

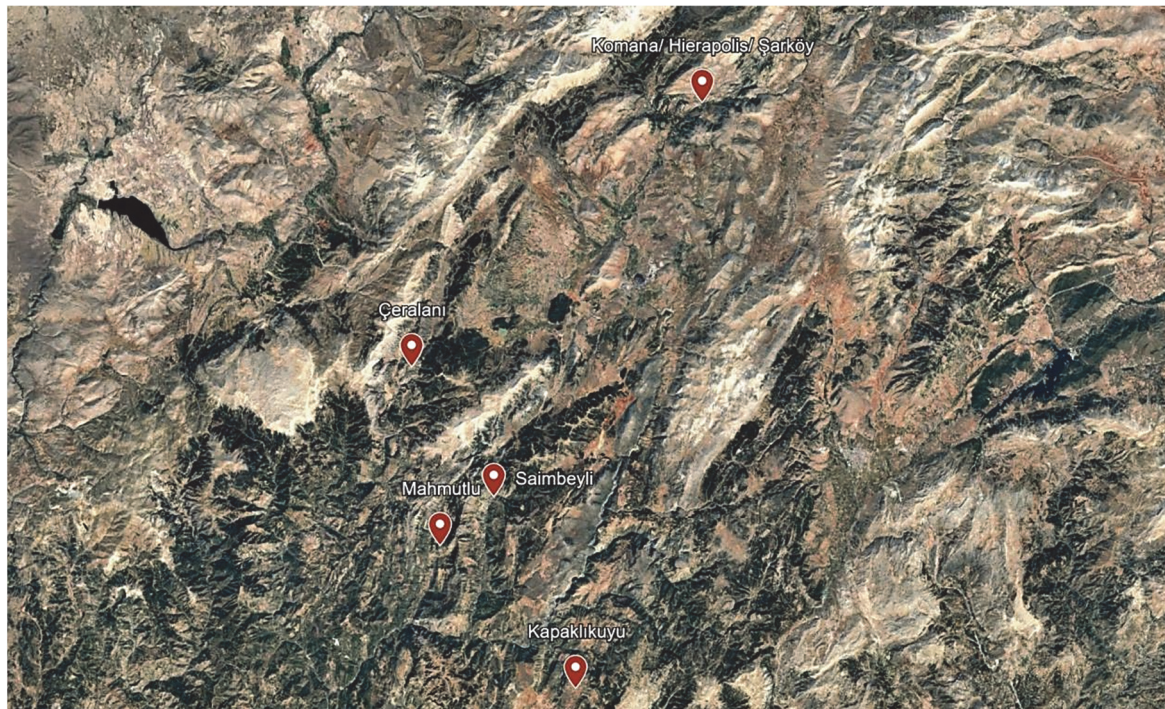
Ferit BAZ* – Paweł NOWAKOWSKI** – Emre MACİT***

New Christian Inscriptions from Southeast Cappadocia

ABSTRACT: The article presents seven Christian inscriptions from the district Saimbeyli and the city Comana/Hierapolis in Southeast Cappadocia. The inscriptions are rich in quotations of biblical texts, among them: 2 Corinthians 1:3; Matthew 26:13/Romans 1:8; Isaiah 12:3; Psalm 28(29):3; and Psalm 131(132):14. Additionally, they bring us a new attestation of the era of Anazarbos, and the fifth Anatolian attestation of a *periodeutes*.

KEYWORDS: Comana/Hierapolis, Saimbeyli, Christian inscriptions, biblical quotations, *Biblia epigraphica*, presbyter, *periodeutes*.

This article evaluates seven Christian inscriptions. The first one was found in Comana in Cappadocia and the others in various villages in Saimbeyli district. While the city of Hierapolis and its sovereignty area have relatively dense ancient settlements, this situation is rare in the Saimbeyli district centre and villages located further south.



Map showing the find spot of the inscriptions.

* Prof. Dr. Ferit Baz, Mimar Sinan Güzel Sanatlar Üniversitesi, Fen-Edebiyat Fakültesi, Tarih Bölümü, TR – 34308 Şişli/İstanbul (ferit.baz@msgsu.edu.tr | ORCID: 0000-0003-0090-1004).

** Dr. Paweł Nowakowski, University of Warsaw, Faculty of History, PL – Warsaw (pawel.nowakowski@uw.edu.pl | ORCID: 0000-0003-4049-7181). The author was supported by ERC StG 101040152 funded by the European Union. Views and opinions expressed are however those of the author only and do not necessarily reflect those of the European Union or the European Research Council Executive Agency (ERCEA). Neither the European Union nor the granting authority can be held responsible for them.

*** M.A. Emre Macit, Mimar Sinan Güzel Sanatlar Üniversitesi (emremacit.nl@gmail.com).

Today Saimbeyli is an administrative district in the north-eastern part of Adana Province. Saimbeyli was located in a strategically important region stretching from Central Anatolia to Cilicia.¹ The region served as a gateway connecting the north and south. This is probably the reason why the remains of Roman settlements are scarce in the region. The existing settlements are of small-scale established in rural areas and mostly consist of grave structures. The constant risk of invasion, bandit attacks, epidemics, etc. contributed to the fact that this area remained sparsely populated and that so far mostly Christian church buildings and some Christian inscriptions have been discovered here. The Christian inscriptions in question will be discussed here.

1) A Christian epitaph from Cappadocian Comana/Hierapolis with a quotation of 2 Corinthians 1:3

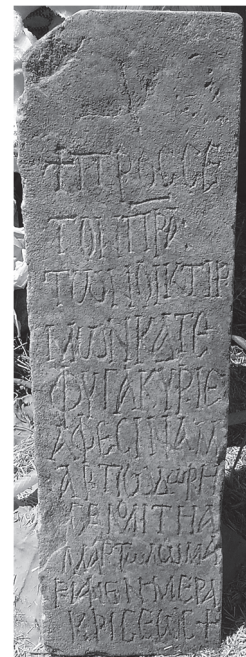
A marble tomb stele. It was found in the garden of a house near the Health Centre in Şarköy. The inscription is of high quality for middle Byzantine. The letters are engraved at equal intervals, inclined relatively to the right.

Dimensions: H: 74,5 cm.; W: 23 cm.; D: 5,5 cm.; LH: 2,5–8,5 cm.

Dating: probably middle Byzantine.

4. + πρὸς σὲ
τὸν π(ατέ)ρα
τῶν οἰκτηρ-
μῶν κατέ-
φυγα, Κύριε.
Ἄφεσιν ἀμ-
αρτιῶ<v> δώρη-
8. σέ μ' ο'ι, τῇ ἀ-
μαρτωλῶ Μα-
ρία, ἐν ἡμέρα
Κρίσεως. +

2. PPA with a single line above || 3. HP in ligature || 3–4. οἰκτηρ|μῶν read οἰκτηρ|μῶν
|| 8. MO omicron above mu || 10. NHM in ligature.



“To you, the Father of mercies, I ran for refuge, Oh Lord! Grant me, the sinner Maria, the absolution of sins on the Judgement Day”.

11. 1–4: πρὸς σὲ ... κατέφυγα. A nearly identical formula occurs at Kastelli Kissamouin, Crete: + τὸν μά|τεον βίον | ἐφριδίως | ἐξῆλθα καὶ | πρὸς <σ>ἐ κατέ|φυγα ἐγώ, Ἀ|γαθοκ(λῆς), καὶ | πρὸς σὲ κ<- ->, “I Agathokles, left this futile life suddenly and have taken refuge to Thee and to Thee...” (ed. and tr. Bandy 1970, no. 95). Unlike here, very often, the formula is used regarding saints, probably denoting burials ad sanctos. In Cappadocia, at Ovacık near ancient Tyana an epitaph reads ἄγιε Κόνων, σὲ κατέφυγα, “Oh Saint Konon, I sought refuge at your side” (*I.Tyana* 17). For a detailed commentary on similar formulae in Anatolian inscriptions, see Nowakowski 2017 (with an epitaph from Amisos where a burial near the

We would like to thank the Turkish Ministry of Culture and Tourism’s General Directorate of Culture Heritage and Museums for giving me permission to work on the inscriptions of Saimbeyli. Also we would like to thank Mustafa Eryaman who as the representative of the ministry supervised the survey. Our special thanks also go to the Scientific Research Projects Coordination Unit (Bilimsel Araştırma Projeleri Koordinatörlüğü) of Mimar Sinan Fine Arts University (project no. 201013) for supporting the work as well as to the Saimbeyli District Governorship and the residents of the district for their hospitality. In addition, we would like to express our sincere thanks to Mesut Doğan, Fatih Yağbasan and Yasin Özakçaoğlu, who as helpful friends guided us during the field work.

¹ Girginer 2005, 20.

relics of a church of St. John is described as ἀποφυγή πάντων ὀδυνηρῶν ὁ πρὸς <σ>ὲ τάφος, or the grave near you – the refuge of all pains). The phrasing is also well based in the Bible, for example, Psalm 45(46):1: ὁ θεὸς ἡμῶν καταφυγή καὶ δύναμις (“God is our refuge and strength”, tr. KJV) or *Acts of Carpūs, Papyllus, and Agathonice*: Κύριε, βοήθει, πρὸς σὲ γὰρ κατέφυγα, “Lord, help, because I sought refuge at your side!” (ch. 46, ed. H. Musurillo 1972).

ll. 2: $\overline{\pi\rho\alpha}$. Written as a divine name (*nomen sacrum*) with a line above the abbreviated word.

ll. 2–4: $\pi(\alpha\acute{\tau}\epsilon)\rho\alpha$ τῶν οἰκτηρῶν. The “Father of mercies” is also mentioned in Ephesos: ὁ θεὸς τῆς δόξης· ὁ πατὴρ τῶν οἰκτηρῶν, “The God of Glory, the Father of mercies” (*I.Ephesos* 1365). This is a quotation of 2 Corinthians 1:3: Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν οἰκτηρῶν καὶ θεὸς πάσης παρακλήσεως (“Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort”, tr. KJV). Based on the authority of this Pauline letter, the expression was also very popular among early Christian authors, in Cappadocia it occurred in the Letter 17 to the presbyters of Nikomedia by Gregory of Nyssa, in the greetings (ed. G. Pasquali 1959), and the liturgy ascribed to Basil of Caesarea (PG 31, 1648). Earlier similar expressions are also very numerous throughout the Bible, to give just a few examples: Exodus 34:6: Κύριος ὁ θεὸς οἰκτίρων καὶ ἐλεήμων, μακρόθυμος καὶ πολυέλεος καὶ ἀληθινός, “The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth” (as an adjective οἰκτίρων, “merciful”); Psalm 85(86):15, 110(111):4; or τὸ πλῆθος τῶν οἰκτηρῶν σου (“the multitude of Thy mercies”) in Psalm 50(51):1.

ll. 10–11: ἐν ἡμέρᾳ Κρίσεως. For the expression “on the Judgement Day” used in Christian epitaphs, see Adak – Nowakowski 2021, 22.

Şarköy is the site of ancient Komana/Hierapolis. For other Christian inscriptions and philological accounts of the Christian period from the settlement, see *I.Komana*, No. 316–333; TLit27–TLit 49.

2) A Christian building inscription from Kapaklıkuyu with Biblical quotations

In the village of Kapaklıkuyu, which is approximately 45 km southeast of Saimbeyli district, there are various structures belonging to the ancient period. There is a monumental Roman burial structure, three early Byzantine churches and other burial structures in Kapaklıkuyu (see Girginer 2005a, 165; Girginer 2005b, 44–45). This inscription of seven lines belonging to the Christian period was seen on a marble block with a cross motif on the roadside in the Yukarı Mahalle of the village.

Dimensions: H: 53 cm.; W: 152 cm.; D: 33 cm.; LH: 3–4cm. Decorated with a central rosette with a cross within it and two crosses with longs and narrow arms on both sides, cutting through lines 5–7 of the text.

Dating: Late Antiquity.



- + <ε>ἰσὶν $\pi<\eta>\gamma<\alpha\iota>$ ἐν ὄλῳ τῷ κόσμῳ <έ>γὼ
 2 δὲ μόν<η> τῷ τιμίῳ τόπῳ τούτ<ω>
 ἐκλήθ<η>ν. μή μου φ<έ>ρου τὰ βραχ<έ>α
 4 ναύματα. ἀντλή- σατε ὕδ<ω>ρ μετ’ εὐφορο-
 σύνης ἐκ τῶν [πη]γῶν τοῦ σω[τ]<η>ρί-

6 ου, <ὄ>τι φω- νῆ Κυρίου ἐπὶ τῶ[v]
ὕδατων †

1. ἰσιν stone || πεγη stone || αἰγῶ stone || 2. μὀνε stone || τουτο stone || 3. εκληθεν stone || φωρου stone || βραχια stone || 4. υδορ stone || 5–6. σω[τ]εριοῦ stone || 6. ωτι stone.

“There are (many) sources throughout the world but I alone was summoned to this worthy place. Do not take away my narrow streams. Therefore, with joy shall ye draw water out of the wells of salvation, because the voice of the Lord is upon the waters”.

The inscription is divided into two parts, both of which have literary ambitions: The first part (ll. 1–4, “There are (many) sources throughout the world but I alone was called to this worthy place. Do not take away my narrow streams.”) is rhythmical prose with several tropes borrowed from classical Greek poetry. First, we have here the motif of a “speaking object.” Instead of the donor, the object alone (sc. the source of water) speaks to the reader. This is a very old motif reaching back to Greek syllabic writing and earliest Archaic Greek poetry. Secondly, the opposition “there are many (...) but I alone” commonly occurs, for example, in Homeric Hymns, Pindar’s hymns, orations by Demosthenes and elsewhere. It denotes sublimated feelings of a humble individual against the mainstream.

l. 1: πηγαί. The life-giving source of water (πηγή) has very strong Christian connotations, occurring throughout Christian literature.

l. 1: ἐν ὅλῳ τῷ κόσμῳ. The passage “throughout the whole world” is borrowed from the New Testament: Matthew 26:13 ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῆ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὃ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς (“Truly I tell you, wherever this Gospel is preached throughout the whole world, what she has done will also be told, in memory of her.” KJV) and Romans 1:8 Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ (“First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.” KJV).

l. 2: τῷ τιμῷ τόπῳ. The term τόπος is a common description of a church or associated building such as a baptistery in late antique inscriptions. The usual collocation is, however, ὁ ἅγιος τόπος, or the “holy place.”

ll. 3–4: We understand the sentence as an imperative: μὴ φ<έ>ρου τὰ βραχ<έ>α ναύματα μου. The stone has clearly φωρου, perhaps a corrupted imperative resulting from misreading ε as ο and denoting it as ω: φέρου > φορου > φωρου.

l. 3: βραχια. In modern Greek βράχια means “sea rocks” which would also make sense in the text. But we prefer to read βραχέα as a neuter plural adjective (from βραχύς, “narrow”).

l. 4: ναύματα. The word is very rare, meaning the “streams” or “water flow.” Prior to this text, it occurred only in the *Life of Saint Catherine* 11.2 (BHG 30a, ed. J. Viteau 1897) where it clearly denoted abyssal waters: Τὸ ἀμύητον πελάγισμα τοῦ βάθους ἐστὶν τὸ ἄβρατον ναῦμα τοῦ ἀπεράντου ὕδατος τῆς θαλάσσης (“The uninitiated waters of the depth form the impassable water flow of the sea.”). It probably derives from νᾶμα, νάματος (LSJ: “anything flowing, running water, stream, spring”) assimilated to such words as a very popular θαῦμα, θάυματος (“miracle”). A corresponding entry from *the Lexicon of Hesychius* denotes ναῦμα as a herb and has nothing in common with this word.

The second part of the inscription (ll. 4–7) is a combined quotation of Isaiah 12:3 and Psalm 28(29):3. An identical compilation of these two passages was inscribed on a sarcophagus reused as a “water-trough” from Direkli near ancient Sinope, now in the Sinop Museum (*I.Sinope* 196 = French 1992, 56 no. 16 = SEG 42 1157 = BE (1993) 767 = PHI 312491): † ἀντλήσατε ὕδωρ μετ’ εὐφροσύνης | ἐκ τῶν πηγῶν τοῦ Σωτηρίου· ὅτει | φωνῆ Κυρίου ἐπὶ τῶν ὑδάτων. | Α Ω. Interestingly, the sarcophagus had to be reused as a water basin already in the early Byzantine period as the text connects it directly with water. Similarly, on a fragmentarily preserved marble vase now held in Venice, but certainly of Eastern origin (see *IG XIV*

2320 with a revised reading in Feissel 1976, 169–170 = *SEG* 26 1124) we read: [ἀντλήσατε ὕδωρ μετὰ] εὐφροσύνη<ς>, φωνὴ Κ(υρίου)<υ> ἐπὶ τῶν [ὑδάτων]. In an inversed order, the passages occur on a limestone block possibly from a basilica's fountain, now at the Limassol District Museum in Cyprus (*SEG* 45 1862 = PHI 304425): † φωνὴ Κ(υρίου) ἐπὶ | τῶν ὑδάτων ἀντλήσατε πάντες | μετ' εὐφροσύνης. † Separately, both verses are commonly attested. For further references see *I. Klaudiupolis*, p. 125; Feissel 1976, 167–172; Felle, *Biblia epigr.* p. 524, nos. 53, 432, 459, 703, 789, 790, 792 (for Isaiah 12:3) and p. 522 nos. 2, 31, 141, 174, 205, 245, 428, 429, 432, 444, 445, 450, 460, 494, 514, 519, 546, 557, 558, 565, 787–792 (for Psalm 28(29):3).

The selection of the two passages from Isaiah and Psalm 28(29) suggests that our inscription, as the above examples, probably also comes from a fountain or, perhaps, a baptistery or another water installation connected with a church.

3) A Christian epitaph from Kapaklıkuyu Village with a quotation of Psalm 131(132):14

A square block of marble, found in a place called Kapaklıkuyu Bostanlı. Above the inscription a cross was placed. The other sides of the well preserved stone are without decoration. The writing is mediocre professional; their letters in different sizes and distances are deeply engraved.

Dimensions: H: 129 cm; W: 109 cm; D: 58 cm; LH: 2,5–11 cm.

Dating: Late Antiquity.

- † αὕτη ἡ κατάπαυσις
2. μου εἰς αἰῶνα αἰῶνος
ὥδε κατοικήσω ὅτι ἔρετι-
4. σάμεν *vac.* αὕτην.

1. in αὕτη ε corrected to η || 2. αἰῶνος read αἰῶνος || 3. κατοικήσω read κατοικήσω || 3–4. ἔρετι|σάμεν read ἡρετισάμην

“This is my rest for ever: here will I dwell; for I have desired it.” (tr. KJV).



The whole inscription is a quotation of Psalm 131(132):14: Αὕτη ἡ κατάπαυσις μου εἰς αἰῶνα αἰῶνος, ὥδε κατοικήσω, ὅτι ἡρετισάμην αὕτην.

The verse was often chosen for epitaphs, Felle, *Biblia epigr.* mentions seven instances of its use (nos. 136, 433, 435, 436, 526, 576). Among the Anatolian occurrences, it is worth quoting the Cappadocian instances: at Madenşehir (no. 433 = *I. Lykaonien*, no. 89) with a very corrupted spelling: αὕτη ἡ κατύκυ|σής μου ἡς ἐον|α ἔονος οδε κατυκύσο αὕτή[v]; another from Güllüdere to the south of Çavusin (no. 435 = *SEG* 47 1847); and one more from Ürgüp (no. 436 = *SEG* 47 1860). In Cilicia, there is also one at Korykos (no. 136 = *MAMA* III 219).

4) A Christian inscription from Çeralanı with a new attestation of the era of Anazarbos

A well-preserved marble block. It was seen in the village Çeralanı in a place called Ustalar Mahallesi. Some ceramic sherds and a castle structure were found in the village of Çeralanı (see Girginer 2005a, 160). The stone is installed in the wall of a well of the village. The inscription forms the front of the fountain, while No. 5 below is on the side. Carved to the left and at the foot of an elaborately decorated Latin cross with suspended letters alpha and omega from its horizontal branches. A carving of a vine sprout at the top of the cross may have intended to transform it into a staurogram. The strings on which the letters Α and Ω are suspended also imitate vine sprouts, especially the one with alpha continues below the letter in a convoluted ending.

Dimensions: H: 110 cm; W: 53 cm.; D: 30 cm; LH: 2,5–5,2 cm.

Dating: 563 CE.

	α ϙ ω
2	ἔτους
	γπφ'
4	δεκάτε.

4. δεκάτε read δεκάτη. The letter delta is cut much smaller, to the left and below epsilon. It may have been originally omitted by the carver.

“α ϙ ω. In the year 583, the tenth (indiction year).”

The inscription is dated according to a locally used era. We suggest that the date is calculated according to the era of Anazarbos, situated c. 90 km to the south. The formula of this era consisted of first the term ἔτους in genitive followed by the number written from right to left (in the Syrian mode). The 583rd year of the era of Anazarbos fell in 563/564 CE. At the same time, the tenth indiction in 562/563 CE. This would give us the date of 563 CE. An alternative in this area is the era of Flaviopolis (see the comments in *I.Cilicie* no. 117), but it comes out of use in later Late Antiquity and the indiction year does not match. The era was commonly used in Anazarbos and villages in its territory, and similar dates include: ἔτους ιφ' (*I.Cilicie* no. 117 = 490/491 CE); [ἔτ]ους ἐν' κ(αὶ) φ' τῆς πόλ(εως) (*I.Anazarbos* no. 61 = 536 CE); ἔτους ελφ' (*I.Anazarbos* no. 62 = 516 CE).



5) A Christian dedicatory inscription from Çeralanı with a mention of a *periodeutes*

A marble block whose lower part and right side are broken off, while the right side is slightly damaged. It was seen in the village Çeralanı in a place called Ustalar Mahallesi. It is installed in the wall of the well of the village. The lettering is not very careful; the lines are crooked and deeply engraved letters turn right and left. The first four lines are larger.

Dimensions: H: 64 cm; W: 31 cm.; D: 53 cm; LH: 2,6–5 cm.

Dating: Late Antiquity.

	ϙ ἐπὶ ϙ
2	τοῦ θε-
	οσεβες-
4	τάτου
	περιοδε-
6	υτοῦ Ἰωά-
	νου ἐγέν[ε]-
8	το τὸ ἔρ[γ]-
	ον τοῦτο
10	[ἰν]δικτιῶνι τεσ-
	σερεςκέδεκα.

6. ου in ligature || 6–7. Ἰωάννου read Ἰωάννου || 9. ου in ligature || 10. ἰνδικτιῶνι read ἰνδικτιῶνι || 10–11. τεσσερεςκέδεκα read τετάρτη καὶ δεκάτη.

“ϙ Under ϙ the most God-fearing periodeutes Ioannes, this work was done. In the fourteenth indiction”.

The inscription probably commemorates the construction of a building or of its part – very possibly of a fountain.



ll. 5–6: περιοδευτοῦ. *Periodeutai* were itinerant presbyters visiting priests at churches subordinated to them in a given area rather than attached to a specific community. They were meant to gradually supersede the earlier function of village bishops, or *chorepiskopoi* and quite often acted as eponymous officials, as here (Hübner 2005, 62–65). *Periodeutai* are very well attested for Syria, but we also have four attestations in Asia Minor: Hirschfeld 1888, 891, no. 68; *I.Pessinous* no. 40; *MAMA VIII* no. 303; *I. Cilicie* 117. The last one records a certain Loukas whose inscription from a locality called Yanrınar near the village of Gafarlı in the territory of Anazarbos dates from 490/491 CE: Ⲡ ἔτους Ϝ΄, ἐπὶ Λου|κᾶ πρεσβυτέρου | καὶ περιοδευτοῦ, | Γρηγόρις τεχνί|της ἐτέλεσεν, “Ⲡ In the year 510, under the presbyter and *periodeutes* Loukas. Georgios the artisan made it” (*I.Cilicie* 117). The inscription shares very similar phrasing with that of our find (which constitutes the fifth Anatolian testimony) and also comes from a fountain.

ll. 11–12: τεσσερεσκέδεκα. The cardinal number was apparently used instead of the more suitable ordinal number. The ordinal number should read τετάρτη καὶ δεκάτη.

6) A Christian building inscription from Mahmutlu

Presumably, a moulded architrave made of marble. It was found in the village of Mahmutlu, in front of the well. The exact location is unknown. The remains of some architectural elements, ceramics and grave have been identified in Mahmutlu (see Girginer 2005a, 163; Girginer 2005b, 36). The right part of the inscribed face is broken off and the left side is badly damaged. The stone is profiled above and bears a cross pattée within a circle at the bottom on the left side. The lettering is mediocre, the sparsely engraved letters have different sizes and spacings.

Dimensions: H: 36,5cm; W: 129 cm; D: 48 cm; LH: 3,5–4,5 cm.

Dating: Late Antiquity.



[Ⲡ ὑπὲρ εὐχῆς Ἐλ]ευθερίου. εὐξαι [ὑπὲρ αὐτοῦ Ⲡ]

[Ⲡ As a vow of El]eutherios. Pray [for him! Ⲡ]

The inscription seems to record a votive offering, probably the construction or restoration of (part of?) a building. The reconstruction of the text is hypothetical.

l. 1: Ἐλ]ευθερίου. The Lexicon of Greek Personal Names has currently 16 instances of the name Ἐλευθέριος – in Asia Minor it is well documented in Roman imperial period and in Late Antiquity (Germia in Galatia: 5c 22837; Termessos in Pisidia: 5c 22838; Abonouteichos in Pontus: 5a 1783; Stratonikeia in Caria: 5b 5680 and 18848; Iasos in Caria: 5b 5681; Kazıklı Iskele in Caria: 5b 18849). The name had connotations with the cultic epithet of Zeus Eleutherios but could be understood by Christians as a reference to the redemption of sins.

l. 1: εὐξαι [ὑπὲρ αὐτοῦ]. The 2nd person singular Aorist imperative εὐξαι is also attested at Gelibolu in Thrace: [Ⲡ μνημεῖον τοῦ] | δούλου τοῦ Θ(εο)ῦ | Ὀρμί[σδα]. εὐξαι | ὑπὲρ τοῦ οἰκωνό<μ>[ου(?)] | τοῦ

ἀμαρτωλοῦ, “[± Tomb of] the servant of God Hormi[sdas]. Pray for the steward, the sinner!” (Asdracha 1994–1995, 332, no. 158B). More popular formulae contain the plural forms εὔχεσθε ὑπέρ or εὔξασθε ὑπέρ and occur commonly in central Asia Minor. Sophisticated variants may include 3rd person Aorist subjunctive and a direct address to the reader: ὁ ἀναγιγνώσκων εὔξεται ὑπέρ, “May the one reading it pray for ...”

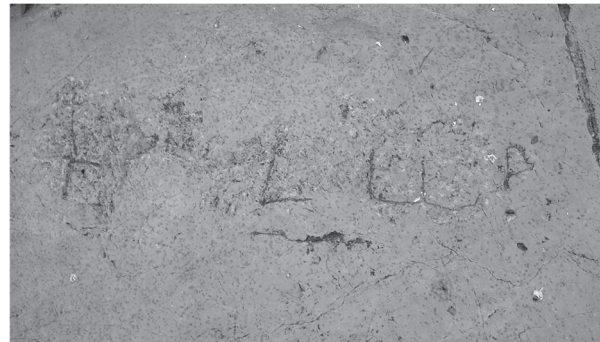
7) A Christian rock inscription

A rock inscription with about five letters. The inscription was seen in rural rice Saimbeyli in a place called Kirkot. It is not possible to give a definite answer to the question of the name of Saimbeyli in ancient times with our current knowledge. The earliest definite name for Saimbeyli is Mazod-Xac, (see Hild – Restle 1981, 233; Girginer 2005a, 159–160; Girginer 2005b, 14–17, 21–25). The letters are poorly preserved and they are washed out. On the left side a cross is attached. The writing of inscription is not elaborate.

Dimensions: W: 65 cm (Text Field); LH: 6–8 cm.
Height measurements could not be taken.

Dating: Late Antiquity.

± vac. ΔΩΡ



We are not sure about the reading but this seems to be a casual signature. A name such as Θεόδωρος or Χριστόδωρος are possible but it is difficult to judge. The name Δῶρος, which could be an interesting suggestion, is not attested for Late Antiquity.

Bibliography

- | | |
|------------------------|---|
| Adak – Nowakowski 2021 | M. Adak – P. Nowakowski, Neue mittel- und spätbyzantinische Inschriften aus Bithynien, <i>Byzantinische Zeitschrift</i> 114, 2021, 1–34. |
| Asdracha 1994–1995 | C. Asdracha, <i>Inscriptions byzantines de la Thrace orientale</i> , <i>Archaiologikon Deltion</i> 49–50, Meletes, 1994–1995, 279–356. |
| Bandy 1970 | A. C. Bandy, <i>The Greek Christian Inscriptions of Crete</i> , Athens 1970. |
| Feissel 1976 | D. Feissel, <i>Inscriptions grecques de Vénétie</i> , <i>Aquileia Nostra</i> 47, 1976, 155–172. |
| French 1992 | D. H. French, <i>Sinopean Notes</i> 3, <i>Epigraphica Anatolica</i> 19, 1992, 45–60. |
| Girginer 2005a | K. S. Girginer, 2003 Yılı Adana İli ve Çevresi Yüzey Araştırmaları (Saimbeyli)”, <i>22. AST</i> 2, 2005, 159–174. |
| Girginer 2005b | K. S. Girginer, <i>Bir Arkeolojik Araştırmanın Ardından: Saimbeyli, Adana 2005</i> . |
| Hild – Restle 1981 | F. Hild – M. Restle, <i>Tabula Imperii Byzantini</i> , Band 2: Kappadokien (Kappadokia, Charsianon, Sebasteia und Lykandos), Wien 1981. |
| Hirschfeld 1888 | G. Hirschfeld, <i>Inschriften aus dem Norden Kleinasiens besonders aus Bithynien und Paphlagonien</i> , <i>Sitzungsberichte der preussischen (deutschen) Akademie der Wissenschaften</i> (Berlin), 1888, 863–892. |
| Hübner 2005 | S. Hübner, <i>Der Klerus in der Gesellschaft des spätantiken Kleinasiens</i> , Munich 2005. |
| Musurillo 1972 | H. Musurillo, <i>The Acts of the Christian Martyrs</i> , Oxford 1972. |
| Nowakowski 2017 | P. Nowakowski, <i>St. John the Forerunner in Amisus: A note on a Christian epigraph</i> , <i>Philia</i> 3, 2017, 148–153. |
| Pasquali 1959 | G. Pasquali, <i>Gregorii Nysseni opera</i> , vol. 8/2, Leiden 1959. |
| PG | J.-P. Migne, <i>Patrologiae cursus completus. Series Graeca</i> , vol. 31, Paris 1857. |
| Viteau 1897 | J. Viteau, <i>Passions des saints Écaterine et Pierre d’Alexandrie Barbara et Anysia</i> , Paris 1897. |

Güneydoğu Kappadokia'dan Yeni Hristiyan Yazıtları

ÖZ: Bu makale Saimbeyli ilçesinden ve Güneydoğu Kapadokya'daki Komana/Hierapolis kentinden yedi adet Hristiyanlık dönemi yazıtını ele almaktadır. İncil metinlerini alıntılarını bakımından yazıtlar zengin bir içeriğe sahiptir. Söz konusu İncil metinleri arasında: 2 Korintliler 1:3; Matta 26:13/Romalılar 1:8; Yeşaya 12:3; Mezmurlar 28(29):3; ve Mezmurlar 131(132):14 bölümlerinden pasajlar bulunmaktadır. Ayrıca yazıtlar, Anazarbos erasının kullanılması ve bir periodeutes'in Küçükasya'dan beşinci kez kullanım gördüğüne dair yeni kanıtlar sunmaktadırlar.

ANAHTAR SÖZCÜKLER: Komana/Hierapolis, Saimbeyli, Hristiyan yazıtları, İncil'den alıntılar, *Biblia epigraphica*, presbyter, periodeutes.