

New Inscriptions from Nikaia XVIII: The Honorific Inscription by the *Demos* of the Agelleitōi/ai in the Territory of Nikaia for Menestheus, *megistē archē*, and His Wife Gauriane

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Abstract: This article presents two newly discovered inscriptions. During stream improvement works conducted by the State Hydraulic Works (= DSİ, in Turkish) in 2024, two stelae were discovered in the village of Aşağıçaylı (formerly Nasuhlar), located in the Yenipazar district of Bilecik province. One of these stelae is approximately 3.30 m high, monumental in scale, and was erected in the 17th year of the Emperor Septimius Severus' reign. The stele bears an honorary inscription that offers new insights into the political life of the city of Nikaia. Notably, it reveals the existence of a previously unknown settlement: *Ho demos Agelleitōn*. In the inscription, the *demos* of the Agelleitōi/ai honours their benefactor, Menestheus, and his wife, Gauriane, while referencing Menestheus' role as chief *archon* in Nikaia. Additionally, the stele names the *archon* Tatas as an *eponym* for dating purposes. In addition to Tatas, judges are also mentioned. This inscription provides the first evidence from Nikaia of judges being recorded as serving alongside the *archons*. The second stele is fragmentary, and its exact purpose remains unclear. However, it again mentions the *demos* of the Agelleitōi/ai. This stele probably contains a votive inscription.

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In 2024, two honorary inscriptions carved on two separate stelae¹ were discovered during stream rehabilitation work conducted by the State Hydraulic Works ("Devlet Su İşleri = DSİ", in Turkish) in the village of Aşağıçaylı (formerly Nasuhlar²), located in the Yenipazar district of Bilecik province. The stelae were found lying on the ground in the streambed (figs. 1-3). During the stream improvement work, DSİ operator Yasin Sürerbiçer noticed one of the stelae and reported it to engineer Serkan Cankal. Their careful efforts safely removed the stele from the streambed and transported it to the district center.

The discovery was reported to the Assoc. Prof. Dr. Seçkin Evcim (Ordu University), cousin of the aforementioned engineer Serkan Cankal (the aforementioned engineer) and my long-time collaborator at the ancient city of Olympos. Assoc. Prof. Dr. Evcim then contacted me and provided detailed information about the find. I want to take this opportunity to express my gratitude to

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¹ The coordinates of the findspot where the discovered stelae were found are as follows: E: 40.174214; N: 30.570808.

² For detailed information about this village, see Belke 2020, 796 s.v. Nasuflar.

them. Currently, one stele is displayed in the park opposite the Yenipazar district municipal building, while the other is situated in the vacant area behind the building.

During the September 2024 surveys, together with my team member Ezgi Demirhan Öztürk and I documented both stelae. Upon receipt of this documentation, the Ministry representative Hasan Taylan, accompanied by E. Demirhan-Öztürk and myself, visited both the Nasuh Deresi location where the stelae were found and its immediate surroundings. Subsequent investigations in the area revealed the presence of a previously unidentified *tumulus*? (coordinates: E: 40.175793, N: 30.570635) close to the discovery site. Based on their findspot, we propose that both stelae are associated with this tumulus (see Map).



Map 1) The location of the Stelae



Fig. 1



Fig. 2) *In situ* positioning of Stele 1 within the Nasuhlar Deresi



Fig. 3) *In situ* positioning of Stele 2 within the Nasuhlar Deresi

The village of Nardin is located approximately 79.53 km southeast of the ancient city of Nikaia. Prof. Dr. S. Şahin first conducted a survey in this village in the 1970s and published the inscriptions from the village³. In the 2000s, the Bilecik Museum conducted a comprehensive survey across all the districts of Bilecik Province, during which a new funerary inscription was recorded in the village of Aşağıçaylı⁴. In 2019, we conducted a survey in Aşağıçaylı and had the opportunity to re-examine the previously published inscriptions.

Although the inscriptions were discovered within the area of Aşağıçaylı, the site where they were found is geographically closer to Nasuhlar village. Nasuhlar is remarkably rich in archaeological finds: During his 1970s survey, Prof. Şahin documented three funerary inscriptions here, including one dedicated to Zeus Okkonenos⁵. In the 2000s, the Bilecik Museum recorded an additional funerary inscription from Nasuhlar, which was subsequently published⁶.

³ *I.Mus. İznik* 1330; 1393.

⁴ See Akyürek Şahin - Uzunoğlu 2022b, 99, no. 27 (= *IAM* 6, 026).

⁵ *I.Mus. İznik* 1119; 1416 (= Öztürk 2020, 67, no. 2 [corrigendum] = *IAM* 4 [2021] no. 015); *I.Mus. İznik* 1315; 1316 (= Öztürk 2020, 67, no. 1 [corrigendum] = *IAM* 4, 014).

⁶ See Akyürek Şahin 2005, 84-85, no. 4; Akyürek Şahin - Uzunoğlu 2022a, 101-102, no. 30 (= *IAM* 6, 2023, no. 073).

Honorary Inscription for Menestheus and His Wife Gauriane (Figs. 4-10)

Limestone block with a triangular inscribed pediment and two inscription-fields on the front side, damaged on the left and broken in two pieces. In the upper field is a smaller *tabula* and below it a larger one with leaf and vine motifs on the edges. Both *tabulae* contain an inscription. The inscription in the upper *tabula* features the names of the Emperor Septimius Severus and his sons; the second *tabula* contains an honorific inscription. The left side is plain.



Fig. 4



Fig. 5

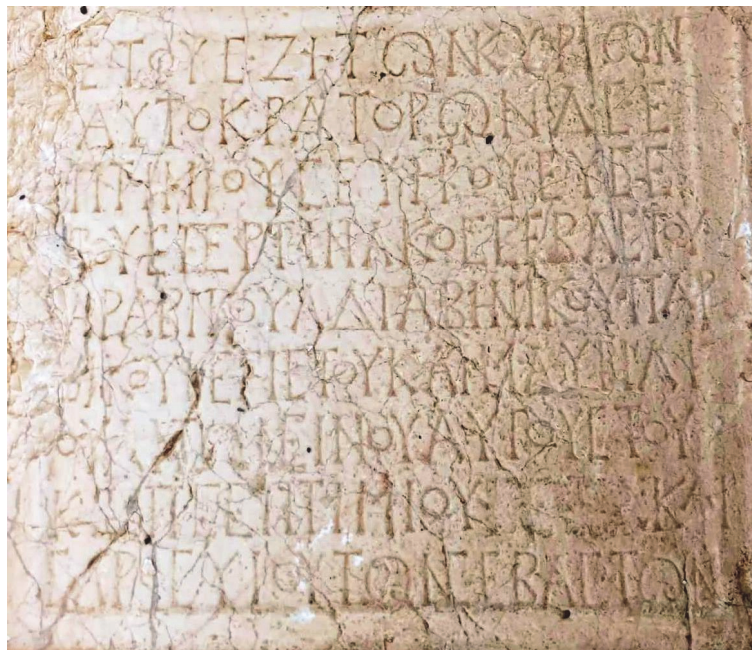


Fig. 6

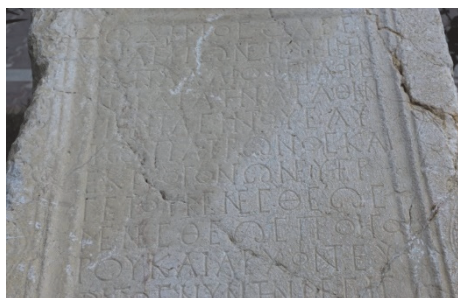


Fig. 7

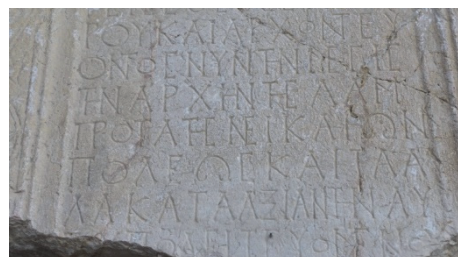


Fig. 8



Fig. 9



Fig. 10



Fig. 11

Measurements (these measurements also include the broken lower part of the block): H: 3.30 m; W: 80 cm; T: 41 cm (top) - 50 cm (bottom); LH: 1.7-4.3 cm (these measurements also include the broken off lower piece of the block); **Record:** H. S. Öztürk - E. Demirhan Öztürk [2024 year]; **Inv. no.:** SBYÜZEY 11; **Photos:** E. Demirhan Öztürk; **Squeeze:** -; **Date:** Between 23 September 208 and sometime before September 209.

	Ἔτους · ζι' · τῶν κυρίων		ρου καὶ ἀρχοντεύ- ^ν
	Αὐτοκρατόρων · Λ(ουκίου) · Σε-	20	οντος νῦν τὴν μεγίσ-
	πτιμίου · Σεουήρου Εὐσε-		τὴν ἀρχὴν τῆς λαμ- ^ν
4	βοῦς Περτίνακος Σεβαστοῦ		προτάτης Νεικαέων
	Ἀραβικοῦ, Ἀδιαβηνικοῦ, Παρ-		πόλεως καὶ τὰ ἄλ-
	θικοῦ μεγίστου καὶ · Μ(άρκου) · Αὐρηλί-	24	λα κατὰ ἀξίαν τὴν αὐ-
	ου Ἀντωνείνου Αὐγούστου		τοῦ πολειτευόμενου
8	καὶ Π(οπλίου) Σεπτιμίου [Γέτα] Καί-		ὡς μαρτυρεῖσθαι α[ὐ]-
	σαρος υἱοῦ, τῶν Σεβαστῶν.		τῶ καὶ ὑπὸ τῆς πατρί-
	ὁ δῆμος ὁ Ἀγε-	28	δος διὰ τῶν ἐπαίνων,
	λλειτῶν εἰς τειμὴν		ἄλλα καὶ εἰς τειμὴν
12	καὶ πάλαι ὀφειλομέ-		τῆς γυναικὸς αὐτοῦ
	νην διὰ τὴν ἀγαθὴν		Γαυριανῆς τὸν τελαμῶ-
	ἐπὶ πᾶσιν τοῦ ἑαυ-	32	^ν να ἀνέστησεν, ^{vacat}
	τῶν πατρωνος καὶ		ἀρχοντος Τάτα Μενάν- ^ν
16	ἐκ προγόνων εὐερ- ^ν		δρου, κριτῶν Γαύρου Ἰπ-
	γέτου Μενεσθέως		ποκράτου καὶ Διογένους
	Μενεσθέως προηγό-	36	^{vacat} Ἰταλικοῦ. ^{vacat}

In the 17th year of (our) lords, the Emperor Lucius Septimius Severus Pius Pertinax Augustus, Arabicus, Adiabenicus, Parthicus maximus; and the Emperor Marcus Aurelius Antoninus Augustus; and Publius Septimius Geta Caesar, son of the Emperors.

The demos of Agelleittoi/ai/ erected this stele in honor of its patron, owed since long ago on account of the their own patron and ancestral benefactor Menestheus, son of Menestheus, advocate and now holding the office of chief archon of the most brilliant city of Nikaia, who in other respects as well participates in the government in accordance with his own reputation, as is confirmed to him by his own fatherland by the praises. (The demos of Agelleittoi/ai) set up this stele in honor of his wife Gauriane, as well.

In the archonship of Tatas son of Menandros, when Gauros, son of Hippokrates, and Diogenes son of Italicus were judges.

L. 1: Ἔτος: The regnal years of emperors are served as the primary dating system in inscriptions of Nikaia. On this subject, see Robert 1940, 318-319; *I.Mus. İznik* 10.1, 85-91. For instance, the term 'year' is regularly employed in Nikaia, cf. *I.Mus. İznik* 10.2, 39-42. Haensch and Weiß argue

that the date of Augustus' birthday, September 23, was the basis for dating according to the emperors (Haensch - Weiß 2007, 202-203). For general discussion of dating inscriptions by regnal years, see Leschhorn 1993, 19-21.

The first line of the inscription, ἔτους ζι', refers to the 17th year of Septimius Severus' reign. Following Haensch and Weiß's chronology, the stele was erected between 23 September 208 and 22 September 209. For similar examples of imperial year-dated inscriptions, see Öztürk 2022, 41-44, no. 8; 2023a, 44, no. 1; 81-83, no. 53; 83-84, no. 54 (= Akyürek Şahin - Uzunoğlu 2022a, 115-116, no. 13); 193-194, no. 216.

Here, the fact that Geta bears the title of *Caesar* makes the dating of the stele even more precise. Geta was promoted to the rank of *Augustus* in September or October of 209 (Kienast *et al.* 2017, 160). In our inscription, however, Geta is still referred to as *Caesar*. Therefore, considering the 17th year of Septimius Severus's reign and that Geta had not yet become *Augustus*, the stele must have been erected between 23 September 208 and sometime before September 209.

L. 1-2: τῶν κυρίων: This expression appears frequently in inscriptions from the reign of Septimius Severus. However, the form τῶν κυρίων ἡμῶν is also known. Here, ὁ κύριος ἡμῶν is the equivalent of the Latin *dominus noster*⁷. Domitianus required that procurators officially address him as *dominus et deus noster*⁸. Modern scholarships suggest that attained wider acceptance traction after Domitianus's reign, particularly under the Emperors Antoninus Pius and Commodus⁹. However, the title *dominus noster* became widespread in inscriptions during the reign of Septimius Severus¹⁰.

Our inscription attests the expression “ἡμῶν” for the second time in Nikaia. Previously, it was recorded in an inscription from the village of Ahmetler, in the Pazaryeri district of present-day Bilecik province, which was under the territory of Nikaia¹¹.

L. 2-6: Λ(ουκίου) Σεπτιμίου Σεουήρου Εὐσεβοῦς Περτίνακος Σεβαστοῦ Ἀραβικοῦ, Ἀδιαβηνικοῦ, Παρθικοῦ μεγίστου: L. Septimius Severus received the titles *Pertinax*, *Arabicus*, and *Adiabenicus* before August 28, 195, and the title *Parthicus maximus* after AD January 198 (Kienast *et al.* 2017, 151).

L. 6-7: Μ(άρκου) Ἀυρηλίου Ἀντωνείνου Αὐγούστου: Caracalla was promoted to *Augustus* in the autumn of AD 197(?) (Kienast *et al.* 2017, 160).

L. 8-9: Π(οπλίου) Σεπτιμίου [Γέτα] Καίσαρος: As can be seen, the name Geta has been erased from the inscription. Geta was promoted to *Caesar* in the autumn of AD 197(?) and to co-regent alongside his father and brother in September/October(?) of 209. He was killed by Caracalla in

⁷ For the emergence and usage of the expression *dominus noster*, see Pollack, *RE* IX/5 (1905), 1305-1309; Murphy 1945, 102-103; Thompson 1984, 469-475; D. Schanbacher, *Brill's New Pauly* 4 (2004), 632-633; Martin 1987, 194-195; Michels 2018, 137-138. On the κύριος, see Dickey 2001, 5-11.

⁸ Suet. *Dom.* xiii 2; Cass Dio. lxxvii 4. 7; 13. 4; Aur. Vict. ii 4; Eutr. vii 23.

⁹ On the subject, see Wright 1963, 204; Michels 2018, 137. For Antoninus Pius, see *CIL* VI 2120 (= *ILS* 8380); for Commodus, see *CIL* VI 727; VIII 10570.

¹⁰ Murphy 1945, 102; Wilson - Wright 1965, 223, fn. 15; Bönisch Meyer 2021, 52, fn. 192. For examples of the widespread use of this formula in inscriptions by the Roman emperors of the third century, see Peachin 1990, 513, index, s.v. “dominus noster”.

¹¹ *I.Mus. Iznik* 1503 (= *SEG* XXVIII 980 = *SEG* XXXII 1254).

Rome after December 19 or 26, AD 211¹². Following his death, he was declared a *hostis*, and his name was erased from inscriptions beginning in 212¹³. The erasure of Geta's name from the Nikaia inscription exemplifies the systematic *damnatio memoriae* practiced during Caracalla's reign. For the compilation of inscriptions documenting the erasure of Geta's name, see Mastino 1981, 175. Geta appears as υἱὸς τῶν Σεβαστῶν on two additional weight inscriptions from Nikomedeia¹⁴. Before Caracalla's promotion to *Augustus*, Geta is recorded in inscriptions as υἱὸς τοῦ Σεβαστοῦ (or Αὐτοκράτορος)¹⁵.

L. 10-11: ὁ δῆμος Ἀγέλλειτῶν: The settlement of the *demos* of the Agelleitōi/ai is first attested within the territory of Nikaia. Its name reappears in the subsequent inscription.

The term δῆμος, used in antiquity to describe certain villages and towns, generally indicates that they were communities with a specific administrative structure. Therefore, the fact that the term is attested in a rural area could have local administrative and political significance. Some rural settlements in the Hellenistic period did not achieve full *polis* status but continued to exist as rural communities by gaining only certain administrative rights¹⁶. To summarize, while village communities lacked the jurisdictional powers of a *polis*, they nevertheless maintained some level of self-governance¹⁷.

Many settlements within the territory of Nikaia are known to have been organized as δῆμοι. Examples include δῆμος Οσπραιμηνοῦς in the village of Yazılar (Topallar) in the Mudurnu district of Bolu province¹⁸; δῆμος Ἑορτα--- in the village of İçdedeler in the Osmanpınar/Kilise area of the Taraklı district in Sakarya province¹⁹; ὁ δῆμος τῆς δικωμίας in the village of Kızılkuyu in the Göynük district of Bolu province²⁰; [ὁ] δῆμος Σα[---]δέανος in the village of Kilciler in the Göynük district of Bolu province²¹; ὁ δῆμος (of Dimenenos) in Bolatlı village in the Gölpazarı district of Bilecik province²²; δῆμος τῶν Συλλαντηνῶν in the village of Keskin in the Gölpazarı district of Bilecik province²³; ὁ δῆμος ὁ Μοσσυνξανῶν in Tongurlar village in the Gölpazarı district of Bilecik province²⁴; δῆμος (of *kome* of the Hopleanoi) in the village of Çımıſkı in the Gölpazarı

¹² On the killing of Geta, see *SHA Severus* xx 6-8; *Caracalla* x 5; *Geta* ii 8; vi 1; vii 1; Dio Cass. lxxii 12. 6. For dating, see Kienast *et al.* 2017, 156.

¹³ Dio Cass. lxxii 12. 6. For detailed information, see Mastino 1981, 76-77. For further bibliographic references on this subject, see also Kienast *et al.* 2017, 161.

¹⁴ Haensch - Weiß 2005, 454-456, no. 3 (= *SEG LV* 1371 = *AE* 2005 [2008] 1431); 456-459, no. 4 (= *SEG LV* 1372).

¹⁵ *I.Histria* 87; *I.Tomis* 84; *I.Callatis* 73A.

¹⁶ See Schuler 1998, 44-45. See also Meyer-Zwiffelhofer 2002, 135. Lykia provides an example in this respect. This region also is home to many settlements identified as δῆμος communities. For detailed information, see Hild 2004, 119-126.

¹⁷ On this subject, see also Corsten 1991, 85.

¹⁸ Öztürk 2016, 288-289, no. 1 (= *SEG LXVI* 1414).

¹⁹ Öztürk 2017, 220, l. 6 (= *SEG LXVII* 938).

²⁰ *I.Mus. İznik* 1551 (= *SEG XXXII* 1254); Öztürk - Dönmez-Öztürk 2015, 244-245, no. 1 (= *SEG LXIII* 1163).

²¹ Öztürk 2019a, 468-469, no. 1 (= *SEG LIX* 813 = *IAM* 3, 2020, no. 006).

²² *I.Mus. İznik* 1129 (= Öztürk 2023a, no. 42).

²³ *I.Mus. İznik* 1127 (= Öztürk 2023a, no. 151); *I.Mus. İznik* 1206 (= Öztürk 2023a, no. 196).

²⁴ *I.Mus. İznik* 1206 (= Öztürk 2023a, no. 196); Akyürek Şahin – Uzunoğlu 2025, 276-277, no. 10.

district of Bilecik province²⁵ and δῆμος in the village of Kuşçaören in the Gölpazarı district of Bilecik province²⁶. Nearly all of these villages with *demos* status are located along ancient roads and have yielded rich archaeological evidence, demonstrating that they were significant population centers.

The two inscriptions mentioned in the article were found in the area where the villages of Danişment, Nasuhlar, and Aşağıçaylı cross. This region is known for its frequent discoveries of *tumuli*, *necropoleis*, numerous archaeological architectural fragments, and tomb inscriptions. Although the inscription was uncovered within the current territory of Aşağıçaylı village, the villages of Danişment and Nasuhlar were most likely also part of the ancient settlement of ὁ δῆμος Ἀγελλειτῶν. Therefore, the search for the ancient settlement should probably focus on the combined territory of these three modern villages (see Map).

L. 11: εἰς τιμὴν: The concept of τιμή first appears in Homer within the Greek world²⁷. This concept gradually gained prominence in social and political life due to the economic structure of the *polis*. In antiquity, a *polis* typically had limited land²⁸ and human resources, resulting in a generally weak economy. Although *poleis* had various income sources, primarily customs duties, their status as small states often left them unable to cover expenses²⁹. To address these economic difficulties, *poleis* initially borrowed from private individuals. However, as can be understood from the inscriptions, they faced various challenges when repaying these loans³⁰. From the Classical period onward, the wealthiest citizens of the *polis* began to bear these costs personally. Some voluntarily assumed public offices, paying costs from personal funds³¹. This system, originating in the Classical period, became a competition among elites during the Hellenistic and Roman Imperial periods. Dion Chrysostomos of Prusa (AD 40-120) refers to this practice, noting that honors such as epigrams, inscriptions, and statues conferred lasting fame, served as rewards for virtuous individuals³².

Indeed, the honorand person presented himself to the public through the statue and the inscription on its pedestal. These inscriptions specifically emphasized their benefaction to the city. Expressions of praise and encomium directed at the individual constituted the essential elements of such honorary inscriptions. Indeed, honors were bestowed upon the individual and their family members, as evidenced by our inscription. This practice perpetuated the family's prestige and ensured its transmission across generations.

²⁵ For the village, see Öztürk 2023a, 81; for the term *demos* used in the inscription, see Akyürek Şahin - Uzunoglu 2022a, 115-116, no. 13 (= Öztürk 2023a, no. 54).

²⁶ *I.Mus. İznik* 1157 (= Öztürk 2023a, no. 170). For other examples from the territory of Nikaia, see also *SEG* XXXII 1254; Öztürk *et al.* 2020, 174.

²⁷ *Hom. Il.* i 102; xiii 18.

²⁸ For example, the Lycian region encompassed an area of approximately 8,000 km² in antiquity. Within this relatively compact geographical space, nearly one hundred settlements both small and large have been identified. For detailed information on these settlements, see Şahin 2014.

²⁹ Jones 1966, 242-243.

³⁰ Quaß 1993, 348.

³¹ Magie 1950, 61; Jones 1966, 175-176; Davies 1992, 21.

³² *Dio Chr. or.* xxxi 20.

As is typical of Hellenistic and Roman honorific monuments, our inscription also celebrates Menestheus, highlights his *euergetes* status due to his inheritance, and emphasizes his role as *patronus* of his community. Significantly, it refers to a belated honor, explicitly stating that the stele was erected to settle a longstanding debt of recognition and ensure public acknowledgement. For this reason, it is not surprising that a stele was placed on an prominent road leading to Himmetoğlu (ancient Dableis) in the Göynük district of Bolu province³³. This deliberate placement along the thoroughfare ensured maximum visibility, compelling all passersby to recognize Menestheus' euergetism toward both the *demos* of the Agelleittoi/ai and the *polis* of Nikaia.

L. 15: *πάτρων*: The idea of patronage originated as a system of personal protection within Roman society, but over time it evolved into a diplomatic and symbolic relationship between communities and cities³⁴. Beginning in the 2nd century BC, the Greeks adopted and used this system to strengthen their ties with the Roman bureaucracy and honor individuals who contributed to the city's welfare. The cities of Asia Minor likewise referred to governors, senators, or wealthy aristocrats as *patronus* to forge political connections, attract donations, and obtain legal assistance, safeguarding the city's interests. These individuals were publicly praised for their support³⁵. For example, in an inscription from Side, dated to the 2nd or 3rd century AD and commemorating the restoration of a *gymnasium* by the lawyer Proclus, an unnamed governor is referred to as *πάτρων* and *εὐεργέτης* of both the city and the *gerousia*³⁶: Lines, 5-7, ...καὶ κατὰ πάντα πά[τρωνος κ]αὶ εὐεργέτου τῆς πόλεως καὶ [τῆς γερ]ουσίας... A noteworthy aspect of this inscription is the striking similarity between the language used by the Sidetians for the governor and that found in our text. However, this similarity should be interpreted merely as evidence of formulaic imitation from other inscriptions. There are several Roman *patronus* figures in Bithynia³⁷.

The inscription erected by the *kome* of the Okaenoi³⁸ in the territory of Nikaia honors *oikonomos* Doryphoros³⁹ with the title *patronus*, demonstrating that the use of this term was common in village inscriptions throughout the territory of Nikaia. This example clearly shows that the title *patronus* could be granted by rural communities without requiring the recipient to hold any formal Roman "master" status, indicating the term's adaptation as a general honorific in local Greek practice. The case of Doryphoros illustrates how rural settlements employed Roman terminology to establish reciprocal relationships with local elites, transforming the original legal meaning of *patronus* into a more flexible social institution.

L. 17-18: *Μενεσθεύς*: This name is documented nine times in Nikaia.⁴⁰

³³ For detailed information on the road and settlements leading from the district Gölpazarı in Bilecik Province to Himmetoğlu (ancient Dableis) in Bolu Province via the district of Yenipazar, see *I.Mus. İznik* 10.1, p. 26-28; Adak - Öztürk 2016, 72-82; Öztürk 2023a, 34-35. See also Belke 2020, Karte; Oral 2022, 34-46.

³⁴ For detailed information on the subject, see Nicols 2014.

³⁵ For detailed information, see Eilers 2002.

³⁶ *I.Side* 153.

³⁷ See Baz 2013, 278-279; Karakuş 2023, 83-96.

³⁸ For this settlement, see Belke 2020, 859 s.v. *Ökaēnōn Kōmē*. The name "Zeus Okonenos" also appears in a votive inscription recently found in the village of Ekinciler in the district of Göynük in the province of Bolu. See Dönmez Öztürk - Öztürk 2015, 124-125, no. 1 (= *SEG* LXV 1162).

³⁹ *I.Mus. İznik* 1201.

⁴⁰ See *LGN VA* s.v. See also Dönmez Öztürk 2013, 290-291, no. 4 (= *SEG* LXIII 1240); Öztürk 2019b, 394-395, no. 3 (= *IAM* 3, 2020, no. 025); 2019c, 310, no. 5 (= *SEG* LXIX 822 = *IAM* 3, 2020, no. 020).

L. 18-19: προήγορος: In *LSJ*, this word is defined as “one who speaks on behalf of others, defender, advocate”, and its Doric form, προάγορος, is also attested⁴¹. The term *proegoros* can signify “representative, advocate, defender, or *summus magistratus*”, depending on the context. To elaborate, in Catania, Sicily, *proagoros* functioned as the title of the “high magistrate”⁴². Similarly, in Tyn-daris, the *proagoros* also served as a magistrate, just as in Catania (Cic. *Verr.* iv 85). In Attaleia, Pamphylia, M. Gavius Gallicus was referred to as “συνήγορον καὶ προήγορον τῆς πατρίδος” (*IGR* III 778). According to Robert, this individual represented his homeland and other cities before emperors and provincial governors in the cities of Lykia and Asia, granting them citizenship, statues, and protocol privileges⁴³.

In the city of Termessos in Pisidia, a man named Strabon was called “προήγορον τῆς πόλεως” (*TAM* III 128; *SEG* XLVII 1771 [= *I.Termessos Suppl.* IV 19]). Likewise, in another Pisidian city, Pogle, Publius Caelius Lucanus acted as a representative and ambassador for the city: “προηγورήσαντα καὶ πρεσβεύσαντα ὑπὲρ τῆς πόλεως” (*IGR* III 409).

According to a decree from Samos dated to 243/242 BC, a certain Bulagoras was repeatedly elected *proegoros* by the people in public trials and brought considerable benefit to the city: “προχειρισθείς τε πλειονάκις ὑπὸ τοῦ δήμου πρόηγορος ταῖς δημοσίαις δίκαις ... καὶ πολλὰ τῶν χρησίμων καὶ συμφερόντων περιεποιήσεν ἐκ τῶν κρίσεων τῇ πόλει”⁴⁴. Robert believes the *proegoros* played an active role in judicial proceedings, comparable to the *ekdikos*⁴⁵.

Ameling, however, argues that the term προηγρός was not a legal designation used within the *polis* as it was in the Hellenistic period; rather that its usage was linked to the rise in diplomatic activity during the Roman Empire (*I.Prusias*, p. 34).

In the Bithynian context, the term προήγορος is attested exclusively in Nikaia, Prusa, and Prusias ad Hypium⁴⁶. Fernoux identifies three distinct functions of the προηγρός in Bithynia⁴⁷.

1) Institutional Role: Like the *gerousia*, the προήγορος could serve within official civic structures. This is evidenced by an honorific inscription for an unnamed individual as “προήγορος τῆς γερουσίας” (*I.Prusa* 20).

2) Municipal Role: The title appears independently as “προήγορος τῆς πόλεως”, indicating a city-level function.

⁴¹ Cic. *Verr.* iv 50; *IG* XIV 952. For detailed information on the subject, see Robert, *Hellenica* IX, 11-14; H. Schafer, *RE* XXIII/1 (1957) 104-107; cf. *I.Prusias*, p. 63.

⁴² Cic. *Verr.* iv 50. For detailed information, see Robert, *Hellenica* IX, 11.

⁴³ Robert, *Hellenica* IX, 12.

⁴⁴ *SEG* I 366.

⁴⁵ Robert, *Hellenica* IX, 13. *SEG* I 366.

⁴⁶ Nikaia: *I.Mus. İznik* 73 (= Adak – Stauner 2013, 147, fn. 26 [corrigendum] = *SEG* LXIII 1135 = Giannakopoulos 2016, 366-368); Prusa: *I.Prusa* 20; Prusias ad Hypium: *I.Prusias* 10 and 47.

⁴⁷ Fernoux 2004, 340.

3) Provincial Role⁴⁸: At the highest level, Tib. Claudius Piso of Prusias ad Hypium was honored as “προηγόρος τοῦ Βιθυνῶν κοινοῦ” (*I.Prusias* 47), demonstrating the office’s extension to the Bithynian *Koinon*.

The Nicaean inscription honoring T. Flavius by the *thalkeus* commissioned provides crucial evidence for understanding the status of the *proegoros*⁴⁹. The sequence of offices, *archiereus* → *timetes*⁵⁰ → *proegoros dikaïos* → *gymnasiarkhos*, places the role above the *gymnasiarkhos* but below the priesthood and the censorship, indicating its intermediate yet important position in the public hierarchy of Nikaia.

Returning to our inscription, Menestheus highlights only two offices in his *cursus honorum*: *Archon* and *proegoros*. Notably, the term *proegoros* is directly followed by the phrase καὶ τῆς λαμπροτάτης Νεικαέων πόλεως. This formulation identifies Menestheus as “the official advocate or representative for Nikaia itself”. We may therefore conclude that in his capacity as *proegoros* of the Nicaean *boule*, Menestheus acted as the city’s representative and advocate, defending its interests before provincial authorities, whether before the Roman governor, withing the Bithynian *Koinon*, or in other official contexts.

L. 19-20: ἀρχοντεύοντος: This is the genitive form of the present participle of the verb ἀρχοντεύω, a construction rarely attested in inscriptions. However, identical usage occurs in examples from Prusa(?)⁵¹ and Kelbessos⁵² (in the territory of Termessos).

L. 19-23: ἀρχοντεύοντος νῦν τὴν μεγίστην ἀρχὴν τῆς λαμπροτάτης Νεικαέων πόλεως. As can be seen, Menestheus held the position of μεγίστη ἀρχή, or “chief *archon*,” in the city of Nikaia. One of the three *archons* serving in Nikaia was designated as the chief *archon*. In other inscriptions from Nikaia and Bithynia, this title is sometimes rendered as μεγίστη ἀρχή⁵³ instead of πρῶτος ἄρχων⁵⁴. The term μεγίστη ἀρχή reflects the official usage of πρῶτος ἄρχων. Ameling notes that the phrase ἄρξας τὴν μεγίστην ἀρχὴν is, in his words, “not entirely correct, but it reflects the self-

⁴⁸ A similar institutional framework is attested in other provinces of Asia Minor during the Roman Imperial period. The case of Aurelius Silanus Neonianus Stasias, a *Pamphyliarkhes* from Perge, demonstrates this parallel (*I.Perge*, p. 294): He functioned as legal representative (προηγόρος) for the Pamphylian *Koinon*. Baz interprets this role as fundamentally diplomatic, arguing that the προηγόρος facilitated the *koinon*’s relations with Roman provincial authorities (Baz 2023, 140-141). This interpretation has been contextualized within broader scholarly discussions, see also Vitale 2012, 275.

⁴⁹ *I.Mus. İznik* 73 (= Adak – Stauner 2013, 147, fn. 26 [*corrigendum*] = SEG LXIII 1135 = Giannakopoulos 2016, 366-368).

⁵⁰ According to Plinius the Younger, the office of censor was established by Pompeius to regulate the *boule* of the cities of Bithynia. Plinius inquires whether the authority of the censors regarding the age of membership in the *boule* should be determined according to the law of Pompeius or Augustus (*ep.* x 79; 112; 114). For further discussion of this office, see Dimitriev 2005, 200-204; Bekker-Nielsen 2008, 67; 77-78; cf. also Ameling 1984, 19; *I.Kios*, p. 85.

⁵¹ *I.Prusa* 6, l. 7 (= Stauber 2022, 960-961, no. 2704).

⁵² TAM III 894 (= Çelgin 2003, 129, fn. 56 [*corrigendum*] = SEG LIII 1613).

⁵³ *I.Mus. İznik* 61-62.

⁵⁴ *I.Mus. İznik* 56 (= SEG XXXVII 1071). For examples of two different designations for the office of *archon* in other Bithynian cities, see Ameling 1984, 24-25.

confidence of the *archons*⁵⁵. This suggests that this phrase was a way for *archons* to assert “their pride” and social prestige.

The Lex Pompeia, introduced by Pompeius in 62 BC and modeled on the Roman Senate, set the qualifications for serving as an *archon* and *boule* member⁵⁶. In 20 BC, Augustus introduced a new empire-wide regulation, which was likewise applied in Bithynia⁵⁷.

Information about how *archons* were elected in Bithynia and their duties is limited. Most of what we know on this subject comes from a speech delivered in the *boule* by the famous Prusian orator Dion Chrysostomos, in which he withdrew his candidacy for *archon* in the upcoming elections and explained his reasons for doing so. According to Dion, who had previously held the office, the *boule* elected the *archon*. The council could invite a citizen to assume the role, discuss the candidates, and vote in favor of candidate⁵⁸. Subsequently, the candidate would be chosen by the *eklesia*⁵⁹. Accordingly, one of the principal responsibilities of the *boule* was to identify and nominate qualified individuals for public office and to submit their candidacies to the citizens for approval. *Archons*, who served for one year, typically assumed office in January and concluded their mandate in December, following the Roman administrative model⁶⁰.

We have partial but essential knowledge about the responsibilities of *archons*, especially the chief *archons*, in Prusias ad Hypium⁶¹ and Prusa⁶². In Prusias ad Hypium, five *archons* served each year, including one chief *archon*. The chief *archon* was routinely chosen from those who had previously served as *archons*, indicating a preference for experienced candidates in this leadership role⁶³. The epigraphic record confirms that the chief *archons* of Prusias ad Hypium, alongside their fellow *archons*, played a leading role in organizing imperial honors for the Emperor Commodus and the Severan dynasties. This pattern reflects the city’s adherence to broader imperial cult practices and the *archons*’ institutional responsibility for maintaining political ties with Rome. In a letter addressed to the citizens of Prusa⁶⁴, Emperor Hadrianus greets the *archons* first, followed by the *boule* and the *demos*, reflecting the hierarchical order of civic institutions. This letter indicates that the chief *archon* and other *archons* communicated directly with Roman officials. Those who served as chief *archons* in Prusias ad Hypium held the priestly offices of Zeus Olympios and *agonothetes*⁶⁵. Their tenure began with a ceremony involving twenty-four *phylarchs*, accompanied by banquets held for this occasion. They distributed wheat, wine, and olive oil depending on the

⁵⁵ Ameling 1984, 23: “Dieser Ausdruck ist natürlich nicht ganz korrekt, spiegelt aber das Selbstbewusstsein der Archonten wider”.

⁵⁶ Plin. *ep.* x 79; 112; 114. For detailed information on the subject, see Ameling 1984, 19-21; Fernoux 2004, 129-132; Ruscú 2015, 5; Öztürk 2023b, 411.

⁵⁷ Plin. *ep.* x 79. See also Ameling 1984, 26 29; 30; Sherwin-White 1998, 670.

⁵⁸ Dio Chr. *or.* xlix 14-15. See also Ameling 1984, 26; 29-30; Quaß 1993, 400; Adak 2007, 1; Madsen 2009, 39.

⁵⁹ Quaß 1993, 400; Fernoux 2004, 323.

⁶⁰ Ameling 1984, 20.

⁶¹ Ameling 1984, 23 (= *I.Prusias* 38 = Adak 2007, 2); *I.Prusias* 1-13; 15; 18-20; 40; 48; 50; Adak 2007, 3, no. 1 (= SEG LVII 1290 = AE 2007 [2010] 1324); 4, no. 2 (= SEG LVII 1291 = AE 2007 [2010] 1325).

⁶² *I.Prusa* 22.

⁶³ *I.Prusias* p. 20; cf. no. 38; see also Fernoux 2004, 323; Adak 2007, 2; Bekker-Nielsen 2008, 94.

⁶⁴ *I.Prusa* 4.

⁶⁵ For examples, see Zeus Olympios (*I.Prusias* 38); Zeus Olympios and *agonothetes* (Adak 2007, 3, no. 1; 4, no. 2). Cf. Quaß 1993, 315, fn. 1342; Adak 2007, 1.

circumstances. As the inscriptions from Prusias ad Hypium reveal, the archonship, particularly that of chief *archon*, was both an honor and a significant financial responsibility. These positions were typically filled by members of the city's elite and prominent families. Indeed, among the 23 *archons* known from Prusias ad Hypium, all but one held Roman citizenship⁶⁶. In Prusa, the chief *archons* presided over the *boule* during their term, with evidence indicating they determined the meeting of *boule*⁶⁷.

As for Nikaia, Fernoux defines the archonship as a “bureau” composed of two *archons* and a chief *archon*, alongside the *grammateus* and *endikos* offices. According to Bekker-Nielsen, this is based on a single inscription from Nikaia, which shows that the *arkhontes* of that year appeared together with the *grammateus* and the *endikos*; however, the text does not provide direct evidence that these five individuals formed a collective structure⁶⁸. The archonship was an annual office and could only be held a limited number of times. The chief *archon* likely presided over meetings of the *boule* and *ekklesia*⁶⁹. In our view, as observed in the examples from the other two cities, *archons* in Nikaia may also have held positions such as priesthood, *agonothetes*, or other civic roles. However, no inscriptions currently attest to this. What is certain is that the chief *archon* in Nikaia, like those in Prusa and Prusias ad Hypium, belonged to the distinguished elite. Some of the named *archons* from Nikaia were Roman citizens, having acquired citizenship after AD 212.

At the very least, we can determine when Menestheus assumed the archonship. Since the stele was erected after 23 September 208, it is reasonable to place the beginning of Menestheus's epoch as *archon* on 1 January 209. The inscription reveals that Menestheus did not possess Roman citizenship⁷⁰.

L. 29-31: εἰς τεμὴν τῆς γυναικὸς αὐτοῦ Γαυριανῆς. The inscription also honors Menestheus' wife, Gauriane. While honoring women in epigraphic records dates back to the 5th century BC, such commemorations remained uncommon during the Classical and Hellenistic periods⁷¹. The Roman Imperial period, by contrast, witnessed a marked increase in female honorific inscriptions. These typically recognized women for one of three reasons: Their civic contributions, community benefactions, or familial connections to prominent male figures⁷². A pertinent example from *kome* of the Okaenoi in the territory of Nikaia comes, where the inscription jointly honors *oikonomos* Doryphoros and his wife Potamias, demonstrating this pattern of spousal association⁷³: “... καὶ | τὴν γυναικὶν αὐ|τοῦ Ποταμιάδα | ἀρετῆς χάριν καὶ | φιλανδρίας, διὰ | τὸ ἡμᾶς πατρὶ|νεῦ<σ>θαι ὑπὸ αὐ|τοῦ ἀσυνκρίτως”.

⁶⁶ Adak 2007, 1.

⁶⁷ Dio Chr. or. 17, 10. See also Ameling 1984, 29; Fernoux 2004, 323-326.

⁶⁸ Bekker-Nielsen 2008, 73.

⁶⁹ Bekker-Nielsen 2008, 73-74.

⁷⁰ Some *archons* in Bithynia are known not to have acquired Roman citizenship after holding archonship. See Madsen 2009, 89.

⁷¹ An important Hellenistic example of honorary titles given to women can be seen in the case of Arkhippe of Kyme. The city's *boule* honored her for financing major repairs, including the replacement of the wooden roof structure and tiles of the council building. This remarkable praise, though rare, shows that women could be publicly recognized for significant civic contributions even before the Roman Imperial Period (see Malay 1983, 1-20 [= SEG XXXIII 1040]).

⁷² For detailed information on the subject, see Siekierka *et al.* 2021.

⁷³ *I.Mus. Iznik* 1201.

L. 31: Γαυριανή: This name appears only twice in the record: Once in Nikaia and once in Kios (Bithynia) (*LGPV VA s.v.*).

L. 31-32: τελαμών: This word is more commonly used in the Black Sea region to refer to a “statue of honor”. Similar usage is also attested in honorary inscriptions from Strobilos in Bithynia (*I.Pylai* 113, lines 7 and 13; 116, lines 2 and 7; 118, line 11; Corsten 1991, 81) and from Kios (*I.Kios* 16A, line 14; 22, line 16).

In the Black Sea region, Propontis, Pylai, and Nikaia in Bithynia, the word is used in place of “στήλη”. In Nikaia, *telamon* has been documented seven times, meaning “grave stele”⁷⁴. The term likewise appears with the meaning “stele” in Apameia (*I.Apameia Pylai* 113), Kios (*I.Kios* 16a, 22), and Prusa (*I.Prusa* 24), all within Bithynia. In our inscription, the word τελαμών refers to a “stele” erected in honor of Menestheus and shares the same typological characteristics as many other steles found in Nikaia.

L. 33: Τάτας: The name, previously attested once in Nikaia, is also documented in Prusa and Claudiopolis (see *LGPV VA s.v.*). The name Τάτας, which is common in Phrygia, occurs in both *femininum* and *masculinum* forms⁷⁵.

L. 34: κρίτων: The *genitive* plural form κριτῶν could derive from either κριτής (“judge, umpire”) or κριτός (“picked out, chosen”). The standard epigraphic practice in Nikaia records *archons* with their official titles (*eponymous* accompanied by *grammateus* and *endikos*⁷⁶), making this inscription exceptional as only the *archon* Tatas bears the *eponymous* designation. This deviation suggests a possible explanation: It might reflect an otherwise unattested practice where an *archon* and two κριταί (judges) could serve together as *eponymous* officials, indicating greater flexibility in Bithynian civic titlature than previously known.

L. 34-35: Ἰπποκράτης: This name is attested three times prior to its occurrence in Nikaia, including one instance from the village of Danişment, located approximately 2.5 km northwest of Aşağıçaylı (*I.Mus. İznik* 1469).

Votive or Honorary Inscription of the *Demos* of the Agelleittoi/ai (Figs. 11-16)

Limestone stele, broken in its lower half. At the top, it features a *triangular pediment* motif beneath a wreath. The front face is divided into three main panels. At the top of this framed area is a bull's head; below it is an inscription, followed by a vine with grape clusters on its branches, and beneath that, a second inscription. Ivy and leaf motifs decorate the right and left borders of the panels. Both lateral sides of the stele begin with a *triangular pediment*, and below is a *tabula* decorated with a plant motif.

The stele with the inscription is currently located behind Yenipazar Municipality building. It is placed upside down with the inscription facing downwards. For this reason, the dimensions of the letters could not be measured.

⁷⁴ *IBithynische* II 7; *I.Mus. İznik* 1293; Akyürek Şahin 2012, 94; Öztürk 2016, 288-289, no. 2; Öztürk 2022, 61, no. 20; Akyürek Şahin - Uzunoğlu 2022b, 87-88, no. 14 (= Öztürk 2023a, 53-54, no. 14 [*corrigendum*]); Öztürk 2023a, 81-83, no. 53.

⁷⁵ Zgusta, *Personennamen* § 1517-21. See also Akyürek Şahin - Uzunoğlu 2018, 42-43, no. 3 (= *SEG* LXVIII 1239).

⁷⁶ *I.Mus. İznik* 61-63.



Fig. 12



Fig. 13



Fig. 14



Fig. 15



Fig. 16

Measurements: H: 1.36 m; W: 36.5 cm (top) - 40 cm (bottom); T: 36.5 cm (top) - 48 cm (bottom);
Record: H. S. Öztürk [read from photo]; **Inv. no:** SBYÜZEY 12; **Photo:** E. Demirhan Öztürk and
 Serkan Cankal; **Squeeze:** -; **Date:** Roman Imperial

Ἀγαθῇ τύχῃ·
 δῆμος Ἀγ[ε]λλ[ε]ι-
 τῶν[- - - - -]
 - - - - -

*With good fortune! The demos of the Agel-
 leitoi/ai (erected this --- for---).*

This stele was also discovered at the exact location as the stele bearing inscription no. 1. Only the upper half has survived; the lower portion is broken. Based on the identical material and shared findspot, it likely belonged to Menestheus himself or a family member. This is because both stelae are made of the same material and found at the exact location. Based on its typology and the fact that it begins with ἀγαθῇ τύχῃ, the stele must be associated with a votive dedication(?): A comparable example is the altar dedicated to Meter Skogene in the village of Pirlar, located in the Taraklı district of Sakarya province, which features similar plant motifs on both sides⁷⁷ (figs. 17-18). Therefore, it is most likely that our inscription is also a votive dedication. The presence of vine and grape motifs suggests a connection to Dionysos. According to the account given by Nonnos, the foundation of Nikaia is linked to Dionysos⁷⁸. An inscription dedicated to Emperor Hadrianus by the provincial governor M. Plancius Varus on the Lefke Kapı explicitly states that “Nikaia comes from the descendants of Dionysos”⁷⁹. Another inscription refers to a Dionysos festival held in Nikaia⁸⁰. In this text, a man named Patrokles is mentioned as having held the position of “chief *archon*” of Nikaia and possibly serving as a judge(?) at the Dionysos festival. Another inscription, discovered in present-day Söğüt within the territory of Nikaia, mentions a member of the Bakchos Megalos cult association⁸¹. Regardless of the precise context, it is significant that the name “Agelleitoi/ai” appears for a second time on this stele.

As a result, the *demos* of the Agelleitoi/ai honors Menestheus in this inscription with laudatory language, explicitly noting his archonship to emphasize his civic standing. The stele’s physical grandeur, the laudatory inscription, and Menestheus’ high-ranking offices collectively identify him as a prominent elite of Roman Bithynia, embodying wealth, social prestige, and political influence. The extent of Menestheus’ wealth was likely derived from substantial landholdings in the territory of ancient Nikaia, particularly in the region corresponding to modern Aşağıçaylı village. This conclusion is supported by:

- 1) The well-documented pattern of elite wealth accumulation through agricultural estates in Roman Bithynia,
- 2) The strategic location of Aşağıçaylı village along fertile plains and trade routes that would have enhanced land value,
- 3) The social capital required for his documented political offices typically required significant property qualifications.

⁷⁷ On the Pirlar village and Meter Skogene, Öztürk – Baz 2025, 84-93.

⁷⁸ Nonnos *Dionysiaka* xvi 390-409. For detailed information, see Şahin 1987, 371-373; 2004, 4-5.

⁷⁹ *I.Mus. İznik* 29.

⁸⁰ *I.Mus. İznik* 56 (= SEG XXXVII 1071).

⁸¹ *I.Mus. İznik* 1324. Söğüt is located approximately 35 km from the village of Aşağıçaylı.

This pattern is also evident in other inscriptions: The elites of Nikaia were likely large landowners residing in rural areas. An honorary inscription belonging to Titus Flavius Severianus Asklepiodotos was discovered in Nikaia⁸². According to this inscription, T. Fl. Severianus Asklepiodotos served twice as priest of the goddess Roma, twice as *agoranomos*, as administrator of grain affairs, and as financial officer for matters related to the *boule*. However, his tomb inscription was found in the village of Hacımahmut in the Göynük district of Bolu province⁸³. From another tomb inscription⁸⁴, we learn that Marcus Clemes was a member of the *boule*, *agoranomos*, and held various public offices in Nikaia. This inscription was found in the village of Kurtköy, part of the central district of Bilecik province, approximately 56 km southeast of Nikaia.

These examples illustrate the local elite's significant role in the growth and grandeur of Nikaia. While these individuals lived on their extensive estates in the countryside, they also assumed influential positions in the political and social life of the city.



Fig. 17



Fig. 18

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Nikaia'dan Yeni Yazıtlar XVIII: Nikaia Teritoryumundaki Agelleitōi/ai Demos'u Tarafından *megistē archē* Menestheus ve Eşi Gauriane'nin Onurlandırması

Özet

Bu makalede, Bilecik ili Yenipazar ilçesi Aşağıçaylı (eski adı Nasuhlar) köyünde DSİ'nin 2024 yılındaki dere ıslah çalışmaları sırasında bulunmuş iki stel tanıtılmaktadır. Bu stellerden biri yaklaşık 3.30 m yüksekliğinde olup, anıtsaldır ve İmparator Septimius Severus'un 17. hükümlerinde dikilmiştir. Bir onur yazıtını içeren bu stel hem Nikaia kentinin siyasi yaşamına ilişkin yeni bilgiler vermekte; hem de şimdiye kadar adını hiç bilmediğimiz yeni bir yerleşimin adını içermektedir: *Ho demos Agelleiotōn*. Agelleitōi/ai demos'u, kendi hayırseveri Menestheus'u ve eşi Gauriane'yi onurlandırmakta ve O'nun Nikaia'da üstlenmiş olduğu baş *arkhon*'luk görevine atıfta bulunmaktadır. Stelde tarihleme için ayrıca *arkhon* Tatas'ın da adı *eponymous* olarak geçmektedir. Tatas'ın yanı sıra, onunla birlikte yargıçlar da zikredilmektedir. Bu yazıtla birlikte, Nikaia'daki yargıçların *arkhon*'larla birlikte görevi ilk kez belgelenmektedir. Diğer stel ise, kırık olmasından ötürü niteliği tam belli değildir. Bununla birlikte, yine Agelleitōi/ai demos'unun adı geçmektedir. Bu stel olasılıkla bir adak yazıtı içermektedir.

İlk yazıtın çevirisi şöyledir.

Efendiler(imiz), İmparatorlar Lucius Septimius Severus Eusebes Pertinax Augustus, Arabicus, Adiabenicus, Parthicus maximus ve İmparatorumuz Marcus Aurelius Antoninus Augustus ile İmparatorların oğlu Publius Septimius Geta Caesar'ın 17. (hükümlerinde) yılında.

Parlak Nikaia kentinin proegeros'u ve şimdi de baş arkhonluk görevinde bulunan, tüm vatandaşlık görevlerini layıkıyla yerine getirmesine tanıklık eden Agelleitōi/ai demos'u, atadan hayırhah (olan) Menestheus oğlu Menestheus'u vatani tarafından (yapılan) bütün övgülerle, eski bir (onurlandırma) borcunu ödemek için ve (ayrıca) eşi Gauriane'nin onuruna bu steli (dikti).

Menandros oğlu arkhon Tatas ile yargıçlar Hippokrates oğlu Gauros ve Italicus oğlu Diogenes'in (zamanında).

Anahtar Sözcükler: Nikaia; Bithynia; Agelleitōi/ai; demos; arkhon; boule; onurlandırma yazıtları.