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New Greek inscriptions from Akmonia and its territory

Abstract

This paper publishes nine new inscriptions copied during the archaeological surveys conducted in the Phrygian city of Akmonia and in its territory between 2014 and 2017. Even though there have been no systematic excavations to date, the city is remarkable due to its rich epigraphic documentation. The new finds make a notable contribution to this. Of the nine inscriptions published here, one (*No. 1*) concerns the erection of the statues of Koros, the goddesses, as well as of the sacred council, by a certain Hierokles, the priest and the agonothete of the Great Asklepieia. In another inscription (*No. 2*), a woman called Flavia Hedeia, the daughter of Flavius Montanus of consular rank and the wife of Sallius Aristainetos of consular rank, is honoured by her foster-parents. We attempt to identify Flavius Montanus through some related inscriptions already published from the city and thereby propose a dating in the mid-3rd century AD. *Nos. 3–6* are grave inscriptions and they all date from the Roman Imperial period except for *No. 6*. Even though the remaining inscriptions (*Nos. 7–9*) consist of fragmentary texts carved on architrave blocks, they still provide valuable information, such as proving the existence of a gymnasium, as well as a fountain house in Akmonia.*

Keywords: Akmonia, epigraphy, Greek inscriptions, Phrygia, prosopography

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Introduction

Situated on a conical hill in the village of Ahat in the district of Banaz within the province of Uşak, in modern-day Turkey, the ancient city of Akmonia was obviously one of the most prominent cities in the Phrygian region of Asia Minor in the Roman Imperial period, not only due to its occupying a strategic position in the transport network of the region, but also because it possessed fertile agricultural lands.¹ Even though the epigraphic evidence shows that the city was adorned with many buildings in the Roman Imperial age, only some remains of the theatre and gymnasium, traces of fortification walls, and a few towers and some scattered architectural blocks are visible in the ancient city today.² This should not be regarded as surprising, since there have been no systematic surface surveys or archaeological excavations conducted in the city or its territory to date, except for a short-term rescue excavation at the gymnasium in 2000.³ From 2014 to 2017, a field survey project was conducted by Associate Prof. Münteħa Dinç and Associate Prof. Emre Taştēmür from the Department of Archaeology at Uşak University, in order to record all the archaeological and epigraphic evidence in Akmonia and in its territory.⁴ Akmonia is a very rich city in terms of its epigraphic documentation. Following the successful identification of the city by Johannes Franz in 1840,⁵ more than 260 Greek and a few Latin inscriptions were sporadically published in various journals or collections⁶ and mostly with very

¹ For the history of Akmonia, see Akyürek Şahin & Uzunoğlu 2019, 206–208 (with further references).

² For the buildings in Akmonia in general, see Dinç 2019, 8–11.

³ See Başgelen 2000, 24.

⁴ For the archaeological results of these surveys, see Dinç & Taştēmür 2019.

⁵ Franz 1840, 6–7.

⁶ In 1939, Buckler and Calder published many new inscriptions and compiled the epigraphic evidence in a list, see *MAMA* VI, 239–350 and the list in 148–151, nos. 149–227. After this compilation, only a few epigraphic publications (see, for example, Drew-Bear & Eck 1976, 293–

limited or no commentary.⁷ The discovery of many new inscriptions during the 2014–2017 surveys greatly contributes to the rich epigraphic inventory of Akmoneia.⁸ In this paper, we introduce nine new inscriptions, which were documented in these surveys.⁹ Of these inscriptions, one is dedicatory (*No. 1*), one is honorific (*No. 2*), four (*Nos. 3–6*) are funerary in genre, whilst the rest (*Nos. 7–9*) consist of fragments of building inscriptions. The find-spots of these inscriptions are varied and dispersed. Only two inscriptions are recorded to have been found in the city centre (*Nos. 3, 4*);¹⁰ the rest are from the territory. All the inscriptions date from the Roman Imperial period, except for *No. 6* which belongs to Late Antiquity.¹¹

Inscriptions

NO. 1. HIEROKLES ERECTS STATUES OF KOROS, GODDESSES, AND THE SACRED COUNCIL

Marble base (*Figs. 1a, 1b*). Inv. no. of the survey: UYA.14. Akm.M.7. Find-spot: Ahatköy. Currently kept at the Ahat secondary school. H: 0.93 m; L: 0.42 m; W: 0.42 m; Lh (letter height): 0.02–0.025 m.

The stone is broken off at the top and the upper part of the inscription is missing.

Inscription

[-----]
[- c. 10 - -]A[- c. 7–8 -]
2 ΕΙΛΕΩΣ Ἱερόκλης Μεν-
νάνδρου σὺν καὶ Ἑρμο-
4 [γ]ένει τῷ υἱῷ αὐτοῦ τὸν
Κόρον καὶ τὰς θεὰς καὶ
6 τὴν ἱερὰν βουλὴν ἐπὶ
τῆς πλατείας σὺν τοῖς
8 ἡμικυκλίοις ἱερατεύσας
καὶ ἀγωνοθετήσας τῶν
10 μεγάλων Ἀσκληπιῶν
ἐκ τῶν ιδίων.

Translation

--- Hierokles, son of Menandros, together with his son Hermogenes, (erected the statues of) Koros, the goddesses, the sacred council with their semi-circular bases on the main street, from his own resources, having served as the priest (i.e., of Asklepios?) and the agonothete of the Great Asklepieia.

Commentary and dating

Line 2: ΕΙΛΕΩΣ. What is meant here is unclear to us. εἴλεως = ἵλεως can either be an adjective or an adverb (kind, kindly) and it is preferred mostly in poetry. Its usage in prose inscriptions is mostly restricted within the context of expressing a wish together with γένοιτο or εἴη. The inscription might well have started with such a phrase.¹² One other option is to take it as the genitive ending of a personal name such as Νειλέυς. If this assumption is true, we can then perhaps imagine an eponymous dating in the missing lines of the inscription. The only problem for this suggestion would be that there is no space for *ny* in the beginning of the line and if we put this letter at the end of the previous line, there would be a non-syllabic word-division.

There appears to be a trace of a horizontal line in the upper right of the *omega* in this word. This is unlikely to be a letter, because in that case the line would be too close to the *omega*, whereas there is a clear space between the lines in the remainder of the inscription. This is probably a stonemason's error.

Lines 5–6: Hierokles seems to have erected the statues of Koros and the goddesses as well as one other statue personifying the sacred council on the main street of Akmoneia. Aside from this example, there is only one other inscription, found at the bath-gymnasium complex in Sardeis, that records the

294, no. 4; Drew-Bear 1978, 12–14, no. 6; Drew-Bear & Naour 1990, 1929–1930; Varinlioglu 2006, 355–373) appeared until Thonemann presented 31 new inscriptions as a part of the *MAMA XI* project mainly based on the copies of Calder and Ballance, see *MAMA XI*, 99–130. For a general history of epigraphic research in Akmoneia, see Akyürek Şahin & Uzunoğlu 2019, 204–205.

⁷ Therefore, we have begun to make an extensive corpus to bring together all these documents (both new and published) with detailed commentaries.

⁸ Some new inscriptions derived from these surveys have already been published by the author(s) of this article, see Akyürek Şahin & Uzunoğlu 2021, 356–362, nos. 20–26; Uzunoğlu 2022.

⁹ Inscriptions discovered in the territory of Akmoneia were recorded by the survey team; we did not autopsy them in person. Concerning these inscriptions, we rely on the photographs provided by the head of the survey and sometimes on their manuscripts as well. Measurements, particularly of the letters, are occasionally lacking.

¹⁰ *Nos. 2* and *6* are also kept in the city centre, having been brought there from Mayasırtı Mevkii.

¹¹ Whilst the Sullan era is widely employed in Akmoneian inscriptions (for this, see Leschhorn 1993, 263–265), none of the inscriptions presented in this paper provide any direct information to facilitate a dating to this particular era.

¹² Cf. for example *MAMA XI*, 110 (with many references to this expression).



Fig. 1a. Inscription concerning the erection of statues to Koros, goddesses, and the sacred council. Courtesy of Münteke Dinç and Emre Taştēmür.



Fig. 1b. Detail of the inscribed area. Courtesy of Münteke Dinç and Emre Taştēmür.

erection of statues of Koros (Satiety) and Euposia (Abundance), the children of Kore.¹³

Thomas Drew-Bear reported another, still unpublished dedication to Koros from the territory of Akmonēia,¹⁴ but its fate remains unknown, and it could not be rediscovered in the course of the latest surveys. It is not possible to ascertain the identities of the goddesses mentioned due to the ambiguity of the expression. The cults of Athena, Hekate, Artemis Ephesia, and Meter are attested in the city,¹⁵ but given the above-mentioned dedication in Sardeis, we can perhaps propose Kore and her other child Euposia as the possible candidates for the θεαί in this inscription. Hierokles also set up a statue of the coun-

cil, which is defined as sacred. The personification of the civic institutions as is the case in this inscription is not exceptional. Similarly, an honorific decree from Akmonēia dating from AD 68 reveals that Demades, the priest of Athena, erected three statues (again with their semi-circular bases) at the city gate representing the *Demos*, the *Polis* and the *Gerousia*.¹⁶ The *boule* of Akmonēia is also depicted on the city coinage, where it likewise bears the epithet of ἱερά.¹⁷

Line 7: πλατείας: *Plateia* is the term employed for a main, colonnaded street adorned with statues.¹⁸

¹³ SEG 36, 1095; SEG 60, 1303; Petzl 2019, no. 447, lines 4–6: Κόρης παῖδας leaf Κόρον, leaf Εὐπο[σίαν, καὶ] ὑπὲρ εὐετηρίας καὶ εὐθαλείας πόλεως καὶ περιχώρου Σάρδε[ων γῆς(?)] ἀνέθηκεν ν Γλύκων Γλύκωνος ν ἐκ τῶν ἰδίων. For the detailed commentary on Kore and her children, see Petzl 2016, 244–245; Paz de Hoz 2016, 199–203.

¹⁴ Drew-Bear 1976, 249.

¹⁵ Akyürek Şahin & Uzunoglu 2019, 218.

¹⁶ Varinlioglu 2006, 363–368, no. 4; SEG 56, 1490; AÉpigr 2006, 1426, lines 14–17: ἐκόσμησεν τοῦ τε δήμου καὶ τῆς πόλεως κα[ὶ] τῆς γερούσιας ἀνδρείαντας σὺν τῷ ἡμ[ι]κυκλίῳ.

¹⁷ Martin 2013, 147, Akmonēia 1, 2.

¹⁸ See in detail, Robert 1980, 128, 155–156; Hellmann 1988, 255; Lolos 2003, 157–160; Du Bouchet 2008, 58.

Line 8: ἡμικυκλίοις: ἡμικύκλιον is a semi-circular statue base and is attested in Akmonēia once with this meaning.¹⁹ ἱερατεύσας: Hierokles was most probably the priest of Asklepios, as line 10 appears to show.²⁰

Line 10: μεγάλων Ἀσκληπιῶν: The principal deity of Akmonēia is considered to be Asklepios on the grounds that the god is depicted on the *homonoia* coins representing the harmony between Akmonēia and Eumeneia.²¹ The Ἀσκληπιεία festival in Akmonēia is also documented in another inscription dated to the second half of the 2nd century AD. Its editor, Peter Thonemann, asserted that the title of the festivals, “μεγάλα”, might suggest that they were penteteric (occurring every fifth year).²² Great Asklepieia are attested in various cities of Asia Minor.²³

Date: 2nd century AD.

NO. 2. HONOURING OF FLAVIA HEDEIA

Two joining fragments of a marble base (Figs. 2a, 2b). Inv. no. of the survey: UYA.17.Akm.M.5 (upper part); UYA.17.Akm.M.6. (lower part). Find-spot: Akmonēia. Brought from the Mayasırtı Mevkii. Both fragments are now kept in the ancient city (Ahatköy). Measurements, upper fragment: H: 0.98 m; L: 0.46 m; W: 0.42 m. Lower fragment: H: 0.50 m; L: 0.43 m; W: 34; Lh: 0.02–0.035 m.

The inscription consists of two fragments which we reunited: we present here the complete text.

Inscription

- [- - c. 11–12 Φ]λ(αυίαν) Ἡδεῖαν
2 [- - c. 10–11 τῇ]ν κρατίστην
[- - c. 12–13] ν ὑπατίκην, ν
4 θυγατέρα Φλ. Μοντάνου
τοῦ κρατίστου ὑπατίκου
6 καὶ Πομ[πίας] Φαύστης
Λουπερκιανῆς τῆς
8 κρατίστης ὑπατικ[ῆς],
γυναῖκα Σαλλί[ου]
10 ν Ἀρισταινέτο[υ]
τοῦ κρατίστου ὑπατ[ί]κου
12 Φλά[υιος] Ἡλιξ καὶ Φ[λαυία]
Στρατονείκη
14 οἱ τροφεῖς αὐτῇ[ς].

Translation

Her foster-parents Fl. Helix and Fl. Stratonike (honoured) - - - Fl. Hedeia - - -, the most excellent (woman) - - - of consular rank, the daughter of Fl. Montanus, the most excellent (man) of consular rank and Pompeia Fausta Luperciana, the most excellent (woman) of consular rank, the wife of Sallius Aristainetos, the most excellent (man) of consular rank.

Commentary and dating

The Flavius Montanus mentioned here in line 4, the father of the honorand Flavia Hedeia,²⁴ is definitely not the T. Flavius Montanus of Akmonēian origin who, being the high-priest of the emperor cult in Asia (ἀρχιερεὺς Ἀσίας ναοῦ τοῦ ἐν Ἐφέσῳ κοινοῦ τῆς Ἀσίας), is not infrequently mentioned in the inscriptions from Ephesos dating to the reign of Trajan.²⁵ The reason for this is the fact that Montanus is referred to as *praefectus fabrum* in the Ephesian inscriptions indicating that he belonged to the *ordo equester* (equestrian rank), whereas Montanus in our inscription is without doubt a *vir consularis* which means that he was of senatorial rank. Even if the Montanus of the Ephesos inscriptions, who, as someone of the equestrian rank, built the vaults (ψαλῖς) of the theatre from his own funds as well as donated 75,000 *denarii* for the works in the harbour,²⁶ was somehow admitted to the senate via *adlectio*, it does not appear possible to say that he advanced in his career so swiftly and reached the consular rank. Therefore, it is highly possible that the Montanus in this inscription was one of his descendants. This is also supported by the fact that later generations of this family entered the senate. In another honorary inscription, dated to c. AD 231 on prosopographical grounds, a descendant called Tib. Fl. Montanus Maximianus is known to have obtained the consulship;²⁷ and not much later, in AD 245/6 or 246/7, he was awarded the proconsulship of Asia.²⁸ Another significant element in dating the inscription involves the identification of Sallius Aristainetos mentioned in the inscription as the husband of the honorand Flavia Hedeia, the daughter of Flavius Montanus. As far as we could determine, there are only two persons known to have borne this name in antiquity: one is C. Sallius Aristainetos from

²⁴ For a list of women honoured in Akmonēia, see Siewierska *et al.* 2021, 984–987 s.v. Akmonēia.

²⁵ Tib. Fl. Montanus is known from seven inscriptions in total (one attested in Akmonēia, the rest are from Ephesos): *IGRR* IV, 643/1696 (Akmonēia); *I.Ephesos* 498, 854, 2037, 2061–3. *IGRR* IV 643 and another inscription from Kibyra (*IGRR* IV, 908) make it clear that his father was Fl. Hieron. According to *IGRR* IV, 908, Hieron had a daughter, named Fl. Lycia who was married to an aristocrat Tib. Cl. Celsus Orestianus. For detail on this, see Kearsley 1988, 43–51.

²⁶ *I.Ephesos*, 2037, 2061.

²⁷ *MAMA* XI, 104; *SEG* 62, 1113.

²⁸ *I.Ephesos* 698.

¹⁹ See Note 16 above. For the term, see Ginouvès 1998, 183, fn. 76. It is also employed in relation to funerary monuments, see Kubínska 1968, 117–118.

²⁰ Cf. *MAMA* XI, 101; *SEG* 62, 1112.

²¹ Franke & Nollé 1997, 4–5, nos. 34–38; Akyürek Şahin & Uzunoğlu 2019, 215.

²² *MAMA* XI, 101; *SEG* 62, 1112. For this cf. also *I.Prusias ad Hypium* 6.

²³ Rietmüller 2005, 60–61.



Fig. 2a. Honorary monument of Flavia Hedeia. Courtesy of Münteha Dinç and Emre Taştēmür.



Fig. 2c. Upper right side of the monument. Courtesy of Münteha Dinç and Emre Taştēmür.



Fig. 2b. Lower left side of the monument. Courtesy of Münteha Dinç and Emre Taştēmür.

Byzantium, who is renowned for being an *orator maximus* and who had a senatorial career²⁹ and became consul in the reign of Elagabalus (AD 218–222), whilst the other, in all probability one of his descendants and probably his grandson, was the governor of Thrace in the mid-3rd century AD (AD 253–255 or 258–260).³⁰ We can say with almost absolute certainty that the orator Sallius Aristainetos is not to be identified with the one in our inscription, given that he was married to a woman called Aelia Herais, as the coins of Byzantium clearly show.³¹ Unless Fl. Hedeia is the second wife of Aristainetos, this identification seems impossible, which means that the latter Aristainetos is the strongest candidate for our case. Supposing that this identification is correct, we might well claim that the Montanus in our inscription was the son of Tib. Fl. Montanus Maximianus. This suggestion of course remains speculative unless more reliable data regarding this family become available. In any case, all indications suggest the mid-3rd century AD for the dating of this inscription, which is also reinforced by the fact that there are no *praenomina* in the inscription.³² Lastly, the identification of Montanus' wife, i.e., Pompeia Fausta Luperciana, does not seem possible; it is hard to say if she had any relation with Pomponia Claudia Fausta Luperciana, titled as *clarissima femina*, recorded on an inscription dated to AD 214–215 from Smyrna.³³

NO. 3. FUNERARY INSCRIPTION OF EGNATIUS SYNTROPHOS AND HIS WIFE(?) BARBILLA

Fragment of a marble sima (Figs. 3a, 3b, 3c). Inv. no. of the survey: UYA.14.Akm.M.12. Find-spot: Ahatköy. Currently at the Ahat Secondary School. H: 0.28 m; L: 1.68 m; W: 0.40 m; Lh: 0.03–0.04 m.

²⁹ Philostr. *V S* II.11. In total, there are five epigraphic documents concerning C. Sallius Aristainetos. The most significant of these is beyond any doubt the inscription in which he was recorded as the lawyer in a trial held before Caracalla at Gohoria (north of Damascus) in AD 216, see Puech 2002, 132–134, no. 35. Two inscriptions are from the city of Rome, which concern the erection of his statue by the colonies of Ancona and Asculum and give the details of his *cursus honorum*, see Puech 2002, 134–136, nos. 36–37. Another inscription on a milestone from Tomis, erected in the time of Elagabalus, reveals that he undertook the governorship of Provincia Moesia, see Puech 2022, 137–138, no. 39. The last inscription is attested from Amastris in Asia Minor. It is a fragment of an honorary inscription, of which only two lines survive, see Puech 2002, 136–137, no. 38. Puech is of the opinion that the honorand in this inscription may not be identical with the above-mentioned orator, but rather one of his descendants. On Sallius Aristainetos cf. also Akgün Kaya 2016, 189–193.

³⁰ SEG 28, 592.

³¹ Schönert-Geiss 1972, 18; Leschhorn 2009, 353.

³² Concerning the phenomenon that praenomina are much less attested from the 3rd century AD onwards, see Salomies 1987, 406.

³³ *I.Smyrna* II.1, 640.

The fragment has palmette and lotus motifs arrayed side by side and worked meticulously. Below them are egg-and-dart motifs and a band of bead and reel motifs, followed by a Greek inscription of one line.

Inscription

Δῦμα υἱ ἄλυπε· χαῖρε. υἱ Ἐγνάτιος Σύντροφος ἑαυτῷ καὶ
Βαρβίλλῃ υἱ [- - - - - ?]

Translation

Dymas, causing no grief. Greetings. Egnatius Syntrophos (made this tomb) for himself and for Barbilla - - -.

Commentary and dating

Line 1: Δῦμας is a rarely attested personal name recorded in Asia Minor only in Iasos, Theangela, and Knidos.³⁴ What relation Dymas had with the couple named in the remainder of this line is ambiguous. In fact, this part of the inscription (i.e., Δῦμα υἱ ἄλυπε· χαῖρε) seems a later addition to the main text, given the fact that the first three words appear more spaced and somewhat less deeply incised compared to the rest of the inscription. Accordingly, it is highly possible that we are faced here with two different inscriptions. It seems that the funerary inscription of Dymas was added later, either because he somehow belonged to the family or more probably as some form of a reuse.

ἄλυπε, χαῖρε: While not the most commonly attested funerary formula in Asia Minor, this expression is found, for example, at *I.Smyrna* 490 and in about a dozen other cases. The adjective ἄλυπος bears two meanings, operating in both the active and the passive sense. It means “causing no grief (pain)” in the active sense, whereas it can be translated as “suffering no grief (pain)” in the passive sense. Marcus N. Tod, who evaluated this term in its funerary context, concluded that it is a laudatory epithet, and it is used in its active sense in this formula.³⁵ This conclusion is also shared by Jean-Baptiste Yon,³⁶ and we can safely say that there is a consensus in the scientific community on this matter.

Ἐγνάτιος: The Egnatii were one of the most distinguished families of Akmonia, whose several members are document-

³⁴ *LGPN* VB, 126 sv; Ünver 2022, 378–379, no. 2. For the name see also Pape & Benseler 1911, 325 sv.

³⁵ Tod 1951, 186–187.

³⁶ Yon 2003, 152. See also Boyaval 1995, 17. Yon's study also shows that the majority of the people employing this formula on their grave monuments are of Syrian origin. However, there is not any indication in our inscription that shows that he was of Syrian ethnicity.



Fig. 3a. Funerary inscription of Egnatius Syntrophos. Courtesy of Münteha Dinç and Emre Taştēmür.



Fig. 3b. Details of the line. Courtesy of Münteha Dinç and Emre Taştēmür.

Fig. 3c. Details of the end of the line. Courtesy of Münteha Dinç and Emre Taştēmür.



ed in the city in the 2nd–3rd centuries AD.³⁷ An inscription dated to the first half of the 2nd century AD indicates that the earliest attested member of this family is L. Egnatius Quartus.³⁸ That this man is from the tribe of Teretina is seen by Peter Thonemann as a clue concerning the roots of this family,³⁹ considering the fact that equestrian negotiator L. Egnatius Rufus, who was a very close friend of Cicero and conducted business in the province of Asia as well as in Cilicia and Phrygia Paroreios in the mid-1st century BC, also had the same tribal affiliation; this made Thonemann suggest that the Egnatii of Akmoneia might be descended from one of Rufus' freedmen.⁴⁰

Βαρβίλλη: Barbilla is a seldom-attested proper name. Apart from this inscription, it has been hitherto documented once in Pergamon.⁴¹ In this part of the inscription there is a

small blank space after the name Barbilla and then the fracture begins. It is not clear whether the inscription continues on this line or, on the line below. Barbilla was probably the wife of Egnatius Syntrophos.

Date: 2nd–3rd centuries AD.

NO. 4. FUNERARY INSCRIPTION OF P. AUFIDIUS ZOSIMOS

Doorstele of marble (Fig. 4). Inv. no. of the survey: UYA.15. Akm.M.12. Find-spot: Akmoneia. Currently kept in the ancient city. H: 1.025 m; L: 0.775 m; W: 0.235 m; Lh: not recorded. Because the *stelai* Nos. 4 and 5 are now being prepared for an archaeological publication by the survey team, we have not provided full-size images of them in this paper.

Naikos doorstele with a Syrian pediment supported by two columns with lateral branches. Pediment slightly broken at the top. It bears three *fasciae*. Inscription on the lower *fascia*. Inside the *tympanum* is depicted perhaps a folded pair of tablets (*diptychon*) and a container for writing implements (*kalamotheke*). Single door, with two pairs of panels. In the upper panels are a four-leaf rosette (left) and a lock-plate (right). In the lower panels are a round rosette (left) and a door-knocker (?) (right).

³⁷ For the family members of the Egnatii in Akmoneia, see *IGRR* IV, 642; *SEG* 56, 1492 = *AEpigr* 2006, 1425; *MAMA* XI, 101 = *SEG* 62, 1112; *MAMA* VI, 295–296. The inscription in *SEG* 6, 167 = *AEpigr* 1977, 802 which was attributed to Temenothyrai, is also considered to be of Akmoneian origin; see Thonemann 2010, 174, n. 37.

³⁸ *IGRR* IV, 642. This person has also been attested in a recently published inscription from Akmoneia; see *SEG* 56, 1492 = *AEpigr* 2006, 1425.

³⁹ Thonemann 2010, 173–174.

⁴⁰ On the provenance, family, and career of this man, see Ott 1995, 119–121.

⁴¹ *LGPVNA*, 97 sv.



Fig. 4. Funerary inscription of P. Aufidius Zosimos. Courtesy of Münteke Dinç and Emre Taştemiş.



Fig. 5a. Funerary inscription of Trophimos. Courtesy of Münteke Dinç and Emre Taştemiş.

Inscription

Π. Αὐφίδιος Ζώσιμος ἑαυτῷ ζῶν μνήμης χάριν.

Translation

P. Aufidius Zosimos (made this tomb) for himself while alive, for the sake of remembrance.

Commentary and dating

Another Aufidius Zosimos is known from Akmoneia,⁴² but his praenomen is Gaius, while that of the deceased in our inscription is Publius: the two cannot be identical. Other members of the Aufidii are attested in Akmoneia.⁴³

Date: 2nd–3rd centuries AD.

NO. 5. FUNERARY INSCRIPTION OF TROPHIMOS

Doorstele of marble (*Figs. 5a, 5b*). Inv. no. of the survey: UYA.16.Kapak.M.4. Find-spot: Kapaklar/Kabaklar köyü at Uşak. Currently kept in the public garden of the village. H: 0.91 m; L: 0.70 m; W: not recorded; Lh: not recorded.

Naiskos doorstele with a Syrian pediment supported by two columns. It bears four *fasciae*. The second *fascia* from the top is inscribed. Inside the *tympenum* is a large wreath. Ornamental plants between the arch and the door. Door divided into six panels. In the upper square panel is depicted a small *patera* on the right. In the lower rectangular panel is depicted a door-knocker (?).

Inscription

[-]ητορκης Τροφίμω τῷ ἰδίῳ ἀνδρὶ μνήμης χάριν.

Translation

-etorkes (made this tomb) for her own husband Trophimos, for the sake of remembrance.

Commentary and dating

[-]ητορκης. A female name with a nominative ending like this is noteworthy and has a few examples.⁴⁴ The -τορκ- element probably also points to an Anatolian name.



Fig. 5b. Funerary inscription of Trophimos, detail. Courtesy of Müntebe Dinç and Emre Taştemür.

Unless the stone was transported from central Uşak (Temenothyrai), or with a very low likelihood from Akmoneia, the Kabaklar village in Uşak province where this stone was recorded must have been in the territory of Traianopolis, which is conventionally located in the village of Ortaköy.

Date: 3rd century AD.

NO. 6. FUNERARY INSCRIPTION OF CONSTANTINUS

Funerary block of marble (*Fig. 6*). Inv. no. of the survey: UYA.17.Akm.M.15. Find-spot: Mayasırtı Mevkii in the territory of Akmoneia. Currently kept in the ancient city. H: 0.44 m; L: 0.76–0.83 m; W: 0.44 m; Lh: 0.02–0.03 m.

On the frontal side of the stone is a cross carved in relief. The inscription is on either side of the cross.

Inscription

[ἐν]θάδε κα τάκητε ὁ δοῦ-

- 2 [λος] τοῦ θ(εο)ῦ Κω cross νστάντινος
β(ασιλικὸς)] ἀ' σπαθά(ριος).

⁴² *MAMA* VI, 307.

⁴³ *MAMA* VI, 284, 291; *MAMA* XI 123. We encounter other members of the family amongst the names of the delegation consulting the oracle at Klaros, see Ferrary 2014, no. 227. A monograph focuses on the political, economic, and social standing of this family; see Mathieu 1999.

⁴⁴ Robert 1963, 214–216.



Fig. 6. Funerary inscription of Constantinus. Courtesy of Müntehe Dinç and Emre Taştēmür.

Translation

Here lies Constantinus, the servant of God, basilikos proto-spatharius (captain of the imperial bodyguard).

Commentary and dating

Line 3: α' σπαθάριος = πρωτοσπαθάριος. *Spatharius* is a eunuch imperial guard serving under a πρωτοσπαθάριος in Late Antiquity.⁴⁵ The inscriptions recording *basilikoi spatharioi* have been attested only on lead seals,⁴⁶ except for one other inscribed stone published from the Mysian city of Apollonia ad Rhyndacum.⁴⁷

Date: 5th/6th centuries AD.

⁴⁵ The Spatharii are attested from the time of Theodosius II until the middle Byzantine period; after the 8th century AD the title of spatharius becomes a title "given to some high officials, both civil and military", see Lajtar 2017, 270. These officials are already recorded prior to Late Antiquity and San Nicolo (1929, col. 1549–1550) explains this phenomenon as such: "vor dieser Zeit als Privatsoldaten hoher Offiziere und Zivilbeamter oder auch als Gefolgsleute mächtiger Privatpersonen." For the duties and responsibilities of the *spatharius*, see Stein 1925, 48; Bury 1911, 112–113; Oikonomidès 1972, 297–298; Haldon 1984, 182–190; Kazhdan 1991, 1935–1936.

⁴⁶ For the attestations, see Lajtar 2017, 270–271.

⁴⁷ Uzunoglu 2016, 884–885.

Fragments

NO. 7. DEDICATION TO ANTONINUS PIUS

Fragment of marble architrave block (Figs. 7a, 7b). Inv. no. of the survey: UYA.14.Akm.M.1. Find-spot: Susuz Köy in the territory of Akmonia. Currently kept in the ancient city. H: 0.42 m; L: 1.97 m; W: 0.50 m; Lh: 0.045–0.05 m.

Architrave moulded above, with three *fasciae*, the uppermost of which bears a meticulously carved inscription. Complete at top and broken on left and right sides. Ornamental plants are visible at the top.

Inscription

[Αὐτοκράτορι Καίσαρι θεοῦ] Ἀδριανοῦ υἱῶι θεοῦ Τραϊανοῦ Παρ[θικοῦ υἱωνῶ θεοῦ Νέρουα ἐγγόνω, Τίτω Αἰλίω Ἀδριανῶ Ἀντωνείνω Εὐσεβεῖ Σεβαστῶ -- -].

Translation

For Emperor Caesar Titus Aelius Hadrian Antoninus Pius Augustus, son of deified Hadrian, grandson of deified Trajan Parthicus and great-grandson of deified Nerva ---



Fig. 7a. Dedication to Antoninus Pius. Courtesy of Münteha Dinç and Emre Taştēmür. Fig. 7b. A closer look at the line. Courtesy of Münteha Dinç and Emre Taştēmür.

Date

Reign of Emperor Antoninus Pius, AD 138–161.

NO. 8. FRAGMENT OF A BUILDING INSCRIPTION REFERRING TO THE GYMNASIUM

Fragment of an architrave block of marble (Fig. 8). Reused in the wall of the mosque in Susuz Köy. Inv. no. of the survey: UYA.16.Susuz.K.M.7. Find-spot: Uşak/Banaz/Susuz Köy. H: 0.41 m; L: 1.76 m; W: not measurable; Lh: not recorded.

Architrave block with two surviving *fasciae* rebuilt on the wall of the mosque. The upper *fascia* bears a Latin inscription, while the lower *fascia* has a Greek one.



Fig. 8. Fragment of inscription concerning the gymnasium. Courtesy of Münteha Dinç and Emre Taştēmür.

Inscription

Latin text:]po et stat[uam/uas ? –

Greek text:]ς γυμνασίο[

Commentary and dating

Both texts are too fragmentary to reconstruct the lines and contextualize them. It is very probable that the surviving “stat” in the Latin text concerns the erection of the statue or statues. One may infer from the Greek text that the inscription might well belong to a gymnasium building, which was possibly dedicated to the emperor(s). Accordingly, the Latin text perhaps provides the information that statues of the emperors were erected. Given that the inscription is carved on an architrave block, one can claim that it is related to the building activity of the gymnasium. If these considerations are true, we are then allowed to restore the line to a genitive absolute con-

struction as such: [--- κατασκευάζοντο]ς γυμνάσιο[ν ---] = so and so (dedicated) this gymnasium [to the --- emperor(s) - - - after having built it] etc. This would then be the first written document proving the existence of a gymnasium in Akmoneia and its territory, apart from the mosaic inscriptions personifying Γυμνασιαρχία and Ἀγωνοθεσία, which were unearthed in Ahatköy by the Uşak Museum Directorate in a rescue excavation at a spot that was soon understood to be the gymnasium building.⁴⁸

Date: Roman Imperial period

⁴⁸ On the gymnasium excavation, see Akbıyıkoglu 2006, 372–373. For the mosaic inscriptions, see SEG 56, 1494.



Fig. 9. Fragment of inscription concerning a fountain house and aleipterion (?). Courtesy of Münteha Dinç and Emre Taştēmür.

NO. 9. FRAGMENT OF A BUILDING INSCRIPTION

Fragment of an architrave block of marble (Fig. 9). Inv. no. of the survey: UYA.15.Akm.M.20. Find-spot: Erenler mevkii in the territory of Akmoneia. Currently kept in the ancient city. H: 0.31 m; L: 0.76 m; W: 0.41 m; Lh: 0.055–0.060 m.

Architrave block with two *fascia*. Similar to No. 8 above, the upper *fascia* bears a Latin inscription, while the lower *fascia* has a Greek one. Moulding at the top is heavily damaged. Broken off on left and right sides.

Inscription

Latin text: - -]ribus et fonte[or fonte[m? - -]

Greek text: - -]ακιοις και ΑΛ+ trace of Ι or better Γ/Ε/Π? [- -]

Commentary and dating

The inscription is like No. 8 above: bilingual but in a very fragmentary condition, which makes it impossible to propose any restoration. Despite the fact that the Greek and Latin texts seem coherent (both start with a substantive in a dative/ablative ending followed by the conjunction “and”), one cannot easily correlate the “fonte” in Latin with the word starting in “ΑΛ” in Greek. “ΑΛ - - -” cannot be the Greek equivalent of *fons* (= fountain) in Latin, because, although there are many words designating a fountain in Greek such as κρήνη, ὑδρεῖον, ὑδρεκδοχεῖον etc., there is no term familiar to us starting with “ΑΛ” in this respect.⁴⁹ We can perhaps propose restoring it as ἀλει[πτήριον] or ἀλι[πτήριον], given the above-mentioned gymnasium/bath-complex at Akmoneia (see above No. 8). In any case, this inscription is significant in terms of attesting the

first document regarding the existence of a fountain house in the territory of Akmoneia.

Date: Roman Imperial period.

HÜSEYİN UZUNOĞLU

Department of Ancient Languages and Cultures

Akdeniz University

Dumlupınar Bulvarı

TR-07058 Kampüs, Antalya, Turkey

huseyinuzunoglu@akdeniz.edu.tr

N. EDA AKYÜREK ŞAHİN

Department of Ancient Languages and Cultures

Akdeniz University

Dumlupınar Bulvarı

TR-07058 Kampüs, Antalya, Turkey

edasahin@akdeniz.edu.tr

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⁴⁹ For the terminology of fountain houses, see Uzunoğlu 2018, 62–90.

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