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Mustafa Turan KAVAL

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Mustafa Turan KAVAL *

This book represents the first systematic corpus of the epigraphic material from Laodikeia Katakekaumene and its *territorium*, filling a long-standing lacuna in the study of inland western Anatolia. Published in September 2025, the work presents 112 inscriptions, 62 of which are *inedita*, thus substantially enlarging and updating the epigraphic dossier of this Phrygian-Lykaonian city. Structured across six chapters, the corpus provides critical editions, Turkish translations, and detailed commentaries, each accompanied by high-quality photographic documentation. The volume is equipped with comprehensive indices covering personal names, toponyms, imperial titulature, and select Greek and Latin vocabulary, facilitating systematic prosopographic and onomastic research.

Among the newly published texts are two imperial honorary inscriptions, four architectural inscriptions spanning the second to tenth centuries CE, three votive dedications, a metrological inscription of unusual type, and two fragmentary pieces. The bulk of the corpus, 99 inscriptions, consists of funerary monuments and verse epitaphs, reflecting the enduring commemorative practices characteristic of the region.

Epigraphic exploration of Laodikeia Katakekaumene began in earnest with the pioneering surveys of W. M. Ramsay and W. M. Calder in the early twentieth century. Their work laid the foundation for the American Archaeological Association expedition of 1925, whose results were published in *Monumenta Asiae Minoris Antiqua* I (1928), documenting inscriptions numbered 1–285. Subsequent volumes, *MAMA* VII (1956), listing inscriptions 1–104d, and *MAMA* XI (2013), incorporating nos. 254–274, expanded the known material but left significant gaps. The regional survey conducted by Hasan Bahar in 1994, with T. Drew-Bear serving as epigraphic consultant, underscored the area's rich epigraphic potential, though much of that fieldwork remained unpublished.

The present corpus not only consolidates previously scattered publications but also introduces a substantial body of new evidence, presented within a rigorous philological framework. The authors' meticulous editorial work revises the prosopography and onomastics of the region while illuminating aspects of civic identity, social structures, and cultural conti-

* Res. Assist., Mimar Sinan Fine Arts University, Science-Literature Faculty, History Department, İstanbul, Türkiye. mustafa.turan.kaval@msgsu.edu.tr | 0009-0005-4880-6171

nuity over more than a millennium. This volume will prove indispensable for historians and epigraphists working on Phrygia, Lykaonia, and the broader landscape of Roman and late antique Anatolia. The publication marks a significant advancement in regional epigraphy and sets a high standard for future corpora from under-published sites in the Anatolian interior.

From these researches we arrive at the present volume. Through the commendable initiative of the Konya Archaeological Museum, spearheaded by Hasan Uğuz, numerous inscription-bearing monuments were recovered, subsequently read, transcribed, and translated by the authors. The resulting publication, *Laodikeia Katakekaumene (Combusta) Sarayönü-Ladik Hellence ve Latince Yazıtlar Corpus'u*, represents the first volume of a projected epigraphic corpus for the *territorium* of Laodikeia Katakekaumene. Laodikeia Katakekaumene (Laodicea Combusta) lies 44 km northwest of Konya (ancient Ikonion), its remains situated beneath the modern Ladik Quarter of Sarayönü District. Archaeological evidence indicates continuous habitation from the second and first millennia BCE onward. The toponym “Laodikeia” derives from the Seleucid queen Laodike: the Seleucid king Antiochos II Theos (261–246 BCE) renamed the existing settlement after his first wife. The epithet *Katakekaumene* (“burnt”) likely references the scorched appearance of the surrounding soil, attributed by scholars to elevated copper and mercury content, a geological feature correlated with extensive ancient mining activity, particularly for mercury extraction.

A brief historical overview contextualizes the epigraphic material. Following Roman annexation, the cities of Lykaonia were variously reorganized within shifting administrative frameworks. In 25 BCE, Augustus (27 BCE–14 CE) incorporated the territories of the Galatian kingdom, excluding Cilicia, into the newly established *provincia Galatia*, which encompassed Laodikeia. Throughout the first and second centuries CE, ongoing territorial expansion and the Parthian threat prompted frequent administrative reconfiguration across Asia Minor. As the High Imperial period yielded to Late Antiquity, Laodikeia’s socio-political character transformed in tandem with broader imperial developments. With Christianization, the city became associated – controversially – with heterodox movements, resulting in its omission from early episcopal lists. During the medieval period, Laodikeia’s significance diminished but did not disappear entirely; references persist as late as the twelfth century CE. The modern toponym “Lâdik” preserves the ancient city’s memory.

Among the most significant discoveries is a statue base honoring the emperor Lucius Verus (161–169 CE), co-ruler with Marcus Aurelius (161–180 CE) until his death in 169 CE. The inscription presents two notable features. First, the Laodiceians appear to have attributed the title *Pater Patriae* (“Father of the Fatherland”) to Lucius Verus prematurely, sometime in 162–163 CE, whereas the Senate conferred this honor officially only in 166 CE, considerably later than Marcus Aurelius received it. Second, the inscription names the overseer responsible for erecting the statue: Aulus Iulius Quadratus. This *nomen* traces to a prominent Pergamene family, specifically to C. Antius Aulus Iulius Quadratus. Freedmen of this individual are well attested at Laodikeia, and the corpus includes additional inscriptions mentioning members of

the same *gens* (Inscription no. 1).

A particularly striking text is a tenth-century CE architectural inscription originally affixed to a church dedicated to the Theotokos (Mother of God). Beyond its pious dedication, the text employs the death of Bardas Phokas, rebellious nephew of the emperor Nikephoros II Phokas (963–969 CE), as a chronological marker. This formulaic choice suggests deliberate political messaging rather than mere commemorative convention. The authors plausibly infer that Sarayönü and its environs constituted a Phokas family estate, forfeited following Bardas's failed revolt. The victorious emperor Basileios II (960–1025 CE) likely initiated this construction project to reassert imperial authority and broadcast the regime's legitimacy (Inscription no. 5).

The corpus includes three votive inscriptions: two dedicated to Zeus, one to Meter Theon. Of particular interest is an altar dedicated by Faustus, an imperial freedman, to an unspecified deity invoked for fertility. The stone bears faint traces of a male figure but lacks distinctive iconographic detail. Crucial contextual information emerged from Ali Polat, a local official, who reported that an eagle motif, now lost through weathering, was once visible on the monument. Drawing on Polat's testimony and the fertility petition within the text, the authors confidently identify the recipient deity as Zeus, whose cult across Lykaonia and Asia Minor frequently encompassed fertility functions, particularly in Bithynia. Comparative material from neighboring regions supports this interpretation. This case exemplifies the indispensable value of sustained fieldwork and collaboration with local informants in epigraphic research: without Polat's observation, the eagle motif, and thus the deity's identity, would have remained unknown (Inscription no. 9).

The corpus includes the only known metrological inscription from Laodikeia, a utilitarian text providing critical evidence for local measurement standards and practices (Inscription no. 110). Beyond individual texts, the corpus enables synthetic analysis of broader historical patterns. The distribution of *gentilicia* (Roman family names) offers a particularly instructive case study, demonstrating how epigraphic material, examined holistically, illuminates social networks and trajectories of civic integration. Within the Roman *tria nomina* convention, the *nomen gentilicium* signified ancestral lineage and full citizenship rights. As Roman territorial expansion extended beyond Italy, increasing numbers of provincials acquired citizenship, typically adopting the *gentilicium* of their patron, often the reigning emperor. This practice continued until 212 CE, when the *Constitutio Antoniniana* universally granted citizenship, resulting in widespread adoption of the *nomen* Aurelius/Aurelia, the family name of the emperor Caracalla (198–217 CE). Predictably, *gens Aurelia* constitutes the most frequently attested *gentilicium* at Laodikeia. Nevertheless, the corpus documents substantial numbers of citizens enfranchised prior to 212 CE, including individuals of Italic origin. After *gens Aurelia*, the most common family names are *gens Iulia* and *gens Aelia*, with occasional attestations of *gens Ulpia* and *gens Flavia*. Within *gens Iulia*, the *Auli Iulii* emerge as particularly influential. Aulus Iulius Quadratus, overseer of the statue honoring Lucius Verus, clearly belonged to the civic elite. The corpus documents three inscriptions mentioning three

members of this family (Inscriptions nos. 1, 22, 60). Scholars trace their lineage to C. Antius Aulus Iulius Quadratus, a wealthy Pergamene who likely held estates within Laodicean territory. *Gens Aelia* appears with comparable frequency, its prominence reflecting the city's growing political significance during the second century CE under Hadrianus (117–138 CE), whose *gentilicium* it was. Three inscriptions reference four individuals bearing this name (Inscriptions nos. 10, 11, 69).

Rarer *gentilicia* merit attention for the networks they reveal. *Gens Calpurnia*, well documented across this region, originated primarily at Attaleia but extended its influence inland from Pamphylia into Lykaonia, as epigraphic evidence demonstrates. One inscription records an epitaph commissioned by Calpurnius Iustus for his freedman (Inscription no. 85). *Gens Lucceia* presents a particularly intriguing case: the name Lucceius Nominatus appears only twice elsewhere in the epigraphic record, both times in Italy (*CIL* XIV 246; *CIL* XV 7693). While the authors cautiously suggest these three attestations might reference the same individual, they acknowledge the absence of conclusive evidence (Inscription no. 67). Finally, *gens Calvisia*, attested in a votive inscription (no. 7), represents a *gentilicium* more characteristic of the western empire, underscoring the demographic diversity of Laodikeia Katakekaumene.

Indigenous onomastics provide the counterpoint to Roman naming practices. Lykaonia constituted a heartland of Anatolian culture; its inland location limited the coastal acculturation experienced by neighboring Pamphylia and Cilicia. Consequently, local inhabitants frequently retained indigenous names even after acquiring Roman citizenship. Two inscriptions exemplify this phenomenon. The first, an epitaph for Alexandros, preserves his grandfather's name, Sourkos, apparently a previously unattested theophoric formation (Inscription no. 15). The second, an epitaph for Aurelius Meneas, mentions his daughter Masia, likewise seemingly unrecorded elsewhere. The authors plausibly derive this name from the widespread Asia Minor stem Ma/Mas (Inscription no. 33).

Laodikeia Katakekaumene (Combusta) Sarayönü–Lâdik Hellence ve Latince Yazıtlar Corpus'u represents the first comprehensive epigraphic publication from this site since *MAMA I* (1928). Beyond presenting substantial new material, the volume offers revised readings and corrections to previously published texts. The work constitutes an essential reference not only for Laodicean history but for Lykaonian studies more broadly. Disciplines directly dependent upon epigraphy, onomastics, prosopography, and historical demography, will benefit substantially from this meticulously documented corpus. Any scholar working on Lykaonia must now engage with this publication, which brings to light significant new evidence from Laodikeia and its surrounding territory.