Epigraphic Research around Juliopolis I:  
A Historical and Geographical Overview

Abstract: This article provides a general overview of the history and geography of ancient Juliopolis, which was on the main route from Constantinople to the eastern parts of the empire, for military campaigns and pilgrimage. Even though Juliopolis drew the attention of early scholars such as Anderson, Ramsay and French, who worked on the Pilgrim’s Road, no systematic research had been conducted at this site until a team from the Museum of Anatolian Civilizations at Ankara began conducting regular excavations from 2009 onwards. The preservation works carried out around Nallıhan, together with these excavations, both by the museum, brought much new material into view, providing more information concerning this region in antiquity.

Keywords: Juliopolis; Bithynia; Galatia; Pilgrim’s Road; Çayırhan; Nallıhan.

In 2011 with the invitation of Melih Arslan, the ex-director of the Museum of Anatolian Civilisations at Ankara, I and my colleague Mehmet Alkan visited the Ayhan Sümer Cultural Centre at Nallıhan, where several inscription from its villages are preserved, and the ancient site of Juliopolis in Çayırhan, in company with Mustafa Metin, from the same museum responsible for preservation of the finds in the garden of the cultural centre and for the excavations at Juliopolis. In 2012, 2013 and 2014, I revisited these places with a larger team consisting of: Assist. Prof. Mehmet Alkan, Assist. Prof. Erman Gören; and research assistants Fatma Avcu, Yadigar Doğan and Canan (Arıkan) Onur. I wish also to mention Euthymios Rizos for his valuable observations. We worked on all the inscriptions in the cultural centre and, in addition, some inscriptions from the villages of Nallıhan and the inscriptions which were found during the excavations at Juliopolis, for which I have been the scientific consultant from 2014 onwards. The funerary inscriptions from Juliopolis are mainly kept in depots on-site at the excavation. Some of these inscriptions are now published by the team members in the contributions which follow. The historical-geographical and epigraphic publications on the antiquity of the region are limited to some inscriptions included in the article by Crowfoot and Anderson (1899), in French’s work on “Pilgrim’s Road” of 1981, in the epigraphic corpus of northern Galatia by S. Mitchell of 1982, and in the work by Chr. Marek of 2000, after the earlier travellers, who visited the vicinity (see p. 71). Some of the inscriptions from Nallıhan were recently published by F. Avcu (2015). The literary evidence and the published inscriptions from Juliopolis are given at the end of this paper (see pp. 71-78). Recent preservation works around Nallıhan and the archaeological excavations in the necropolis of

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I thank both Melih Arslan, the ex-director, and Enver Sağır, the present director of the Museum of Anatolian Civilisations at Ankara, who kindly gave permission for the publication of the inscriptions in Ayhan Sümer Cultural Centre at Nallıhan; and I also thank archaeologists Mustafa Metin, Okan Cinemre, Tolga Çelik and Mustafa Bektaş from the Nallıhan Turizm Gönüllüleri Derneği (the Association of Volunteers for the Tourism in Nallıhan) for their guidance, support and hospitality in both Nallıhan and Çayırhan. This paper is written within the framework of the project entitled “Nallıhan Çevresi ve Eskişehir Müzesi’nde Epigrafi ve Tarihi Coğrafya Çalışmaları (Epigraphic and Historical Geographic Research around Nallıhan and in Eskişehir Museum)” and supported by the Akdeniz University Scientific Research Projects Coordination Unit (project no.: 2014.01.0116.003). The award I received from the Science Academy in Turkey through the programme of “Young Scientist Awards (BAGEP)” provided invaluable support to this research.
Juliopolis which were conducted by the Museum of Anatolian Civilizations at Ankara from 2009 onwards have produced much new material concerning this region in antiquity.¹

Nallıhan is the border county of Ankara, located 160 km to its east. It neighbours two provinces, Bolu to the north and Eskişehir to the south. The name of the county was formed through the combination of the river “Nallı” flowing by and the “Han” built by order of the Ottoman Grand Vizier Nasuh Paşa in 1606/7 A.D., when he was returning to Istanbul from Aleppo.² Life for the inhabitants is largely based around agriculture; with a population of ca. 30,000 (more than the half the population live in the villages). It also has a tradition of handmade silk point lace of good quality, which generates revenue even through exports abroad. The two main towns of Nallıhan are Saryar and Çayırhan, where once ancient Juliopolis stood (see below). Çayırhan is located 35 km east of Nallıhan (that is around 125 km to Ankara), the original town (Eskişehir) was submerged through the construction of the Saryar Dam on the Sakarya River (ancient Sangarius) between 1951 and 1956. In 1958, the new town of Çayırhan was founded 3 km east to the old settlement, the displaced former population being combined with the people of Sarılar and Yardibi towns, whose homes were also submerged beneath the waters. The name likewise goes back to Nasuh Paşa who built another “Han” in this place, at the same time as Nallıhan,³ both places being locations on the historical main road that linked Istanbul to Damascus and Bagdad via Aleppo during the Ottoman period, and was a quite important route also in antiquity (see below).

Earliest archaeological evidence relating to Nallıhan and Çayırhan is very scarce. Prehistoric sites in this region are barely known, with the TAY project recording one cave, Ayı İni in the village of Karacasu, and a mound (“höyük”) in Uluköy, of Nallıhan. To the North of Nallıhan are several prehistoric sites such as: Belen Mağarası (Kibrisvik/Bolu), Buzluk Mağarası (Seben/Bolu), Çeltikdere (Seben/Bolu), Germanos (Göynük/Bolu), İn (Seben/Bolu), İnçayı (Seben/Bolu), Solaklar Mağarası (Seben/Bolu) and to the East, Asarkaya (Güdül/Ankara), Dikmen (Beypazarı/Ankara), Güneyce (Güdül/Ankara), Hırka (Beypazarı/Ankara), Oymağaç (Beypazarı/Ankara), Sarıkaya (Güdül/Ankara), Uykusuz Çayı Mağarası (Beypazarı/Ankara), to the South several sites in Mihalıçcık, Eskişehir, and to the west in Sarıçakaya, Eskişehir, and İnhisar, Bilecik.⁴

However, the subsequent literary, archaeological and epigraphic evidence, of finds from antiquity, enables us to draw a clearer picture of the history of the region, especially for that of the city of Juliopolis, which probably had most of this region under its territory. The region was within the eastern section of Bithynia, as the northern part of Phrygia Epictetus, was joined to Bithynian lands, following the war between King of Pergamon Eumenes II and the Bithynian King Prusias I ca. 184/3 B.C.⁵ The establishment of Roman provincial organization over this region began around 72 B.C. after King Nicomedes IV bequeathed Bithynia to Rome, and in 63 B.C. Pontus was incorporated into Bithynia by Pompeius and the province was then named “Bithynia et Pontus”.⁶ By the reign of Diocletianus, this province was divided into three as Bithynia, Pontus⁷ (or Diospontus and Helenopontus) and Paphlagonia under the diocese of Pontica. Under the Byzantine theme system of organization established in 7th c. after the Islamic conquests and in part due to de-population caused through the plague pandemic be-

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² Kili 1978, 15.
³ Kili 1978, 14.
⁴ Search for the given names at http://www.tayproject.org.
⁵ Str. 12.4.1; Liv. 38.39.14-17; Pol. 21.469-11; see also Şahin 1986 and Evans 2012, 34-38.
⁶ Magie 1950, 320; Kaya 2005, 15; Baz 2013, 262.
⁷ For the governor of Pontus, Tryfonianus, by the early reign of Diocletianus, attested for the first time on a milestone found in Doğándere, see the contribution by C. Onur, pp. 101-103.
ginning in 542 and with repeated outbreaks extending into the mid-8th c., Bithynia and Pontus remained under the themes of Bukellarion, Opsikion and Optimatoi. In antiquity, Nallıhan was most probably within the territory of Juliopolis, the most important ancient site in its vicinity.

Juliopolis (Ἰουλιούπολις) is known from several ancient references. There is no evidence dating from earlier than the Augustan period, there is also no find earlier than an Augustan coin found in a grave in necropolis, but its former name, Gordiucome, indicates its earlier history. We do not know the ancient name of Nallıhan, if there was any settlement, either from ancient sources or from inscriptions around the settlement. In the city centre there is no evidence of ancient buildings. But it is certain that Nallıhan was located on the route termed the “Pilgrim’s Road”, as was the case for Juliopolis. According to Strabo (see T 1 p. 71), Cleon of Gordiucome, made a city of his hometown and called it Juliopolis, naming it after C. Iulius Caesar Octavianus (Augustus), with whom he sided following the naval battle of Actium (31 B.C.); before Actium, he was of help to Marcus Antonius (Str. 12.8.9). Pliny the Elder referring to Bithynia’s history, reports that Gordiucome was one the twelve cities in the region, and when its name changed to Juliopolis, according to him, it showed it was colonized (see T 2 a-b, p. 71). Pliny the Younger, in one of his letters to Trajan, asks if Juliopolis, being a very small settlement, deserves a military support, as does Byzantium. He tries to persuade through mentioning its burdens and exposure to damage due to its lack of defensive capacity and supports his idea through placing emphasis upon its regional importance and strategic position at the entrance of Bithynia, a place where all the travellers pass through (see T 3 p. 72). But Trajan, in his response, does not find it convenient, since if Juliopolis was sent a legionary centurion, many other cities will demand the same. So he entrusted the protection of Juliopolis to Pliny, making him enforce the imperial sanctions (see T 3b p. 72). Galenus mentions that a kind of grain called “zeopyros”, was produced in the coldest parts of Bithynia, namely in Nicaea, Prusa, Cratėia, Claudiopolis and Juliopolis (see T 5 p. 73). This grain, he says, is inferior to naked wheat and superior to Thracian rye and the bread made from this grain is better than the rye bread of Thrace and Macedon, but worse than wheaten bread.

Geographically, Juliopolis in the early 2nd century was given as in Bebryca (the former name of Bithynia) by Ptolemy, being its last city in the east (see T 4 p. 72). At the end of the 3rd or at the beginning of 4th c. Lagania and Juliopolis seem to have been transferred to Galatia. Juliopolis was also recorded in the ancient itineraries, since it is situated on the major ancient route extending from Constantinople to Ancyra, which was traversed by Septimius Severus, by Caracalla and by Elegabalus for their eastern campaigns and travels. The Tabula Peutingeriana, dating back to the Severan period (ca. 3rd century

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8 Ruge 1918, 102; Strobel 1999, 18-19.
9 Cinemre 2013, 408.
10 Ramsay (1890, 197) used this term for one of the Byzantine Military roads: “The Pilgrims’ Road. —This road is described more frequently than any other in Asia Minor. It is recorded almost complete, and with very little interruption in the Peutinger Table. It is described in full in the Antonine Itinerary, and with even greater detail in the Jerusalem Itinerary. Many references are made to it by Byzantine writers, especially of a later date; and in the section Constantinople — Ankyra it still remained one of the most important trade-routes in the country.” This route was described in detail by French (1981).
11 Ramsay (1906, 365) doesn’t deem it likely that Gordiucome was the village mentioned by Strabo as the one that was renamed Juliopolis, and he thinks that there were more villages than just one bearing this same name.
12 According to French, Lagania/Anastasiopolis is to be localised at Dikmen Höyük. For the literature and description, see French 1981, 43-44 and Belke – Restle 1984, 197.
13 Ramsay 1890, 196 and 241.
14 French (1981, 45) claims that this route was used for campaigns or travel, contra those who thought that these travels were made employing a northern route passing through Prusias ad Hypium (Konuralp) and Claudiopolis (Bolu).
A.D.) and drawn for official travel that recorded the routes of the *cursus publicus*\(^{15}\) (state routes of transfer) and probably included those roads suitable for vehicles,\(^{16}\) gives 29 mp (ca. 42,6 km) as the distance from Dadastana\(^{17}\) to Juliopolis (see T 6 p. 73). The *Itinerarium Antonini*, named after Antoninus Pius to whom this itinerary is usually ascribed, mentions Juliopolis after Dadastana at a distance of 21 mp (ca. 31 km) to the east, and then comes Lagania 24 mp (ca. 35,5 km) from Juliopolis (see T 7 p. 73). The *Itinerarium Burdigalense* (see T 8 p. 73), the oldest known Christian itinerary from Bordeaux (Burdigala/Bordegala) to Jerusalem dating A.D. 333-334,\(^{18}\) also called the *Itinerarium Hierosolymitanum*, gives 6 mp (ca. 8,9 km) from the *mansio* of Dadastana to *mutatio* Trans monte, from where 11 mp (ca. 16,3 km) to *mutatio* Milia, from where to *civitas* Juliopolis 8 mp (ca. 11,9 km). Following Juliopolis is Hycronpotamum (Hieronpotamon, see fn. 59) after 13 mp (ca. 19,2 km) and the *mansio* Aganuia (Lagania) after 11 mp (ca. 16,3 km). Consequently the total distance recorded from Dadastana to Juliopolis is 25 mp (ca. 37 km) according to the *Itin. Burd.*, so these three itineraries are not in conformity with each other concerning the distance between these two places. French suggested that the distance to *mutatio* Trans monte in *Itin. Burd.* should be corrected to 11 mp (ca. 16,3 km), from the recorded 6 mp (see fn. 57), which then provides a total distance of 30 mp (ca. 44,4 km). In conclusion, from these itineraries, the distances between Dadastana, Juliopolis and Lagania are recorded as follows:

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Table 1) Comparative distances between Dadastana, Juliopolis and Lagania given in the Itineraries

\(^{15}\) See Onur – Oktan 2013, 98, fn. 4: "*Cursus publicus* (δημόσιος δρόμος) is the general name given to the road network system established in the Augustan age and utilized by couriers, deliveries and officials to the required places. On these roads there were security points, stations for lodging and places to change horses (*mutationes* ve *mansiones*). The system worked in two divisions: *cursus velox* was employed in rapidly transferring couriers or officials from one point to another; the *cursus clabularis* was for the transport of taxes in cash or kind, official uniforms, even sometimes for *annona militaris*. However, it was in essence not a postal system, but an infrastructure for the journeys of high officials, utilized in facilitating their official business”; for the details of the system see Bowersock – Brown – Grabar 1999, 402; Kolb 2001; Kolb 2002, 163-166.

\(^{16}\) See Onur – Oktan 2013, 98, fn. 5: "One of the features of the Severan period was that the Roman road network reached everywhere passing natural obstructions. The roads were maintained and enlarged to speed the march of the army and for developing trade, so that convenient access to frontier regions was provided. These roads are recorded in two main sources, the *Tabula Peutingeriana* and the *Itinerarium Antonini*. Apart from these sources there are also numerous milestones from this period, showing these state works."; See also Wilkes 2005, 233-234.

\(^{17}\) Other than the itineraries, Dadastana’s fame comes from its location, the place where in 364 A.D. Emperor Iovianus suddenly died, while he was returning rapidly from Syria (Amm. Marc. 25.10.12-13). Dadastana is usually localized to around the village of Karahisar, in Nallihan. For the literature and description see Belke – Restle 1984, 154, on the excavations around İslamlan Köyü, near Karahisar, see Arslan – Cinemre – Erdoğan 2011.

\(^{18}\) Sartin 2014, 294.

\(^{19}\) For the probable identification with Balgatia/Valgatia in the *Vita St. Theodori* 4 and that it should be searched somewhere on the south bank of the Kirmir Çayı, or in the neighbourhood of Tacettin, see French 1981, 45.

\(^{20}\) Excluded by French (1981, 40, Fig. 6, n. 2).
Juliopolis is mentioned by Procopius in respect to the walls constructed under Justinianus against the river on its western side (see T 9 p. 74). The account provided begins with the deluges caused by the river Siberis\(^{21}\) near Syceon,\(^{22}\) that, he reports, is located at a distance of ca. 10 miles (\(\text{ἀπὸ σημείων μᾶλιστα δέκα: ca. 14,8 \text{ km}}\)) to the east of Juliopolis. Justinianus built a strong bridge over this river and strengthened it by a wall (\(\text{πρόμαχος}\)) on its eastern side, while constructing a church by its western side. We learn from him that Juliopolis had a circuit wall that had been weakened by the river flowing past the western side of the city. This wall should be investigated, as to if it is the one, the northern part of which was unearthed during the excavations,\(^{23}\) while the southern part, by the water was already visible. Justinianus built another wall at a distance of ca. 500 feet (ca. 150 m) to prevent the flood waters reaching the circuit wall. But accurately determining both walls mentioned by Procopius is not particularly easy due to the waters that spread all around the peninsula, where only a few constructions, including a church, a fortification wall and a necropolis dating mainly from Byzantine era, could be identified. However, French conjectures that Procopius might have been in some confusion between Juliopolis and Syceon and that the bridge he describes might actually be that at Sarilar.\(^{24}\)

In the Early Byzantine Period Juliopolis was one of the Bishoprics in the province of Galatia I (see Map 2 p. 80).\(^{25}\) The ecclesiastical records from the 4\(^{th}\) c. A.D. onwards list Juliopolis as one of the episcopal residences in Galatia I under the diocese of Pontica, which is under the theme of Opsikion from the 7\(^{th}\) c. onwards, and under that of Boukellarion\(^{26}\) from the 8\(^{th}\) c. onwards. In the synod of Ancyræ of 314 A.D. and at the council of Nicaea in 325 A.D., Juliopolis is listed as being one of the five bishoprics of Galatia, represented by Bishop Philadelphus.\(^{27}\) Meliphthongus, the “bishop of the holy church of God at Juliopolis”, attended the Council of Chalcedon, which was held in 451 A.D.\(^{28}\) In the inscriptions

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21 Siberis is mentioned by Procop. \textit{ad loc.} 5.4.1-6 (see below T 9 p. 72); for the identification with Hierus in Plinius \textit{NH} 5.149.8-150.1 and with Hieronpotamon or Hierospotamos in \textit{Itin. Burd.} and the identification with the Kirmir Çayı see French 1981, 44-45.

22 Syceon was first localized by Anderson (1897-8, 67-68; Crowfoot – Anderson 1899, 65-67) in the ancient ruins of Eskişehir near Çayırhan, based upon the identification of the Sarilar bridge, which he took to be Justinianus’ Bridge mentioned by Procopius (see T 9 p. 76) over Aladağ Çayı (Scopas). But after these ruins were confidently identified by French (1981, 42) as Juliopolis and this identification was confirmed by the coins carrying the legend of Juliopolis found during the excavations in the necropolis area (Arslan et al. 2011, 271-273), Syceon is rather to be localised 10 mp (ca. 14,8 km) east of Juliopolis, as Procopius indicated (see T 9 40). For a detailed account on Syceon see Belke – Restle 1984, 228-229; for the dating of the bridge mentioned by Procopius see Belke 2000, 118-119.

23 Cinemre 2013, 410-412; I thank Euthymios Rizos, who suggested that this wall might date from the 4\(^{th}\) or early in the 5\(^{th}\) century A.D.

24 French 1981, 46.

25 According to the epigraphic evidence, the names of at least two probable bishops are Theodorus (Anderson 1899, 68, no. 17; Mitchell 1982, no. 159) and Theodotus (Anderson 1899, 69, no. 18; Mitchell 1982, no. 160), cf. French 1981, 42.

26 The Theme of Boukellarion was detached from Opsikion in the 8\(^{th}\) c. and named after the privately hired soldiers (\textit{Boukellarion}) and it comprised Galatia, Honorias, Paphlagonia and parts of Phrygia (ODB I 316-317, s.v. Boukellarion). However, the Emperor Constantinus VII Porphyrogenitus does not mention Juliopolis, only Ancyra, Claudipolis, Heraclea, Prusias and Teion, as being the significant cities of Boukellarion, in his book on themes (Cons. Porph. \textit{them. Asia.6.19-23: Εἰσὶ δὲ πόλεις αἱ συμπληροῦσαι τὸ θέμα τῶν Βουκελλαρίων τοσαῦται· πρώτη μὲν Ἀγκυρα, μητρόπολις τῶν Γαλατῶν, δευτέρα δὲ Κλαυδιούπολις, καὶ αὕτη μητρόπολις τῶν Μαριανδυνῶν, τρίτη Ἡράκλεια, τετάρτη Προυσιάς, πέμπτη τὸ Τήϊον.})

27 Cowper 1861, 11 (Council of Nicaea); 28 (Council of Nicaea); 33 (Council of Nicaea); 41 (Synod of Ancyræ; written as Loliopolis).

28 \textit{ACO, Conc. Chal.} 2.1.1.60.8; 2.1.1.81.4; 2.1.1.120.31; 2.1.1.139.37; 2.1.1.145.31; 2.1.1.148.14; 2.1.1.151.20; 2.1.1.157.39; 2.1.1.169.18; 2.1.1.170.25; 2.1.2.40.41; 2.1.2.73.18; 2.1.2.88.4; 2.1.2.134.10; 2.1.2.146.3; 2.1.3.50.38; 2.1.3.90.27. See the translations of and comments on the related sections in Price – Gaddis 2005, I 126, I 146, I
found in Eskişehir, Çayırhan, it is probable that two bishops, Theodorus and Theodotus are recorded (see below p. 77, nos. 4-5).\footnote{Anderson 1899, 68-69, no. 17-18; Mitchell 1982, no. 159-160.}

\footnote{Not. Ep. 1.125; 2.144; 3.178; 4.134; 7.172 (ὁ Ἰουλιουπόλεως ἤτοι Βασιλαίου); 10.69-70 (ὁ Ἡλιουπόλεως ἤτοι Βασιλαίου); 13.74-75 (ὁ Ἱουλιουπόλεως ἤτοι Βασιλαίου).}

\footnote{Chron. Pasch. 63.14-15: Κλήματος πέμπτου ... Βιθυνίας Νικομήδεια, Ἀπάμεια, Ἰουλιούπολις, Νίκαια·}

\footnote{ACO, Synod. Cons. et Hier. 3.118.14-16: Παντολεὼν ἐλέει θεοῦ ἐπίσκοπος τῆς Ἰουλιουπολιτῶν πόλεως τῆς Γαλατίων ἐπαρχίας διὰ τῆς ἀναγνώσεως τοῖς πεπραγμένοις ἐπιστὰς σύμψηφος γενόμενος ἐν πᾶσι τοῖς ὁρισθεῖσι ψηφισθῆναι ἄλλα παρὰ τοῦ μέρους τῆς μεγάλης ἐκκλησίας ψηφισθῆναι ἀλλὰ παρ` αὐτῶν· διὰ τὸ ἱστορική ἐκκλησίαν τοῦ Βασιλαίου ἐπισκοπὴν εἲναι τοῦ Ἀγκύρας (non vidi, taken from Ramsay 1890, 244).}

\footnote{Anderson locates Akreina to near Mihalıççık (Crowfoot – Anderson 1899, 72-74).}

\footnote{Ramsay 1890, 196; 214-221; 267-273; Ramsay also makes a note as “A bishop of Noumerika, named Constantine, is mentioned at the Council of 869; and Ignatius Juliopolis, or Ignatius Basilius, occurs at the same Council”, but I was unable to confirm the information given on this Ignatius.}

\footnote{Alex. Conn. Nov. iv.: Διαλαμβάνον ὡς τῆς μητροπόλεως τοῦ Βασιλαίου καὶ τῆς μητροπόλεως Μαδέων χρησουσών ... διανέστησαν οἱ μητροπολιται, ὁ Ἰρακλείας καὶ ὁ Ἀγκύρας, καὶ εἰπεῖν· μὴ ὄφειλέν τις τοιαύτης ἐκκλησίας, κἂν ἐτμήθησαν τῆς τῆς μητροπόλεως ἀξιώματος, παρὰ τοῦ μέρους τῆς μεγάλης ἐκκλησίας φησιθήναι ἄλλα παρ` αὐτῶν· διὰ τὸ τήν ... ἐκκλησίαν τοῦ Βασιλαίου ἐπισκοπὴν εἶναι τοῦ Ἀγκύρας (von vidi, taken from Ramsay 1890, 244).}
The Literary Testimony for Juliopolis

T 1  Strabo (1st c. B.C. - 1st c. A.D.):

Mr. Olympus, then, is not only well settled all round but also has on its heights immense forests and places so well-fortified by nature that they can support bands of robbers: and among these bands there often arise tyrants who are able to maintain their power for a long time; for example, Cleon, who in my time was chieftain of the bands of robbers. Cleon was from the village Gordium, which he later enlarged, making it a city and calling it Juliopolis. [Translation by Jones (1928, 497)]

T 2  Pliny the Elder (1st c. A.D.):

a) This district was formerly named Cronia, then Thessalis, and then Malianda and Strymonis; its inhabitants were called by Homer the Halizones, as the tribe is ‘girdled by the sea.’ It once had a vast city named Atussa, and it now includes twelve city-states, among them Gordium Come otherwise called Juliopolis, and on the coast Dascylus. [Translation by Rackham (1942, 329)]

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36 Lejean 1869, 63-64.
37 Kiepert 1864, 312-315 (the route) and 322-323 (estimation of Juliopolis); cf. Mannert 1802, 68-75 and 107.
38 Ramsay 1890, 241; Anderson 1897-8, 68; Crowfoot – Anderson 1899, 69-70; cf. Wilson 1960, 139-140, and Doğancı 2007, 144-145.
39 French 1981, 36-38, nos. Çayırhan 1-3; French 2013, 144-146, nos. 92-94 (Çayırhan 1-3).
41 Scopius of Plinius NH 5.143.5 (see T 2 37); cf. Vita St. Theodori 53; for the identification with Aladağ Çayı see French 1981, 43.
42 Cinemre 2013, 409-410.
43 Plin. NH 5.143.5: Ea appellata est Cronia, dein Thessalis, dein Malianda et Strymonis. hos Homerus Halizonas dixit, quando praecingitur gens mari, urbis fuit immensa Atussa nomine, nunc sunt XII civitates, inter quas Gordium Come, quae Juliopolis vocatur et in ora Dascylos.
b) Inland in Bithynia are the colony of Apamea, Agrippenses, Juliopolitae and Bithynion. The rivers are the Syrium, Laphias, Pharmacias, Alces, Serinis, Lilaus, Scopus and Hieros, which forms the frontier between Bithynia and Galatia. Plin the Younger (1st–2nd c. A.D.):

a) To the Emperor Trajan. You acted agreeably, Sir, to your usual prudence and foresight in ordering the illustrious Calpurnius Macer to send a legionary centurion to Byzantium: you will consider whether the city of Juliopolis does not deserve the same regard, which, though it is extremely small, sustains very great, and is so much the more exposed to injuries as it is less capable of resisting them. Whatever benefits you shall confer upon that city will in effect be advantageous to the whole country; for it is situated at the entrance of Bithynia, and is the town through which all who travel into this province generally pass.

b) Trajan to Pliny. The circumstances of the city of Byzantium are such, by the great confluence of strangers to it, that I held it incumbent upon me, and consistent with the customs of former reigns, to send thither a legionary centurion’s guard to preserve the privileges of that state. But if we should distinguish the city of Juliolipolis in the same way, it will be introducing a precedent for many others, whose claim to that favour will rise in proportion to their want of strength. I have so much confidence, however, in your administration as to believe you will omit no method of protecting them from injuries. If any persons shall act contrary to the discipline I have enjoined, let them be instantly corrected; or if they happen to be soldiers, and their crimes should be too enormous for immediate chastisement, I would have them sent to their officers, with an account of the particular misdemeanour you shall find they have been guilty of; but if the delinquents should be on their way to Rome, inform me by letter.

T 3

Pliny the Younger (1st–2nd c. A.D.; numbers excluded):

These are the interior cities of Bebryka: Libysya, Eriboia, Gallika, Patavium, Prusa by the river Hypios, Dedakana, Protomakrai, Klaudiopolis or Bithynion, Flaviopolis, Timaia, Ktai, Latanea, Nikaia, Katsareia also known as Smyraliea or Smyrni, Flavia by the Mount Olympos, Agrilion, Dableis, Dadastana, Iuliopolis. [Author’s translation]
T 5  Galenus (2nd c. A.D.):

In the most wintry parts of Bithynia, moreover, a particular grain is called zeopyros, with the first syllable having no letter iota as it has in Homer: ‘Wheat and zeia and broad-eared white barley...’ Bread from it is much better than that in Macedon and Thrace. Roughly speaking, just as the name zeopyros is compounded of both names, zea and pyros, the substance is some average of both, since it has been blended from them. At any rate it is as inferior to naked wheat as it is superior to Thracian rye. The names of the cities in which this grain occurs are Nicaea, Prusa, Cratæia, Claudiopolis and Iuliopolis; but Dorylaeum, which is a city at the furthest extent of Asiatic Phrygia, also has this sort of grain produced in the region, as do also some other cities on its borders. One can also observe that bread from this grain is better than that from the briza of Thrace and Macedon as much as it is worse than wheaten bread.49

[Translation by Powell (2003, 53)]

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T 6  Tabula Peutingeriana50  T 7  Itinerarium Antonini51  T 8  Itinerarium Burdigalense52

| To Nicaea | 33 mp (ca. 48,9 km) | To Nicaea | 23 mp (ca. 34,1 km) | the city Nicaea | 8 mp (ca. 11,9 km) |
| To Moedum Orientis | 16 mp (ca. 23,7 km) | mutatio Schinae | 8 mp (ca. 11,9 km) | manio Mido | 7 mp (ca. 10,4 km) |
| mutatio Chogeae | 6 mp (ca. 8,9 km) | mutatio Thateso | 10 mp (ca. 14,8 km) |

| To Tatabium | 40 mp (ca. 59,2 km) | To Tutaion | 2855 mp (ca. 41,5 km) | mutatio Tutaio | 9 mp (ca. 13,4 km) |
| mutatio Protunica | 11 mp (ca. 16,3 km) | mutatio Artemis | 1254 mp (ca. 17,8 km) |

| To Dablae | 23 mp (ca. 34,1 km) | To Dablae | 2855 mp (ca. 41,5 km) | manio Dablae | 6 mp (ca. 8,9 km) |
| manio Ceratea | 6 mp (ca. 8,9 km) |

| To Dadasta | 40 mp (ca. 59,2 km) | To Dadasta | 21 mp (ca. 31,1 km) | manio Dadasta | 656 mp (ca. 8,9 km) |
| mutatio Trans monte | 657 mp (ca. 8,9 km) |

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49 Gal. aliment. 6.515: ἐν γε μὴν τοῖς χειμεριωτάτοις τῆς Βιθυνίας χωρίοις ὀνομάζεται τι σπέρμα "ζεόπυρον", οὐκ ἔχοντας τῆς πρώτης συλλαβῆς τὸ ι, καθάπερ ἔχει παρ᾽ Ὁμήρῳ "πυροί τε ζειαί τε ἰδ᾽ εὐρυφυὲς κρῖ λευκόν". ἔξ ἀυτοῦ δὲ ἄρτος γίγνεται πολλοὶ βελτίων τοῦ κατὰ Μακεδονίαν τε καὶ Θρᾴκην, καὶ σχεδόν, ὡσπερ τοῦνομα τὸ λευτρόν έχει ἀμφότερον σύγκειται τῶν ὀνομάτων, τοῦ τε τῆς ζέας καὶ τοῦ πυροῦ, καὶ οὕσιν μέση τί ἐστιν ἀμφότερον, ως ἐξ αὐτῶν κεκραμένην, τοσούτῳ γούν ἐστὶ τοῦ πυροῦ χείρων, διὸ τῆς Θρᾴκης βρίζης άμεινων. ὀνόματα δὲ ταῖ πόλεις ἐγίγνεται τὸ σπέρμα τοῦτο, Νίκαια καὶ Προῦσα καὶ Κράτεια Κλαυδιόπολίς τε καὶ Ἰουλιόπολις, ἀλλὰ καὶ Δορυλαῖον, ὡσπερ τούτου κατὰ Θρᾴκην τε καὶ Μακεδονίαν ἐκ τῆς βρίζης, ὡσπερ τοῦ πυροῦ χείρων. 50


52 Emended by French (1981, 104, Table 2 (a), n. 1) to 23 mp (ca. 34,5 km).

53 Emended by French (1981, 104, Table 2 (a), n. 4) to 7 mp (ca. 10,4 km).

54 Emended by French (1981, 104, Table 2 (a), n. 3) to 23 mp (ca. 34,5 km).

55 Emended by French (1981, 106, Table 3 (a), n. 1) to 11 mp (ca. 16,3 km).

56 Emended by French (1981, 106, Table 3 (a), n. 3) to 11 mp (ca. 16,3 km).
Procopius (6th c. A.D.):

There is a river in Galatia which the natives call Siberis, close to the place called Sycae, about ten miles from Juliopolis toward the east. This river often rose suddenly to a great height and caused the death of many of those travelling that way. The Emperor was disturbed when these things were reported to him, and he put a stop to the evil thenceforth by bridging the river with a strong structure capable of resisting the stream when in flood, and by adding another wall in the form of a jetty on the eastward side of the bridge; such a thing is called a promachon or breakwater by those skilled in these matters. He also built a church to the west of the bridge to be a refuge for travellers in the winter season. As to this Juliopolis, its circuit-wall used to be disturbed and weakened by a river which flows along its western side. This Emperor, however, put a stop to that, by setting up a wall flanking the circuit-wall for a distance of not less than five hundred feet, and in this way he preserved the defences of the city, which were no longer deluged by the stream. [Translation by Dewing (1940, 331 and 333)]

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58 Emended by French (1981, 106, Table 3 (a), n. 4) to 13 mp (ca. 19,2 km).
59 Cuntz (non vidi) emends to Hieronpotamon, see French 1981, 108, Table 4(a), n. 1; for the identification with Kirmir Çay, see above fn. 21.
60 See above fn. 19.
61 This seems to be an error for “Finis Galatiae” (French 1981, 108, Table 4(a), n. 2).
62 Emended by French (1981, 40, Fig. 6, n. 3) to 18 mp (ca. 26,6 km).
63 Emended by French (1981, 40, Fig. 6, n. 7) to 7 mp (ca. 10,4 km).
64 Another reading is 18, see French 1981, 40, Fig. 6, n. 4.
65 This is not included in the edition of Parthney and Pinder, but in the edition of Geyer (Itin. Hierosol.).
66 Emended by French (1981, 40, Fig. 6, n. 8) to 14 mp (ca. 20,7 km).
67 Emended by French (1981, 40, Fig. 6, n. 5) to 19 mp (ca. 28,1 km).
68 Emended by French (1981, 40, Fig. 6, n. 9) to 6 mp (ca. 8,9 km).
69 Procop. aed. 5.4.1-6: Ἔστι δὲ ποταμὸς ἐν Γαλάταις, ὅπερ καλοῦσιν οἱ ἐπιχώριοι Σίβεριν, τῶν μὲν καλομεῖνων Σικεών ἄγχιστα, πόλεως δὲ Ιουλιουπόλεως ἀπὸ σημείων μάλιστα δέκα, εἰς τὰ πρὸς ἀνίσχοντα ἥλιον, ὡς δὴ πολλάκις ἐξαπνεύσας ἀρθεὶς ἐπὶ μέγα τῶν ἐκείνη ὁδῴων ἰόντων πολλοὺς ἐφέθειν. οἴσπερ ὁ βασιλεὺς ἀπαγγελόμενος συνταραχθεὶς διακαλυπτεῖ τὸ κακοῦ τὸ λοιπὸν γέγονε, τὸν μὲν ποταμὸν γεφυρώσας ἔργῳ ἰσχυρῷ καὶ οἵῳ πλημμύροντι ποταμῷ μάχεσθαι, ἥτερον δὲ τοῖχον ἐν προβόλου σχήματι τῆς γεφύρας ἐς τὰ πρὸς δύοντα ἥλιον τοῖς παριοῦσι σωτήριον χειμῶνος ἐσόμενον. ταύτης δὲ Ιουλιουπόλεως τὸν περίβολον ἔνσυξε τε καὶ κατέσειρε ποταμὸς, ἀμφὶ τὰ πρὸς ἐσπέραν παραρρέων. ἄλλα καὶ αὐτὸν διεκάλεσεν ὁ βασιλεὺς οὗτος, ἀντιτείχισμα τῷ περίβολῳ ἐπὶ πόδας οὐ πέποιμεν ἢ πεντακοσίως καταστημάτων. ταύτῃ τε τῷ τῆς πόλεως ἔρυμα οὐκέτι ἐπικλείζομεν διεσώσατο.
Hierocles (6th c. A.D.)

34. Province of Galatia, consularis, 7 cities: Ankyra metropolis, Tabia, Aspona, Kinna, region Lagania, region Mnizos, Juliopolis.70 [Author’s translation]

Georgius Syceota, Vita Sancti Theodori Syceotae (6th – 7th c. A.D.)

a) And he would wander about to all the churches, ‘with psalms and hymns and spiritual songs singing and praising the Lord’ [Col 3:16]; and wherever a commemorative service in honour of a saint was being held, he attended it with joy. Similarly, on the occasion of the all-night service for the holy martyr Heuretus held in the town of Iopolis, fifteen miles away, he left at the hour of supper and ran fasting to this service and after praying and partaking of the divine mysteries of Christ, he returned and reached his home at midnight. For he was an exceedingly swift runner, so much so that several times for a wager he ran a race of three miles with horses and outstripped them.71 [Translation by Dawes (1948)]

b) One day the treasurer of the holy church of the town of Heliopolis, Theodore by name (also called Tzoutzus) came when the Saint was in seclusion shut up in his cave, and through his servant he unfolded the following story to him with many tears. ‘Have pity on me, oh servant of God, for the tragedy which has befallen me! I sent my elder son to collect the church-taxes from the villages and he has taken the whole sum and made off! and though I have run about and searched for him everywhere I have not been able to find him. For he was an exceedingly swift runner, so much so that several times for a wager he ran a race of three miles with horses and outstripped them.72 [Translation by Dawes (1948)]

c) And the most blessed Patriarch Kyriakus wrote to the metropolitan to grant Theodore’s request—for the Emperor had ordered him to do this—and at the same time to bestow upon him the bishop’s ‘Omophorion’ [A wide band of embroidered stuff, corresponding to the Western pallium] so that he would retain his rank, because he was a holy man and it was through no fault of his that he was resigning his bishopric. On receiving this order the metropolitan relieved the blessed Theodore of his bishopric; and when the latter brought his petition of discharge, he bestowed the episcopal ‘Omophorion’ upon him and advised him to keep away from the neighbourhood of Anastasiopolis until another bishop had been appointed in his stead. Theodore therefore left the metropolis of Ancyra and came to the region of the town of Heliopolis and hid himself in the oratory of the Archangel at Acrena, quite close to Pidrum.73 [Translation by Dawes (1948)]

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70 Hier. 696.4-697.2: λδ′ Ἐπαρχία Γαλατίας, ὑπὸ κονσουλάριον, πόλεις ζ′· Ἄγκυρα μητρόπολις, Ταβία, Ἄσπονα, Κίννα, Ῥεγαναγαλία, Ῥεγέμνηζος, Ἡλιούπολις.

71 Vita St. Theod. 13.16-26: καὶ οὕτως ἐν πάσαις ταῖς ἐκκλησίαις ἀπήρχετο, «ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικάις ᾄδων καὶ ψάλλων τὸν κύριον». Ὁμοίως δὲ καὶ ἐν τῇ Ἰοπολιτῶν πόλει, οὔθε ἀπὸ σημείων δεκαπέντε, ἐν τῷ καιρῷ τῆς παννυχίδος τοῦ ἁγίου μάρτυρος Εὑρέτου, ἐξερχόμενος τῇ ὥρᾳ τοῦ δείπνου καὶ ἐποιεῖτο δρόμῳ εἰς τὴν παννυχίδα νήστης, καὶ εὐχόμενος καὶ τῶν θείων τοῦ Χριστοῦ μυστηρίων μεταλαμβάνων ὑπέστρεψεν ἐν τῇ ὥρᾳ τοῦ μεσονυκτίου καταλαμβάνων τὰ ἴδια. Ἦν γὰρ εὔδρομος πάντως, ὡς διαφόρως ἐπί συνθηκῶν ὁπείροις αὐτὸν συνδρέκειν τὸ τριμίλιον καὶ νικῆσαι.

72 Vita St. Theod. 34.1-11: Παρεγένετο δὲ ἐν μιᾷ ὁ οἰκονόμος τῆς Ἡλιούπολιτῶν πόλεως ἁγιωτάτης ἐκκλησίας, Θεόδωρος τοὔνομα, ἐπίκλην Τζοῦτζος, ἐν τῷ σπηλαίῳ αὐτοῦ ἐγκεκλεισμένῳ καὶ ἡσυχάζοντι, καὶ διὰ τοῦ ὑπηρέτου ἐδόθη αὐτῷ μετὰ δακρύων λέγων· «ἐλέησόν με, δοῦλε τοῦ θεοῦ, ἐπὶ τῷ συμβεβηκότι μοι δράματι· τὸν γὰρ μειζότερόν μου ἐπεμένει εἰς τὴν ἄνυσιν τῶν χωρίων τῆς ἐκκλησίας. Ὁ δὲ λαβὼν πᾶσαν τὴν πρόσοδον φυγῇ ἐχρήσατο· πολλὰ οὖν δραμὼν καὶ ζητήσας καταλαβεῖν αὐτὸν οὐκ ἠδυνήθη. Δυσωπῶ οὖν τὴν σὴν ἁγιωσύνην εὔξασθαι τῷ θεῷ ἐπὶ τῷ παραδοῦναι μοι αὐτόν, ὅτι πᾶσα ἡ ὑπόστασις μου οὐκ ἀρκεῖ ἀποδοῦναι τῇ ἐκκλησίᾳ τὴν τοιαύτην πρόσοδον ἢν εἴληφεν».72

73 Vita St. Theod. 79.13-27: Ο ἐξ αἰκαταριστοῦ Κυριάκος ὁ πατριάρχης, κελευθείς καὶ ἐκ τοῦ βασιλέως, ἐπέστειλε τῷ μητροπολίτῃ τοῦ Ἡλιούπολιτῶν πόλεως τὸ αἴτημα αὐτοῦ, ἐποιεῖτο δὲ αὐτῷ καὶ τῷ ἡσυχασμένῳ τῆς ἐπισκοπῆς πρὸς τὸ ἔχειν αὐτόν τὴν ἄξιον διὰ τὸ ἀγίον εἶναι καὶ ἁμέρως διαδέχεσθαι. Δεξιότερος οὖν τὴν κέλευσιν αὐτοῦ ὁ μητροπολίτης διεδέχετο τὸν καλόν Θεόδωρον τῆς ἐπισκοπῆς, προσενεχόμενος αὐτοῦ λίβελλον, καὶ ἐπιδιδόκειν αὐτῷ καὶ τῷ ἡσυχασμένῳ τῆς ἐπισκοπῆς, συνεβούλευσεν δὲ αὐτῷ ἵνα υποχαρήσῃ ἀπὸ τῆς ἐνορίας τῆς ὑποκειμένης τῆς Ἀναστασιούπολες εἰς ἑτέρας πόλεως.
**d)** Another person, a cleric from Juliopolis, with the name Solomon, troubled by an impure spirit, came to the most blessed man with his wife, who herself suffers likewise. They receiving his prayer daily got rid of impure spirits, because of this he could make his picture in the prayer place of the church of Archangel, where he used to sleep.  

[Author's translation]

**e)** After a few days the Emperor Maurice was assassinated and Phocas usurped the throne. Domnitzizoulos, his nephew, was made a patrician and ‘curopalates’ and dispatched to the East by the Emperor to take over the army and make a stand against the Persian nation, which was invading and lording it over our country. When this famous man arrived at Heliopolis, and heard of the raid of the Lazi into Cappadocia and of the conspiracy of the patrician Sergius, the Emperor’s father-in-law, against him, he was in great distress and fear as he did not dare to proceed with his journey as he had been hidden. He had heard about the servant of God, so he came to him in the monastery and falling at his feet besought his prayers and begged him to give him good advice, as he was at a loss and did not know what he ought to do.  

[Translation by Dawes (1948)]

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### Some Published Inscriptions from the Periphery of Juliopolis

**A. Çayırhan, old site of Eskişehir (now under water), ancient Juliopolis.**

<table>
<thead>
<tr>
<th>No.</th>
<th>Pub. Ref.</th>
<th>Explanation</th>
<th>Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>Crowfoot – Anderson 1899, 68, no. 14; Mitchell 1982, no. 164.</td>
<td>Same location.</td>
<td>[δρῳ μνήμης]</td>
<td>[A woman] for the memory</td>
</tr>
<tr>
<td>3.</td>
<td>Crowfoot – Anderson 1899, 68, no. 15; Mitchell 1982, no. 165.</td>
<td>Same location.</td>
<td>[Ῥοῦφος Εὐδαιμοσύνῃ συβίῳ γλυκυτάτῃ μνήμης χάριν καὶ δυσὶ τέκνοις Υ. Α. ἈΙΑΥΣΙΑΔΕΜ]</td>
<td>Rufus, for the memory of his dearest spouse Eudaimosyne and two children...</td>
</tr>
</tbody>
</table>

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74 *Vita St. Theod.* 103.1-7: Ὁ Μαυρίκιος, ὁ βασιλεύς, κρατήσας τῆς βασιλείας ἐλθὼν ἔμφασις ἐν τῷ κλίμα τῆς Ἡλιουπολιτῶν πόλεως, ἐγγίσατα τοῦ χωρίου Πίδρου ἐν τῷ ἔκτη χρόνῳ τοῦ Ἀρχαγγέλου τῷ ἄνδρᾳ, ὁ οὗτος ἐκάθευδεν, καὶ κατέκρυπτεν ἑαυτόν. Ἐξελθὼν οὖν ἐκ τῆς Ἀγκυρανῶν μητρόπολεως ἦλθεν εἰς τὸ κλίμα τῆς Ἡλιουπολιτῶν πόλεως, ἐγνώσας περὶ τῶν Λαζῶν ἐπιδρομῆς τοῖς ε ἐνπαράτησι, ἐν πολλῇ λύπῃ καὶ φόβῳ ἐγένετο μὴ τολμῶν τὴν προκειμένην ὁδὸν διανύσαι. Μαθὼν δὲ τὰ περὶ τοῦ θεράποντος τοῦ θεοῦ, ἦλθεν ἐν πολλῇ λύπῃ καὶ φόβῳ πρὸς τὸν τῶν Λαζῶν ἐπιδρομῆς ἀναιρεόμενον ἄνδρα, ὁ οὗτος ἐν πολλῇ λύπῃ καὶ φόβῳ ἐγένετο. Ἐξελθὼν οὖν ἐκ τῆς Ἀγκυρανῶν μητρόπολεως ἦλθεν ἐν πολλῇ λύπῃ καὶ φόβῳ. Τότε ὁ διαδέχομενος τινὶ τῆς προκειμένης ἐν πολλῇ λύπῃ καὶ φόβῳ ἐγένετο, ἡμῖν δὲ ἐπιτίμησε, ἐν πολλῇ λύπῃ καὶ φόβῳ ἐγένετο, μὴ τολμῶν ἐν πολλῇ λύπῃ καὶ φόβῳ. Τότε ἦλθεν ἐν πολλῇ λύπῃ καὶ φόβῳ, ἡμῖν δὲ ἐπιτίμησε, ἐν πολλῇ λύπῃ καὶ φόβῳ ἐγένετο, μὴ τολμῶν ἐν πολλῇ λύπῃ καὶ φόβῳ. Τότε ἦλθεν ἐν πολλῇ λύπῃ καὶ φόβῳ, ἡμῖν δὲ ἐπιτίμησε, ἐν πολλῇ λύπῃ καὶ φόβῳ ἐγένετο, μὴ τολμῶν ἐν πολλῇ λύπῃ καὶ φόβῳ. Τότε ἦλθεν ἐν πολλῇ λύπῃ καὶ φόβῳ, ἡμῖν δὲ ἐπιτίμησε, ἐν πολλῇ λύπῃ καὶ φόβῳ ἐγένετο, μὴ τολμῶν ἐν πολλῇ λύπῃ καὶ φόβῳ. Τότε ἦλθεν ἐν πολλῇ λύπῃ καὶ φόβῳ, ἡμῖν δὲ ἐπιτίμησε, ἐν πολλῇ λύπῃ καὶ φόβῳ ἐγένετο, μὴ τολμῶν ἐν πολλῇ λύπῃ καὶ φόβῳ. Τότε ἦλθεν ἐν πολλῇ λύπῃ καὶ φόβῳ, ἡμῖν δὲ ἐπιτίμησε, ἐν πολλῇ λύπῃ καὶ φόβῳ ἐγένετο, μὴ τολμῶν ἐν πολλῇ λύπῃ καὶ φόβῳ. Τότε ἦλθεν ἐν πολλῇ λύπῃ καὶ φόβῳ, ἡμῖν δὲ ἐπιτίμησε, ἐν πολλῇ λύπῃ καὶ φόβῳ ἐγένετο, μὴ τολμῶν ἐν πολλῇ λύπῃ καὶ φόβῳ. Τότε ἦλθεν ἐν πολλῇ λύπῃ καὶ φόβῳ, ἡμῖν δὲ ἐπιτίμησε, ἐν πολλῇ λύπῃ καὶ φόβῳ ἐγένετο, μὴ τολμῶν ἐν πολλῇ λύπῃ καὶ φόβῳ. Τότε ἦλθεν ἐν πολλῇ λύπῃ καὶ φόβῳ, ἡμῖν δὲ ἐπιτίμησε, ἐν πολλῇ λύπῃ καὶ φόβῳ ἐγένετο, μὴ τολμῶν ἐν πολλῇ λύπῃ καὶ φόβῳ. Τότε ἦλθεν ἐν πολλῇ λύπῃ καὶ φόβῳ, ἡμῖν δὲ ἐπιτίμησε, ἐν πολλῇ λύπῃ καὶ φόβῳ ἐγένετο, μὴ τολμῶν ἐν πολλῇ λύπῃ καὶ φόβῳ. Τότε ἦλθεν ἐν πολλῇ λύπῃ καὶ φόβῳ, ἡμῖν δὲ ἐπιτίμησε, ἐν πολλῇ λύπῃ καὶ φόβῳ ἐγένετο, μὴ τολμῶν ἐν πολλῇ λύπῃ καὶ φόβῳ. Τότε ἦλθεν ἐν πολλῇ λύπῃ καὶ φόβῳ, ἡμῖν δὲ ἐπιτίμησε, ἐν πολλῇ λύπῃ καὶ φόβῳ ἐγέ...
A Historical and Geographical Overview on Juliopolis

4. Crowfoot – Anderson 1899, 68, no. 16; Mitchell 1982, no. 158.

Sarlar. Beside the cemetery; on a split column.

ΕΛΛΩ.

Burial place, which belongs to the deacon Leontios and his wife Asklepiodote.

5. Crowfoot – Anderson 1899, 68, no. 17; Mitchell 1982, no. 158.

Sarlar. In the village.

 её [ος] | ὁ βοηθῶν | Θεοδότῳ | τῷ ἐπισχόπῳ.

Here lies the most blessed Theodoros, the son of Anastasios the Comes.


Sarlar. On a thin ornamented column.

εἷς θε[ὸς] | ὁ βοηθῶν | Θεοδότῳ | τῷ ἐπισχόπῳ.

One is the God, who is of help to Theodotos the Bishop.


Sarlar. “In the fire-place of an Oda”.


Oh Lord! Help master Edesios and his first cousin Theoteknos and all his household. Oh Lord! Help the taskmaster Ioannes.


Sarlar. In the village.


Euphrates and ... for the memory of their brother.

B. Milestones


In situ. On the N side of the Roman road; ca. 1.60 km W of the point where the track to Atça and Nallıgölcük crosses the Roman road.

AD 215/216


With good fortune. Emperor Caesar Marcus Aurelius Antoninus Pius Augustus, Parthicus maximus, Britannicus maximus, Germanicus Maximus, in the 19th tribunician power, imperator for the 3rd time, consul for the 4th time, father of the country, proconsul. From Ioulioupolis 9 (miles). From Ioulioupolis 9 (miles).


Modern road from Ankara to Nallihan, and ca. 0.20 km S of the modern road; on the N side of the Roman road. Now in the garden, beside the steps to the lower terrace, of the


With good fortune. Emperor Caesar Marcus Aurelius Antoninus Pius Augustus, Parthicus maximus, Britannicus maximus, Germanicus maximus, in the 19th tribunician power, imperator for the 3rd time, consul for the 4th time, father of the country, proconsul. From
Fatih Onur

Museum of Anatolian Civilizations, Ankara [Inv. no. 1974. 1.4]
AD 215/216

Ἀπὸ Ἰουλιόπολες | ε'

In situ. Found ca. 0.15 km W of a dry wadi and ca. 1.70 km N of a track from Kayabükü Çiftlik to Kösebüükü Çiftlik. Now in the Roman Baths, Ankara. [Inv. no. 186.4.1974]
AD 215/216

A Iuliopoli VIII Ἀπὸ Ἰουλιόπολες η’

Juliopolis 5 miles. From Ioulioupolis 5 (miles).

With good fortune. Emperor Caesar Marcus Aurelius Antoninus Pius Augustus, Parthicus maximus, Britanicus Maximus, Germanicus Maximus, in the 19th tribunician power, imperator for the 3rd time, consul for the 4th time, father of the country, proconsul. From Juliopolis 8 miles. From Ioulioupolis 8 (miles).
Map 1) Juliopolis and its surroundings together with the village names in which new inscriptions are found (after HGK maps of 1:250,000)
### Abbreviated Literature

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<thead>
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Anahtar Sözcükler: Ioulioupolis; Bithynia; Galatia; Hacı yol; Çayırhan; Nallıhan.