

ALL SOULS COLLEGE,
OXFORD.

11 April

Dear George,

Ramsay's article in Rev. des Univ. du Midi, 1, 1895, pp. 353-362 contains 17 translations (the last anepigraphic) from SOFOULAR, close to the source of the Euxynedon. R. begins by discussing the topography a bit, what he saw in the village etc, has a brief word (1 para) on ancient refs. to Pisidian (i.e. Strab. 13.4.17), & discusses the ^{Belian} inscription Inscr. Bélos 1603 (Cheix 123; BCH 16, 1892, p. 155, no. 7). This contains the dedication by $\sigma \sigma \tau \epsilon \rho \omega \sigma \tau \rho \omega \sigma \tau \alpha \rho \rho \epsilon \alpha \nu$ in honour of M. Antonius in 113 BC. He also discusses the epigraphical evidence for a few Pisidian sounds. All this amounts to very little.

The texts are as follows:

1. Stele with goat in tympanon, below mosaic representation of 2 men & 1 woman.

$\Delta \omega \tau \alpha \rho \iota \mu \omega \chi \tau \omega \kappa \epsilon \iota \eta \Delta \omega \tau$
 $\rho \iota \kappa \Delta \omega \tau \alpha \rho \iota \epsilon \nu \epsilon \kappa$

He says the second name is $\mu \omega \chi \tau \omega \kappa$ (cf. no. 2 & 7), the third $\epsilon \iota \eta$ (cf. 14). $\therefore$ 2 men ($\Delta \omega \tau \alpha \rho \iota$ & $\mu \omega \chi \tau \omega \kappa$) + 1 woman ($\epsilon \iota \eta = \iota \alpha$). He asks himself whether $\Delta \omega \tau \alpha \rho \iota \kappa \Delta \omega \tau \alpha \rho \iota \epsilon \nu \epsilon \kappa$ is patron. + metron. or patron. + ethnic; Sayce suggested that the latter was ethnic (cf. $\tau \rho \epsilon \omega \kappa \lambda \acute{\alpha} \sigma \iota \nu \tau \epsilon \epsilon$), whereas Radet ^{thought} that the group $\Delta \omega \tau \alpha \rho \iota - \Delta \omega \tau \alpha \rho \iota \epsilon \nu \epsilon \kappa$ might represent "un de ces enchaînements généalogiques comme le $\mu \alpha \rho \tau \alpha \kappa \iota \kappa \lambda \alpha \rho \iota \nu \acute{\iota} \delta \epsilon \omega \kappa \tau \rho \iota \kappa \mu \omega \tau \alpha \sigma \omega \nu \epsilon \rho \omega \epsilon$ qu'on rencontre à Téménos". He leaves the matter open.

2. Above a bust of a woman. Complete

$\Lambda \iota \rho \mu \omega \gamma \chi \tau \omega \kappa$
 $\Delta \omega$ $\tau \epsilon \kappa$

" $\Delta \omega \tau \epsilon \kappa$ équivalant au $\Delta \omega \tau \alpha \rho \iota \kappa$ du no. 9. C'est probablement un ethnique". Il

semble que le nom de la femme soit *Lir* et que le nom de son père suive au génitif. De la sorte, le troisième mot ne peut guère plus être qu'un ethnique. Au reste, *Dotis* on l'olies se rencontre quatre fois (nos. 2, 3, 9, 13). La répétition est trop forte si on admette qu'il s'agit d'un mot d'homme.

3. Above a figure of a man holding a long pipe in his hand

ΜΟΧΤΑΔ

ΤΕ C. "Il manque une lettre à la fin de la première

ligne".

4. Above a relief representing to left a man standing, to right a woman holding a child.

ΜΕΜΟΤΑΜΟΥΧΤΑ

ΜΑCΙΑ

OC. "La dernière lettre de chaque ligne est très contournée"

Μουσετα doit être un nom d'homme, comme au no. 3, avec cette différence que c'est ici le nom du père au génitif. Reste, pour le nom de l'homme représenté sur la stèle, *Μεμωνα*, probablement *Μεμωα* en phidien. Ce nom, grecisé sous la forme *Μεμωα*, se trouve dans une inscription lycéonienne (C₁ 40096, *Ant. & Arch.* i, h. 329, no. 13), & p. 348, no. 25). "Une 2^e incertaine d'interprétation. Probablement *Μεμωα* est roman & /AOC gen. patronymic : for the letter *Λ* and compared *Οδε* in *Sanctomski-Peterson* ii, no p. 11.

5. Relief of a young man.

ΜΟΥΧΤΑ

ΤΑC

ΜΟΥΧΤΑ gentile & ΤΑC the name of deceased.

6. Relief of a standing man, with above [in pediment?] the head of an eagle.

ΓΠΟΥΡΩΞΑΜΟΥΧ

ΤΟC

Μουχτος patronymic as in no. 2. "Quant au nom du mort, c'est sans doute *Γπουροξα* (cf. no 8). Toutefois, on pourrait aussi regarder *Γπουροξα* comme un

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génitif (γ. 4, 5. 7), auquel cas Mousetos serait le nom de la personne morte.
Rabot est the Sp. of Gpoxoxa with the Gb of Gbxinos & the kb of Kbedasis.

7. Relief of young man

MOUCHTA
TAACAC

MOUCHTA patron, Gdacas dead man.

8. Relief of woman & sheep of com.

~~GA~~ CΛΠΟΥΡΟΞΑ

Rabot found signs that consonantal groups such as Bδ, Pδ, Γβ, Kβ, Σλπ, etc. represent Greek difficulty in representing in Greek characters letters which do not exist in Greek.

9. Above a relief representing a seated woman

ΕΙΑΝΙΕΔΟΤΑΙΕ

Eianis woman's name, for Dotais see above, nos. 2-3.

10. Above relief representing, to left man & to right woman seated. Inscri. difficult to read.

ΜΕΝΟΥΑΓΔΑΒΟC
ΟΥΑΝΙ CΒΑΒΟΥ

In l. 2, the first B & the last two letters are uncertain. Corr. ΜΕΝΟΥΑ to ΜΕΜΟΥΑ (γ. 4). ΜΕΜΟΥΑ patron., ΓΔΑΒΟC the deceased. ΓΔΑΒΟC pisid. sup. of Greek ΔΑΒΟC (= Jwc, chace). Woman's name is Ouanis, that of her father probably Βαβου

11. Above relief representing, to left man with a goat on his right, to right woman with a shepherd's crook.

ΓΑΓΔΑΒΟCΕΔΑΓΔΑΒΟC

Name of deceased, Gagdabos, with that of his father. Note by Rabot [too long to quote] on possibility that there were prefixes of filiation in Pisidian, like mod. Greek suffix -ovdy. Gagdabos = s. of Gdabos etc., & other instances.

12. Above bust of man. Complete & clear.

ΓΔΑΒΑΜΗΝΕ
CΓΔ ΕΒΕΤ

Gdabamenes ^{ponit} ~~ponit~~ name of deceased, but more probably ΓΔΑΒΑ patron. & deceased's name

was Menes. In l. 2 the usual form of the name is Gdebetis, but the final ε is certain. If l. 1 is the name of deceased l. 2 is pakhon. in genitive; if pakhon. + deceased's name in l. 1, then ethnic in l. 2. This substantiated by fact that the word (Gdebetis) occurs also in 13 & 14.

13. Above relief repr. man & woman standing. Second line very difficult to read.

ΜΗΝΕΙΓΔΕΒΕΤΙC
ΕΝΑΟΥΠΕΡΔΟΤΑΚ

For ΜΗΝΕΙ of ΜῆνιC. ΕΝΑ = ^{fem.} Persian name NA. Name of her father uncertain. Ethnic at end. "Il s'agit d'un homme de telle tribu ou de telle brigade, ayant épousé une femme d'une autre origine".

14. Above relief of seated woman.

ΕΙΑΓΔΕΒ
ΕΤΙC

Eia or Ia is the name of a woman (cf. 1)

15. Above relief of standing man. Letters scarcely legible.

Τ ΕΡ ΙΝΕΚ

There was a letter between T & Ε, & T may not be the first letter. ~~For the form of the~~ Dotarieneis frs. 1.

16. Seated matron

ΝΗΑΙΚΑC

17. Figure of eagle in pediment, below this a matron & a man.