



Summary :

City (two cities under the same name, according to others) in Isauria /Lycaonia in the Roman and Byzantine periods. A member of the Koinon of the Lycaonians, the city is related to St. Thekla, while Sinapiç, Güdelisin and Belören have been suggested as possible locations.

Other Names

Dalisandos, Dalisanda, Lalisanda

Geographical Location

Central Turkey

Historical Region

Isauria /Lycaonia

Administrative Dependence

Isauria /Lycaonia

1. Name – History

City or cities in the region of [Lycaonia-Isauria](#). It remains unknown whether there were one or more cities under the name Dalisandus. The advocates of the first view believe the city was in Sinapiç or Sinabiç, 7 km north of the city of Mut, or near the settlement of Belören, 18 km southwest of the village of Karasinir and 26 km east of the settlement of Bozkir, although none of the inscriptions found in the above positions report the ethnic epithet. The supporters of the second view believe there was an Isaurian-Cilician city in Sinapiç and a Lycaonian in the village of Güdelisin,¹ approximately 7.5 km southeast of Karasinir or in Gökçe Höyük of [Pamphylia](#).

The argument supporting that there were two cities under the same name is the inconsistency between the fact that the city issued coins as a member of the Koinon of Lycaonia and the information provided by Stephanus Byzantius about an Isaurian city with two names,² while the mention of two cities under this name in the *notitiae episcopatum* is also reported. Although the existence of another city under this name may not be excluded, it should be noted that the city was reported as either Isaurian or Lycaonian due to the fact that the ethnic and administrative boundaries between the two districts were frequently confused over the course of time, which also becomes evident in the cases of [Derbe](#) and [Lystra](#). The inclusion in the *notitiae episcopatum* might as well be misleading, since there is reference to three rather than two bishops of Pamphylian cities under the same name.

According to [Ptolemy](#)'s *Geography*, the *Life of St. Thekla* and the *notitiae episcopatum*, the name of the city was accented either in the last syllable or in the antepenult. Stephanus Byzantius is the only one reporting the name in the plural form of the neutral gender, namely Lalisanda or Dalisanda. The ethnic epithet is found in the genitive form Dalisandeous instead of Dalisandeos because it comes from a sepulchral stele from Corasium, which was not a Lycaonian city. The accusative form Dalisandea is found on an inscription from [Iconium](#), while the plural genitive form Dalisandeon is written on city coins. The second part of the name, -sandus, possibly comes from the Assyrian god of nature, Sandon.³ The only historical evidence from Antiquity concerning the city is its admission to the strategeia of Cataonia in [Cappadocia](#)⁴ and its membership of the Koinon of the Lycaonians in 166 and 244-249. In a forest area full of springs there was a church dedicated to [St. Thekla](#), who according to the *Life of St. Thekla* repeatedly saved the



city from besiegers during the Byzantine period.

The city minted coins only as a member of the Koinon of the Lycaonians in 166 (during the reigns of emperors [Marcus Aurelius](#), Faustina II and Lucius Verus) and in 244-249 (in the years of Philip I and Philip II as **caesar**). The obverse of the coins depicts the portraits of the emperors, while [Zeus](#), [Heracles](#) or [Athena](#), possibly worshipped in the city, are depicted on the reverse.⁵

2. Topography

The acropolis at Sinapiç or Sinabiç, which is identified with the city or with one of the cities under this name, according to the prevalent view, is situated on a hill with steep sides, apart from the eastern one, which sloped smoothly to the city. The cemetery, with Roman tombs hewn into the rock, was located under the acropolis wall. Excavations revealed [sarcophagi](#) and 53 funerary stelae of the Middle Imperial period, among which were some stelae including invocations to Selene (the Moon) concerning the sacrosanct of tombs, although a reaping hook, the emblem of god [Men](#), is usually carved due to syncretism.⁶

The site at Güdelisin is an elevation with traces of habitation from pre-Hellenic times to the Imperial period. The **chora** included part of the plateau extending to the north, east and west of the city. More specifically, to the west and northwest the land of the city reached as far as the village of Kara Sinir, at the foot of Karaburun Dag. A Late Roman-Byzantine site found in the settlement of Güneybağ (former Elmasun) is also in this area. To the north it reached the hill Üçkese and the village of Kizil Kuyu, while to the east it extended to the lands around the villages of Losta (or Zosta) and Bozala, at the Byzantine site of Posala. An inscription dedicated to Emperors [Diocletian](#) and Maximian as well as a funerary inscription dedicated to a martyr named Paul was found in the area.

Finds from the 3rd and 2nd millennium BC were located in an elevation 200 m long and 10 m high, within 1.5 km to the southeast of the village of Belören, while the Hellenistic-Roman city must have occupied the land to the west and southwest. The area revealed foundations of buildings, tiles and sherds. The cemetery was to the west of the city, as indicated by a sarcophagus hewn into the rock 0.5 km from the city. A road heading northwards possibly crossed the area.

1. According to others, this was the site of Kodylessus, Calder, W.M. – Cormack, J.R.M., *Monuments from Lycaonia. The Pisid-Phrygian Borderland. Aphrodisias (MAMA 8, Manchester 1962)*, p. xiii.

2. Stephanus Byzantius, see entry “Λαλί σαναδα”.

3. Zgusta, L., *Kleinasiatische Ortsnamen* (Heidelberg 1984), pp. 538-539, no. 1.162; Robert, L., *Hellenica* 13 (Paris 1965), pp. 150-151, no. 234.

4. Ptol., *Geogr.* 5.7.7.

5. Mitford T.B., “The Cults of the Roman Rough Cilicia”, Haase, W. – Temporini, H. (eds) (*ANRW* II.18.3, Berlin 1990), pp. 2.131-2.160, partikul. 150-151.

6. Mitford T.B., “The Cults of the Roman Rough Cilicia”, Haase, W. – Temporini, H. (eds) (*ANRW* II.18.3, Berlin 1990), pp. 2.131-2.160, partikul. 150.

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Webliography :

	Dalisandos
http://www.asiaminorcoins.com/gallery/thumbnails.php?album=392	

Glossary :

	caesar
In the Roman Empire the title of Caesar was given to the Emperor. From the reign of Diocletian (284-305) on this title was conferred on the young co-emperor. This was also the highest title on the hierarchy of the Byzantine court. In the 8th c. the title of Caesar was usually given to the successor of the throne. In the late 11th c. this office was downgraded and from the 14th c. on it was mainly conferred on foreign princes.	
	chora, the
The agricultural land (including villages and land-plots) belonging to a polis. It was bounded with the polis on an administrative and economic basis.	
	Notitia episcopatum
The Notitiae episcopatum are official documents of the Patriarchate of Constantinople and Antioch, containing the ecclesiastical dioceses in hierarchical order. These documents were modified regularly.	