Poteitos was the husband of the high-priestess (cf. at Amisos SP 2, and no. 12; the office may appear in an inscription of unknown origin, Ἰοῦλ(ιος) Ποντάρχης, Τειμοθέου υἱός, Ποντικός.
Inscriptiones Ponticae — Sebastopolis

Σεβαστοπολείτης CIG 4183). Grégoire associates one of the characters of the Byzantine epic of Dighenis Acritas, the Amazon Maximo, with this inscription (Mélanges Cumont, 723-30).

A strong tradition locates the land of the Amazons in the plain of the Iris and Thermodon, not far from Sebastopolis-Heracleopolis, the city founded by their mythological conqueror. Grégoire suggests that a great lady, proud of her Roman name of Maxima, and of her Roman title of matrona stolata, was yet conscious of her autochthonous ancestors, and claimed descent from the origins of Heracles' foundation, from the Amazons.

20. (SP 295A). Sulusaray. Built into the base of the outer wall of the tea house of Hasan Şeker, and later of Sükrü Demirel, in the centre of the village.

Stele of grey limestone, broken below. H. 1.40m; L. 0.545m; Th. at least 0.38m. Letters 3.3-3.8cm.

Copy and photograph of TBM 13th November 1963.
Plate XIII.

Λουκίς Οὐαλερίς
γυναικὶ Ιουλίου
Σεουήνου ἐπισή-
μου ἄνδρός, καὶ

5 Οὐαλερίς Μαί(δ)ι
τῇ κ(α)ὶ Λουκούλλη
γυναικὶ Κλαυδίου
Χαρεσίου, ἄρχιερέως
Καισαρέων τῶν πρὸς

10 τῶ Ἀργαίῳ, ταῖς
φι[λ]αθέλφαις καὶ
φιλ[ά]γνδροις,
Λούκιος Οὐαλέριος
Οὐάλης καὶ Φλαουία

15 Μαίς ταῖς σεμναίς
κ(α)ὶ παναρέτοις
θυγατράσιν,
μνήμης χάριν.

Mid second century.
L. 2-3. On the origin of the name Julius Severus, see Mitford, *Byzantion* 36 (1966), 472ff., and 487ff. = *SP* 317, Comana; and cf., near Mersifon, *SP* 146A. A Julia Severa, perhaps the daughter of our ἐπίσημος ἀνήρ, honoured her foster father at Sebastopolis (no. 21). If correctly equated, he cannot for long have survived his wife.

L. 5. ΜΑΙΔΙ was wrongly cut for ΜΑΙΔΙ (cf. ΚΑΙ for ΚΑΙ in L. 6 and 16). The name is found in Phrygia (Pape 3, s.v.), and must be derived from the goddess Ma, worshipped at Comana (cf. CIG 4184 = *SP* 316, Comana. The sisters may have been related to Maesius Rufus, no. 15).

L. 6. τῇ καὶ, cf. no. 19.

L. 8-10. Chareisios was high priest of the κοινὸν Καππαδόκων at Caesarea, below Mt. Argaeus. Thus was it known in a third century list of games, *IGR* 4, 1645, Philadelphia in Asia. The city is linked with the holy mountain (compare the embassy Καισαρόν τῶν πρὸς τῷ Ἁργαίῳ sent to the temple of Apollo at Claros, *IGR* 4, 1588), which appears with the temple on bronze coins of Hadrian and the Antonines (*BMC Cappadocia*, 63f. nos. 147f. and 156f.). From the time of Commodus coins also bear the title μητρόπολις (ibid., 72f., nos. 212ff.; cf. Magie 1353, n.9). Strabo already knew Mazaka as ή μητρόπολις τοῦ ἑθνοῦς... ή πρὸς τῷ Ἁργαίῳ and was able to describe the mountain (12, 2, 7, 538). The Digest (27, 1, 6, 14) mentions *Cappadocarchs*. But Claudius Chareisios is the only archiereus known from Caesarea. A Chareisios, father in law of a ἱερατεύσας τῶν Σεβαστῶν, is known in Lycia in the time of Hadrian (*IGR* 3, 648/9). In the province of Cappadocia, only three other archiereus are known, all at Comana Cappadocica: Ἰάζημις (Jerphanion, *MFO* 5 (1911), 316f., no. 10); Δ(η)μήτριος Σάσας (ibid., 320, no. 16); and Ἀπολλώνιος ὁ διὰ βίον ἀρχιερεύς (Karolides, Τὰ Κόμωνα καὶ τὰ ἑρείπια αὐτῶν (Athens 1882), 71; cf. Robert, *Noms indigènes* 436ff. and n.7; and perhaps *BCH* 1883, 133, no. 11).

L. 13-14. The name Valens is well known at Sebastopolis (nos. 1, 28 and 46; and compare, near Neocladiopolis, *SP* 49). It is a name with military associations, and there are several examples of Valerius Valens in Asia Minor: for example, at Ankyra, a στρατιώτης ἰππεύς of cohors I Augusta Cyrenaica equitata (Jerphanion, *MFO* 13 (1928), 248ff., no. 24; Ramsay, *JRS* 18 (1928), 181f., late Trajanic).


Rectangular base of grey marble. H. 1.37m; L. 0.54m; Th. 0.295m. Mouldings damaged above, and cut away below except on the right. Fairly careful letters 1.5-2cm.

Copy, photograph and squeeze of TBM 6th June 1964.

Plate XV.
The name Julius Severus recurs at Sebastopolis (no. 20), and at Amaseia, home of the foster father (SP 146A). Klaros is known at Amisos, and at the temple of Zeus Stratios near Amaseia (SP 7 and 152).


Five fragments of very hard grey limestone, bearing metrical inscriptions apparently from a single large monument. Much of the text is lost. No. 24 may have been located on the right of no. 23.


22. (SP 296). Sulusaray. In 1900 complete and forming the right side of a fireplace in a house under construction on the north west side of the village. Now broken into three fragments, A and B on each side of the fireplace, C built into the outer wall of the house of Abdullah Palabüyük, in the northern part of the village.

Fragment A: H. 0.77m; L. 0.795m (L. 4); Th. more than 0.51m. Complete and smooth above, broken below.

Fragment B: H. 0.505m; L. more than 0.57m; Th. 0.52m. Broken above, complete and smooth below.

Fragments A and B join. Both are broken right and complete left, where the first two or three letters of each line are chiselled away for approx. 13cm.

Fragment C: H. 1.165m; L. 0.43m (L. 15); Th. unknown. Broken left, but smooth above, below and right, where another block must have joined.

The dimensions of the complete block were thus H. 1.165m; L. 1.25m approx.; Th. 0.52m. Letters 3.4 - 4cm, regular and early.

Copies of Girard, of FC 3rd May 1900, and of TBM with photographs 12th November 1963. Published after Damon and Röhl, with new restorations, Kaibel, Epigrammata Graeca, no.403; cf. Cougny, Anth. Pal. 3, 199, no.653, who reproduces Kaibel's text.

Drawing after the photographs and copies of TBM. Letters dotted in the centre were seen by FC, and are now lost. Restorations of HG and TBM; Plate XIV a, b, c.
L. 3. ὁγαυοτ[άτων ἀπὸ πάτρων Κ.
L. 5. σῶμα’ - - - - - [περικαλλέα τύμβων Κ. - - - - ὑμεναίους HG.
L. 6. - - [ροιο δόμαρτος R.
L. 7. [ἀτίτηλα R. [τέκεν αὐτή Κ.
L. 8. [ἐς αἰεί γένος εὗ R. αὐχηντος FC.
L. 10. [μ’ ὀλβιον ὑμην R. [μ’ αὐτὸς έθηκα Κ.
L. 11 δ[ή παρόκκοτίς R. δ[ίαι γυναικών (sic) Κ.
L. 12. [πολυόλβοις Κ.
L. 13. NTARXON FC copy. ἴμερό[εντα γένεθλα R.
L. 14. NMENGAPC FC copy τό[ν μὲν γάρ στρατής [ἐ]ναρίθμῳ[ν ἡρώεσσιν Κ.
[ἀρίθμῳ[ν εὗχομεν υἱόν R.
L. 15. τή σφ[ετέρη - - - , τόν [δὲ ποθεινῆς Κ. τόν [δὲ γε Μοῖρα R.
L. 16. μαρ[ναμένη - - - τηλέκλυτο[ν ἐξαπόλεσσε R. τηλέκλυτο[ν ἐλπίδ’ έθηκεν
Κ.
L. 17. νός[σι - - - σ[ὁ]μα κλυτ[ν οὐκ ἀφάνισσε R. κλυτ[ν οὐφρ ἀπ’ ἄλλων Κ.
L. 18. κλέο[ς ὅσσα γάρ ἔσται R. κλέο[ς εὐρύ ἄνήκεν Κ.

The metre and the Homeric language of this poem are remarkably precise. From the letter forms it should be assigned to the second century. A very large inscription, perhaps from a similar, second century tomb survives at Neocaesarea (Moraux, *Bibl. Inst. Fr. Arch. Istanbul* 4 (1959) = *SEG* 18 (1962), no. 561 = *SP* 337).

L. 3. The name Πάνταρχος appears beside the more common Παντάρχης on a sarcophagos at Xanthos in Lycia (Davies, *JHS* 15 (1895), 105f., no.11; cf. 123, no.12).

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"Semi-circulaire" (FC) block of grey limestone. The centre of the stone had been removed to make it level. Broken right, and cut away left, where at least fifteen letters were missing. H. 1.20m; L. 0.93m; Th. "profonde". Letters 3.5cm.
Copy and photograph (lost) of FC 3rd May 1900.
Drawing after his notebook.
Damon saw only the first thirteen lines. The name Πάνταρχος does not appear in his text, which has the following variants:

L.2  PONT
L.3  ΑΛΟΙΣΤΕΓ
L.4  ΝΙΚΙΩΤΙ
L.6  ΙΝΧΡΥΣΩΑ
L.9  ΑΙΑΒΜΟΝ
L.12  ΣΙΤΑΙΚΥΔΟ
L.13  ΚΑΡΙΚΤΕ

For "semi-circulaire", cf. no. 25, which was, in fact, apparently flat. Cumont's notebook shows letters to the left:

L. 1  ΘΕ
L. 9  ΘΟΛΑΚ  [v. 10] ΚΑΙ
L.11  Ν
24. (SP 297A). Sulusaray. Seen by Girard in a field "en dehors du village (de Sulusaray) an N". In 1900 and 1964 at Çermik (Carte III, Hamman; Carte XV, Tchermouk, a village half an hour south west of Sulusaray), built into the outer west wall and forming the corner of the new mosque under construction in 1900 (SP 2, 208).

Block of grey limestone, cut away on both sides. H. 1.16m; L. 0.98m; Th. 0.55m. Letters 3.5-4cm. Sides rough, but top and bottom smooth. It was in the same state when seen by Girard.

Copies of Girard, of A in 1899, of FC with photograph 4th May 1900, and of TBM with photograph 10th June 1964.

Drawing from FC notebook. Plate XV.

Ελεγιακά διπλάττια. FC φανέρωσε το άδειοτό των τελευταίων δύο τριγωνίων.

L. 1. Τετραγωνική μορφή, άσπρη, με τον πορθμό πάνω για τη διακόσμηση του ναού.

L. 5. ἐνκατ[ά]κειται?
L. 7, 13, 17 possibly nominatives.
L. 13 A sacred enclosure (temenos) has been built for Theotima, with an altar surrounded by a grove.

25. (SP 298). Sulusaray. In 1900 at the corner of a house to the south of the village. In 1964 at the corner of a house at the north end of the village, close to the police station.

Block of grey limestone. In 1900 complete left and above, but heavily cut away left. H. 1.165m; L. 0.83m; Th. 0.60m. Fine, very regular letters, 3.5cm.

By 1964 the stone had been further damaged. Save 20 cm had been cut away on the left of the surviving text, and 24 cm on the right. The face was coated with cement, and X in L. 18 and 20 had been chiselled out.

Copy and photograph of FC 3rd May 1900, and of TBM with squeeze 6th June 1964.

Drawing of FC. Plate XV.
Damon saw only the first thirteen lines.

L. 1 FC Θεοτίμα. He thought that the block was "circulaire" (cf. no. 23), but the damage to the right side is quite recent, and the face bearing the surviving letters is flat. In 1900 the first line was less damaged.

L. 2 FC ΡΓΙΗΤΟΝ
L. 12. Θ εοτίμα Merkelbach.

26. (SP 299). Sulusaray. In a garden to the east of the village, on the right of the road to Çamlıbel.

Large block of grey limestone, complete on all sides, but with mutilated edges, and in 1964 broken by a peasant into two joining parts. H. 0.52m (upper) and 0.62m (lower); L. 0.79m; Th. 0.86m. Fine letters badly effaced left, 3.4-4cm. Smooth above, right and below.

Copy and squeezes of TBM 6th June 1964.
Drawing after the squeezes.
Although only twenty lines long and thicker than the preceding four stones, the overall height of the stone (broken between L. 10 and 11) and the height and form of the letters are almost precisely the same. The inscription appears to come from the same monument. Παντος[ρχος] may recur in L. 3 (cf. no. 23, L. 3 and 13), and the text has the same epic style. It is probably metrical. L. 2 suggests a memorial. L. 16 appears to be complete on the left, and the squeeze implies a shallow margin: another block presumably adjoined.

27. (SP 300). Sulasaray (cf. SP 2, 203). In 1900 in front of the door of a house to the east of the village. In 1972 the upper part (L. 1-8) was built into the balcony of the house of Mehmet Öz, a hundred metres west of the mosque.

Stele of grey limestone (FC, white marble), slightly worn right, and now broken below. H. 1.27m (now 0.62m); L. 0.40m; Th. 0.28m. Letters 2.3-3cm (at line ends 1cm).

Copy of Damon, published Sylllogos 7 (1874), 2 E; cf. Röhl, Joachims. Gymn. 19, no.7; Kaibel, Epigrammata Graeca, no.402; IGR 3, 118; Peek, Griechische Versinschriften, no.1184. Copies of A in 1899, of FC with squeeze 3rd May 1900, and of TBM with photograph and squeeze 4th November 1972.

Drawing of FC. Plate XVI (photograph of squeeze).
L. 6. τέχνεσιν: read τέχναισιν.
L. 8. FC squeeze suggests ἵνθάδε (from the photograph).
L. 12. Damon γνώντος ... βλ.ιτι

As in the epitaph of Midas, quoted by Plato (Phaedr. 264C, χαλκὴ παρθένος εἰμὶ, Μίδα δ’ ἐπὶ σήματι κεῖμαι), it is the stone itself that speaks (not "the mountain maiden who boasts of gaining a Greek education", Broughton, Econ. Surv., 791).

V. 6. A line, a complete half verse, has been omitted by the lapicide. Cumont restores χαιρετε νῦν ξείνοι, γνώντες and Peek χαιρετε δ’ ὁ πάροδοι, γνώντες. For similar omissions, cf. LW 1771B, and Munro, JHS 17 (1897), 291.

Maximus no doubt lectured in grammar in the gymnasium at Sebastopolis (cf. Jones, Greek City, 224f., and no. 12, L. 11; and for public education in the Greek cities, Broughton, loc. cit., 806 and 853f.). Professors sometimes held formal appointments, and were regularly exempted from municipal duties. A grammarian from Tarsus seems to have had the task of teaching Greek in the mountain villages between Zela and Tokat (SP 276), and a πολέμητις lived in Gazacene (SP 145A). For Maximus, see no. 19.

28. (SP 301). Sulusaray (cf. SP 2, 202, and n.5). In the barn of Hassancıkolu Hassan, to the east of the village.

Column. H. 0.75m; L. 0.60m Letters 5cm.

Copies:
a. of A in 1899, published CIL 3, 141847;
b. of FC, by the light of a candle, behind a door, 4th May 1900, published IGR 3, 117 and 1442.

Drawing from FC notebook.
Have Irene
Dis Manibus
Venuleia Irene
domo Roma vix(it) ann(os) X[XX ?
5 Valens Aug(usti) lib(ertus) suei[s et ?
coniugi karissima
χαίρε Εἰρήνη
θεοίς καταχθ[ονίος
Ο[δεινούλεία Ε[ιρήνη
10 γένει Ρωμ[οία
έτω[ν λή?
[Οὐσαλήνες Σεβαστοῦ ἀπελεύθερος τούς ἐαυτοῦ καὶ τῇ
γυναικὶ φιλτάτη]

Compare Attica, born in Rome and died at Satala (CIL 3, 6744 = SP 389).

L. 1. The first E in Irene is replaced by a stroke followed by a space. Perhaps it was
written as I I, a fashion not uncommon during the Empire, so explaining A's reading in L. 3.
For Have in place of Ave, cf. ILS 1785, Rome.

L. 4 . . AN VII/ (A).

domo Roma: cf. domo Hemesa (ILS 8760, Egyptian Thebes; and CIL 3, 3301 and 10316).

L. 5. SVEI may be the cognomen Suetonius, abbreviated to Suet (GH).
L. 9. OYENOYAEIA' (A).

The juxtaposition of Latin and Greek names suggests that Venuleia Irene, though born in
Rome, was a freedwoman of Greek origin. Irene is found twice near Amaseia (SP 219 and
245). Venuleia suggests a connection with the famous Pisatan family descended from L.
Venuleius Montanus Apronianus (Hanslik, RE 8A, 821f., s.v. "Venuleius", nos. 9, 6 and
7). Compare, at Pisidian Antioch, Rusticus Venuleius Apronianus, perhaps a native of
Antioch (ILS 8976, after AD 152); and see Levick, Roman Colonies, 116. For Valens at
Sebastopolis, see no. 20.

29. (SP 301A). Sulularay. In a garden wall south west of the village.
Fragment of a marble plaque, reused as a water channel. H. 0. 30m; L. 0.60m;
Th. 0.16m. Letters 6 cm.
Copy of FC 3rd May 1900. Drawing from FC notebook.
30. (SP 305B). Sulusaray (?)
Copy communicated with no. 39 by Girard. Drawing of Girard.

L. 2. Perhaps a female name: Καλφούνια ἢ Σεμπρόνια?
L. 5. Peut-être AVG (FC).

II. Christian Inscriptions.

31. (SP 302). Sulusaray. Brought from Sulusaray, and in 1900 in the cemetery of the Armenian church at Zela.

Stele, preserved intact. H. 1.30m; L. 0.50m; Th. 0.30m. Irregular letters. Garlands of leaves on and around the pediment. In the field a cross.

Copy of A in 1899, and of FC 30th April 1900.
Drawing after FC’s notebook.
"Les épitaphes chrétiennes de l’église arménienne (à Zéla) proviennent de Sébastopolis" (FC). Cf. SP 1, 43, and 2, 208; SP 267; and no. 38.

This form of Paulos is not found elsewhere in Pontus. It recurs in a tenth century inscription in eastern Phrygia, MAMA 1, 258.

Several deacons are known from western Pontus (SP 12, 46, 150, 200f., 233 and 247).

32. (SP 302A). Sulusaray. Perhaps transported from Sebastopolis. In 1964 on the citadel at Zela, to which it had been brought from a cemetery outside the town. (cf. no. 31).

Stele of reddish granite. H. 1.57m; L. 0.71m; Th. 0.25m. Badly formed letters 3.5 to 6.5 cm.

Copy and photograph of TBM 8th June 1964.

Plate XVI.

Κοίμησις διακόνου
Πάβλου
A monasterion is mentioned at Gunduz, east north east of Sebastopolis (no. 41). Two ἀσκητρίοι are known from Amaseia (SP 134) and Sariyer on the western slopes of Yıldız Dağ (Cumont, Byzantion 6 (1931), 531, no. 4 = SP 345; cf. SP 2, 233-5); and μοναχοί to the west of Sebastopolis (SP 257 and 278D).

33. (SP 303). Sulusaray. Brought from Sulusaray, and in 1900 in the cemetery of the Armenian church at Zela (cf. no. 31).
Limestone stele. H. 1.65m; L. 0.65m; Th. 0.20m. Irregular letters 5cm.
Copies of Girard, of A in 1899, and of FC 29th April 1900.
Published FC, REG 15 (1902), 320, no.19.
Drawing of FC.

Filiation on the mother's side shows that the stone marks the tomb of a slave.
L. 1. θέκα for θηκη; ε and η once again confused. Cf. no. 35. Anderson read θέ(σις) κ[λ].
34. (SP 303A). Sulusaray. In the barn of Mehmet Çoruh, but said by him to have been found in the fields known as Ağaseki Orman, in the mountains two hours east of the village, in the direction of Yıldızeli.

Altar of dark limestone, complete. H. 0.84m; L. 0.44m (waist 0.34m); Th. 0.38m. Letters 2-3cm.

Squeeze and photograph of TBM 4th November 1972.

Plate XVI.

Τιμόθεον
τόν ἀριστον
ἐν ἀνδρασὶ Χρισ-
τιανοῖσιν πρεσ-
5 βύτερον πάτρης
δέξατο γῇ φιλίη

An elegiac couplet. There is no cross on the altar. Presbyteros = Elder (cf. Acts 11, 30 and 20, 17, 1).

35. (SP 304). Sulusaray. In 1900 in a house wall. In 1984 serving as a bridge across an irrigation channel half a mile west of the village.

Large stele of grey limestone, H. 1.72m; L. 0.85m; Th. 0.35m; letters 3-6cm. The text is preceded and followed by a cross. Another larger cross is carved above them. On the lower part of the stele is a palm tree, symbol of eternal life (cf. nos. 50 and 51), with two shrubs rising from its foot (Bruckner).

Copy in 1890 by Fathers David and Chartron, published Bruckner, Études Comp. Jesus 55 (1892), 515f. Copy and photograph (now lost) of FC 3rd May 1900, and of TBM 8th June 1984.

Drawing of FC. Plate XVII.
ε and η are frequently confused in Pontic inscriptions. Cf. nos. 33, 45, SP 345 (see no. 32), and Cumont, Byzantion 6 (1931), 533, no. 5 = SP 347, Akşehir, on the southern slopes of Yıldız Dağ.

L. 4. θεού abbreviated to θο. Compare θ(εο)û in SP 259, near Zela; and Munro, JHS 18 (1898), 324, no. 42 = SP 368, Nicopolis.


Large limestone stele, triangular above, H. 1.17m; L. 0.77m; Th. 0.34m; letters 3.5cm. The back is rough. The text is set above a large palm tree with ten branches.

Copy and squeeze of TBM 8th June 1984.

Plates XVII.

+ Ἕνθα κα-τάκιτε ἐ

δούλε τοῦ

θ(ε)ο(û) Γρεγορί-

α +

Compare no. 40.

Stele of whitish limestone. Only the face is smooth. H. 1.26m; L. 0.55m; Th. 0.39m. Irregular letters 3-4.5cm.

Copy and photograph of TBM 6th June 1964.
Plate XVII.

†
"Ἐνθαδ-
ἐ κατάκιτ-
ἐ δοῦλος θεοῦ
"Ανδρέας †

Beneath the inscription is a tree of life.

38. (SP 305). Sulusaray (cf. SP 2, 239 and 208). "Apportée il y a quelques années de Soulou-Serai", and in 1900 in the cemetery at Çiftlik, half an hour west of Bolos in the Artova (au chevel de l'église).

Stele entirely taken up with a cross, surmounted by stylised triangular leaves. The inscription occupies the two upper quarters. Irregular letters.

Copies of Ramsay, of Girard, of A in 1899, and of FC 14th May 1900. Published Cumont, REG 15 (1902), 320, no.20.

Drawing of FC.

"Ἐνθα κατάκιτε
Μαρία ἡ μονο-
γενής Ἰοάνου

L. 3. ΘΔΙΛΟΥ (A). The N of Ἰοάνου is reversed; cf. SP 19B, near Amisos, and 327, Omala, six miles north east of Comana, unpublished.
The Circassians settled at Çermik found on the land assigned to them an old Christian cemetery. They sold the tombstones, which were thus dispersed far and wide (cf. nos. 31, 32, 33).

In the same cemetery was another sculptured stone, without inscription (drawing of FC).

39. (SP 305A). Sulusaray (?). "Peut-être provenant du cimetière de Çermik" (FC).

Copy of an "indigène armènien", sent to Girard with no. 30 and by him to FC (letter of 15th October 1903, containing also SP 259A, 259B and 261; and nos. 45, 47, with the note "Près de Zileh ou de Soulou Serai"). The Armenian's texts are imprecise. Cf. Cumont, REG 17 (1904), 329.

Drawing of Girard.

\[† ΗΝΘΑΚΑΤΑΚ[1-] \]
\[ΠΤΑΣΩΚΙΑ†\]

For the cemetery at Çermik, cf. no. 38.

40. (SP 304B). Sulusaray. Forming the bottom step of the staircase of Mustafa Yılmaz, at Alpuderesi, three miles north of Sebastopolis. The left half is obscured.

Large stele of limestone. H. 1.72m; L. 0.79m. Th. 0.22m. Letters 3-4cm. The inscription is divided between the two lower panels formed by a large cross.

Copy and photograph of TBM 4th November 1972.
Plate XVIII.

\[\text{ὑπὲρ} \varepsilon \chi \\
\lambda νος \\
κ]ουρ[\eta\deltaικονου \\
\nuως†\]

Perhaps brought originally from Sebastopolis.
L. 2. κατα\[\lambda νος ?
III. Territorium of Sebastopolis.

41 (SP 281E). Kunduz, a village 19 kilometres east north east of Sulusaray, in the valley of the Çekerek Irmak (Scylax), at the mouth of the Kunduz gorge (Carte IV, Gunduz; cf. SP 1, 41, "no. 275" incorrectly). Perhaps from the cemetery at Çermik (A); cf. no. 38.

Copy of A in 1899.

Under Constantine VI and Irene, between AD 780 and 797, St Michael was martyred by the Emir Alem in monastēriō kundō Gναστήριον τοῦ E[- - -]

[τὸ μο]ναστήριον τοῦ Ε[ - - -]

42. (SP 281F). Kızılca Söğüt, a village 9 kilometres north of Kunduz, now a part of Artova (cf. SP 1, 41, "no.276" incorrectly). Perhaps from the cemetery at Çermik (A).

Copy of A in 1899.

Pancharis is the same name as Pancharios (cf. no. 51, ['Aρ]μάτις = 'Αρμάτιος, and no. 18, Olympos = olympios). It is found in a Jewish inscription in Rome (CIG, 9904); in a Christian inscription at Apamea (Ramsay, CB 2, no. 385, Αἰλλος Πανχάριος ὁ καὶ Ζώτικος "probably a Jew, who took the baptismal name of Zotikos"); and at Ankyra (Jerphanion, MFO 13 (1928), 260, no. 32, Πάνχαρις, οὐδεὶς ὁθάνατος). Πανχάριος was the name of the Bishop of Ankyra at the Council of Nicaea in AD 325 (elsewhere
known as Marcellus, Honigmann, *Byzantion* 14 (1939), 35, no. 118). The feminines *Pancharia* (Ramsay, *op. cit.*, no. 677) and *Pancharis* (*CIG* 6454, Rome) are also found.

X is effaced in L. 4. Cf. no. 49.

43. (*SP* 279E). Maşat, a village 20 kilometres south south west of Zela (Carte III). Built into the eastern wall of the house of Sadık Eken, on the main street of the village.

Fragment of whitish limestone, complete above, but broken left, right and below. The text appears to be complete right. H. 0.41m; L. 0.62m; Th. approximately 0.45m; letters 5cm.

Copy, squeeze and photograph of TBM 7th June 1964.

Plate XVIII

\[
\begin{align*}
[\text{Αὐτοκράτορα} \\
[\text{Νέ]βηρουαν Τραϊα-} \\
[\text{νό]ν Καίσαρα} \\
[\text{Σεβαστών Γερ}- \\
5 [\text{μανικό]ν τὸν} \\
[\text{κοσμο]ν Σωτῆρα} \\
[\text{καὶ εὐεργέτην}]
\end{align*}
\]

The dedication is dated between 28th January AD 98 (compare the seemingly identical text at Sebastopolis, no. 5), and AD 102, when Trajan received the title Dacicus (Mattingly-Sydenham 2, 276, nos. 447ff.).

A stone of this size is unlikely to have been transported across the mountains separating Maşat from the Scylax valley; it was probably erected at or near Maşat in antiquity. The village marks roughly the half way point on the road from Sebastopolis to Zela, and its former inhabitants were no doubt well aware of patriotic demonstrations at Sebastopolis (see no. 5). Although annual vows were paid (Pliny, *Ep.* 10, 46), the Pontic cities were quick to pay homage to new emperors (compare at Comana *SP* 313, cited in no. 5).

44. (*SP* 279C). Çöte (Kiepert, Tshôle, twelve kilometres south south west of Sulusaray). "A la porte d’une maison".

"Grande stèle rectangulaire, H. env. 1.20m; L. 0.35m. L’inscription occupe, en haut, un champ de 0.40m de haut; caractères réguliers de 3 à 4 cm ... Tcheutté ne paraissant pas avoir jamais été une localité importante, la pierre provient sans aucun doute de Soulu Serai" (Jerphanion).

Copy and photograph of de Jerphanion, published *MFO* 3 (1908), 453, no.16.
Text after his photograph.
Plate XVIII

-floating text-

L. 1. "Le Δ a la forme d’un X fermé par le bas" (Jerphanion).
L. 6-7. For the asyndeton, cf. at Sebasteia IGR 3, 119 = SP 350.
L. 8. "Lacune intentionelle entre le 6e et le 7e caractère pour éviter une veine de la pierre".
L. 10. "Il semble que l’on distingue quelques vestiges d’Ξ tout au début de la ligne" (Jerphanion).

Year 202 of the era of Sebastopolis = AD 199/200. Cf. no. 8.

For the formula oĩ περὶ τὸν δείνα ἄρχοντες, cf. no. 10, where Marcus Aurelius receives similar collective honours. But here the archons themselves are included among the dedicants. Julius Potitus, the eponymous archon, held the title of Pontarch at Sebastopolis (no. 19).

For the double name Σεβαστόπολις Ἡρακλεόπολις, see Introduction and n.12; and cf. no. 8 (a similar dedication) and SP 2, 203. Other dedications to Julia Domna are found at Nicopolis (CIG 3, 4189 = SP 361) and Satala (CIL 3, 13631 = SP 385A).

-45. (SP 279). Kadişehir, 20 kilometres west of Sulusray. In the house of Salı Ağa. Stone approximately 0.50m square. The letters are very worn, and the inscription is mutilated above and apparently incomplete right.

Copy sent by an Armenian in 1903 to Father Girard, and passed by him to FC; copied by de Jerphanion in 1907, and published MFO 3 (1908), 452, no.15.

Text after a photograph received from de Jerphanion, restored by HG.
Drawing of de Jerphanion. Plate XVIII.
The Armenian's copy is full of mistakes, but was evidently made when the text was in a more legible state: it reads (L. 2-4) ГЄΟΝΥΡΗΧΙΚΥΤ И Ε{М}ΠΗΡΗΚΝΟ Ι ΟΛΩΝΜΕΟΚΠΙΠΟΛА

L. 2-3. "γετον is presque certainement τηλύ]γετον, d’autant plus que Y suit" (HG).

L. 4 ἡλβον ἐπεί δ’ οὐσ[ι]α (Jerphanion). ἑπειδοῦσα = ἐπειδοῦσα, "ayant donné le bonheur à son mari, en outre de l’enfant" (HG).

L. 5 ε[υχ]αρηστε[ι]ς, cf. no. 52 (Jerphanion). 'Ανθ’ ἦς appears certain (cf. SP 262). The next word is almost illegible, but there is no need to read ΑΦΕΙ (as Grégoire): the second letter is not necessarily φ (compare φ in φιλων): ΨΗ is equally possible. Between Ε and Α there is space for only a single letter, and the restoration [υχ] is probably too long. "Cette formule introduit l’élément qui justifie l’érection de la stèle" (HG).

An important village, Kadişehri stands close to the crossing of the ancient roads from Sebastopolis to Tavium, and from Zela to Caesarea; at the moudh of the narrow gorge through which emerged the road from the Deveci Dağ and Zela. The name Deveci ("camel driver") implies substantial caravan traffic. From its position, its inscriptions (nos. 45f., and the Diocletianic milestone, marking mile 21, French 980 = SP 480), and the remains of columns and Byzantine capitals, de Jerphanion was convinced that Kadişehri occupied the site of an ancient station (loc.cit., 451). Two intermediate milestones show the course of the road between Sebastopolis and Kadişehri, at Ulubaği (Ouloubagh), some five miles west of Sulusaray, French 962, without visible text; and in a cemetery four miles west of Uylubaği, marking mile 8, French 975 = SP 481.

46. (SP 279A). Kadişehri. In the hall of a house.
Dimensions not recorded. Large letters.
Copied in 1907 and published de Jerphanion, MFO 3 (1908), 452, no.14. Text after de Jerphanion’s drawing.
The *cognomen*, Valens, was well known at Sebastopolis: see no. 1.

47. (*SP 279B*). Yakacık, a village seven kilometres south east of Kadişehir, on the road from Sulusaray to Köne. In a cemetery in the middle of the plain, some 20 or 30 minutes from the village, and immediately beside the road from Sulusaray to Yozgat.

Limestone stele, H. approximately 1 metre. H. of the inscribed portion 0.50m. Careful letters. The reading is certain.

Copy sent by an Armenian from Zela to Father Girard in 1903, and passed by him to FC. Copied by de Jerphanion in 1911, and published *MFO* 7 (1914), 8, no.11 (cf. ibid., 396, and *MFO* 3 (1908), 451).

Facsimile sent by de Jerphanion.

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L. 4. "La lacune ne renfermait qu’ un seul caractère, et j’ai cru voir des traces d’ A. En réalité, il devait y avoir un Δ à l’intérieur duquel s’inscrivait un I, comme à la deuxième ligne le C final est inscrit dans l’ O d’ ‘Αλέξανδρος” (Jerphanion).

L. 5. Girard read ιΟΡΝΙΑΝΑΙΟΙΑΥ (letter to FC dated 3rd October 1903). "Les éditeurs de Beyrouth ont introduite dans le texte la lecture Σατορνίλ[α]., qui semble, en
effet, plus naturelle" (de Jerphanion, in a letter to FC dated 28th February 1914). For Satornila, compare Satornilus, CIG 9496B (Catana), and Satoria, id. 2016D (Thrace).

Maximion and Alexandros were brothers-in-law married to two sisters. Their stele stood among numerous ancient remains from Sebastopolis: cut blocks, architrave fragments and some ten column bases all apparently unnoticed by Anderson (SP 1, 32f.).

48. (SP 279D). Yeniköy, a village between Sulusaray and Zela. It does not appear on the Turkish map. In the house of Ismail Tahir

Copy sent by Father Girard.

"Ἐνθωδέ καὶ
tάκτιτε Ἀρµ-
άτιος ὁ ἐν
θεοφίλη
tη µ[ηµή] κ[οι-
µηθείς]

L. 2. Ἀρµάτιος, often found as a cognomen (cf. no. 51, and Cumont, Byzantion 6 (1931), 530, no. 3 = SP 344, Bedohtun), is well known from Suidas (s.v., and s.v. Ἀρµάτως).

L. 4-5. Cf. SP 344, Bedohtun.

49. (SP 280). Yeniköy, where the stone was seen and copied by Father Girard. By 1900 transported to Malümseyit, a village six kilometres north west of Sulusaray (Carte XIV, Ma’alum Sejid Tekke; cf. SP 2, 197, “inscr. 278ss”), and built, face in, into the inner wall of the Tekke.

Stele, H. 1.05m; L. 0.55m; Th. 0.20m; careful and regular letters, deeply cut, 4cm. At the end of L. 4-6, gaps have been left in the text to avoid veins in the stone. Below the inscription is a large cross.

Copies of Father Girard and of Zelinka, müdür of the district at Tokat; of FC 2nd May 1900, published REG 17 (1904), 333f.; and of de Jerphanion in 1900, published MFO 7 (1914), 11, no.15; cf. ibid., 396.

Facsimile sent by de Jerphanion.
L. 5. ΙΗΕ is clearly cut. "Il y a bien ΣΟΦΗΕ pour ΣΟΦΗΣ, mais à la fin de cette ligne, après le Γ je n'ai vu aucune trace de caractère: le mot ἑγήθη est donc correctement écrit" (Jerphanion).

L. 7. "Deux trous récents ont fait disparaître un caractère avant et après le groupe ΕΙ" (Jerphanion).

"A cause de la disparition des deux X, les premiers éditeurs n'ont pas compris la fin, reconstituée brillamment par Ramsay. La disparition des deux X n'est pas fortuite. Nous avons vu que, dans cette région, la lettre X, prise pour une croix, a été systématiquement détruite sur plusieurs monuments; cf. SP 145A, 148, 152, etc., and no. 42. Rien ne dit d'ailleurs que les musulmans aient véritablement commis une confusion. Calder (JRS 14 (1924), 88ff.) donne toute une série de monuments de la Phrygie, qu'il faut dater des IIIe et IVe siècles, où, dans la formule μνήμης χάριν, le X prend la forme d'une croix †, pour indiquer le christianisme du défunt ou de sa famille" (Heuten). The copy sent by Father Girard reads ΘΕΙΘΘΟΝ.

The Tekke was built of ancient stones, some decorated with effaced sculptures.
50. (SP 281A). Malümseyit, six kilometres north west of Sulusaray, on the road to Zela. Built into the outer wall of the same Tekke.

Stele, without any decoration; H. 1.63m; L. 0.59m; irregular letters 3cm. The lines are not straight.

Copy of Ramsay in 1881; of FC, with a rubbing, 2nd May 1900; and of de Jerphanion in 1911, published MFO 7 (1914), 11, no.14; cf. ibid., 396.

Facsimile of FC rubbing.

L. 5. γινένται = γιναίνετε. "Peut-être simple distraction du lapicide intervertissant ΑΙ et Ε, car le reste du texte est d'une orthographie correcte. L' Y est assez facilement reconnaissable" (Jerphanion).


L. 7. The facsimile suggests traces of a final cryptogram ειρή[νη].

The family tree should be reconstructed in the same way as in no. 16: Publius is the son of Publius, and the grandson of Quartus.

Both families use exclusively Roman names, even though they do not have the full titulature appropriate to citizens.

Close to the stele, another stone with a palmtree in relief (cf. nos. 35 and 51).

Malümseyit has produced five inscriptions (nos. 50-54), and a milestone of Severus Alexander, a Sebastopoli MP V, of AD 231 (French 941 = SP 471). Cumont also noticed Byzantine inscriptions in the wall of the mosque, and in the cemetery several uninscribed columns (SP 2,197f.).
51. (SP 281). Malümseyit. Built into the outer wall, close to the entrance of the same Tekke.

Stele. Below the inscription a crudely executed palm tree, with two hanging clusters of dates, as a symbol of immortality (cf. nos. 35 and 50).

Copy of FC 2nd May 1900; and of de Jerphanion in 1911, published MFO 7 (1914), 10, no. 13.

Facsimile sent by de Jerphanion.

\[\text{Facsimile image}\]

L. 1. τος is the end of a name.
L. 2. [‘Αρ]μάτις is the equivalent of ‘Αρμάτιος; cf. nos. 18 and 42. For the name, cf. no. 48.

52. (SP 281B). Malümseyit. In the wall of a house.

Stone, broken above. Careful writing. A large ivy leaf after the final letter and below.

Copy of de Jerphanion in 1911, published MFO 7 (1914), 11, no. 16; cf. ibid., 396.

Facsimile sent by de Jerphanion.

\[\text{Facsimile image}\]

ια . ιω . ης
χρόνον μνημοσύνης
cαι εὐχαριστείας ἐνε-
κεν ἀνέθηκεν
L. 1. The line should perhaps be restored [τῇ ἱδ]ίᾳ [συμβ]ίῳ - - -; or it contained the end of a name (- - - ἵα), and the words εἰς πάντας or πολύν.

L. 3. εὐχαριστεῖας. Cf. the restoration in no. 45.

53. (SP 281D). Malümseyit. In a Turkish house, serving as the doorstep of an inner room.
Stone of grey limestone, broken below and cut away left. H. 0.88m; L. 0.52m; Th. 0.13m; fine letters 3cm.
Copy of FC 2nd May 1900.
Drawing after his notebook.

The small objects represented around the inscription seem to suggest the 3rd century.
The feminine Σύρα is well attested in Preisigke, Namenbuch, 398.

54. (SP 281C). Malümseyit. In the village cemetery.
Stele of grey limestone, surmounted by a pediment. H. 1.80m; L. 0.78m; Th. 0.20m.
Letters of the mid 5th century, 3.5cm. The field of the stele, which had undoubtedly contained a pagan inscription (cf. Cumont, Byzantion 6 (1931), 533, no. 6 = SP 346, Yıldız Köyü), is occupied by a large cross.
Copy of FC 2nd May 1900.
Drawing after his notebook.
"L'inscription a été recommencée, parce que les caractères de la première ligne n'étaient pas droits (cf. SP 309A" Sünçut, west of Tokat) (FC).

The cemetery contained several columns or milestones, standing upside down. One carried a cross. This ancient debris had clearly been in use since the Byzantine period.

55 (SP 306). Bolos, one mile east of Çiftlik (Çamlıbel), at the eastern end of the Artova (cf. SP 2, 238, n.3: "no.274" in error. Carte XVIII, Bolous; Carte IV and Kiepert, Bolus; elsewhere Baulus).

In the ruins to the east of the village, and close to the village of Dinar (Girard: but Kiepert places Dinar ten kilometres north of Bolos).

Circular altar, the inscription is on the upper surface.

Copy of Girard, published Cumont, REG 15, (1902), 320, no.21.

Drawing after Girard
Perhaps two proper names: $[\Sigma]ουιάτρου$ Πίστις (FC), or $[\Theta]υ[\gamma]ατρ[\iota]$ - $[Π]ουπιο[\varsigma]$ - $\tau[\iota][\omicron][\varsigma]$?

Cumont (SP 94, L. 2-3) and Anderson (SP 1, 71) refer not to this inscription, but to SP 278, Turhal.

Buriton

T.B. Mitford

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## CONCORDANCE

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* sighted by Le Guen-Pollet.
Inschriften aus Sebastopolis
Inschriften aus Sebastopolis
Nr. 8
Inschriften aus Sebastopolis
Inschriften aus Sebastopolis

Nr. 10a

Nr. 10b

Nr. 10c
Inschriften aus Sebastopolis
Inschriften aus Sebastopolis
Inschriften aus Sebastopolis
Inschriften aus Sebastopolis
Inschriften aus Sebastopolis
TAFEL XVI

Inschriften aus Sebastopolis
Inschriften aus Sebastopolis
Inschriften aus Sebastopolis