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Tafeln 1–32

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B Ü L E N T Ö Z T Ü R K

New Inscriptions from Karadeniz Ereğli Museum IV
(Herakleia Pontike and Tieion/Tios)*

Plates 13–18

The ancient coastal city of Herakleia Pontike, now named Karadeniz Ereğli, is situated on the southern coast of the Black Sea within the province of Zonguldak in north-western Turkey. It took its name from the semi-god hero Herakles (Herakleia is Ereğli in Turkish) who, according to Greek mythology, entered the underworld through a cave on the adjoining Acherusian promontory (Cape Baba). The stories related to the city's foundation and colonization by Megarians and/or Boeotians in ca. 560 BC are fully recounted by ancient authors.¹

* I would like to thank Ahmet Mercan, the Director of Karadeniz Ereğli Museum, who allowed me to work on the inscriptions and provided me with all facilities necessary and a suitable working environment in the museum. I am also grateful to archaeologists Ünver Göçen and Onur Arslan as well as the whole staff of the Museum for their kind assistance and hospitality during our visits there. My special thanks to Sümer Atasoy for his support and contribution to the project. I would like to express my gratitude to Hüseyin Sami Öztürk (Marmara University) and İhsan Fahri Sönmez (independent researcher) for helping me during the registration and reading of the inscriptions in the Museum. I warmly thank Thomas Corsten (Vienna University) and the anonymous reviewers of *Tyche* journal for their constructive and valuable comments. Graham H. Lee is also thanked for checking the English text. This article is just one result of the project entitled “Catalogue of the Roman inscriptions in Karadeniz Ereğli Museum (*Karadeniz Ereğli Müzesi Roma Dönemi Yazıtlar Kataloğu*)” which has been supported by Mimar Sinan Fine Arts University, Scientific Research Projects Coordination Unit (*BAPKO*) under project no. 2017–17. Finally, my thanks go to my own university for their support and Aleyna Şan (MSFSU, project assistant) for digital documentation of all inscriptions.

¹ On the view that Herakleia was jointly colonized by the Megarians and the Boeotians, see Pseudo-Skymnos F. 31 (ed. D. Marcotte); Anonymous, *Periplus Ponti Euxini* 8v10; by the Megarians and the Tanagraeans of Boeotia, see Paus. 5.26.7; by the Boeotians, see Iust., *Epitoma Historiarum Philippicarum Pompei Trogi* 16.3; by the Megarians, see Xen. *An.* 6.2.1; Arr. *per. p. E.* 18; Diod. 14.3.3; by the Boeotians led by a Megarian, see Ephoros fr. 446. On this disputed topic see also Avram, *Héraclée du Pont et ses colonies pontiques: antécédents milésiens (?) et empreinte mégarienne*, in: M. Lombardo, F. Frisone (eds.), *Colonie di colonie: le fondazioni sub-coloniali greche tra colonizzazione e colonialismo. Atti del Convegno Internazionale, Lecce 22–24 Giugno 2006*, Galatina 2009, 209–227; A. Robu, *Les établissements mégariens de la Propontide et du Pont-Euxin: réseaux, solidarités et liens institutionnels*, *Pallas* 89 (2012) 181–195; A. Robu, *Mégare et les établissements mégariens de Sicile, de la Propontide et du Pont-Euxin*, Bern 2015, 293–305.

As a result of the epigraphic studies carried out since 2007 in the “Karadeniz Ereğli Museum” with the permission of *The Turkish Ministry of Culture and Tourism’s General Directorate of Culture Heritage and Museums* and the holdings of the Karadeniz Ereğli Museum, numerous Greek and Latin inscriptions from the Roman and Byzantine periods have been recorded and added to the literature. The inscriptions are all from the Zonguldak (Eastern Bithynia) region where the ancient cities of Herakleia Pontike and Tieion/Tios were located.² In the present paper, five new inscriptions are presented; four of them were found in different parts of central Ereğli, which is within the borders of Herakleia Pontike, while one was found on the banks of the Filyos (ancient Billaios) River in the village of Kayıkçılar in Çaycuma district, which is within the southern borders of Tieion/Tios. The importance of these inscriptions lies in the new information they provide on the socio-cultural history and prosopography of the cities mentioned as well as the ethnicity and status of individuals in the eastern part of Roman Bithynia. These five new inscriptions, with their translations and epigraphical commentaries, are presented below.

1. Dedication to a god? by *Hieropoios* Aurelius Zeuxios (pl. 13–14, fig. 1a–c)

Quadrangular altar of limestone with mouldings above. Broken in lower part and upper left front corner. Currently exhibited in the front garden of the Museum.

Inv. No.: 2011.13

Provenance: District of Ereğli (Herakleia Pontike)

Measurements: H: 0.95 m; W: 0.54 m; D: 0.41 m; LH: 0.028–0.055 m

Date: Second half of the 2nd century through to 3rd century AD

On the moulding:

[Ἄγαθῆ τ]ύχη

² So far, twenty-seven new inscriptions have been published in six articles: B. Öztürk, İ. F. Sönmez, *New Inscriptions from the Karadeniz Ereğli Museum I*, *Arkeoloji ve Sanat* 132 (2009) 129–138 (*SEG* 59, 1447–1454); B. Öztürk, İ. F. Sönmez, *New Inscriptions from the Karadeniz Ereğli Museum II*, *Arkeoloji ve Sanat* 137 (2011) 155–166 (*SEG* 61, 1066–1074); B. Öztürk, *A Funerary Inscription from Herakleia Pontike: Ephebarchos and Paraphylax Aurelius Artemonios Menios*, *ZPE* 199 (2016) 99–103; B. Öztürk, *New Inscriptions from Karadeniz Ereğli Museum III (Herakleia Pontike and Tieion/Tios)*, *Tyche* 31 (2016) 227–233; B. Öztürk, *Two new Milestones from Tios/Tieion in the Karadeniz Ereğli Museum*, *Philia* 2 (2016) 83–91; B. Öztürk, *Karadeniz Ereğli Müzesi’nden Herakles Aleksikakos’a Sunulan Bir Adağın Düşündürdükleri [Some Thoughts on a Votive Offering Dedicated to Herakles Aleksikakos from Karadeniz Ereğli Museum]*, in: B. Takmer, E. N. Akdoğu-Arca, N. Gökalp (eds.), *Vir Doctus Anatolicus. Studies in Memory of Sencer Şahin / Sencer Şahin Anısına Yazılar*, İstanbul 2016, 682–698. In addition, some corrections and additions were made to four published inscriptions of Herakleia: B. Öztürk, *Corrigenda et Addenda to the Inscriptions of Herakleia Pontike from Karadeniz Ereğli Museum*, *TÜBA-AR* 20 (2017) 199–207. All inscriptions were listed in B. Öztürk, *Karadeniz Ereğli Müzesi (Herakleia Pontike & Tios/Tieion) Epigrafik Araştırmaları 2015 [Epigraphical Researches in Karadeniz Ereğli Museum]*, *Türk Eskiçağ Bilimler Enstitüsü Haberler Dergisi* 41 (2016) 28–31.

On the front side:

- 2 [Θε]ῶ Ἀὐρ(ήλιος) Ζεύξιος
 [Θ]εοδοσίου ^{vac.}
 4 ἱεροποιὸς ^{vac.}
 ἐπέγραψα. ^{vac.}

With good fortune! I, the Hieropoios (sacrifice maker) Aur(elius) Zeuxios, son of Theodosios, inscribed (this) for god.

2 [Θε]ῶ: In the broken part of the second line, there is enough space to fit two letters at most. The *omega* at the end of the word seems to be the dative form of a masculine word. In addition to that, the type and formula of the whole inscription led me to complete the word as [Θε]ῶ. Similar votive inscriptions dedicated to *Theos* are known from Nikaia and Stratonikeia in Asia Minor and Marcianopolis in Moesia Inferior.³ It is possible that the location where the votive was dedicated was the cult area of a certain god in Herakleia. If my restoration for the breakage is right, the deity may be male or female, but it is not feasible at this stage to determine the name of the god/goddess to whom the altar is dedicated. However, as mentioned at the beginning of the paper, Herakles was the *ktistes* and chief god of the city and it was named after a Greek belief that Herakles entered the underworld through a cave on the adjoining Acherusian promontory as one of the twelve labours assigned to him by Eurystheus, the king of Tiryns. The other deities that are known to have been worshipped in Herakleia are Zeus, Asklepios, Dionysos, Poseidon and Thea Ma.⁴

2 Ἀὐρ(ήλιος) Ζεύξιος: The name Ζεύξιος has not been attested in Bithynia and Paphlagonia but is known from the inscriptions of Phrygia as well as Ionia.⁵

3 [Θ]εοδοσίου: Even if the name Θεοδόσιος seems typically Christian at first glance, the name is old and many documents suggest that it comes from the Hellenistic period.⁶

³ For Nikaia see N. Çokbankir, *Modrena ve Nikaia Teritoryumundan Yeni Yazular*, Olba 18 (2010) 323–345: 325–326: Ἀγαθῆ τύχη· Στράτι[[ε]]ος οἰκονόμος καὶ Κλαυδία Χρηστεῖνα ζήσαντες μετὰ τῶν ἰδίων εὐχὴν τῇ θεῶ; for Stratonikeia see *I.Stratonikeia* 687: [τ]ῶ θεῶ [Α]ὐρ(ήλιος) Ζήνων <AP> χαριστήριον; for Marcianopolis see *IGBulg V* 5343: Αὐλουζηνος Μουκαπορεος θεῶ εὐχαριστήριον ἀνέθηκεν.

⁴ For the gods worshipped in Herakleia Pontike see B. Öztürk, *Herakleia Pontika (Karadeniz Ereğli) Antik Kentinde Dinsel İnanışlar (Religious Beliefs in the ancient city of Heraclea Pontica)*, in: A. Efiloğlu et alii (eds.), *İnsan, Kimlik, Mekân Bağlamında Zonguldak Sempozyumu (6–18 October 2014 / Zonguldak)*, Zonguldak 2016, 81–110 and for detailed information about the worship and cult of Herakles in Herakleia Pontike see Öztürk, *Karadeniz Ereğli Müzesi* (n. 2) 682–698. Moreover, an article of the author (in print) on “Social and Cultural Life in Heraclea Pontica in the Roman Imperial Period” contains a chapter related to the gods worshipped in Herakleia.

⁵ For Phrygia (Hierapolis, Thionta) see *LGNP VC* 166 s.v. Ζεύξιος; for Ionia (Ephesos, Miletos, Priene) see *LGNP VA* 189 s.v. Ζεύξιος.

⁶ For epigraphical attestations from Hellenistic and Roman Asia Minor see *LGNP VA* 212; VB 193; VC 181–182 s.v. Θεοδόσιος.

4 ἱεροποιός: An *hieropoios* was the official in charge of overseeing (and perhaps even preparing) the religious ceremonies, sacrifices and temples in cities. In ancient Greece they were members of the temple administration, elected for a year or more to organize certain events. They dealt with the organization and financial affairs of the temples and they also paid the expenses ἐκ τῶν ἰδίων.⁷ Since (as mentioned in l. 2. [Θε]ῶ) the name of the deity is not given in the inscription and the title *hieropoios* has not been attested in any inscriptions or literary sources related to Herakleia Pontike before, it is not possible to determine which deity of the city Aurelius Zeuxios served as an *hieropoios*. Nevertheless, to more clearly understand the function of the *hieropoios* in Herakleia, it would be appropriate to give an example from Byzantium, which was also a Megarian colony, as was Herakleia. Four *hieropoioi* are documented in a group of cultic honorary inscriptions for the elite of the city by the members (*mystai*) of the cult association (*thiasos*) of Dionysos Kallon from Rhegion (Küçükçekmece) in Byzantium: Publius Memmius Plautianus Matrodoros is mentioned as the *hieropoios* for the cult of Nike, Lolliia Catulla for Hera, Dionysios, son of Dionysios, for Demeter, and Tiberius Claudius Dionysios for Nemesis.⁸

In light of the general duties and functions known about the title of *hieropoios* and the inscriptions at Byzantium, it may be suggested that Aurelius Zeuxios had undertaken his responsibilities and paid the expenses of the religious ceremonies and sacrifices to the god/goddess for the year he was elected as *hieropoios*. I believe that in this context, he made a vow and/or erected a statue/statuette of the deity and dedicated this altar during or after the ceremony/sacrifice.

5 ἐπέγραψα: The usage of the verb ἐπιγράψω is common in epitaphs of the Roman Imperial period and the term has a definite legal value, namely, to affirm a right acquired by the one whose name is specified.⁹ It is possible to apply the same meaning for use of this verb to the dedication of Aurelius Zeuxios. Likewise, usage of the verb

⁷ For detailed information on *hieropoioi* see J. Oehler, ἱεροποιός, RE VIII 2 (1913) 1583–1588; D. R. Smith, *The Functions and Origins of Hieropoioi*, Pennsylvania University, Graduate School of Arts and Sciences, unpublished PhD thesis, Ann Arbor 1968; V. S. Lenskaya, *Hieropoioi in Ancient Greece*, Journal of Historical, Philological and Cultural Studies 4, 38 (1992) 179–190 (in Russian); LSJ 822 s.v. ἱεροποιός.

⁸ For the inscriptions see Z. Taşlıklioğlu, *Rhegion (Küçükçekmece) Kitabeleri / Un Groupe de Stèles Trouvées a Rhegion (Küçük Çekmece)*, Belleten, 23, 92 (October 1959) 545–574, nos. 1–6; SEG 18, 279–284; *I.Byzantion* 30–35. For those *hieropoioi* see Taşlıklioğlu, *Rhegion*, 559, no. 3 = *I.Byzantion* 35: ἱερομαμονούσης θεᾶς Νείκης τὸ δ', ἱεροποιῦ δὲ αὐτῆς Πο(πλίου) Μεμμίου Πλαυτιανοῦ Ματροδόρου; Taşlıklioğlu, *Rhegion*, 560, no. 4 = *I.Byzantion* 33: ἐπὶ ἱερομαμονος θεᾶς Ἥρας, ἱεροποιῦ δὲ αὐτῆς τὸ δεύτερον ἐκ τῶν ἰδίων Λολλίας Κοίντου θυγατρὸς Κατύλλης; Taşlıklioğlu, *Rhegion*, 560–561, no. 5 = *I.Byzantion* 32: [ἱ]ερομαμονο[ύ]σης θεᾶς Δήμη[τρ]ος, ἱεροποιῦ δὲ αὐτῆς καὶ ἀρχιερέο[ς] τὸ ακ', ἐκ τῶν ἰδίων τὸ κ', Διονυσίου [τρ]οῦ Διονυσίου; Taşlıklioğlu, *Rhegion*, 561–562, no. 6 = *I.Byzantion* 34: ἐπὶ ἱερομαμονος θεᾶς Νεμέσεως, ἱεροποιῦντος · Τι(βερίου) · Κλ(αυδίου) · Διονυσίου. On the inscriptions, cf. A. Robu, *Associations dionysiaques, communautés rurales et cultes à Byzance à l'époque impériale*, DHA supplément 15 (2016) 251–266.

⁹ On usage of the verb in epitaphs see L. Robert, N. Firatlı, *Les stèles funéraires de Byzance gréco-romaine*, Paris 1964, 143–144; Ch. Naour, *Inscriptions de Lycie*, ZPE 24 (1977) 265–290: 275.

may be an indicator of the legal act whereby he acquired such a right to inscribe his name on the altar and dedicate it to the god/goddess.

2. *Ostotheke* of Alexandros and his wife Marciane (pl. 14–15, fig. 2a–c)

The rectangular front half of a marble *ostotheke*. The back half of it is broken and the lid is missing. Currently exhibited in the front garden of the Museum.

Inv. No.: From the study collection

Provenance: District of Ereğli (Herakleia Pontike)

Measurements: H: 0.35 m; W: 0.78 m; D: 0.265 m; LH: 0.013–0.043 m

Date: from the mid of the 2nd century AD

- Ἀλέξανδρος Ἀ<λ>εξάν-^v.
 2 ^{vac.} δρου ἐτῶν ξα΄. Χαίρε.^v
 Μαρκία<ν>ή, Μάρκου<κ> θυγ<ά>τηρ, γυνή δὲ
 4 ^{vac.} Ἀλεξάνδρου, <ἐ>τῶν με΄. Χαίρε.^{vac.}

1–2. ΑΑΕΞΑΝΔΡΟΥ *lapis*. The mason carelessly inscribed A instead of Λ.

3. ΜΑΡΚΙΑΗΗ *lapis*. The mason carelessly inscribed H instead of Ν.

3. ΜΑΡΚΟΥ<κ> *lapis*. The mason may have inscribed K then tried to change it to Y.

3. ΘΥΓ<κ>ΤΗΡ *lapis*.

4. ΣΤΩΝ *lapis*.

Alexandros, son of Alexandros, died at the age of 61. Farewell! Marciane, daughter of Marcus, the wife of Alexandros, died at the age of 45. Farewell!

4 Ἀλέξανδρος Ἀ<λ>εξάνδρου: The name of Ἀλέξανδρος had wide usage in Asia Minor during the Roman Imperial period. It is attested three times in the inscriptions of Herakleia.¹⁰

3. Gravestone of Quintus Vetina Palatinus Rufinianus Onesimos, his wife Antylla, and their children (pl. 15, fig. 3)

Rectangular white marble plaque broken into two pieces. Found during the process of sand sieving by Alagözler Sand-Gravel Pit Sieving Company (*Kum-Çakıl Kurma Eleme Şirketi*) on the banks of Filyos River near the village of Kayıkçılar and was transported to Karadeniz Ereğli Museum in 2015.

Inv. No.: 2015/1(A)

Provenance: District of Çaycuma – Village of Kayıkçılar on the banks of Filyos (ancient Billaios) River (south of Tieion/Tios)

Measurements: H: 0.53 m; W: 0.84 m; D: 0.09 m; LH: 0.01 m (second line: ο) – 0.071 m (second line φ)

¹⁰ *I.Heraclea Pontica*, 3: ...ἀρχιερέα τοῦ Πόντου, Αὐρήλιον Ἀλέξανδρον...; 67: Ἀλέξανδρος ... Δαματρίου ...; 71: Μηνόδοτος Ἀλεξάνδρου; for these attestations see also *LGPN VA 20 s.v.* Ἀλέξανδρος.

Date: 2nd–3rd century AD

Κυ(ίντος) Ὀυετίνα Παλατεῖ-
 2 νος Ῥουφεινιανός Ὀνή-
 σιμος ἐτῶν οε΄, τὸ ἠρῶον
 4 κατεσκεύασα ἑαυτῷ καὶ
 τῇ γυναικὶ Ἀντύλλῃ καὶ τοῖς
 6 τέκνοις ζήσαντες ἀμέμπτως
 ἔτη^{vv.}. Χαῖρε παροδεῖτα.

Quintus Vetina Palatinus Rufinianus (or the son of Rufinus) Onesimos (died) at the age of 75 made this heroon (= tomb) both for himself and his wife Antylla and for (his) children who lived blameless for ... years. Farewell O passer-by!

1. Κυ(ίντος) Ὀυετίνα (Quintus Vetina): Quintus is one of the most frequently attested Latin *praenomina* of the Roman world¹¹ and Vetina is also known to be attested in inscriptions as a *nomen gentilicium*.¹² While Quintus Vetina Verus is known as a Roman *consul* of AD 125 who is attested from military diplomas,¹³ Quintus Vetina Eunoetus is also known from his grave inscription at Aubagne in Gallia Narbonensis.¹⁴

1–2. Παλατεῖνος = Palatinus: This Roman geographical *cognomen* was derived from a quarter of Rome and also the name of a *tribus*.¹⁵ The people of the city of Rome typically belonged to one of the four urban tribes for voting, determined by the location of their principal residence; one of which is *Palatina*. His full name may include the name of his voting tribe, that is *Palatina* as well. The name of the tribe normally follows a man's filiation and precedes his *cognomen*, suggesting that it was an early development.

¹¹ B. H. McLean, *An Introduction to Greek Epigraphy of the Hellenistic and Roman Periods from Alexander the Great Down to the Reign of Constantine (323 B.C. – A.D. 337)*, Ann Arbor 2002, 120 s.v. “Table 9. Frequently Attested Praenomina: Quintus” and 133 s.v. “Table 11. Greek Abbreviations of Latin Names. Praenomina: K, KO”.

¹² W. Schulze, *Zur Geschichte lateinischer Eigennamen*, Berlin 1933, 101, 309; H. Solin, O. Salomies, *Repertorium nominum gentilium et cognominum Latinorum*, Hildesheim, Zürich, New York 1994, 205 s.v. “Vetina”.

¹³ M. Roxan, P. Holder, *Roman Military Diplomas IV*, London 2003 (*RMD IV*), 235 = *AE* 1997, 1772 (1 June 215 AD); P. Holder, *Roman Military Diplomas V*, London 2006 (*RMD V*), 364 = *AE* 2002, 1730 (1 June 215 AD); *RMD V* 375 = *AE* 2002, 1731 (125–129 AD); P. Weiß, *Statthalter und Konsulndaten in neuen Militärdiplomen*, *ZPE* 171 (2009) 231–252: 241–242, no. 5 = *AE* 2009, 1831 (125–129 AD); for all attestations and *corrigenda* to texts regarding the name Quintus Vetina see W. Eck, A. Pangerl, *Eine Konstitution für das Heer von Moesia inferior vom 1. Juni 125 in fünf Diplomen*, *ZPE* 188 (2014) 245–249: 247–249.

¹⁴ *CIL* XII 611.

¹⁵ I. Kajanto, *The Latin Cognomina*, Helsinki 1965, 50, 53, 184; for attestations of the name see *LGNP* VA 353; VC 342 s.v. Παλατεῖνος.

2. Ῥουφεινιανός = Rufinianus:¹⁶ New names were formed by adding -ιανός to the father's *praenomen* to indicate filiation.¹⁷ The *cognomen* Ῥουφεινιανός may be derived from his father's or master's name, Ῥουφίνος = Rufinus. Being near to Tios, both Ῥουφεινιανός and Ῥουφίνος are attested from Prusias ad Hypium¹⁸ and Bithynion-Klaudioupolis¹⁹; Ῥουφίνος is attested from the district of Bolu-Göynük in eastern Bithynia.²⁰

2–3. Ὀνήσιμος = Onesimos is a frequently-used freed slave name, meaning “the useful”.²¹ Close to Tios, the name is attested from Paphlagonian Pompeiopolis²² and also from the other Bithynian cities of Kalchedon, Kios, Nikaia and Prusa ad Olympum.²³

As there are different ways for a free or freedman living in Roman Asia Minor to gain the right of Roman citizenship, so it may be for Onesimos. But the frequent usage of Onesimos as a slave name and also the type of the Roman nomenclature of Onesimos made me consider the possibility that he might have been a freedman. If so, after being freed by his master, Onesimos should have been granted Roman citizenship and in this way he took, as is the custom, his former owner's *praenomen*, the *nomen gentile*, and *cognomen*, retaining his former name as a *cognomen*.

¹⁶ For this Roman *cognomen* see Kajanto, *The Latin Cognomina* (n. 15) 154; M. G. West, *Roman Name Tables*, 2003, 64, “Table 6-F: Undefined 8, s.v. '95. Rufinianus/Rufiniana”.

¹⁷ G. Daux, *L'Onomastique Romaine d'expression grecque*, in: H.-G. Pflaum, N. Duval (eds.), *L'Onomastique Latine. Actes du Colloque international organisé à Paris du 13 au 15 octobre 1975*, Paris 1977, 405–417: 411; T. Corsten, *Names in -IANOΣ in Asia Minor: A Preliminary Report*, in: R. W. V. Catling, F. Marchand, M. Sasanow (eds.), *Onomatologos: Studies in Greek Personal Names Presented to Elaine Matthews*, Oxford 2010, 456–463: 459; D. Feissel, *Citoyenneté romaine et onomastique grecque au lendemain de la constitutio Antoniniana: les cognomina en -ιανός dans les inscriptions de Pamphylie et de Bithynie*, in: B. Takmer, E. N. Akdoğan-Arca, N. Gökalp (eds.), *Vir Doctus Anatolicus. Studies in Memory of Sencer Şahin / Sencer Şahin Anısına Yazılar*, Istanbul 2016, 349–355.

¹⁸ *I.Prusias* 8: Αῦρη. Ῥουφεινιανός Ῥουφείνος = LGPN VA 392 s.v. Ῥουφεινιανός and 393 s.v. Ῥουφίνος (after CA); see also LGPN VB 374; VC 378 s.v. Ῥουφεινιανός; *I.Prusias* 4: [..]ολ[ι]ος Ῥουφείνος (180–192 AD); 10: Αῦρήλιος Ῥουφείνος; 7: Αῦρ. Ὀλυμπ(-) Ῥουφείνος (after CA); 16: Ῥουφίνος (before CA) = LGPN VA 393 s.v. Ῥουφίνος (12–16).

¹⁹ Ch. Marek, *Die Phylen von Klaudiupolis, die Geschichte der Stadt und die Topographie Ostbithyniens*, MH 59, 1 (2002) 31–50: 33 ([Σ]τρ. Ῥουφίνος [Π]αυλείνου; 198 AD) = LGPN VA 393 s.v. Ῥουφίνος (1).

²⁰ H. S. Öztürk, A. Gündüz, *Bolu İli Göynük ve Mudurnu İlçeleri Epigrafik Tarihi Coğrafi Yüzey Araştırmaları*, Türk Eskiçağ Bilimler Enstitüsü Haberler Dergisi 39 (2015) 30–31: 30, no. 94.

²¹ M. Lamberts, *Die Griechischen Sklavennamen*, Wien 1907, 41; Ch. Fragiadakis, *Die attischen Sklavennamen von der spätarachaischen Epoche bis in die römische Kaiserzeit. Eine historische und soziologische Untersuchung*, Athen 1988, 48, 52, 70; for this Roman name see also West, *Name* (n. 16) 54, “Table 5AA: Undefined 8, s.v. '51. Onesimos/Onesima”. See also LSJ 1231 s.v. Ὀνήσιμος.

²² M. Waelkens, *Die kleinasiatischen Türsteine: typologische und epigraphische Untersuchungen der kleinasiatischen Grabreliefs mit Scheintür*, Mainz am Rhein 1986, 800.

²³ For Kalchedon see *I.Kalchedon* 63 and 89; for Kios see *I.Kios* 16; for Nikaia see *I.Mus. Iznik* 61; for Prusa ad Olympum see *I.Prusa* 1043 and 1079; for the name see also LGPN VA 346; VB 328; VC 327 s.v. Ὀνήσιμος.

5. Ἄντυλλα: The name is attested from the inscriptions of Smyrna²⁴ and Zeugma/Seleukeia ad Euphratem.²⁵ The Smyrna (grave) inscription documents the name as Ἀντωνία Ἄντυλλα and G. Petzl commented on the name as follows: “Antonia war ebensowenig wie die übrigen römische Bürgerin; sie trug den Namen Antonia, wurde aber im Alltag mit der davon abgeleiteten Koseform ‘Antylla’ gerufen”. In addition, the name of the mother, *Servilia Antylla*, appears in the Latin grave inscription of her son *Q(uintus) Cornelius Crispus* from Madytos.²⁶ It is also worth mentioning that the masculine name form Ἄντυλλος is attested in a grave epigram from neighbouring Kaisareia-Hadrianopolis in Paphlagonia²⁷ and in a grave inscription of Klaudiupolis.²⁸ F. Becker-Bertau, the publisher of the latter, also commented on Ἄντυλλος as the Greek nickname (“griechische Koseform”) of Antonius, referring to names ending in -υλλος.²⁹

6. ζήσαντες: There seems to be disharmony in the grammatical construction between the names in dative in lines 4–6 and the nominative participle ζήσαντες which stands for the dative ζήσασι. A similar usage is known from Kios: Θυόδοτος {Θεόδοτος} τῆς {τοῖς} τέκνυς {τέκνοις} Θυοδότῳ καὶ Γαίῳ ζήσαντες [ἔ]τη δ'.³⁰

7. ἔτη^{vv}: The age of the deceased is not inscribed; it is conceivable that the age was written with paint after their death.

7. Χαίρε παροδεῖτα: Since this tombstone was unearthed on a river bank, probably not far from its *in situ* location, the *heroon* mentioned in the inscription would be expected to be in that area or very close to it. Considering that the Billaios (Filyos) River was used actively as a transportation and trade route in the Roman period, one can imagine that the monument was seen by those who passed along the river. This has not yet been documented in the inscriptions of either Herakleia or Tios but it was common in the other cities of Bithynia and Paphlagonia, as documented from many Roman grave inscriptions.

The village of Kayıkçılar, the find-spot of the plaque, is located on the banks of the Filyos River and would have been an important transit point of the river trade and transportation from the centre of Tios to its possible *emporion* in Kayıkbaşı near the town of Üçburgu in the Gökçebeý district and the hinterland of the river. Because of a flood in 2009 in the area, 22 miles from the city according to a Roman milestone of Tios (*a Tio ad fines XXII*) found nearby,³¹ the remains of a group of buildings came to light (thought to be a customs warehouse complex), along the southern bank of the

²⁴ *I.Mus.Leyden* 12 (PH); *I.Smyrna* 294 (SEG 18, 532); see also *LGPN* VA 39 s.v. Ἄντυλλα.

²⁵ R. Ergeç, J.-B. Yon, *Nouvelles Inscriptions*, in: C. Abadie-Reynal (ed.), *Zeugma III: Fouilles de l'habitat (2): la maison des Synaristôsai / Nouvelles inscriptions* (Travaux de la Maison de l'Orient et de la Méditerranéen 62), Lyon 2012, 151–200: 170, no. 14; 186, no. 43 (SEG 62, 1536 and 1555).

²⁶ *I.Sestos* 61.

²⁷ Marek, *Pontus-Bithynia Nord-Galatien* 200, no. 51,4 = *LGPN* VC 36 s.v. Ἄντυλλος.

²⁸ *I.Klaudiupolis* 87.

²⁹ Cf. M. Leumann, *Kleine Schriften*, Zürich 1959, 243–247; L. Robert, *Noms indigènes dans l'Asie Mineure gréco-romaine*, Paris 1963, 62, 136, 239.

³⁰ *I.Kios* 73.

³¹ B. Öztürk, *Two new Milestones* (n. 2) 86–88, no. 2.

Billaios where it meets the Devrek River. As a result of surface surveys and salvage excavations conducted in the area between 2010 and 2015, the ancient structure was partially uncovered and numerous *amphorae*, ceramic pieces, coins and commercial lead weights were found.³² Considering the proximity of Kayıkçılar to this possible *emporion*, it should not be overlooked that Quintus Vetina Palatinus Rufinianus Onesimos may be associated with this area. L. Robert's comments about this village at a time when this *emporion* was not yet re-discovered follow the same line of thought.³³

4. Grave *stele* of Askklapis, daughter of Kalas (pl. 16, fig. 4)

Rectangular white marble *stele* with pediment. The upper pediment and its right and left corners are broken. In the middle of the *stele* there is a rectangular recess with the relief of a funeral banquet. On the right is a bearded male figure dressed in a *khiton* and *himation*, lying on the *kline* and holding a bowl in his left hand and a wreath in his right hand, which is being raised to the head of a woman sitting on the left. Opposite him on the left is a female figure dressed in a *khiton* and *himation* that is pulled over her head, possibly sitting on a separate seat in front of the *kline*. On the right of the scene in front of the *kline*, there is a banquet table with food on it. Two small-size servants are portrayed on the right and left lower corners inside the recess. The pale traces of the original red paint are visible on many parts of the *stele*. This *stele* was purchased from a local man named Yasin Gülden and is currently on display in the exhibition hall of the Museum.

Inv. No.: A.96.5.1

Provenance: District of Ereğli (Herakleia Pontike)

³² For the *emporion* in Gökçebeý and the excavations at the constructions see A. Mercan, O. Arslan, G. Laçın, *Gökçebeý-Üçburgu Kurtarma Kazısı*, in: S. Atasoy, Ş. Yıldırım (eds.), *Zonguldak'ta Bir Antik Kent: Tios. 2006–2012 Arkeolojik Çalışmaları ve Genel Değerlendirme*, Ankara 2015, 417–425; Ş. Yıldırım, *Tios-Tieion: Söylenecek Çok Önemli Bir Şeyi Olmayan Kent*, Trakya Üniversitesi Edebiyat Fakültesi Dergisi 7, 14 (2017) 209–214; Ş. Yıldırım, *Gökçebeý Üçburgu Emporionu*, *Çeşm-i Cihan* 7, 1 (2020) 2–31; For the coins found at the construction see D. S. Lenger, S. Atasoy, *Tios Kazılarında Bulunan Sikkeler*, in: S. Atasoy, Ş. Yıldırım (eds.), *Zonguldak'ta Bir Antik Kent: Tios. 2006–2012 Arkeolojik Çalışmaları ve Genel Değerlendirme*, Ankara 2015, 399–404, nos. 174–240.

³³ L. Robert, *A Travers l'Asie Mineure*, Paris 1980, 189: “On voit ainsi les ressources du territoire de Tieion et sa grande étendue dans l'intérieur, complément nécessaire à l'étude de la ville elle-même. Le fleuve ne servait pas seulement au flottage, mais à la circulation des produits dans la vallée et à leur acheminement vers la ville. A ce point de vue, le nom d'un village dans la vallée, sur le fleuve, est intéressant sur la carte de W. von Diest: Kaikdschilar. Ce village existe toujours, Kayıkçılar. Le sens pourrait être naturellement «les conducteurs de caïques», mais il y en a un autre: «les constructeurs de caïques», comme ici. En effet la carte des productions éditée par des banques, que j'ai utilisée plusieurs fois, caractérise Filyos par une usine de briques de ciment et par la carène d'un caïque. C'est dans cette vallée aussi que les gens de Tieion fabriquaient les caïques qui leur servaient, sur leur côte, à la pêche aux thons pour laquelle Tieion était renommée, comme Amastris et Héraclée. Les radeaux de bois leur arrivaient par le fleuve des immenses forêts des montagnes au Sud...”

Measurements: H: 0.415 m; W: 0.365 m; D: 0.07 m; LH: 0.008–0.012 m

Date: 2nd–3rd century AD

Above the relief:

[Ἀσκ]λάπις Καλατος ἸϞ . . . Ν .[- - -]

2 [- - -]ΧΑ[- - -]Α[- - - - - - - - -]

Below the relief:

[- - - - - - - - -]ϞΣ[- - - - - - - - -]

4 [- - - - - - - - -]Α[- - -]

Ϟ[- - - - - - - - - - - - - - -]

[Ask]lapis, daughter of Kalas, [(died) at the age of?]...]

1. [Ἀσκ]λάπις = Ἀσκλήπις; Doric -α for *koine* -η.

1. Κάλατος must be a heteroclite genitive form of Κάλας. A similar genitive ending with -τος is attested also from a grave inscription of Herakleia Pontike: Διομήδητος (*gen.*) for Διομήδης (*nom.*).³⁴ A certain Κάλας is known as one of the generals of Alexander the Great who fought against Bas (ca. 397–327/326 BC), the king of the Bithynians, and is attested in Macedonia in the Hellenistic period.³⁵ A funerary inscription dating to the first half of the 2nd century BC from the territory of Nikomedeia (Adliye Köy, near Adapazarı) in Bithynia gives the name in the genitive form: Μοκάζις Κάλα.³⁶ In addition to these examples, the feminine form Κάλα (*nom.*) is known from Herakleia.³⁷

1. ἸϞ . . . Ν . [- - -]: According to the general formula in Herakleian grave inscriptions, after the patronymic, the age of the deceased or the name of the second person (deceased?) is expected. In the damaged part of the line it is possible to see the traces of an *iota*, *omikron* and at least three more letters following, which I am not able to identify currently. The letter *nu* after the unidentified three letters suggests a possible completion as ἐτῶν [..´ -]. However, such a completion would make ἰϞ meaningless. The traces of one more letter are visible after *nu* that also remain unidentified. The breakage after that part of the line prevents reconstruction of the word. Considering the width of the *stèle*, nearly four more letters may fit into this broken area, if it was inscribed.

3–5. There are traces of Greek letters consisting of three lines in the space; but the area is too damaged to reconstruct any words from the remaining letters. If it is not an earlier inscription, the space may contain the names of other family members in the grave and/or a curse to prevent the grave from violation or illegal re-burying. Among

³⁴ Öztürk, *New Inscriptions from Karadeniz Ereğli Museum III* (n. 2) 231, no. 3.

³⁵ *LGN IV* 181 s.v. Κάλας.

³⁶ *SGO* 09/06/18, I; T. Corsten, *Thracian Personal Names and Military Settlements in Hellenistic Bithynia*, in: E. Matthews (ed.), *Old and New Worlds in Greek Onomastics*, Oxford 2007, 121–133: 133, no. 12; *LGN VA* 236 s.v. Κάλας.

³⁷ *I.Heraclea Pontica* 78.

the inscriptions of Herakleia, the curse on the grave *stèle* of Claudius Eurotas and Claudia Chara is as follows: “whoever should destroy this memorial or bury someone else, apart from her husband’s children, may he and (all his) descendants utterly and completely perish”. Another example is the grave *stèle* of Parthenos which contains a similar curse: “whoever may despoil this structure, may he, having despoiled (it), perish utterly”.³⁸

The letter forms seem to belong to the Roman Imperial period. However, I was unable to date the letters to an exact century because they were badly damaged. On the other hand, the scene of the funeral banquet and the depiction of the figures on the *stèle* are very similar to the ones on the *stèle* of Dionysios and Kleopatra in Karadeniz Ereğli Museum, which dates to the 2nd–3rd century AD.³⁹ This similarity suggests that it can be dated to the same period. Moreover, many grave *stelai* depicting the scene of a funeral banquet have been published from Herakleia Pontike, all of which are dated to the Roman Imperial period.⁴⁰

5. Building inscription on an arch of a *ciborium* (pl. 16–18, fig. 5a–f)⁴¹

A quadrangular arch of a *ciborium* (κιβώριον) of white marble. A Maltese cross in a roundel is in the mid-upper part of the arch opening on the front facade. *Refrigerium* scenes are depicted on both sides of the arch. On the smooth panels on both sides of the Maltese cross are a pair of symmetrical peacocks in low relief (bas relief) facing each other, which are depicted climbing up with their feet along the arc of the arch, stretching their necks slightly forward and, with their beaks, eating the fruit of the tree of life on either side of the cross and in front of them. There are also peacocks on the sides of the arch symmetrically engraved in the same style. The rear upper corners of the arch are broken from the beak of the right peacock to the neck of the left peacock. There are

³⁸ *I. Heraclea Pontica* 13 and 12.

³⁹ Öztürk, *New Inscriptions from Karadeniz Ereğli Museum* III (n. 2) 231–232, no. 4.

⁴⁰ For the pictures of some of those grave *stelai* see *I. Heraclea Pontica* 18, pl. 2 (Apollonis Moschin); 68, pl. 9 (Koulios, son of Demetrios and Basilis, daughter of Pompeius); 76, pl. 10 (Pontikos, son of Leukondoros); 77, pl. 11 (Dionysios and Menophanes, sons of Menophanes); Öztürk, Sönmez, *New Inscriptions from the Karadeniz Ereğli Museum* I (n. 2) 133 and 135, no. 5 (Chrysea, daughter of Tolos); 135, no. 6 (Olympichos, son of Olympichos); 136, no. 9 (Xenios, son of Menadros); Öztürk, Sönmez, *New Inscriptions from the Karadeniz Ereğli Museum* II (n. 2) 158–159, no. 3 (Pates, son of Diliporis, and his wife Philumena); for the same *stelai* see also B. Öztürk, *Herakleia Pontika (Zonguldak-Karadeniz Ereğli) Antik Kenti Epigrafik Çalışmaları ve Tarihsel Sonuçları (Epigraphical Researches of the Ancient City of Heraclea Pontica and Historical Results)*, in: N. Türker, G. Köroğlu, Ö. Deniz (eds.), *I. Uluslararası Karadeniz Kültür Kongresi Bildiri Kitabı / 1st International Conference on the Black Sea Regional Culture Proceedings*, Karabük 2013, 505–527: 513–514, Resim 16 (Olympichos, son of Olympichos); 18 (Pates and Philumena); 19 (Chrysea, daughter of Tolos); 21 (Xenios, son of Menadros).

⁴¹ This architectural piece, together with two photographs, has been briefly introduced before, see Öztürk, *Herakleia Pontika* (n. 4) 94 and 109–110, Figs. 25–26. It was also catalogued in a Master thesis: A. Kıpıramaz, *Herakleia Pontike (Karadeniz Ereğli) Bizans Dönemi Taş Eserleri*, Mersin University, Institute of Social Sciences, Department of Art History, Unpublished Master Thesis, Mersin 2019, 62–63, Kat. No. 61.

bunches of grapes and bird motifs inside the ivy branches on both sides, along with the profiled corners. In the inner part of the back of the arch, in line with the front one, is again a Maltese cross within a roundel. Thus, two symmetrical crosses are placed on both corners of this facade. On the side facades inside, there are two Maltese crosses in a roundel, which are larger than the other two. The inscription is carved on part of the profiled edge along the right upper corner. Currently, the arch is on display in the front garden of the Museum.

Inv. No.: A.99.1.74

Provenance: District of Ereğli (Herakleia Pontike)

Measurements: W: 1.5 m; H: 0.67 m; D: 0.65 m; LH: 0.015–0.025 m

Date: 5th–6th century AD

[- - - καὶ] τόδε τὸ ἔργον . . Ε . Ο [- - -]

... (made) this construction/work ...

1. - καὶ] τόδε τὸ ἔργον . . Ε . Ο [- : The inscription is carved carelessly along the right profiled edge. Due to the breakage, it is not possible to say where the inscription begins and ends. In Late Antiquity, the expression ‘this construction’ is often preceded by καί (καὶ τοῦτο τὸ ἔργον, καὶ τούτου τοῦ ἔργου *et sim.*), indicating that the sponsor was involved in building several structures. This may be the case here, too.⁴² The name(s) of the sponsor is expected to follow after ἔργον, who built the *ciborium*.

This is an arch belonging to a *ciborium* which almost certainly dates to the Early Byzantine period.⁴³ The *refrigerium* (refreshment) scene with the depiction of symmetrical peacocks eating the fruit of the tree of life represents immortality, rebirth, and spiritual purification in Early Christian art. Depictions of peacocks drinking water from a cup on either side of the tree of life or a *kantharos*, were repeated frequently from the 4th to the 15th centuries. As images of heavenly splendour, peacocks strut proudly in every medium of Byzantine art.⁴⁴ As it was a popular early Christian symbol

⁴² For examples that present these phrases see *I.Aphrodisias Late Ant.*² <<http://insaph.kcl.ac.uk/ala2004>> 42, 43 and 83 xv; *SEG* 37, 1468; 51, 714; *I.Anazarbos* 24.

⁴³ On the *ciborium* of the Byzantine period see T. Klauser, *Ciborium*, Reallexikon für Antike und Christentum III (1957) 70; L. Bouras, *Ciborium*, in: A. P. Kazhdan (ed.), *The Oxford Dictionary of Byzantium*, 1, New York, Oxford 1991, 462; H. Özyurt-Özcan, *Ortaya Çıkışı ile Birlikte Bizans Sanatında Kiborion*, *Sanat Tarihi Dergisi* XIII/1 (2004) 83–94: 83–86. For an example of the arch of a *ciborium* from Lykia see S. Doğan, *Lykia’da Alacahisar Kilisesi’nin Kiborium Kemerleri*, Hacettepe Üniversitesi Edebiyat Fakültesi Dergisi 20, 1 (2003) 186–198.

⁴⁴ For more information about the *refrigerium* scenes in Byzantine Art and the use of peacocks see A. W. Carr, *Peacocks*, in: A. P. Kazhdan (ed.), *The Oxford Dictionary of Byzantium*, 3, New York, Oxford 1991, 1611–1612; K. M. D. Dunbabin, *The mosaics of Roman North Africa: studies in iconography and patronage*, New York, Oxford 1978, 166–169; E. Parman, *Bizans Sanatında Tavus Kuşu İkonografisi*, in: *Sanat Tarihinde İkonografik Araştırmalar, Güner İnal’a Armağan*, Ankara 1993, 387–412; Y. Özbek, *The Peacock Figure and its Iconography in Medieval Anatolian Turkish Art*, in: F. Déroche, C. Genequand, G. Renda, M. Rogers (eds.), *Art Turc: 10^e congrès International d’art Turc, 17–23 Septembre 1995, Genève: actes / Turkish art:*

of immortality, the peacock is known to have earlier roots in pagan cults, such as Iuno and Dionysos. Another arch of a *ciborium* with the depiction of symmetrical peacocks comes from Bandırma Archaeological Museum in Turkey dated to the 7th or 11th–13th century AD.⁴⁵

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10th International congress of Turkish art, 17–23 September 1995, Geneva: *Proceedings*, Genève 1999, 537–546.

⁴⁵ Parman, *Tavus Kuşu* (n. 44) 401; Özbek, *The Peacock* (n. 44) 541; B. Çoraklı, *Çini ve Seramiklerde Tavus Kuşu Figürü*, Mimar Sinan Güzel Sanatlar Üniversitesi Sosyal Bilimler Enstitüsü Dergisi 6 (2012) 7–17: 13 and Fig. 12.

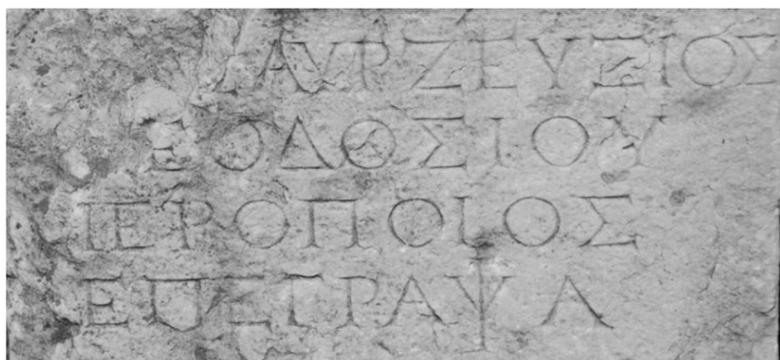


Fig. 1a-b: Dedication to a god? by *Hieropotos* Aurelius Zeuxios

zu B. Öztürk, S. 144



Fig. 1c: Restoration for lines 1 and 2



Fig. 2a–b: *Ostothek* of Alexandros and his wife Marciane

zu B. Öztürk, S. 144 u. 147



Fig. 2c: *Ostothek* of Alexandros and his wife Marciane



Fig. 3: Grave stone of Quintus Vetina Palatinus Rufinianus Onesimos,
his wife Antylla and their children

zu B. Öztürk, S. 147



Fig. 4: Grave *stèle* of Asklapis, daughter of Kalas



Fig. 5a: Building inscription on an arch of *ciborium*

zu B. Öztürk, S. 151 u. 153



Fig. 5b-c: Building inscription on an arch of *ciborium*

zu B. Öztürk, S. 153



Fig. 5d-f: Building inscription on an arch of *ciborium*
zu B. Öztürk, S. 153