

# Ancient Quarries and Stonemasonry in Northern Choria Considiana

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Güney, Hale

*Source / Izvornik:* **ASMOSIA XI, Interdisciplinary Studies on Ancient Stone, Proceedings of the XI International Conference of ASMOSIA, 2018, 621 - 631**

**Conference paper / Rad u zborniku**

*Publication status / Verzija rada:* **Published version / Objavljena verzija rada (izdavačev PDF)**

<https://doi.org/10.31534/XI.asmosia.2015/05.02>

*Permanent link / Trajna poveznica:* <https://um.nsk.hr/um:nbn:hr:123:272357>

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*Download date / Datum preuzimanja:* **2024-11-23**



*Repository / Repozitorij:*

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# ASMOSIA XI

Interdisciplinary Studies on Ancient Stone

## PROCEEDINGS

of the XI ASMOSIA Conference, Split 2015

Edited by Daniela Matetić Poljak and Katja Marasović



Interdisciplinary Studies on Ancient Stone  
Proceedings of the XI ASMOSIA Conference (Split 2015)

Publishers:

ARTS ACADEMY IN SPLIT  
UNIVERSITY OF SPLIT

and

UNIVERSITY OF SPLIT  
FACULTY OF CIVIL ENGINEERING,  
ARCHITECTURE AND GEODESY

Technical editor:  
Kate Bošković

English language editor:  
Graham McMaster

Computer pre-press:  
Nikola Križanac

Cover design:  
Mladen Čulić

Cover page:

*Sigma shaped mensa of pavonazzetto marble from Diocletian's palace in Split*

ISBN 978-953-6617-49-4 (Arts Academy in Split)

ISBN 978-953-6116-75-1 (Faculty of Civil Engineering, Architecture and Geodesy)

e-ISBN 978-953-6617-51-7 (Arts Academy in Split)

e-ISBN 978-953-6116-79-9 (Faculty of Civil Engineering, Architecture and Geodesy)

CIP available at the digital catalogue of the University Library in Split, no 170529005

Association for the Study of Marble & Other Stones in Antiquity

# ASMOSIA XI

## Interdisciplinary Studies of Ancient Stone

Proceedings of the Eleventh International Conference of ASMOSIA,  
Split, 18–22 May 2015

Edited by  
Daniela Matetić Poljak  
Katja Marasović



Split, 2018

**Nota bene**

All papers are subjected to an international review.

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# CONTENT

<b>PRESENTATION</b> .....	15
<b>NECROLOGY: NORMAN HERZ (1923-2013) by Susan Kane</b> .....	17
<b>1. APPLICATIONS TO SPECIFIC ARCHEOLOGICAL QUESTIONS – USE OF MARBLE</b>	
Hermaphrodites and Sleeping or Reclining Maenads: Production Centres and Quarry Marks <i>Patrizio Pensabene</i> .....	25
First Remarks about the Pavement of the Newly Discovered Mithraeum of the Colored Marbles at Ostia and New Investigations on Roman and Late Roman White and Colored Marbles from Insula IV, IX <i>Massimiliano David, Stefano Succi and Marcello Turci</i> .....	33
Alabaster. Quarrying and Trade in the Roman World: Evidence from Pompeii and Herculaneum <i>Simon J. Barker and Simona Perna</i> .....	45
Recent Work on the Stone at the Villa Arianna and the Villa San Marco (Castellammare di Stabia) and Their Context within the Vesuvian Area <i>Simon J. Barker and J. Clayton Fant</i> .....	65
Marble Wall Decorations from the Imperial Mausoleum (4 <sup>th</sup> C.) and the Basilica of San Lorenzo (5 <sup>th</sup> C.) in Milan: an Update on Colored Marbles in Late Antique Milan <i>Elisabetta Neri, Roberto Bugini and Silvia Gazzoli</i> .....	79
Sarcophagus Lids Sawn from their Chests <i>Dorothy H. Abramitis and John J. Herrmann</i> .....	89
The Re-Use of Monolithic Columns in the Invention and Persistence of Roman Architecture <i>Peter D. De Staebler</i> .....	95
The Trade in Small-Size Statues in the Roman Mediterranean: a Case Study from Alexandria <i>Patrizio Pensabene and Eleonora Gasparini</i> .....	101
The Marble Dedication of Komon, Son of Asklepiades, from Egypt: Material, Provenance, and Reinforcement of Meaning <i>Patricia A. Butz</i> .....	109
Multiple Reuse of Imported Marble Pedestals at Caesarea Maritima in Israel <i>Barbara Burrell</i> .....	117
Iasos and Iasian Marble between the Late Antique and Early Byzantine Eras <i>Diego Peirano</i> .....	123

Thassos, Known Inscriptions with New Data <i>Tony Kozelj and Manuela Wurch-Kozelj</i> .....	131
The Value of Marble in Roman <i>Hispalis</i> : Contextual, Typological and Lithological Analysis of an Assemblage of Large Architectural Elements Recovered at N° 17 Goyeneta Street (Seville, Spain) <i>Ruth Taylor, Oliva Rodríguez, Esther Ontiveros, María Luisa Loza, José Beltrán and Araceli Rodríguez</i> .....	143
<i>Giallo Antico</i> in Context. Distribution, Use and Commercial Actors According to New Stratigraphic Data from the Western Mediterranean (2 <sup>nd</sup> C. Bc – Late 1 <sup>st</sup> C. Ad) <i>Stefan Ardeleanu</i> .....	155
<i>Amethystus</i> : Ancient Properties and Iconographic Selection <i>Luigi Pedroni</i> .....	167
<b>2. PROVENANCE IDENTIFICATION I: (MARBLE)</b>	
Unraveling the Carrara – Göktepe Entanglement <i>Walter Prochaska, Donato Attanasio and Matthias Bruno</i> .....	175
The Marble of Roman Imperial Portraits <i>Donato Attanasio, Matthias Bruno, Walter Prochaska and Ali Bahadır Yavuz</i> .....	185
Tracing Alabaster (Gypsum or Anhydrite) Artwork Using Trace Element Analysis and a Multi-Isotope Approach (Sr, S, O) <i>Lise Leroux, Wolfram Kloppmann, Philippe Bromblet, Catherine Guerrot, Anthony H. Cooper, Pierre-Yves Le Pogam, Dominique Vingtain and Noel Worley</i> .....	195
Roman Monolithic Fountains and Thasian Marble <i>Annewies van den Hoek, Donato Attanasio and John J. Herrmann</i> .....	207
Archaeometric Analysis of the Alabaster Thresholds of Villa A, Oplontis (Torre Annunziata, Italy) and New Sr and Pb Isotopic Data for <i>Alabastro Ghiaccione del Circeo</i> <i>Simon J. Barker, Simona Perna, J. Clayton Fant, Lorenzo Lazzarini and Igor M. Villa</i> .....	215
Roman Villas of Lake Garda and the Occurrence of Coloured Marbles in the Western Part of “Regio X Venetia et Histria” (Northern Italy) <i>Roberto Bugini, Luisa Folli and Elisabetta Roffia</i> .....	231
Calcitic Marble from Thasos in the North Adriatic Basin: Ravenna, Aquileia, and Milan <i>John J. Herrmann, Robert H. Tykot and Annewies van den Hoek</i> .....	239
Characterisation of White Marble Objects from the Temple of Apollo and the House of Augustus (Palatine Hill, Rome) <i>Francesca Giustini, Mauro Brilli, Enrico Gallochio and Patrizio Pensabene</i> .....	247
Study and Archeometric Analysis of the Marble Elements Found in the Roman Theater at Aeclanum (Mirabella Eclano, Avellino - Italy) <i>Antonio Mesisca, Lorenzo Lazzarini, Stefano Cancelliere and Monica Salvadori</i> .....	255



Two Imperial Monuments in Puteoli: Use of Proconnesian Marble in the Domitianic and Trajanic Periods in Campania <i>Irene Bald Romano, Hans Rupprecht Goette, Donato Attanasio and Walter Prochaska</i> .....	267
Coloured Marbles in the Neapolitan Pavements (16 <sup>th</sup> And 17 <sup>th</sup> Centuries): the Church of <i>Santi Severino e Sossio</i> <i>Roberto Bugini, Luisa Folli and Martino Solito</i> .....	275
Roman and Early Byzantine Sarcophagi of Calcitic Marble from Thasos in Italy: Ostia and Siracusa <i>Donato Attanasio, John J. Herrmann, Robert H. Tykot and Annewies van den Hoek</i> .....	281
Revisiting the Origin and Destination of the Late Antique Marzamemi 'Church Wreck' Cargo <i>Justin Leidwanger, Scott H. Pike and Andrew Donnelly</i> .....	291
The Marbles of the Sculptures of Felix Romuliana in Serbia <i>Walter Prochaska and Maja Živić</i> .....	301
Calcitic Marble from Thasos and Proconnesos in Nea Anchialos (Thessaly) and Thessaloniki (Macedonia) <i>Vincent Barbin, John J. Herrmann, Aristotle Mentzos and Annewies van den Hoek</i> .....	311
Architectural Decoration of the Imperial Agora's Porticoes at Iasos <i>Fulvia Bianchi, Donato Attanasio and Walter Prochaska</i> .....	321
The Winged Victory of Samothrace - New Data on the Different Marbles Used for the Monument from the Sanctuary of the Great Gods <i>Annie Blanc, Philippe Blanc and Ludovic Laugier</i> .....	331
Polychrome Marbles from the Theatre of the Sanctuary of Apollo Pythios in Gortyna (Crete) <i>Jacopo Bonetto, Nicolò Mareso and Michele Bueno</i> .....	337
Paul the Silentiary, Hagia Sophia, Onyx, Lydia, and Breccia Corallina <i>John J. Herrmann and Annewies van den Hoek</i> .....	345
Incrustations from Colonia Ulpia Traiana (Near Modern Xanten, Germany) <i>Vilma Ruppiniè and Ulrich Schüssler</i> .....	351
Stone Objects from Vindobona (Austria) – Petrological Characterization and Provenance of Local Stone in a Historico-Economical Setting <i>Andreas Rohatsch, Michaela Kronberger, Sophie Insulander, Martin Mosser and Barbara Hodits</i> .....	363
Marbles Discovered on the Site of the Forum of Vaison-la-Romaine (Vaucluse, France): Preliminary Results <i>Elsa Roux, Jean-Marc Mignon, Philippe Blanc and Annie Blanc</i> .....	373
Updated Characterisation of White Saint-Béat Marble. Discrimination Parameters from Classical Marbles <i>Hernando Royo Plumed, Pilar Lapeunte, José Antonio Cuchí, Mauro Brillì and Marie-Claire Savin</i> .....	379

Grey and Greyish Banded Marbles from the Estremoz Anticline in Lusitania <i>Pilar Lapuente, Trinidad Nogales-Basarrate, Hernando Royo Plumed, Mauro Brilli and Marie-Claire Savin</i> .....	391
New Data on Spanish Marbles: the Case of <i>Gallaecia</i> (NW Spain) <i>Anna Gutiérrez García-M., Hernando Royo Plumed and Silvia González Soutelo</i> .....	401
A New Roman Imperial Relief Said to Be from Southern Spain: Problems of Style, Iconography, and Marble Type in Determining Provenance <i>John Pollini, Pilar Lapuente, Trinidad Nogales-Basarrate and Jerry Podany</i> .....	413
Reuse of the <i>Marmorata</i> from the Late Roman Palatial Building at Carranque (Toledo, Spain) in the Visigothic Necropolis <i>Virginia García-Entero, Anna Gutiérrez García-M. and Sergio Vidal Álvarez</i> .....	427
Imperial Porphyry in Roman Britain <i>David F. Williams</i> .....	435
Recycling of Marble: Apollonia/Sozousa/Arsuf (Israel) as a Case Study <i>Moshe Fischer, Dimitris Tambakopoulos and Yannis Maniatis</i> .....	443
Thasian Connections Overseas: Sculpture in the Cyrene Museum (Libya) Made of Dolomitic Marble from Thasos <i>John J. Herrmann and Donato Attanasio</i> .....	457
Marble on Rome's Southwestern Frontier: Thamugadi and Lambaesis <i>Robert H. Tykot, Ouahiba Bouzidi, John J. Herrmann and Annewies van den Hoek</i> .....	467
Marble and Sculpture at Lepcis Magna (Tripolitania, Libya): a Preliminary Study Concerning Origin and Workshops <i>Luisa Musso, Laura Buccino, Matthias Bruno, Donato Attanasio and Walter Prochaska</i> .....	481
The Pentelic Marble in the Carnegie Museum of Art Hall of Sculpture, Pittsburgh, Pennsylvania <i>Albert D. Kollar</i> .....	491
Analysis of Classical Marble Sculptures in the Michael C. Carlos Museum, Emory University, Atlanta <i>Robert H. Tykot, John J. Herrmann, Renée Stein, Jasper Gaunt, Susan Blevins and Anne R. Skinner</i> .....	501
<b>3. PROVENANCE IDENTIFICATION II: (OTHER STONES)</b>	
Aphrodisias and the Regional Marble Trade. The <i>Scaenae Frons</i> of the Theatre at Nysa <i>Natalia Toma</i> .....	513
The Stones of Felix Romuliana (Gamzigrad, Serbia) <i>Bojan Djurić, Divna Jovanović, Stefan Pop Lazić and Walter Prochaska</i> .....	523
Aspects of Characterisation of Stone Monuments from Southern Pannonia <i>Branka Migotti</i> .....	537

The Budakalász Travertine Production <i>Bojan Djurić, Sándor Kele and Igor Rižnar</i> .....	545
Stone Monuments from Carnuntum and Surrounding Areas (Austria) – Petrological Characterization and Quarry Location in a Historical Context <i>Gabrielle Kremer, Isabella Kitz, Beatrix Moshhammer, Maria Heinrich and Erich Draganits</i> .....	557
Espejón Limestone and Conglomerate (Soria, Spain): Archaeometric Characterization, Quarrying and Use in Roman Times <i>Virginia García-Entero, Anna Gutiérrez García-M, Sergio Vidal Álvarez, María J. Peréx Agorreta and Eva Zarco Martínez</i> .....	567
The Use of Alcover Stone in Roman Times ( <i>Tarraco, Hispania Citerior</i> ). Contributions to the <i>Officina Lapidaria Tarraconensis</i> <i>Diana Gorostidi Pi, Jordi López Vilar and Anna Gutiérrez García-M.</i> .....	577
<b>4. ADVANCES IN PROVENANCE TECHNIQUES, METHODOLOGIES AND DATABASES</b>	
Grainautline – a Supervised Grain Boundary Extraction Tool Supported by Image Processing and Pattern Recognition <i>Kristóf Csorba, Lilla Barancsuk, Balázs Székely and Judit Zöldföldi</i> .....	587
A Database and GIS Project about Quarrying, Circulation and Use of Stone During the Roman Age in <i>Regio X - Venetia et Histria</i> . The Case Study of the Euganean Trachyte <i>Caterine Previato and Arturo Zara</i> .....	597
<b>5. QUARRIES AND GEOLOGY</b>	
The Distribution of Troad Granite Columns as Evidence for Reconstructing the Management of Their Production <i>Patrizio Pensabene, Javier Á. Domingo and Isabel Rodà</i> .....	613
Ancient Quarries and Stonemasonry in Northern Choria Considiana <i>Hale Güney</i> .....	621
Polychromy in Larisaeon Quarries and its Relation to Architectural Conception <i>Gizem Mater and Ertunç Denктаş</i> .....	633
Euromos of Caria: the Origin of an Hitherto Unknown Grey Veined Stepped Marble of Roman Antiquity <i>Matthias Bruno, Donato Attanasio, Walter Prochaska and Ali Bahadır Yavuz</i> .....	639
Unknown Painted Quarry Inscriptions from Bacakale at <i>Docimium</i> (Turkey) <i>Matthias Bruno</i> .....	651
The Green Schist Marble Stone of Jebel El Hairech (North West of Tunisia): a Multi-Analytical Approach and its Uses in Antiquity <i>Ameur Younès, Mohamed Gaied and Wissem Gallala</i> .....	659
Building Materials and the Ancient Quarries at <i>Thamugadi</i> (East of Algeria), Case Study: Sandstone and Limestone <i>Younès Rezkallah and Ramdane Marmi</i> .....	673

The Local Quarries of the Ancient Roman City of <i>Valeria</i> (Cuenca, Spain) <i>Javier Atienza Fuente</i> .....	683
The Stone and Ancient Quarries of Montjuïc Mountain (Barcelona, Spain) <i>Aureli Álvarez</i> .....	693
<i>Notae Lapidinarum</i> : Preliminary Considerations about the Quarry Marks from the Provincial Forum of <i>Tarraco</i> <i>Maria Serena Vinci</i> .....	699
The Different Steps of the Rough-Hewing on a Monumental Sculpture at the Greek Archaic Period: the Unfinished Kouros of Thasos <i>Danièle Braunstein</i> .....	711
A Review of Copying Techniques in Greco-Roman Sculpture <i>Séverine Moureaud</i> .....	717
Labour Forces at Imperial Quarries <i>Ben Russell</i> .....	733
Social Position of Craftsmen inside the Stone and Marble Processing Trades in the Light of Diocletian's Edict on Prices <i>Krešimir Bosnić and Branko Matulić</i> .....	741
<b>6. STONE PROPERTIES, WEATHERING EFFECTS AND RESTORATION, AS RELATED TO DIAGNOSIS PROBLEMS, MATCHING OF STONE FRAGMENTS AND AUTHENTICITY</b>	
Methods of Consolidation and Protection of Pentelic Marble <i>Maria Apostolopoulou, Elissavet Drakopoulou, Maria Karoglou and Asterios Bakolas</i> .....	749
<b>7. PIGMENTS AND PAINTINGS ON MARBLE</b>	
Painting and Sculpture Conservation in Two Gallo-Roman Temples in Picardy (France): Champlieu and Pont-Sainte-Maxence <i>Véronique Brunet-Gaston and Christophe Gaston</i> .....	763
The Use of Colour on Roman Marble Sarcophagi <i>Eliana Siotto</i> .....	773
New Evidence for Ancient Gilding and Historic Restorations on a Portrait of Antinous in the San Antonio Museum of Art <i>Jessica Powers, Mark Abbe, Michelle Bushey and Scott H. Pike</i> .....	783
Schists and Pigments from Ancient Swat (Khyber Pukhtunkhwa, Pakistan) <i>Francesco Mariottini, Gianluca Vignaroli, Maurizio Mariottini and Mauro Roma</i> .....	793
<b>8. SPECIAL THEME SESSION: „THE USE OF MARBLE AND LIMESTONE IN THE ADRIATIC BASIN IN ANTIQUITY”</b>	
Marble Sarcophagi of Roman Dalmatia Material – Provenance – Workmanship <i>Guntram Koch</i> .....	809

Funerary Monuments and Quarry Management in Middle Dalmatia <i>Nenad Cambi</i> .....	827
Marble Revetments of Diocletian's Palace <i>Katja Marasović and Vinka Marinković</i> .....	839
The Use of Limestones as Construction Materials for the Mosaics of Diocletian's Palace <i>Branko Matulić, Domagoj Mudronja and Krešimir Bosnić</i> .....	855
Restoration of the Peristyle of Diocletian's Palace in Split <i>Goran Nikšić</i> .....	863
Marble Slabs Used at the Archaeological Site of Sorna near Poreč Istria – Croatia <i>Đeni Gobić-Bravar</i> .....	871
Ancient Marbles from the Villa in Verige Bay, Brijuni Island, Croatia <i>Mira Pavletić and Đeni Gobić-Bravar</i> .....	879
Notes on Early Christian Ambos and Altars in the Light of some Fragments from the Islands of Pag and Rab <i>Mirja Jarak</i> .....	887
The Marbles in the Chapel of the Blessed John of Trogir in the Cathedral of St. Lawrence at Trogir <i>Đeni Gobić-Bravar and Daniela Matetić Poljak</i> .....	899
The Use of Limestone in the Roman Province of Dalmatia <i>Edisa Lozić and Igor Rižnar</i> .....	915
The Extraction and Use of Limestone in Istria in Antiquity <i>Klara Buršić-Matijašić and Robert Matijašić</i> .....	925
Aurisina Limestone in the Roman Age: from Karst Quarries to the Cities of the Adriatic Basin <i>Caterina Previato</i> .....	933
The Remains of Infrastructural Facilities of the Ancient Quarries on Zadar Islands (Croatia) <i>Mate Parica</i> .....	941
The Impact of Local Geomorphological and Geological Features of the Area for the Construction of the Burnum Amphitheatre <i>Miroslav Glavičić and Uroš Stepišnik</i> .....	951
Roman Quarry Klis Kosa near Salona <i>Ivan Alduk</i> .....	957
Marmore Lavdata Brattia <i>Miona Miliša and Vinka Marinković</i> .....	963
Quarries of the Lumbarda Archipelago <i>Ivka Lipanović and Vinka Marinković</i> .....	979

Island of Korčula – Importer and Exporter of Stone in Antiquity <i>Mate Parica and Igor Borzić</i> .....	985
Faux Marbling Motifs in Early Christian Frescoes in Central and South Dalmatia: Preliminary Report <i>Tonči Borovac, Antonija Gluhan and Nikola Radošević</i> .....	995
<b>INDEX OF AUTHORS</b> .....	1009

# ANCIENT QUARRIES AND STONEMASONRY IN NORTHERN CHORIA CONSIDIANA

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## Abstract

This paper presents the preliminary results of an epigraphic survey of a Roman imperial estate carried out in 2014-2015 in northern Choria Considiana, today encompassing Mihaliççık County in Eskişehir located between the Sakarya (Sangarios) river to the north and the Porsuk (Tembris) river to the south. The paper concentrates on two new funerary inscriptions found *in situ* in the Çalçak Roman necropolis, 4 km distant from Dinek village in Mihaliççık, on the northern edge of Choria Considiana as well as stone quarries and stonemasonry in the region. It begins by laying out the geographic, geological and historical backgrounds of the region and then evaluates new inscriptions including their interpretation. It ends with a conclusion.

## Keywords

Choria Considiana, Phrygia, Galatia, Mihaliççık

Until the recent discovery of fifty inscriptions during the surveys carried out since 2014 (see the ‘Acknowledgements’ section, below, for details of the project), very little was known about Choria Considiana, an extensive imperial estate in Central Anatolia. An epigraphic survey being conducted in one area of this estate has revealed fifty new inscriptions, which are mostly dateable to the second century AD. These inscriptions provide some new information about the social and economic status of the inhabitants of this region.

Including the majority of Mihaliççık and Beylikova Counties, Choria Considiana was located to the south of Sarıyar Dam including all the villages surveyed in 2014-2015 to the east of Alpu, and the north of Sivrihisar and the northeast of Mahmudiye Counties in Eskişehir province.<sup>1</sup> Located in the northwestern part of the province of Galatia, this estate was situated to the east of the

ancient cities of Dorylaion (modern Eskişehir), Midaion and Akkilaion (perhaps located near Alpu) which were apparently part of the province of Asia neighbouring on Bithynia and Galatia.<sup>2</sup> The Sangarius River separated the estate from Bithynia. The closest city was Juliopolis on the Bithynian-Galatian border. Babadat, Mülk and Nasreddin Hoca villages, which are northeast of modern Sivrihisar, formed the northwestern part of the territory of Colonia Germa which was located in the province of Galatia.<sup>3</sup> The ancient villages of Akreina (İkizafer/İkikilise)<sup>4</sup> and Phyle (Beyköy), to the east of Choria Considiana were apparently part of another estate, belonging to the Roman senatorial family of the Plancii.<sup>5</sup> Both estates had as neighbours the small cities of Akkilaion, and Colonia Germa, as well as Juliopolis.<sup>6</sup>

An inscription previously found in Yukarı İğde Ağaç in Beylikova County, to the south of Mihaliççık County, mentions the Choria Considiana, an estate originally owned by a family of Italian origin which passed into imperial hands.<sup>7</sup> Another inscription also found in Yukarı İğde Ağaç was carved on a votive altar to Zeus by priests and priestesses on behalf of seven villages that worshipped Zeus as their chief deity.<sup>8</sup> Finally, another inscription found in Yukarı İğde Ağaç records the erection of a temple (naos) and statues dedicated by Eutyches, *oikonomos* of the estate under Marcus Aurelius and Commodus between AD 177-180.<sup>9</sup> The estate under consideration in this study therefore encompassed the territory of at least seven villages (Heptakomia), and was run by an imperial slave *oikonomos*.

1 TALBERT 2000, Phrygia, Map 62. <https://pleiades.stoa.org/places/609442> (access date: 26/09/2018).

2 RAMSAY 1890, 225-236; AULOCK 1980, 42-44.

3 MITCHELL 1974, 30-31; NIEWÖHNER *et al.* 2013, 104.

4 BELKE 1984, 120; 175-6; 215.

5 MITCHELL 1974, 27-39.

6 GÜNEY 2016, 129.

7 RECAM II, 34, 36, 37; SEG 1982, 1263.

8 RECAM II, 37; MITCHELL 1993, 23-24.

9 RECAM II, 34, 36.

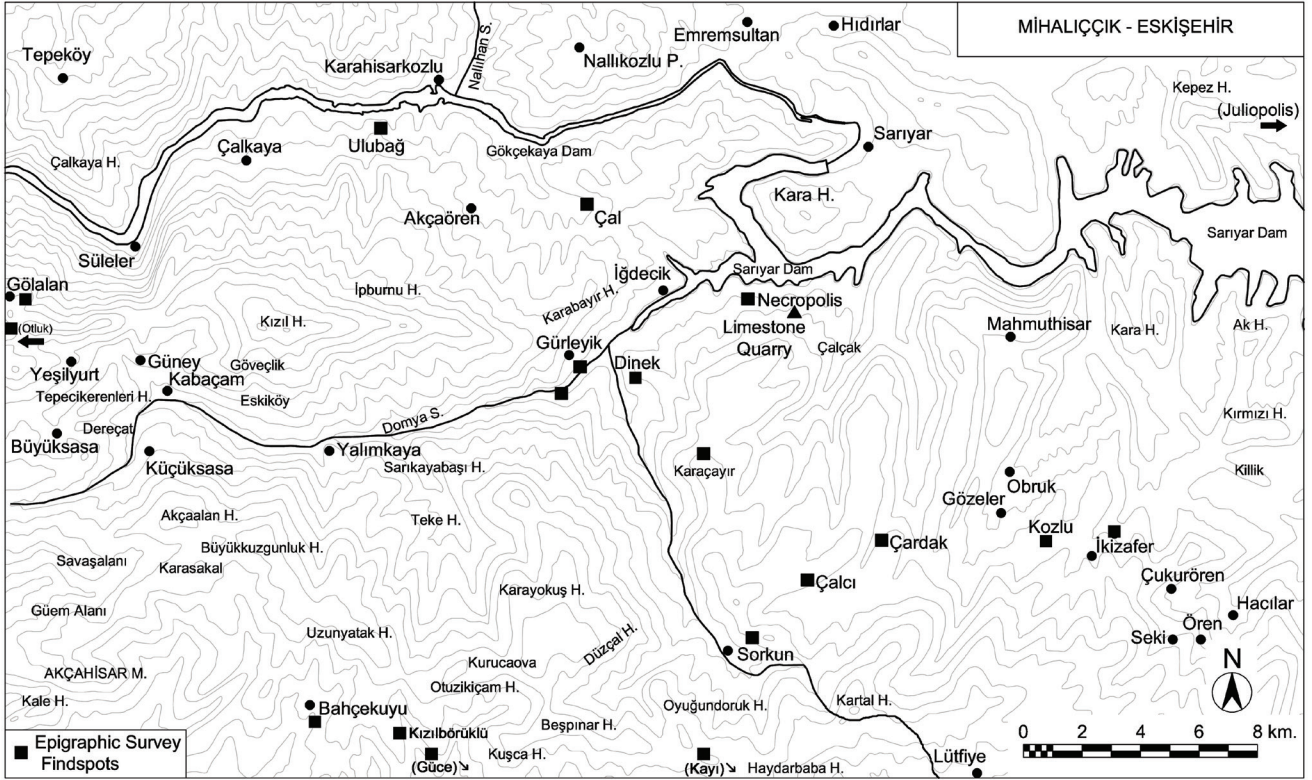


Fig. 1. Epigraphic findspots in the survey region (Mihaliççık, Eskişehir, Turkey), in 2014-2015 (map: E. Denktaş)

The area of these discoveries seems to have been the part of the Choria Considiana, which lay in fertile country in the Phrygian region in Central Anatolia. The main form of settlement in this region was the village. The villages belonged either to city territories or to private and imperial estates.<sup>10</sup> Cereal agriculture, along with sheep-rearing and the cultivation of the vine, provided the local economic basis in this region.<sup>11</sup> Epigraphic evidence from the Phrygia region in general confirms that the inhabitants of this region were farmers who were basically involved in arable farming, viticulture and animal husbandry. This can be clearly seen on funerary and votive inscriptions which frequently bear depictions of pruning and reaping hooks and grapes.<sup>12</sup> Also, the cult of Zeus, with very many different epithets, was very strong in the region and the inhabitants made vows to Zeus in order to protect their oxen and to give them an abundant harvest.<sup>13</sup> Besides these, the existence of quarries and therefore the development of stonemasonry were another source of income for

the inhabitants, as may be seen e.g. at Docimeium and its subsidiary quarries.<sup>14</sup> The Docimeium marble quarry was about 170 km away from our survey area.

Also, research conducted in the local quarries in Germia in the southwest of Galatia and 120 km away from our survey area indicates the importance of local quarries and stonemasonry in this region.<sup>15</sup>

When it comes to our survey area, funerary and votive inscriptions also confirm the same case as in Phrygia. Four different geological units can be observed on the geological map of our survey area as follows<sup>16</sup>:

- Lower-Middle Miocene including lacustrine limestone, marl and shale.
- Middle Triassic-Jurassic period including marble and recrystallized limestone.
- Permian period including marble.
- Precambrian-Palaeozoic period including unweathered gneiss, schist and marble.

10 MITCHELL 1993, 149-162.

11 MITCHELL 1974, 33; MITCHELL 1993, 143-147.

12 DREW-BEAR, THOMAS, YILDIZTURAN 1999; WAELENS 1977, 277-315; MASSÉGLIA 2013, 122-123.

13 AKYÜREK ŞAHİN 2006.

14 See FANT 1989.

15 NIEWÖHNER *et al.* 2013, 103-104.

16 Regional Geological Map of 1/500.000 produced by General Directorate of Mineral Research and Exploration. <http://www.mta.gov.tr/v3.0/sayfalar/hizmetler/doc/ANKARA.rs150pdf.pdf> (access date 26/09/2018). <http://www.mta.gov.tr/v3.0/sayfalar/hizmetler/doc/ZONGULDAK.pdf> (access date: 26/09/2018).



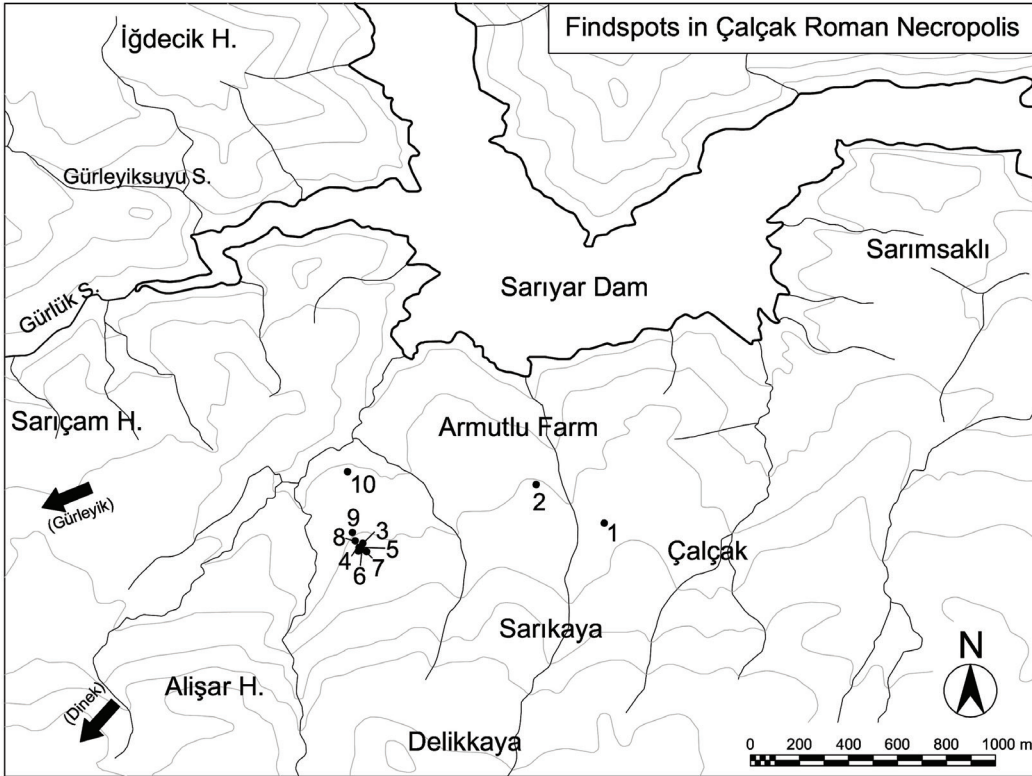


Fig. 2. Epigraphic findspots in the Çalçak Roman necropolis, near Dinek village in Mihaliççık County (Eskişehir, Turkey) (map: E. Denктаş)



Fig. 3. The landscape at Çalçak (Mihaliççık, Eskişehir) (photo: H. Güney)



Fig. 4. Unfinished cut stone in the Çalçak Roman necropolis (Mihaliççık, Eskişehir) (photo: H. Güney)

The area surveyed in 2014-2015 covered almost all the villages in the Mihaliççık district including Gürleyik, Akçaören, Çalçı, Çardak, Dinek, Sorkun, Kayı, Güce, Kozlu, İkizafer, Yalım kaya, Kızıl b örüklü and Otluk and their territories (w. 1). Ten of the fifty inscriptions found in this survey came from a necropolis situated close to a limestone quarry at Çalçak, a site 4 km distant from Dinek village in Mihaliççık (Figs. 2-3). The Çalçak Roman necropolis is located south of Armutlu Farm (350 m), north-east of Dinek village (3600 m) and north-east of Gürleyik village (4230 m) and was detected during an illegal excavation and registered as Roman settlement

and necropolis in 2008.<sup>17</sup> There are also many unfinished cut stones observed in and around the necropolis (Fig. 4). Apparently, most of the stone used was extracted from the geological units which supply different kinds of marble and limestone frequently observed in the region. One of the geological units located in close proximity to the Çalçak necropolis (400-500 m) provides limestone, and possible extraction areas were observed during the 2015 survey

17 <http://www.eskisehir.kulturenvanteri.gov.tr/sitdetay.aspx?ID=155>, (access date: 26/09/2018).



Fig. 5.  
Possible extraction  
area in Çalçak quarry  
(Mihalıççık, Eskişehir)  
(photo: E. Yanık)



Fig. 6.  
Possible extraction  
area in Çalçak quarry  
(Mihalıççık, Eskişehir)  
(photo: M. Dirican)

(Figs. 5-6). The Çalçak quarry material seems to be dated to the lower-middle Miocene epoch, including lacustrine limestone, marl and shale. One of inscriptions which will be discussed in this study and a few architectural elements found in the necropolis area seem to be made of limestone.<sup>18</sup> Unfinished cut stones support the conclusion that the stone was extracted from that quarry, shaped and finally used in a burial context. As the quarry was on the hill, it was easy to transport the stone down to the necropolis.

During the 2015 survey, samples both from the inscriptions and geological units in Çalçak were collected for further archaeometric analysis. Our team discovered a marble quarry, approximately 30 km away from Çalçak, in Otluk village where traces of extraction can be seen clearly (Figs. 7-9). There is an archaeological site including a Byzantine church registered in Kayapınar in Otluk village.<sup>19</sup> Here stelae bearing inscriptions and also stelae only with depictions have been found. The remains

18 GÜNEY 2016, 129.

19 SIVAS-SIVAS 2005, 40.



Fig. 7. Extraction traces in a marble quarry in Kayapınar, near Otluk village (Mihalıççık, Eskişehir) (photo: M. Dirican)



Fig. 8. Extraction traces in a marble quarry in Kayapınar, near Otluk village, (Mihalıççık, Eskişehir) (photo: M. Dirican)



Fig. 9. Extraction traces in a marble quarry in Kayapınar, near Otluk village, (Mihalıççık, Eskişehir) (photo: M. Dirican)

of a church and some marble blocks are still visible. The marble used in Kayapınar had presumably been extracted from the quarry in close proximity to the site.

As mentioned above, the presence of the temple on the estate, funerary inscriptions within the burial complex and stone quarries lead us to assume the existence of a local stonemasonry tradition that developed to serve the local taste as well as of professions related to quarries. Although no direct reference to any profession or attribution related to stonemasonry has been discovered, two inscriptions presumably dated to the second century AD and found in Çalçak necropolis bear depictions of a hammer or pick, perhaps a *malleus* or a *dolabra*.

The first inscription, engraved on a rectangular grey marble stela with plain mouldings at top and bottom, broken at the top right and lower edges, was erected for Loukios by Mania and Pasion and shows a *malleus*, a kind of hammer, incised below the inscription (Figs. 10-12).<sup>20</sup>

The poor orthography is an indication of freehand cutting which is not the case in general. In other cases the stonemasons ruled the stone with guidelines before engraving the text in order to prevent uneven lines. Loukios' epitaph seems not to have followed guidelines. The commemorators of Loukios, either his parents or his children, possibly engraved the stone by themselves. Indeed there were people physically cutting an inscription and people composing a draft to be engraved or helping the engraver to compose it dictating the text.<sup>21</sup> A verse epitaph of the fourth century AD found in Phrygian Eumeneia shows that the owner of the tomb carved the stone and wrote the epitaph himself with his wife Nonna.<sup>22</sup> The text makes clear that the verses were composed by the dedicator of the stone and it has been suggested that some epitaphs in Asia Minor were composed by the peasant families themselves and they relied on a repetitive repertoire of poetic expressions.<sup>23</sup> There are repetitive expressions in epigrams found in Çalçak necropolis and it may well be considered within same phenomena.<sup>24</sup>

In other cases, however, for example, in Axylon region, the East Phrygian steppe to the west of Lake Tatta in the Roman province of Galatia, we certainly are dealing with 'local poets' – perhaps village school-teachers and suchlike – who were asked to compose verse epitaphs by other members of their communities. The quality of their compositions is very varied.<sup>25</sup>

20 GÜNEY 2016, 131, no. 2.

21 McLEAN 2002, 9-10.

22 IPhrygChr 70, no. 27; McLEAN 2002, 10.

23 MITCHELL 1993 2, 105.

24 GÜNEY 2016, nos. 3-4, 9.

25 THONEMANN 2014, 191-225.



Fig. 10. Epitaph of Loukios (photo: H. Güney)

As there is no further analysis on epigrams from Çalçak and no further evidence, it is difficult to say whether the engraver from stonemason community or local poets composed those epigrams.

The second inscription was carved on another stele erected by Narkissos, Sosias, Soteris, Fronto and Hippomedon for their parents, Korinthos and Eutykhia. This is a rectangular grey limestone stele, broken in two, with a four-petalled rosette in a triangular pediment with ornaments on the right and left and apparently with a *dolabra*, a kind of pick, depicted below the inscription (Figs. 13-15).<sup>26</sup> The stone used for the epitaph seems to be limestone, which was possibly provided from limestone quarry here. However, provenance analysis is needed for certainty.

Starting with an examination of the stonemasons' tools, the malleus on the first stele was an essential tool for stone dressing. The malleus therefore can be understood literally and it was the main tool used by Loukios for his trade as a quarryman. When it comes to the *dolabra* on the second stele it was used for squaring the stone. The *dolabra* also must be the main tool used by the four brothers for their trade as quarrymen. Perhaps their father,



Fig. 11-12. A detail from the stele with a hammer (malleus) depicted below the inscription. Çalçak Roman necropolis (Mihaliçcik, Eskişehir) (photo: H. Güney)

Korinthos, was also a quarryman. These two inscriptions may indicate a stonemasonry tradition in the region.

Indeed, Gerhard Zimmer's investigation of the pictorial representations shows that work with hammer and chisel was an essential attribute of stonemasonry. However, one can only speak of a professional symbol if the statement of the device is clearly defined by the inscription or by the tool context. It is not possible to determine the exact profession of the deceased due to the combination of devices. In some cases, it is not even possible to gain any certainty about the affiliation to the craft of stonemasonry. Measuring instruments were also indispensable in the construction business.<sup>27</sup> Zimmer counts inscriptions with stone carvers' tools including hammer, mason's level, chisel compass, square and straightedge from Italy. Among them one stele from Reggio d'Emilia bears an inscription indicating both the profession of a marble worker and his tools including hammer, chisel and ruler (no. 91). The other examples found in Rome, Aquileia and Bari do not name the profession on the inscriptions but depict measuring tools, hammer, chisel and so on (Nos. 92, 93, 95, 96). He concludes that

26 GÜNEY 2016, 135-136, no. 8.

27 ZIMMER 1982, 161.

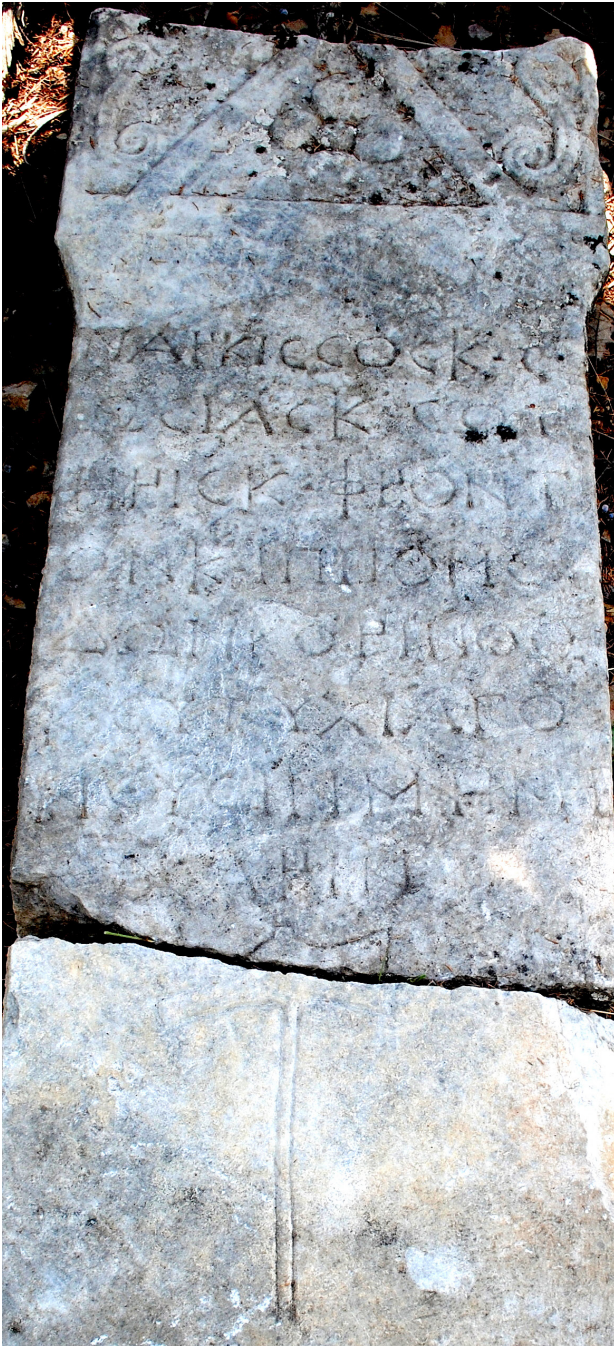


Fig. 13. Epitaph of Korinthos and Eutykhia (photo: E. Yanık)

these monuments only make a general reference to the building and construction business. It is unclear whether the person commemorated was a marble worker, an architect, a construction manager or an engineer.<sup>28</sup> Among those inscriptions however there is one inscription (no. 92) which bears a very famous family name, Cossutius, although it does not mention their profession. The Cossutii were in fact a very wealthy family that appears to have been involved in building, stone supply and

28 ZIMMER 1982, 166-167.



Fig. 14-15. A detail from the stela with a pick (dolabra) described below the inscription. Çalçak Roman necropolis (Mihaliççık, Eskişehir) (photo: E. Yanık)

carving over an extended period of almost four hundred years.<sup>29</sup> Çalçak, on the other hand, was a traditional village

29 RUSSELL 2013, 205. The first member of this family known to us was Decimus Cossutius who was the architect lived in the second century BC. Members of this family are attested in Erythrae, Ios, Paros, Kos and Eretria and mostly they were involved in building and stone supply. Later period, freedmen of the Cossutii are known from signatures on three inscriptions from Italy in the first century BC. An M. Cossutius is recorded as *marmorarius* on a first century A.D. inscription from Pisa.

community close to a quarry and it would not be surprising if members of a family or several families were active in the quarry over two or three generations. Although there is a big difference between the contexts of Çalçak people and the Cossutii, it is visible that stone-carvers' tools are depicted on the funerary inscription from Rome set up by Cn. Cossutius Agathangelus for his wife Cossutia Arescusa and his brother Cn. Cossutius Cladus in the second century A.D.<sup>30</sup>

To our knowledge in the region under consideration, there are two stonemasons attested in İnönü County to the west of modern Eskişehir, which is approximately 160 km away from Çalçak necropolis.<sup>31</sup> Here, two stonemasons were proud of setting up a votive altar on behalf of their village, Sakle. There is no tool on the altar but their professions can be seen on the inscription. Another marble worker attested in Ancyra can be counted here.<sup>32</sup> As for Docimeum quarry, there were two brother sculptors (Dokimatoglyphoi) attested in Iconium although depictions of tools do not exist.<sup>33</sup> Moreover, epigraphic records also provide multiple generations who are involved in the same business, stonemasonry. Interestingly a funerary altar from Kirgil in Kütahya (Tiberiopolis in Phrygia) shows a stonemason Euprepes mentioning his father and mother as people who trained his trade.<sup>34</sup>

Considering all those possibility, first, we cannot talk about a quarrymen or stonemason community only based on two stelae although they bear the main tools for stone dressing. In our context, however, there are stone quarries in the survey area, even one at walking distance to Çalçak necropolis, and there is a considerable level of marble use in architectural and religious contexts in this very corner of Roman Asia Minor. This leads us to think of a stonemason community in Çalçak as will be further examined below.

Secondly, some scholars believed that hammer depicted on epitaphs is an *ascia* and it conveyed a religious and ritual significance.<sup>35</sup> However this is another issue related to regional differences in terms of epigraphic material. This difference will shed some light on our case study in Roman Phrygia. In general there is the rarity of

occupational identity statements in antiquity, a topic examined by Valerie Hope in the cases of Aquileia, Mainz and Nimes.<sup>36</sup> The majority of inscriptions provide only names and images and reveal little about how people earned their living. Even when the epigraphic evidence is complemented by pictorial elements, only a minority of the funerary monuments carry images related to the decedents' work.<sup>37</sup> In antiquity for many reasons people refrained from indicating their professions, which reflects their social status.<sup>38</sup> As studied by Sandra Joshel, professions like trader, dealer and servant were thought to be involved in some unclean business.<sup>39</sup> According to Zimmer, among the stonemasons perhaps marble workers can be separated as a group since they worked with expensive material. They were probably also responsible for more difficult and prestigious tasks, so that they must be granted a higher social rank.<sup>40</sup>

Grave and votive monuments from Phrygia – especially rural Phrygia – are unusual in comparison with those from most of the rest of the Ancient World in that they regularly display agricultural and other tools, and thus show Phrygians' pride in their way of life.<sup>41</sup> It had been suggested by Marc Waelkens that visual references to agriculture, grazing and viticulture on Phrygian grave monuments need a more literal interpretation.<sup>42</sup> Jane Masségliá more recently studied the implications of this for iconography. Her analysis highlights the fact that Phrygian reliefs reflect biographical props and features including households with in-laws and adopted children.<sup>43</sup> As stressed by Stephen Mitchell, "So, already in three important respects, through the visual depiction of the tools of farmers, domestic textile workers and other artisans, through the foregrounding of literacy and through the presentation of elaborate, multi-generational family structures, the funerary inscriptions of inner Anatolia offer a quite different perspective on Roman provincial society from that provided by civic epigraphy."<sup>44</sup> As

30 RUSSELL 2013, 205.

31 FREI 1988, 25, no. 12.

32 SEG 27, 883.

33 HALL-WAELKENS 1982, 151-155.

34 RUSSELL 2013, 346.

35 WALTERS 1974, 86; cf. McLEAN 2002, 7 fn. 17; SUSINI 1973, 26: "the *ascia* is the visual expression of the tool abandoned on the tomb at the moment of completion-abandoned because together with the tomb itself, it has become sacred to the chthonic deities". For the case of Roman Gaul, see HAEUSSLER 2014, 323-347.

36 HOPE 2001.

37 HOPE 2001, 57.

38 HOPE 2001, 57. "This can be interpreted in a variety of ways: they did nothing, they took no pride in what they did, they were ashamed of what they did or their occupation had no relevance or importance in the face of death."

39 JOSHEL 1992, 62-71.

40 ZIMMER 1982, 166-167.

41 MITCHELL 2014a, 271-275; 2014b, 275-299.

42 WAELKENS 1986, 131-141; WAELKENS 1977, 277-315.

43 MASSÉGLIÁ 2013, 122-123.

44 MITCHELL 2014a, 279; for the difference between the urban and rural epigraphy see, MITCHELL 2014b.

is seen, we are dealing with an idiosyncratic region in terms of epigraphic material. For that reason hammer depictions should be interpreted as the main tool used by the quarryman community in Çalçak.

When it comes to social status of those people, in our inscriptions with hammer depictions, there are only single names, which are usually the sign of a slave or non-citizen.<sup>45</sup> In Çalçak necropolis only one inscription indicates a freedman name among ten inscriptions. Besides this, all names mentioned in the inscriptions are single names and two inscriptions clearly show family ties between commemorated and commemorators.<sup>46</sup> The inscriptions that we found in Çalçak necropolis and in Mihaliçcik County seem to cover only a few names of Roman citizen freedmen, and other single Latin names occur.<sup>47</sup> Personal names and epigrams on inscriptions found indicate a relatively wealthy and culturally intelligent community.<sup>48</sup> Like other families attested in Yukarı İğde Ağaç, the people buried in Çalçak may have been members of the families running the northern part of this imperial estate.<sup>49</sup>

For the hypothesis that there was a community of quarrymen or stonemasons in Çalçak and surroundings another set of evidence again comes from inscriptions. In our survey in 2015 a votive inscription to Zeus Sarnendenos was attested in a village a few km away from Çalçak necropolis. Another fragmentary inscription found in the same village provides a temple that belonged to Zeus Sarnendenos.<sup>50</sup> Zeus Sarnendenos, Zeus Narenos and Zeus Akreinenos were the cults that originated in our survey area.<sup>51</sup> Votive inscriptions to Zeus Akreinenos are also attested in another village in close proximity to Çalçak necropolis found during the 2015 survey. More interestingly votive inscriptions to Zeus Sarnendenos and Narenos have also been found in mining areas in Alburnus Maior and Apulum in Dacia.<sup>52</sup> Sorin Nemeti in his article on Zeus Sarnendenos mentions the existence of Galatian immigrant communities who

carried their cult to Dacia.<sup>53</sup> An article written by Mitchell reveals another cult of Jupiter Erusenus that originated from Galatia but is also attested in Dacia. Mitchell concludes that those people who made a vow to Jupiter Erusenus in Dacia were part of the community that migrated from Galatia to this newly conquered territory under Trajan.<sup>54</sup> The rich natural resources including gold and marble in this new territory could only be exploited by a labour force skilled in stone and marble working. As is known, the most prominent gold mines were at Ampelum (Zlatna) and the administrative centres of the territory at Alburnus Maior (Roşi Montana) and Brucla (Aiud).<sup>55</sup> Dacia was also very rich in salt mines and stone and marble quarries. The largest quarry of marble which was used in the Roman period is at Bucova which is 1 km away from Ulpia Traiana Sarmizegetusa and major marble supplier for this city.<sup>56</sup> This quarry was 100 km from Apulum and 170 km from Alburnus Maior, where votive inscriptions to Zeus Sarnendenos were found. It is worth verifying whether there is any evidence that these were exploited by quarrymen from Asia Minor. According to archaeometric research conducted in Dacia, exploitation of the Bucova quarry started shortly after the foundation of the province under Trajan. Judging from pedestal bases from the forum at Sarmizegetusa and the statue of Emperor Septimius Severus, artists and sculptors were recruited to this quarry from Asia Minor.<sup>57</sup> Moreover, the existence of Nicomedian marble workers, sculptors and traders who are attested in funerary inscriptions in Dacia proves the ongoing relationships between Dacia and Asia Minor.<sup>58</sup> To sum up, people who were attested in quarry areas in Dacia in the votive inscriptions to Zeus Sarnendenos may have come from the same quarryman community in the Çalçak Roman necropolis.

To conclude, our samples collected from the survey area require a further provenance analysis (thin section, XRD, ICP-MS etc), as well as petrographic, chemical and statistical analyses to reveal to what extent the quarries in the region have been exploited. Although it is difficult to answer many of them, this discovery throws

45 HOPE 2001, 21.

46 GÜNEY 2016, nos. 3-4.

47 GÜNEY 2016, 129.

48 GÜNEY 2016, nos. 1, 3-4, 9.

49 GÜNEY 2016, 129.

50 GÜNEY, forthcoming, "The Sanctuary of Zeus Sarnendenos: The Cult of Zeus in Northeast Phrygia" *Anatolian Studies* 69 (2019).

51 These epithets were toponyms indicating the settlements called Sarnenda, Akreina and Nara in our survey area.

52 PISO 2018.

53 NEMETI 2008, 179-183.

54 MITCHELL 2017, 15-21, also see PISO 2018, 37-70.

55 GĂZDAC 2010, 60-61.

56 GĂZDAC 2010, 60-61.

57 MÜLLER *et al.* 1999, 139. Along with skilled people, marble from Marmara, Uşak and Afyon was also attested in Dacia.

58 Sculptors at Nicopolis ad Istrum: *IGBulg* II: 674 and at Tirguşor near Constanza: *CIMRM* II 2306-2307; shipowners at Tomi, *CIL* III Supp. 7532; traders at Tomi: ROBERT 1978, 424.

up many questions such as: How were the quarries operated? How much of the stone used for the inscriptions found in the region is from the nearby quarry? What was the economic value of the quarries for the estate, the Choria Considiana?<sup>59</sup> Secondly a detailed survey on votive inscriptions belonging to the Zeus cult originated from Galatia but found in the Balkans may provide some details about quarryman/stonemason community. The results may help us in answering the questions raised about the economic resources and activities of the Roman Imperial estate, as well as provide us with information about an unknown quarryman/stonemason community in Choria Considiana.

### ACKNOWLEDGEMENTS

Eskişehir District Mihalıççık, Alpu, Sivrihisar, Beylikova, Çifteler and Mahmudiye Counties Epigraphic Survey Project was approved by the Turkish Ministry for Culture and Tourism. The 2014-2015 survey staff consisted of Hale Güney (Project Director), Erman Yanık (Research Assistant), Murat Dirican (Ph.D. Student at Middle East Technical University, Geologist) and Süleyman Güney (Driver and Guide). I would like to express my sincere thanks to the Ministry and to its representatives N. Baybostan and Yılmaz Ergi for their interest and contribution to the successful outcome. I would like to thank Erman Yanık for all his help in recording inscriptions during the survey and also Murat Dirican for introducing us to the world of stones. I wish to thank Ertunç Denктаş for drawing the maps. I am indebted to Professor Stephen Mitchell and ASMOSIA editors for their comments which helped to improve this paper. Finally, I am obliged to my parents, Süleyman and Emine Güney, for their support during the surveys. This article is dedicated to them.

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59 GÜNEY 2016, 130.



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