Epigraphies of Anatolia
their histories and their future

24 – 27 April 2018
AKMED Conference Hall, ANTALYA

Symposium Booklet
(General Info / Program / Abstracts)
EPIGRAPHIES OF ANATOLIA: their histories and their future

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AKMED, Antalya, TURKEY

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KOÇ UNIVERSITY
Suna & İnan Kıraç
Research Center for Mediterranean Civilizations

Symposium on the
EPIGRAPHIES OF ANATOLIA:
their histories and their future

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in collaboration with
AKDENİZ UNIVERSITY
Research Centre for Mediterranean Languages and Cultures (ADKAM)
About the Symposium

For several millennia, most of the civilisations of Anatolia used inscription on stone to preserve important texts – whether public documents or private commemorations. While this procedure is found in many civilisations across the world, the particular wealth of Anatolia in high-quality stones and marbles has ensured an exceptionally rich harvest of texts. Over the last couple of centuries, work on these documents has helped us understand more and more of this deep and multi-layered historical heritage, which is constantly developing and enriching our understanding.

The aim of the symposium is to allow experts, who work on the inscribed texts of different cultures, to present their work and compare their experiences, building a sense of the history of the epigraphic discipline. During the symposium, we intend to look at how earlier generations have interacted with such texts by tracing the steady development of methodologies. We will examine how inscribed texts have introduced us to languages which had been unread for several millennia. Finally, we will look at how we can teach the necessary skills and find ways to offer the fullest possible access, both in and beyond Turkey, to this unique storehouse of knowledge.

We are particularly happy to hold this meeting in Antalya, one of the richest provinces of Turkey, in terms of natural and historical treasures along with the Mediterranean Sea. It contains many fine archaeological sites from the earliest periods to the Ottoman era. Many of the valuable artifacts belonging to these sites are exhibited in the Museum of Antalya, to which we very strongly recommend a visit.

We are most grateful to the AKMED foundation, which has made the holding of this event possible through its generous support, to the members of our scholarly advisory committee and to all the contributors, who have helped us in the development and actualisation of this symposium.

Fatih ONUR
Charlotte ROUECHÉ
Program

24 APRIL 2018, TUESDAY

09:30-10:00 Opening Addresses
Oğuz TEKİN (Koç University, Director of AKMED)
Charlotte ROUECHÉ (King’s College, London)
Fatih ONUR (Akdeniz University, Director of ADKAM)

SESSION I (10.00-12.00): Ancient/medieval/early modern viewers: Part I

Chair: Burcu CEYLAN DUGGAN

10.00-10.40 Mehmet TÜTÜNCÜ (Abstr. p. 6)
*Genesis of the first Islamic inscriptions in Anatolia from Arabic to Turkish*

10.40-11.20 Georgios PALLIS (Abstr. p. 7)
*The second life of inscriptions in Byzantine Asia Minor: aspects of the reuse of inscribed material*

11.20-12.00 Scott REDFORD (Abstr. p. 8)
*Seljuk Epigraphy in Turkey*

LUNCH BREAK (12.00-13.55)

SESSION II (14.00-16.00): Ancient/medieval/early modern viewers: Part II

Chair: Thomas CORSTEN

14.00-14.40 Nicholas S. M. MATHEOU (Abstr. p. 8)
*‘Let me now restore its memory’: epigraphy in the medieval Armenian tradition*

*Early antiquarians in Asia Minor up to the 19th century*

15.20-16.00 Charlotte ROUECHÉ (Abstr. p. 10)
*Louis Robert: transforming the Greek epigraphy of Anatolia*

COFFEE BREAK (16.00-16.25)
SESSION III (16.30-18.30): The scientific approach: Collections and research

Chair: Johannes NOLLÉ

16.30-17.10  Mustafa H. SAYAR  (Abstr. p. 11)
Greek and Latin inscriptions in the collections of the Archaeological Museums of Istanbul and their contribution to epigraphic research of the Eastern Mediterranean area and Asia Minor

17.10-17.50 Thomas CORSTEN  (Abstr. p. 12)
The history of Austrian epigraphical research in Asia Minor

17.50-18.30 Fatih ONUR  (Abstr. p. 14)
Discovering the landscape of antiquity: the Pataran monument and the geography of Lycia

25 APRIL 2018, WEDNESDAY

SESSION IV (10.00-12.00): Discovering languages/writing systems

Chair: Gül IŞIN

10.00-10.40  Hasan PEKER  (Abstr. p. 15)
Anatolian hieroglyphs and their recent contributions to Near Eastern Studies

Cuneiform Script in Anatolia: a historical perspective

11.20-12.00 Recai TEKOĞLU  (Abstr. p. 17)
Alphabetic scripts of Anatolia

LUNCH BREAK (12.00-13.55)
### SESSION V (14.00-16.00): Establishing and teaching epigraphy

**Chair:** Gülay YILMAZ

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<td>Andreas RHOBY &amp; Ida TOTH</td>
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**COFFEE BREAK (16.00-16.25)**

### SESSION VI (16.30-18.15): 21st century readers and their expectations: accessibility and outreach

**Chair:** Michèle BRUNET

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**EPILOGUE**

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26 APRIL 2018, THURSDAY

Trip to Perge and to Side
led by Johannes NOLLÉ

Perge and Side, two prominent cities of Pamphylia, are amongst the most important ancient sites in Antalya, with remarkable ruins that have survived to present. Perge is ca. 20 km, and Side is ca. 75 km to the East of Antalya. There have been longstanding and there are ongoing excavations at both sites. Perge has fortunately remained untouched by modern construction developments, while a large part of Side lies beneath the modern city. However, Side is one of the best sites to visit, for its harbour, its archaeological remains and its museum. The trip will be led by Johannes Nollé, who has published two volumes of corpora containing the edition of ancient inscriptions from Side and on the ancient history of the city.

27 APRIL 2018, FRIDAY

Workshop on Digital Epigraphy
Gabriel BODARD
(with Charlotte ROUECHÉ and Michèle BRUNET)

A training workshop on digital editing of papyrological and epigraphic texts, at AKMED, for those who have already registered. The workshop will be taught by Gabriel Bodard, with the contributions of Charlotte Roueché and Michèle Brunet. There will be no charge for the workshop, but participants should arrange their own equipment.

EpiDoc (epidoc.sf.net) is a community of practice and set of guidelines for using TEI XML for the encoding of inscriptions, papyri and other ancient texts, which has been in digital projects including the Inscriptions of Aphrodisias and Tripolitania, MAMA XI, Duke Databank of Documentary Papyri, Digital Corpus of Literary Papyri, and the EAGLE Europeana Network. The workshop will introduce the basics of XML markup and tagging of "Leiden" features in text, and demonstrate the new publication platform for end-users, EFES (EpiDoc Front-End Services).
Abstracts

Mehmet TÜTÜNCÜ

Genesis of the first Islamic inscriptions in Anatolia from Arabic to Turkish

(24 April, Tuesday, 10.00-10.40)

In this presentation, I would like to draw attention to a few points that are not very well-known pages in the Epigraphy of Anatolia.

The first subject is the genesis and development of Islamic Epigraphy (e.g. epigraphy in Arabic letters); the first Arabic epigraphy is recorded very soon, only some 10 years after the death of the prophet, when Islamic armies crossed the Tigris and Euphrates. They established themselves along the southwestern part of Anatolia’s sughrs (borderlands). From these times, not much epigraphic evidence has survived to the present day. The earliest epigraphy that has been found is in the walls of Diyarbakir dating from the year 297 Hijra.

Surprisingly the earliest inscriptions are from the Mediterranean and Aegean coastal cities. The first Islamic epigraphy that has survived there is 200 years older than in South-eastern Anatolia. Especially spectacular are the inscriptions found in a Church in Knidos which gives the years 97-99 (A.D. 715-717) and the names of the persons involved. These men who made a first attempt to form a Muslim colony and community are very important. We will discuss the genesis of the first Islamic epigraphy and suggest the methods to compare them with the contemporary Roman epigraphy.

The second part of my presentation concerns the use of languages in Islamic epigraphy. For more than 600 years, the Arabic language remained almost the only language used in epigraphy. Even after Anatolia was conquered by the Seljuq Turks from 1071 onwards, the language of Islamic epigraphy remained Arabic. The Seljuq Turks and other Turkish groups recorded their building activities in Arabic. The earliest Turkish inscription, which has been recently found and published by myself, dates from the year 1369 A.D.; there is a great lacuna in Turkish language inscriptions. The earliest examples are very sporadic, while the reason for
Classical, Roman and Late antiquity inherited in the land of Asia Minor thousands of Greek and Latin inscriptions on stone, of various content and aims. With the collapse of the ancient world and the transition to the medieval period, this material lost its significance as conveyor of public and private texts, and became incomprehensible to the viewers. In the meantime, epigraphy followed a different orientation and acquired new values, in the service of Christianity and the institutions of the Eastern Roman Empire. Inscriptions were by then used to secure the orthodox doctrine through the numerous names, quotations and epigrams displayed in the Christian church, to commemorate acts of patronage and personal devotion, as well as to immortalize the identity and the invocations of the deceased members of church and lay elites.

During the Byzantine era, Asia Minor was a field of continuous building activity: fortifications, monastic complexes, church buildings, houses were erected or rebuilt to serve the needs of the population, following historical circumstances. Taking place primarily at ancient cities and sites full of earlier material, architectural production reused extensively spolia of various kinds and periods. These included many inscriptions, which were embedded –intact or reworked– within various structures. The walls of Ankara, the churches of Ephesus and other monuments, are representative of this practice, which was later also exercised by the Seljuks and the Ottoman Turks.

The presence of inscribed spolia in the Byzantine monuments of Asia Minor raises several questions about the attitude towards the written word in a society which was still using the same language, in a somewhat changed from, but was sharing a different culture. Were these stones used simply as building material? Did the
presence of letters play any role to their treatment by masons? Is there any trace of a certain respect towards the written word - even if it was hard to decipher its meaning? These and other questions will be discussed through selected examples from throughout the region.

Scott REDFORD

*Seljuk epigraphy in Turkey*

(24 April, Tuesday, 11.20-12.00)

This paper examines the different scholarly traditions that addressed medieval Islamic epigraphy in Anatolia, especially that of the Seljuks, over the last century. It begins by trying to situate the Islamic (Arabic, with some Persian) epigraphy of the medieval period (that is between the establishment of Turco-Islamic dynasties beginning in the late 11th century and the rise of the Ottoman Empire in the early 14th century) in Turkey within the field of Islamic epigraphy in general. It also examines, albeit briefly, the tradition of 'home grown' epigraphy in the late Ottoman Empire, as well as during the first decades of the Turkish Republic. It also attempts to relate the study of epigraphy to the study of the buildings on which inscriptions are found, and the study of Islamic calligraphy.

Nicholas S. M. MATHEOU

*‘Let me now restore its memory’: epigraphy in the Medieval Armenian tradition*

(24 April, Tuesday, 14.00-14.40)

Extant Armenian structures in Anatolia and Caucasia contain a remarkable density of inscribed material, covering vast stretches of external and internal built space. Largely consisting of ecclesiastical and monastic complexes, these chartularies in stone preserve foundations, decrees, and elite patronage in lengthy detail, recording a wealth of social-historical information. The sheer scale of surviving epigraphy strongly indicates that an even greater amount should be imagined, including now lost secular contexts – a supposition notably reinforced by two inscriptions from the cathedral of Ani in the East Roman period (1045-1065) detailing tax exemp-
Abstracts

Alongside the abundance of surviving inscriptions, medieval Armenian texts also provide examples of historical actors actively engaging with epigraphy. One notable case is the History of the Province of Siwnik’ by Step’anos Orbelian (c.1250-1305), where the writer extensively supplements his narrative sources with fully transcribed inscriptions, deeds, letters, and colophons, enriching his regional history with the foundational histories of its monasteries and churches. Not only does Step’anos provide concrete evidence for historical actors actively engaging with inscriptions, in arranging them alongside deeds and colophons he demonstrated the intertextual relationships between these generic forms, referred to and treated alike as ‘memorials’ of historical action. So, in this contribution I outline the development and characteristics of the epigraphic habit in the medieval Armenian tradition, including its technical features, its immediate and broader purposes, and intertextual aspects, and some comparative remarks are made concerning both the strong resonances and the profound differences with the contemporary East Roman practices.

T. Michael P. DUGGAN

Early antiquarians in Asia Minor up to 19th century
(24 April, Tuesday, 14.40-15.20)

This presentation covers a period of 400 years, from 1400 to 1800, and the antiquarian activities of more than 60 named Europeans (there are doubtless others), who were involved in transcribing ancient texts. The story also involves their agents and Ottoman associates, guides, villagers and Greek priests who located the materials and, at times, enabled the physical removal of ancient inscriptions from Asia Minor; it covers the associated antiquarian collecting of “marbles,” ancient manuscripts, medals-coins, inscribed gem-stones and other inscription-bearing materials. Some of this material was lost at sea, while some ancient inscriptions brought from Asia Minor were damaged, lost or destroyed in warfare in Europe. Following Ciriaco de Pizzicollí’s transcriptions in the 15th c. and the few inscriptions transcribed by Pierre Belon in 1546-9, it seems to have been the Bishop of Agria (Eger), Antonius Verantius’s transcription of the Res Gestae Divi Augusti and the copy of it made by Busbecq’s servants in Ankara in 1555 which, when
circulated and then repeatedly published from 1579 onwards, underlined to European scholars the importance of the surviving ancient Greek and Latin inscriptions in Asia Minor. From the start of the 17th c. a steadily increasing number of European antiquarians undertook the recording of the surviving visible inscriptions, largely in the Troad and Aegean coastal regions and along the major trade routes of Asia Minor. The presentation will also cover the variety of recorded Ottoman views concerning these ancient inscriptions, their transcription and, at times, their removal by European berat/ferman holders; the problem of the text, or the text in its context and, with printing, in the publication of an inscription; together with some examples of the imaginings and inaccuracies in the transcriptions of inscriptions that were made, in the centuries before the epigraphic squeeze.

Charlotte ROUECHÉ

Louis Robert: transforming the Greek epigraphy of Anatolia

(24 April, Tuesday, 15.20-16.00)

During the second half of the nineteenth century, and into the twentieth, technological as well as political change made it increasingly easy for individual scholars to travel in Turkey. One of the earliest individual epigraphers was William Ramsay, who arrived in Smyrna in 1880, and travelled for many years, making increasing use of the new railways. While photography of major sites began in the 1880s, the equipment was difficult to carry; Ramsay took a few photographs before the war, but after World War I epigraphers could travel further than ever, and could carry cameras. This was the inspiration for the Monumenta Asiae Minoris Antiqua project. It was as part of that project that, in autumn 1932, Louis Robert visited Anatolia for the first time. In this paper, I propose to examine the origins of that expedition, and its consequences; this will enable us to consider the ways in which Robert came to revolutionise the study of inscriptions, and to reveal the wealth of the Greek epigraphy of Asia Minor.
Mustafa H. SAYAR

Greek and Latin inscriptions in the collections of the Archaeological Museums of Istanbul and their contribution to epigraphic research in the Eastern Mediterranean area and Asia Minor

(24 April, Tuesday, 16.30-17.10)

The collections of the Archaeological Museums in Istanbul have a few thousand Greek and Latin inscriptions from different regions of South-eastern Europe, Propontis, Black Sea region, Aegean Islands, North Africa, Near East, Anatolia and Mesopotamia. The most numerous group are the Greek inscriptions and the Museum holds a wide range of inscriptions in a wide range of genres: the most numerous being the funerary inscriptions and second the honorary inscriptions. The third largest group are the dedicatory inscriptions. Decrees, interstate agreements and arbitrations between the poleis, and boundary stones are also an important part of the epigraphic materials in the Istanbul Archaeological Museums, as well as inscriptions on glass and on ceramic objects, especially on vases, brick stamps and handle stamps. There is also a small group of inscriptions on metal objects; in this group, there are a few military diplomas with Latin inscriptions. Another important group of Latin inscriptions are the milestones.

Other than Greek and Latin inscriptions, there are Lydian, Lycian, Phrygian and Sidetic inscriptions from different parts of Asia Minor, a small group of Hebrew inscriptions, Cypriot inscriptions and a separate rich collection of the funerary sculptures from Palmyra with Syriac inscriptions, as well as a small group of Aramaic inscriptions from Daskyleion.

Apart from the ancient inscriptions, the inscriptions from Late Antiquity and from the Byzantine era hold a very important place amongst the epigraphic materials of the Istanbul Archaeological Museum, among which of particular note are the funerary inscriptions from various necropoleis of Constantinople and the building inscriptions from the city walls of Constantinople.

The first documentation of the ancient inscriptions of Byzantium and Constantinople is provided by the copies by Cyriacus of Ancona in the 15th century. Epi-
graphic work on the collections of the Archaeological Museum of Istanbul began with the publication of the monograph *Epigraphik von Byzantion und Constantinopolis von den ältesten Zeiten bis zum J. Christi 1453* by Philipp Anton Dethier, the director of the Museums at the time, and by Johannes Mordtmann in 1864 in Vienna. During the first quarter of the 20th century, the sculpture catalogue of the Museum was prepared by Gustave Mendel, including the analysis of the Classical inscriptions; After the World War II, French Ancient Historian Louis Robert who worked on the western Anatolia and especially Caria visited the Museum on many occasions and published important texts from its collections. Furthermore, while Louis Robert was the director of Institut Français d’Études Anatoliennes has published a monograph titled *Les stèles funéraires de Byzance Greco-Romaine* with his friend Nezih Firatlı who was at the time the director of the Archaeological Museums in Istanbul. Towards the end of the 20th century, Adam Lajtar has compiled the published inscriptions of Byzantion and published his work in 2000.

Thomas CORSTEN

*The history of Austrian epigraphical research in Asia Minor*

(24 April, Tuesday, 17.10-17.50)

The history of Austrian epigraphic research in Turkey began at the end of the 19th century. With the foundation of the “Archäologisch-Epigraphisches Seminar” at the University of Vienna in 1876, epigraphy was established as an academic subject that involved not only research but also teaching. In addition, in 1890 the “Commission für archäologische Erforschung Kleinasiens” was founded at the Austrian Academy of Sciences. Right from the beginning and despite its name, the “Commission” focused on epigraphy, in particular after an agreement with the “Inscriptiones Graecae” in Berlin that assigned the inscriptions of Asia Minor to Vienna. To this end, the “Commission” established the series “Tituli Asiae Minoris” (TAM) with the aim of collecting and publishing the Greek and Latin inscriptions (and in the early years also the inscriptions in epichoric languages, such as Lycian) in the form of corpora, arranged in geographical order. An important principle was that of “autopsy”, and therefore expeditions to Asia Minor were launched on an almost annual basis. These resulted in a vast accumulation of
notebooks with the texts of the inscriptions, find-spot, description, measurements etc.

In order to systematize the collection and prepare the subsequent publication of known and newly found inscriptions in the TAM series, a “Schedenapparat” was established, a kind of card catalogue where each inscription received a number. The “Schedae” consisted of copies of the relevant entries in the notebooks which were kept by the travellers, of cutouts (later xeroxes) taken from publications and any other relevant material and information pertinent to each inscription. The number of “Schedae” today amounts to an estimated 50,000.

The personnel at the University and at the Academy worked not only in close collaboration, but very often the same scholars had responsibilities in both institutions. This is especially obvious in the person of one of the greatest scholars of Greek epigraphy, Adolf Wilhelm. Already in 1891, he had undertaken a journey in Asia Minor, before he became secretary of the Austrian Archaeological Institute at Athens. In 1905, he was given the professorship of Greek History and Epigraphy at the University of Vienna and later, after his retirement, he became “Obmann” (i.e., director) of the “Kleinasiatische Kommission”, as the former “Commission für archäologische Erforschung Kleinasiens” was then named.

The production of corpora in the TAM series, however, developed only slowly, in particular since there was at all times only a small number of staff at the Academy. Therefore the “Kommission” relied largely on external personnel, such as Friedrich Karl Dörner and Peter Herrmann. This situation has now changed (at least to a certain extent), and it is hoped that some old projects can soon be finished; for instance, the last fascicle of TAM II, Lycia, is now being prepared in collaboration with the “Kommission für Alte Geschichte und Epigraphik” at Munich. In addition, new corpora are in the planning stage, the foremost amongst them being the corpus of the inscriptions of Ephesos.
From the medieval period, the main sources for European travellers in interpreting the ancient landscape were ancient literary texts, a few antique maps and the contemporary maps drawn by other travellers. Later, these were supplemented by some epigraphic finds containing information on roads and itineraries. In addition to those, further epigraphic texts of various types and coins became remarkably important for localizing ancient towns or other toponyms in the geography of Anatolia. Researchers had made effective use of all these data to describe the geographical and political elements of a region; but an astounding unique monument discovered in Lycia in 1993 brought a multi-scale expansion to the research on Lycian history and geography. This monument can generically be called “The Pataran Monument of Roads” and is also known as Stadiasmus Patarensis, dating from 46 A.D. The monument lists the roads renovated/measured during the reign of Claudius in the whole of Lycia and has created a totally new context for answering several questions, but at the same time for creating some new questions. In the wake of this spectacular discovery, a team from Akdeniz University has been surveying in Lycia for the past 14 years and has collected a wealth of new data concerning the historical geography of the peninsula. In consequence of the field surveys, especially those of the past three years, and with improvement made analysis of the text itself, there have been substantial changes made in the understanding of the list of roads recorded on the monument, in particular concerning its geographical-territorial implications and the mid-1st century A.D. status of the settlements mentioned in the list.

Another aspect of the paper discusses the question of how we can understand Lycia as a Roman spatial target during its provincialization. The Lycian geography became a Roman territory after its full annexation in AD 43 as the last province in Asia Minor and the propaganda for legitimising of its provincialization can be followed in the same monument.
As a very important feature of the Roman world, the roads have been subject to many notable works, since roads are the most important infrastructural pattern of connectivity, control and communications linking the widest space of a country, thereby meeting the essential need for both interactive relations and mobility. According to the information on the monument, the alleged civil strife in Lycia was brought to an end by imperial action: the construction/repair/rehabilitation/measuring of the roads and the representation of Roman assurance of security in the whole area are the main elements of the provincialization and consequently, of Roman propaganda, made through the ruling class of Lycians appointed as the new body of councillors, and through the Lycian league who built the monument and dedicated to Claudius.

Hasan PEKER

Anatolian hieroglyphs and their recent contributions to the Near Eastern Studies
(25 April, Wednesday, 10.00-10.40)

Anatolian Hieroglyphic script – also called Hittite Hieroglyphs and Luwian Hieroglyphs – was used in Anatolia and its neighbourhood for about a millennium. The script was correctly associated with the Hittites by A. H. Sayce in 1876. The script first appeared on the officer seals of the Hittite Kingdom (starting from the mid-17th century B.C.) in the Bronze Age and later in short inscriptions on hieroglyphic stelae and epigraphs. The media for the script were seals and sealings, on natural rock faces, limestone or basalt stelae and orthostats, lead strips, on metal – bronze and silver – objects (rhython, bowl etc.), weapons, music instruments, stone bowls and sculptures (late period only) etc. A few longer inscriptions (YALBURT and EMİRGAZİ of Tuthaliya IV; BOĞAZKÖY-SÜDBURG of Suppiluliuma II) are also found from the 13th century B.C. While incorporating Anatolian, Hurrian, Hittite and Semitic personal and god names, the actual language of the script was one of the dialects of Luwian. After the collapse of the central administrations at the end of Bronze Age, cuneiform writing disappeared from Anatolia and from Northern Syria. Several smaller centres of political power emerged, as at Karkemish, which preserved the Hittite political and cultural traditions for
several more centuries. The so-called Neo-Hittite / Late Hittite states used the Anatolian Hieroglyphic script (and Luwian, i.e. Hieroglyphic Luwian) as their sole writing system. It was still in use in about 700 B.C., when most of the Late Hittite states lost their independence in the conquests of the New Assyrian Empire; even in the late 7th century B.C.– early 6th century B.C. some objects from Karkemish also carry the Anatolian Hieroglyphic script.

In this paper some of the latest inscriptions written in Anatolian Hieroglyphs – especially from the new Turco-Italian Archaeological Expedition at Karkemish (Director Prof. Dr. Nicolò Marchetti from Bologna University and Deputy Director Assoc. Prof. Dr. Hasan Peker from Istanbul University), the largest group of entire Iron Age Hieroglyphic Luwian inscriptions – and their contribution to Near Eastern Studies will be presented, with some important stages in decipherment and interpretation (contributions of KARATEPE bilingual, digraphic seals from Meskene-Emar etc.) of this logo-syllabic writing system. Furthermore, the new chronology of Iron Age Karkemish will be discussed with the new finds from the Kingdom of Karkemish in the Late Hittite period together with new sealings from the Late Bronze Age city – which were found during the 2017 campaign – that include new titles (possibly that of the person responsible for the customs) and new hieroglyphic signs from both the Empire and Late periods.

Selim F. ADALI

_Cuneiform script in Anatolia: a historical perspective_
(25 April, Wednesday, 10.40-11.20)

This paper focuses on the use and development of the cuneiform script throughout Anatolian history. Its earliest known use dates to the Old Assyrian period (the early 20th century B.C.) and is best attested in the archives of the city of Kanesh (the site of Kültepe), also providing evidence for its use in other contemporary Anatolian kingdoms. The Hittites based in Hattusa (the site of Boğazköy) imported a different Syro-Mesopotamian cuneiform script in the 17th century B.C., whereas the earliest uses of cuneiform existed among the Hurrians throughout south-eastern Turkey and parts of the Near East. The interaction of Hittite gov-
ernance and the development of the script went hand-in-hand. The Urartians adopted a Neo-Assyrian version of cuneiform in the 9th century B.C. This paper concludes by comparing the end of the use of cuneiform script amongst the Hittites and the Urartians in different periods, with the gradual demise of this script in the Near East.

Recai TEKOĞLU
Alphabetic scripts of Anatolia
(25 April, Wednesday, 11.20-12.00)

At the beginning of the first millennium B.C., when the idea of the alphabet as a new system of writing came to influence peoples in the geographical limits of traditional Anatolian cultures, the local ruling entities, still having their cultural and political origins from the 2nd millennium B.C. were not so ready to adopt and practice it voluntarily, as their state idea was still shaped by the post-Hattusa events. Some of the responses followed practices inherited from successors of Hattusan intellectual environments including royal family members, priests and scribes, i.e. they continued to use the Anatolian hieroglyphic script resting upon a conservative ideology, that is the ancestors’ culture. Some of them were more or less ephemeral, lasting for short periods without establishing a definitive tradition. Some of them combined the historical tradition with contemporary international expectations. And some of them created a new path, on the basis of current ideological tendencies which dominated the fields of cultural activities.

It is likely that the spread of the alphabet took place gradually in the Syro-Anatolian states from the second part of the 9th century B.C. The most decisive impact on their culture, which cannot be related to the immigration of North Semitic population groups into southern Anatolia, was the arrival of the Phoenician alphabet which drew the attention of international societies. Kilamuwa, king of Sam’al, a Luwian, was the first to record a document arranged in alphabet form within the historical and traditional borders of Anatolian cultures, a fact that is attributed mostly in favour of the infiltration of North Semitic peoples into Anatolia, or against political and cultural weakness of the Luwian populations.
Almost a century later the occasional use of the Phoenician alphabet together with the Anatolian hieroglyphs within the same inscription was natural, due to the existence of multi-lingual and multi-cultural societies and it could be read and translated by non-Luwian speakers. The Eastern Mediterranean shores were a good melting pot for the local and international commercial communities to exchange new ideas. It is very likely that the information on the practice, technology and methodology of alphabetic documents were disseminated to western Anatolia, the Aegean islands and even to Greece from such multi-lingual meetings.

The opinion, suggested and adopted by many historians and linguists, that the Greeks learnt the alphabetic writing system from the West Semitic peoples, mainly from the Phoenicians, and then transmitted it to Western Anatolian cultures like the Phrygian, Lydian, Carian and Lycian should be debated. In reality there is not a large gap between the frequency of Phoenician documents in Anatolia and the early appearance of the epichoric scripts of Western Anatolian cultures. In this presentation, the intention is to suggest that the epichoric alphabets of Anatolia were derived from a Proto-Littera-Anatolica, which was born from the cultural influence of West Semitic cultures.

Johannes NOLLÉ

Passion and mission:
Sencer Şahin’s academic work and his lasting achievements
(25 April, Wednesday, 14.00-14.40)

Without any doubt, Sencer Şahin was one of the most important and most influential of Turkish epigraphists. This is true for the sheer size of his oeuvre as well as for the geographic range and quality of his scholarly work. Furthermore, he is the founder of an epigraphic school in Turkey that, as far as I can see, will endure far beyond his passing.

It is quite difficult to draw a realistic picture of his complex personality, since there is almost nobody who knows all the aspects of this full and rich life. Moreover, his epigraphic and scholarly passion and his deep aversion to all compromise earned
him, not only wide admiration, but also envy and rancorous antagonism, so that there is the risk of creating a distorted image in one way or another.

Already the label Turkish epigraphist may lead to noticeable difficulties and finally to misapprehensions. In his journey through life he became a wanderer between two countries with partially different traditions and mentalities, and in my eyes, it is hard to decide when and where he acted or thought in Turkish or German. There can be no doubt that he felt himself to be a *Vir doctus Anatolicus*, but concurrently he was deeply entrenched in German academic thinking and in its traditions. Sencer Şahin received his education especially from German scholars and the language of his scholarly contributions was mainly German, but he deeply loved his native country and the people living there. Thrilled with the ideas of Mustafa Kemal he unconditionally pursued a mission: he wanted to improve the standards of Turkish classical studies and especially of epigraphy. In order to achieve this aim, he resigned his safe position in Germany and took the trouble to found a new institute for Classics at Akdeniz University in Antalya.

Sencer Şahin benefitted enormously from Reinhold Merkelbach’s knowledge, commitment, and conceptions of epigraphy and producing epigraphic corpora, but he himself was able to convince his teacher that epigraphy could not only mean reading and editing texts from stones. Sencer Şahin never tired of underlining that only scholars who know the original surroundings of such stones could truly understand the texts that were written on them. He always tried to combine epigraphy with historical geography. In this regard, he was a pupil of Friedrich Karl Dörner.

In some way, the illness of his last years and his sudden death has left some parts of his work unfinished, but this does not change the fact that he has left behind an impressive legacy.
“L’épigraphie Byzantine n’existe pas”: this statement by Paul Lemerle, later repeated by Cyril Mango, aptly described the state of epigraphic scholarship in the second half of the twentieth century. In 2008, Mango qualified his assessment by pointing out that there existed no general discussion of Byzantine epigraphy for the period from the sixth century onwards. This still holds true today: modern scholars do not so much object the lack of epigraphic material – for this material, clearly, exists – as the lack of studies presenting and interpreting the extant inscriptive evidence. Filling this gap – by teaching, running regular workshops, and summer programmes as well as publishing surveys and manuals – remains high on the list of priorities in the field of Byzantine Epigraphy.

Much of edited Byzantine inscriptional material is dispersed in publications covering a broad spectrum of research strands, and some of it still remains unpublished, and therefore unknown to a wider scholarly readership. Several attempts to create a corpus of Byzantine inscriptions have failed over the past two centuries, thus contributing to the lasting reputation of the field as a whole as elusive and esoteric. Paul Lemerle’s initiative of publishing “un choix” of inscriptions and focusing on “inscriptions historiques” has undoubtedly propelled the discipline, but it has also left some significant methodological questions unanswered, not least regarding the label itself: what is a historic inscription? Moreover, the editions produced by Lemerle and his team cover only some territories of modern Greece, while Asia Minor continues to be largely unchartered territory. The Monumenta Asiae Minoris Antiqua, the Tituli Asiae Minoris, and the Inschriften griechischer Städte aus Kleinasien do not include Byzantine inscriptions in any systematic way: their treatment of middle and late Byzantine material is incomplete at best as well as showing significant bias towards inscriptions in stone.

The epigraphic culture of Byzantine Anatolia has always been measured against the backdrop of Greek and Roman antiquity. Unsurprisingly, the vantage point of the
thriving ancient practices affords an unflattering view of any subsequent, less productive traditions. Only more recently, scholars have started to acknowledge that the early medieval period brought about two parallel developments: while late antique communities were indeed breaking away from the ancient, Greco-Roman, epigraphic conventions, they were also regrouping, readjusting, and forging their own inscriptional habits. Acknowledging that these processes took place simultaneously has required some re-education on the part of modern epigraphers, who have gradually abandoned the traditional approach of mapping the irreversible decline of ancient epigraphy in favour of situating the available evidence in the context of early medieval written culture. This shift has allowed Byzantine inscriptions to be examined against the standards of their own time while also bringing into focus some categories of inscribed texts that normally fall outside the perimeter of conventional epigraphy.

Byzantine Epigraphy in the twenty-first century must commit to becoming interdisciplinary: it requires the collaboration of textual and literary scholars, of historians and specialist in visual and material culture, and, most pressingly, it is in urgent need of robust assessment of epigraphic evidence in situ. Only through the totality of these efforts can we hope to understand more fully the meaning and the role of inscriptions in Byzantine society.

Hakan T. KARATEKE

What is an Ottoman inscription?
(25 April, Wednesday, 15.20-16.00)

In this paper, I will present some of the distinct features of Ottoman inscriptions and the problems in studying them. As one of the co-editors of the “Database for Ottoman Inscriptions” (presented by Hatice Aynur in a separate talk), we had to develop solutions to myriad methodological questions during the course of our survey. Even the term an ‘Ottoman inscription’ needed to be defined by the editors. What makes an inscription ‘Ottoman’? Geography, political subjugation of the relevant location, and most importantly, the language in which the texts were composed, were all factors we had to take into consideration in reaching satisfacto-
ry answers. For example, an inscription in the Turkish language on a sabil-kuttab commissioned by an Ottoman grandee in seventeenth-century Cairo may be easy to accept as an ‘Ottoman inscription.’ But what about inscriptions in the Arabic language in Palestine, or in Armenian in Diyarbakır, or in Bosnian in Sarajevo, or in Karamanli (i.e., Turkish in Greek letters) in Antalya? While I will expound on these issues during my talk, a part of my paper will concern the material and textual characteristics of these inscriptions. I will try to give a brief overview of the developments in Ottoman inscriptions over the centuries. By looking at examples from different periods, I hope to provide an outline of the development of the inscriptions that were produced in Ottoman lands.

N. İlgi GERÇEK

*Cuneiform Studies in the 21st Century*

(25 April, Wednesday, 16.30-17.05)

According to recent estimates, there are approximately 550000 to 600000 objects—mostly clay tablets—inscribed in cuneiform script, recording a diverse array of texts in more than a dozen languages. This corpus covers a period of more than three millennia and a considerable geographical area stretching from Anatolia to Egypt, from the Mediterranean to Iran. Close to 25% of the known cuneiform artefacts are housed in museums in Turkey. The cataloguing, categorization, and publishing of this growing—and mostly unpublished—corpus, is the principal challenge in Assyriology, a roughly 170-year-old academic discipline devoted to the study of cuneiform cultures. The present contribution will discuss the methodologies, resources, technologies, and research questions that define cuneiform studies today. The discussion will focus particularly on modern technological advances in cuneiform epigraphy (such as digital epigraphy, online databases, 3D photography, computer-aided reading/restoration of cuneiform tablets, etc.), and the new opportunities that these offer for research, public outreach, and accessibility.
Gabriel BODARD

Contributors and agendas in digital epigraphy: encoding, editing and publishing
(25 April, Wednesday, 17.05-17.40)

The EpiDoc Collaborative (epidoc.sf.net) has been producing and distributing guidelines and other tools for the digital encoding and publication of ancient epigraphic and other documentary editions since 2000. Many of the significant developments and contributions in this period have been the direct result of work carried out under the auspices of funded projects such as the Inscriptions of Aphrodisias, Integrating Digital Papyrology, EAGLE Europeana Network, Ancient Inscriptions of the Northern Black Sea and others, and shared with the community in the form of software, documentation, best practice guidelines, or other publications.

In this paper, I will discuss the broad history of these contributions to the EpiDoc community of practice, tracing features such as:

1. the changing focus of the guidelines from Roman epigraphy to include more cultures, languages and media (while retaining a focus on communities that use the Leiden Conventions or variants thereof—papyrology, numismatics, sigillography—and other ancient writing systems);

2. the philological questions and needs brought to EpiDoc by each project, leading in each case to improved handling of features such as lemmatised indexing, dialect normalisation, apparatus criticus, bibliographic concordance, etc.;

3. The technical agendas that have led to developments in publication stylesheets, search and indexing scripts, editing and workflow management tools, and other interfaces for the processing or publication of EpiDoc files.

I will then focus on a recent project with which I have been involved: the EpiDoc Front-End Services (EFES) platform, a highly customisable tool for the display, indexing, search and online publication of epigraphic editions in EpiDoc format.
This interface will make it possible for the first time for scholars to publish epigraphic corpora online without the support of a digital humanities centre or a well-funded project to hire a programmer and web developer. Each such development in EpiDoc tooling or publications has been made possible only through the generosity and collaborative-mindedness of the projects that work with, and in turn benefit from, this international community of practice.

Hatice AYNUR

**Digitizing Ottoman history:**

*the “Database for Ottoman Inscriptions” in its eighth year*

(25 April, Wednesday, 17.40-18.15)

Today, lands once ruled over by the Ottoman Empire are replete with visual traces of the Ottomans in the form of inscriptions. Even though there have been many brilliant works on Ottoman inscriptions, a systematic approach had not been attempted. The Database for Ottoman Inscriptions (DOI) was launched eight years ago to address this gap. As my presentation will show, DOI is an ambitious project that compiles all the existing inscriptions, and those which are today lost, but are recorded in manuscripts and published sources. The project also provides a system to transcribe and digitally process each inscription in its original format and language.

My presentation will be divided into three sections. First, I will introduce the project; secondly, I will report on its current state; and finally, I will present you with some examples of inscriptions from our database in order to illustrate the process, and briefly discuss the importance of those inscriptions in the evaluations concerning Ottoman history.

Michèle BRUNET

**Future epigraphies: an international perspective**

(25 April, Wednesday, 18.15-18.50)

What will be the future of epigraphy? It is always a challenge to sketch up the future of a discipline, but we can already inventory the impact of the digital revo-
lution since the beginning of the 21st century, and outline how digital technologies promote a complete reappraisal of inscriptions and should keep on impacting scholarly research, with greater integration and inclusion at an international level. The experience drawn from the *Visible Words* project I conducted till the end of 2017 with John Bodel (Brown University) and Marie-Claire Beaulieu (Tufts University), aggregating specialists of different languages, civilizations and epigraphies, will provide evidence supporting my presentation.
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