

# ASTRONOMICAL SYMBOLS ON COINS OF THE ROMAN EMPIRE - PART II: 96 TO 192

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*Abstract.* We continue to present and describe some ancient Roman coins with astronomical symbols like the Moon, the Zodiac signs, the stars, etc. The coins presented in this Paper correspond to the Roman Empire covering the period (96-192) AD, *i.e.* during the Nervan-Antonian dynasty. Any further available information for these coins is given, and a general discussion is made.

*Key words:* astronomy in culture – astronomical symbols – coins – Roman Empire – Roman Emperors.

## 1. PROLOGUE

In a previous paper (Rovithis-Livaniou & Rovithis 2015a, hereafter refer as Paper I) a systematic presentation of coins of the Roman Empire with stellar symbols was made covering its early period, *i.e.* from 27 BC to 96 AD. In the present paper we continue our presentation with coins with the same subject, but from 96 till 192 AD, which covers the Nervan-Antonian dynasty.

The main Roman coin, *denary*, was a very *strong* coin, recognizable and acceptable not only in the restricted bounds of Rome. In the beginning the contained of silver in denary was 4.5 g. Augustus reduced it to 3.9 g, Nero to 3.4 g; while, in the late third century it contained only 3.0 g of silver. To these changes will be referred in another paper, as they do not correspond to the period examined here. As regards the **gold** Roman coins, *aureus*, they issued around 217 BC, and till Julius Caesar era they were the basis of the Roman numismatic system.

On the other hand, what was referred in Paper I about the coins of the early Roman Empire, are valid here, too. Thus: a) on their observe sides, the head or bust of the Roman emperors are represented; b) the head of emperor's wife is also presented either with emperor or alone; c) there are many legends in Greek language, while many abbreviations are used, some of which were explained in Paper I, while the meaning of others can be found in the Internet.

## 2. THE NERVAN-ANTONIAN DYNASTY (96-192) AD

The Nervan-Antonian dynasty begins with the Emperor Nerva<sup>[1]</sup> (96-98) AD and ends with Emperor Commodus<sup>[2]</sup> (177-192) AD. Between them, there were emperors Trajan<sup>[3]</sup> (98-117), Hadrian<sup>[4]</sup> (117-138), Antoninus Pius<sup>[5]</sup> (138-161), Lucius Verus<sup>[6]</sup> (161-169), and Marcus Aurelius<sup>[7]</sup> (161-180) AD. During this period, many coins with astronomical symbols were issued. Some of them are similar to what already presented, regarding their reverse sides, as they are related to older coins from a place that became Roman Province. For this reason, we did not follow an exact chronological order, and prefer to present them according to the themes of their reverse sides.

We start with some coins of Emperor Trajan from Phoenicia, and as one can notice there is usually a star in front of his neck, (Fig. 1).



Fig. 1 – Coins from Phoenicia, Dora, 111/112 AD, Obverse: Laureate bust of Trajan, star in front of his face, legend NEP TPAIANOC; Reverse left: Galley; Reverse middle: Turreted bust of Tyche<sup>[8]</sup> within wreath; Reverse right: Beard head of male (Zeus?), legend giving the city's name in Greek.

The coins shown in Fig. 2 are of emperors Trajan and Hadrian.

We go on with some coins of Hadrian, (Fig. 3).

The coins presented in Figs. 4 & 5 are of Trajan, Hadrian and Marcus Aurelius, respectively.

On the other hand, the coins shown in Figs. 6 & 7 are similar to that of Tiberius, (Fig.7a of Paper I). Emperors Nero, Trajan, Hadrian, Marcus Aurelius, as well as his co-emperor Lucius Verus, and Commodus following tradition issued coins with mount Argaeus with the god-*Helios* or a star on its top. For this reason, we've chosen some and present them together, without keeping strictly the Emperors order.

Coming back to Emperors order, we show some coins, of Antoninus Pius, which come from various places of the Roman Empire.

Antoninus Pius issued many other coins with astronomical symbols, (Figs. 9, 10). Besides, he issued coins with all Zodiac signs, known as the Zodiac series. Since some of these coins have been recently presented by Ionescu *et al.*(2013), we'll not show them here limited only to one such coin, (Fig. 10Right). Similarly, we do not present here a coin from Tripolis, Phoenicia, with Dioscuroi on reverse, because we have seen many of similar coins and because the stars above their hats are not well visible.



Fig. 2 – a & b: Denary & tetra-drachma of Trajan, respectively; c & d: Coins of Hadrian; Obverse a: Bust of Trajan, legend COS V PP SPQR OPTIMO PRINC; Obverse b: Crown head of Trajan, star in front, legend, in circle of dots; Obverse c: Bust of Hadrian, legend IMP CAESAR TRAIAN HADRIANVS AVG; Obverse d: Head of Hadrian, legend HADRIANVS AVGVSTVS; Reverse a & c: Aeternitas holding the Sun & Moon, legend & AET-AVG; Reverse b: Justice, standing left holding scale & cornucopia; Reverse d: God-*Helios* driving his arm with 4 horses, legend COS III.



Fig. 3 – Obverse: Head of Hadrian, legend; Reverse a: Crescent Moon & star, COS III; Reverse b: crescent Moon & 7 stars, COS III; Reverse c: Bust of Dioscuri with stars above their hats; Reverse d: Temple Aphrodite of Paphos, star inside crescent Moon, legend with the citizens' name in Greek.

On the other hand, coins shown in Figs. 11 & 12 represent the head or bust of Faustina I<sup>[15]</sup> & II<sup>[16]</sup>, respectively.

In Figs. 13 and 14 coins of Lucius Verus and Marcus Aurelius are shown.

Moreover, in Figs. 15 & 16 some coins of Commodus, are presented. Com-



Fig. 4 – Tetra-drachmae of 116/117, 118/119 & 161/162 AD, respectively, from Alexandria, Egypt; Obverse Left: Trajan's head with star in front, legend, Reverse: Head of Zeus & monograms LI-Θ; Obverse Middle: Head of Hadrian, legend AYT KAIC TPAIANOC AΔPIANOC CEB, star in front of his neck, Reverse: Horned & bearded bust of Ammon-Zeus, monograms L-Γ, Obverse Right: Laureate and bear head of Marcus Aurelius, legend, Reverse: Bust of Ammon Zeus, crescent Moon behind, star in front.



Fig. 5 – Obverse Left: Head of Trajan, legend TPAIANOC, CEBACTOC, *i.e.* his name in Greek and indicating that he is *RESPECTABLE*, Reverse: Club of Hercules between star & crescent Moon; Middle: Tetra-drachmae of 125/126 AD from Alexandria, Egypt, Obverse: Hadrian's head, legend, Reverse: Bust of Selene, crowned with crescent Moon, letter L, and legend in Greek, meaning the 10th year; Right: Coin of Marcus Aurelius (161-180) AD from Seleukeia<sup>[9]</sup>, Cilicia, Obverse: Head of Marcus Aurelius, Reverse: Bull, star inside crescent moon above.



Fig. 6 – Coins of Hadrian with his head and Greek legend with his name & indicating that he is *RESPECTABLE*, Reverse left: star above mount Argaeus, legend in Greek meaning *SUPREME FATHER*; Reverse right: God-*Helios* standing on top of mount Argaeus, while a star and a crescent Moon are also shown.



Fig. 7 – Di-drachma from Kappadokeia, Asia Minor; Obverse left: Head of Marcus Aurelius, legend with his full name & title in Greek, and abbreviation indicating that he is *RESPECTABLE*; Obverse middle & right: Similar to left, but with Lucius Verus & Commodus, respectively; Reverse: Mount Argaeus with star on top, legend in Greek meaning *SUPREME, (HIGHEST)*.



Fig. 8 – Coins of Antoninus Pius era, with his head on obverse and legend; Left: from Markianopolis<sup>[10]</sup>, Moesia<sup>[11]</sup>, Reverse: 4 stars in crescent Moon, Greek legend denoting its origin; Middle: from Abdera<sup>[12]</sup>, Thrace, Reverse: Head of a man, Greek legend denoting its origin, crescent Moon and star behind his neck; Right: Coin from Olba<sup>[13]</sup>, Cilicia; Reverse: Artemis Phosphorus driving biga of bulls & 6-rays star below.



Fig. 9 – Coins of Antoninus Pius epoch from Syria with his bust on obverse, legend & star in front of his neck in the middle one; Left: from Emisa, Middle & Right: from Antioch; Reverse Left: Radiate head of god-Helios, legend denoting its origin, *i.e.* the people of Emisa; Reverse Middle: Large S & C between eagle and within wreath, star above; Reverse Right: Similar to middle, but without eagle, with Greek letters & star below.



Fig. 10 – Coins of Antoninus Pius; Obverse: Head of Antoninus, legend; Reverse left: Eagle with wreath in its mouth, star between its legs, legend; Middle: Coin from Gaba<sup>[14]</sup>, Reverse: God standing and holding sceptre, legend in Greek denoting the city's name, ZIC, star in left & crescent Moon in right field; c: Drachma from Alexandria, Egypt (141-142) AD, Reverse: *BOOTES* driving team of oxen.



Fig. 11 – Coins with Faustina I, Obverse: Head of Faustina I, legend DIVA AVG FAVSTINA; Reverse left: Star in the middle, legend AE[TE]RNITAS; Reverse right: Star inside crescent Moon & 6 more stars around, large SC.



Fig. 12 – Coins with Faustina II, Obverse: Head of Faustina II, legend DIVA FAVSTINA PIA; Reverse left: Diana standing holding spear, crescent behind her neck as goddess of the Moon; Reverse right: Venus standing holding apple and sceptre, star in lower right field, legend with the name of the citizens of Sardis in Greek.



Fig. 13 – Left: Sesterius of Lucius Verus (161-169), Obverse: Head of Lucius Verus, legend, Reverse: Lucius Verus & Marcus Aurelius shaking hands, star, legend; Right<sup>[17]</sup>: coin from Nice, Bithynia, Obverse: Marcus Aurelius & his co-emperor Lucius Verus clasping hands, legend, Reverse: Ten-style temple with star in pediment, legend.



Fig. 14 – Coins of (161-180) AD, during Marcus Aurelius era; Left: from Syria (Philadelphia, or Laodikeia ad Mare<sup>[18]</sup>), Obverse: Head of Marcus Aurelius, legend in Greek with his full name, Reverse: Bust of *Ἀστέρια*<sup>[19]</sup>, Asteria, & star above her head, legend in Greek; Right: from Anazarbus<sup>[20]</sup>, Cilicia, Obverse: Head of Marcus Aurelius, Reverse: Hercules & Erymanthian boar, club, star & Greek legend meaning *to whom built the city of Nikaia*.

modus issued also some other coins with astronomical symbols, but since their reverses are similar to those of other emperors we do not present all of them here, as is for example a coin with an eagle and a star above its head.



Fig. 15 – Coins of Commodus, Obverse a,b,c: Beard head of Commodus, legend, Obverse d: Commodus & Annus Verus appeared as Dioskouroi with star between; Reverse a: Jupiter with thunderbolt and sceptre, legend IOVI DEFENS SALVTIS AVG, 4 stars at right & 3 at left; b: Liberta<sup>[21]</sup> holding pileus<sup>[22]</sup> & sceptre, star in the field, legend; c: Coin from confederacy of Macedonia, Reverse: Thunderbolt with 4 wings between crescent & star, Greek legend *KOINON MAKEΔONΩN* stands for its origin; Reverse d: Ten-style temple, Greek legend with city's name, *i.e.* Tarsus, and that it was Metropolis<sup>[23]</sup>.



Fig. 16 – Denary of Commodus Obverse: Beard head of Commodus, legend Reverse a: Felicitas<sup>[24]</sup> standing and holding caduceus<sup>[25]</sup> & cornucopia, star in left field, legend PM TR P XVII IMP VIII COS VII PP; Reverse b: Pietas<sup>[26]</sup> seated, holding sceptre, child in front, star in right (or in left in others) field, legend; Reverse c: Roma & Fides<sup>[27]</sup> shaking hands, star below & large S C; Reverse d: Commodus standing right, his hands raised to Victory statue, legend, star, letters S-C.

### 3. DISCUSSION

Continuing our presentation of ancient Roman coins with astronomical symbols, in this paper we show those corresponding to the interval from 96 to 192 AD,

which covers the Nervan-Antonian dynasty.

As was already referred in the Paper for the coins of the Roman Republic, as well as in Paper I, it is generally accepted that the astronomical symbols presented on the ancient Roman coins are very possibly related to an astronomical event. Thus, a specific astronomical event are thought to present some of the coins issued by Antoninus Pius, as well as some others emperors, especially coins where more than one star are shown.

Such are the coins presented in Figs. 3b, 8Left & 11Right, for which the exact meaning of the large number of stars is not exactly known. Even so, one can suppose that the 7 stars in the first and last of the mentioned figures could present the 7 brighter stars of *Ursa Majoris*, although the 6 stars of the latter figure, could also show the well visible stars of *Pleiades*. Finally, concerning the 4 stars of Fig. 8Left, they could represent an occultation of the Moon with some planets or bright stars.

As regards Emperor Antoninus Pius, he issued a whole series of coins with a Zodiac sign. From all of them, only one is presented here, because some others had been shown in a previous paper, (Ionescu & Rovithis-Livaniou, 2012). The coins with a Zodiac sign, is natural to be combined with a star. But the question put in previous papers concerning the presence of a star or crescent Moon below an animal still remains.

As was already referred in Paper I, the Romans allowed to the various occupied cities/countries, which had become Roman Provinces to *keep* some themes of their old coins. There are many such examples, as are some coins from areas of the kingdom of Pontus, where the star inside a crescent Moon was not only kept, but it was also spread to other areas, too. Since in this case the only thing that changes is the emperor's head we did not present such coins here.

Similarly, from the many coins where god-*Helios* was presented on reverse, we've chosen and shown only two: Figs. 2d and 9Left.

Another example is the coins with the famous Macedonian shield on their reverses, which were usually decorated with stars. Many emperors issued such coins, as Hadrian, Marcus Aurelius et al.; but, since the beautiful decoration with stars was not well shown, we did not represent such coins here, too, (*i.e.* as we did in Paper I).

On the other hand, there are some cases in which old themes were kept even on obverse sides of the coins. This means that the Emperor's head was not shown in these coins. For this reason, we did not present such coins here, too, as we did in Paper I. It is referred that such are some coins from: a) Adrianopolis<sup>[28]</sup>, Mysia with the head of Antinoos<sup>[29]</sup>, on obverse, and the holy bull Apis with a crescent Moon on it on reverse, issued by Hadrian, (117-138) and b) Stektorion<sup>[30]</sup> with god Serapis<sup>[31]</sup> on obverse and a star inside crescent Moon & another star above on reverse, issued during Marcus Aurelius era, (161-180) AD.

It is also mentioned that some emperors issued similar coins with their prede-

cessors. This is mainly concerned coins from the various Roman provinces, where on reverse the old themes had been kept. Such are for example some of the coins from Caesarea, Kapadokia, with mount Argaeus, (Figs. 6 & 7), or these with the heads of Dioscuroi, (Fig. 3c), or those with an eagle, (Figs. 9Middle, 10Left).

Some Roman Emperors were adored like gods, and some were deified after their death. Thus, in Paper I we show some coins in which a star was above the head of the emperor and a crescent Moon above the head of his wife, meaning that the Emperor and his wife appeared as god-*Helios* & goddess *Selene*, respectively. Besides, a crescent moon was not shown only on the head of the goddess of the Moon, but also around her shoulders. From the various coins with this symbol, here is presented only one, (Fig. 12Left).

Furthermore, in many of the coins presented here, as in Paper I, Emperor's head is shown radiated, or at least crown, as the head of the god-*Helios* (e.g. Rovithis-Livaniou & Rovithis 2011, 2012, 2014). In others emperor's head is shown laureate and with ribbons behind.

Finally, what is noticeable in the coins from **96 to 192 AD** shown in this work is that some new *personalities* were appeared on their reverse sides. So, except *Roma*, *Senate*, *Aeternitas*, et al., showed in Part I that covered a bit more than the first century of the Roman Empire, here we show also *Libertas*, *Fecilitas*, *Pietas* and *Fides*. Each one of these persons holds an appropriate symbol. Thus, *Aeternitas* is presented to hold the Sun & the Moon, *Justice* a scale & cornucopia, *Libertas* pileus & sceptre, and *Fecilitas* caduceus & cornucopia.

In another paper we shall show similar coins of the Roman Empire covering the interval from **193 to 235 AD**, which corresponds to the Severan dynasty, (Rovithis-Livaniou & Rovithis, 2015d).

#### 4. APPENDIX

[1] Nerva, (30 -98) AD: Marcus Cocceius Nerva Augustus became Emperor at the age of 65, after having served under Nero and the rulers of the Flavian dynasty. Although not much are known and clear about his life, he was considered a wise and moderate emperor by ancient historians. Although Nerva was Emperor for a rather short time, (96-98) AD, his greatest success was his ability to ensure a peaceful succession after his death, as he was found the Nerva-Antonian dynasty, and succeeded by his adopted son Trajan. The latter, deified Nerva after his death.

[2] Commodus: Roman emperor, (161-192) AD. He was son of the emperor Marcus Aurelius, the last of the Antoninus dynasty, and the shame of this gentle family. Because, according to his biographer Lambridius, he was crueller than Domitian and fouler than Nero. During his regime and via the praetorian Cleodros some unim-

portant people manage to *buy* a higher position or an axiom. In 183 AD there was an unsuccessful attempt to kill him, and he was finally murdered by his gymnast (trainer) Narcissus.

[3] Trajan, (53-117) AD: Roman emperor, (98-117) AD, considered one of the 5 best, and declared by the Senate as *optimus princeps*. He was the second son of Marcus Ulpius Traianus whom he followed to his various army missions. Trajan served in different civil positions. He was leader of the Roman legion in Spain, for example, when Emperor Domitian asked his help to curb the revolution by the general of the Upper Germany. And Domitian honoured him by offering him one of the two Consulates. He was adopted son and successor of Nerva. He is known also by his two expeditions against Dacia (101-102 & 105-106). He died at the age of 64 in Cilicia. The, it was founded out that he had adopted his cousin Hadrian, whom had done Governor of Syria.

[4] Hadrian: Roman emperor, (117-138) AD, considered one of the 5 best. He was born in Italika, the Southern Roman Province at Iberia in 76 AD. His father was the Senate member Puplius Auleus Hadrian Afer, who was cousin of the emperor Trajan. His father died when he was only 9 years old, and Trajan became his guardian. He got an excellent education, being *Στωϊκο-Επιικ ούρειος*, Stoic-Epicurios, philosopher and he was called Little Greek. Before being emperor, he was chief of a legion at the region of Upper Pannonia, and later he became local governor. He travelled a lot out side Rome and for some time he was magistrate of Athens and Governor of Syria.

[5] Antoninus Pius: Roman emperor, (138-161) AD, whose whole name was Titus Aurelius Fulvius Antoninus Pius. He was adopted son of Hadrian and his successor in the throne of the Roman Empire. His basic targets were the piece all over the huge Roman Empire, and the centralization of power. Doing the later, he managed to put in order the public economy and to limit the abuses and the high-handed acts of some local governors. Besides, he re-built some of the destroyed cities because of the previous wars.

[6] Lucius Verus: Roman emperor, (161-169) AD, born in December of 130 AD. His whole name was Lucius Ceionius Commodus, but he was known simply as Lucius Verus. He was adopted son of Antoninus Pius and co-emperor with Marcus Aurelius from **161** to **169** AD.

[7] Marcus Aurelius, (121-180) AD: He ruled with Lucius Verus as co-emperor from 161 till Verus's death in 169, and since then alone till 180. He was adopted son of Antoninus Pius and he is considered one of the **5** best Roman emperors. Besides, he was a well educated person and one of the most important Stoic philoshopers.

[8] Tyche, *Τύχη*: The Greek deity that governed the fortune, mainly of a city. For this, in her personalization was represented with a mural crown that reminded the walls of a city. She was considered as daughter of Hermes and Aphrodite, or

Oceanus and Tethys, or even of Zeus. Besides, she was connected with Nemesis, and considered as *Δαίμων Ἀγαθός*, i.e. *Good Spirit*. (See Pindar, *Twelfth Olympian Ode*).

[9] Seleukeia: A big ancient city built by Seleukos A, (see above [5] Antioch ad Oronten), around **305 BC** at the confluence of the rivers Tiger and Evrates in Mesopotamia. For this reason it was also called *Seleukeia on the Tiger*. Seleukos A made it capital of his country, and according to Stravo the city's distance from the former capital Babylon was about 70 Km. The inhabitants of the city were mainly Babylonians, but there also Greeks, and the city kept its Hellenistic characteristic even when the centre of Seleucids was moved to Syria. The city was an important commercial and transportation station among India, Near East and West. Emperor Trajan destroyed it, but the Parthians re-built it.

[10] Marcianapolis: An ancient city in Thrace, originally named Parthenopolis. Emperor Trajan named it Marcianapolis from his sister's name Upia Marciana after the second Dacian war added in 106 AD.

[11] Moesia: So it was called the area bounded: north by the river Dune (Istros), south by the mountains Aimos & Scardus (Sar), west by Drinus, and east by the Black Sea (Euxeinos Pontus).

[12] Abdera: An ancient city of Thrace, (today in province of Xanthe, Greece). According to the Greek mythology the city was founded by Hercules, who gave it this name in memory of his friend Abderos, who tear to pieces by the horses of Diomedes. According to historical sources the city was founded by Timesios and colonists from Klazomenai of Asia Minor in **654 BC**. This colony did not flourish, and in **545 BC** was re-founded by colonists from another Greek colony of Asia Minor, Teo, the people of which left it to avoid the Persians. The great philosopher Demokritos was from Abdera.

[13] Olba: Ancient city in Cilicia, at Asia Minor. It had a temple of Zeus, the priests of which were the kings of the area. Later it became Roman colony (Stravo XIV 5, 10).

[14] Gaba: Ancient city in Palestine, on foot of the Mount Carmel between Ptolemais and Caesarea.

[15] Faustina (the younger, 125/130-175) AD: Daughter of the Emperor Antoninus Pius, and wife of her maternal cousin Emperor Marcus Aurelius. After the death of her father, Faustina was given the title of Augusta and became Empress. The city Faustopolis, in the south of Cappadocia was named after her.

[16] Faustina (the elder, 100-140/141) AD: Roman Empress, wife of the Emperor Antoninus Pius.

[17] There are similar coins from Cilicia, too.

[18] Laodikeia ad Mare: Ancient city of Syria built by Seleukos A, known as Nikator, (305-281) BC, in honour of his mother *Λαοδίκης*. The city was close to

the sea, had an excellent port, while its ground was fruitful. During the times of Septimius Severus it became Roman Province.

[19] *Ἀστέρια*, Asteria: According to the Greek mythology she was daughter of Titan Κόϊος, Keos and Titaness Φοίβη, Phoebe. She was sister of *Ἐκάτη*, Ekate and *Λητώ*, Leto.

[20] Anazarbus, Cilicia: Anavarza or Ain Zarba. Ancient city founded by the Assyrians. During the early Roman Empire the city was known as Caesarea. (For details see [6] in Paper I).

[21] Libertas: Ancient Roman goddess the personification of Liberty.

[22] pileus: The name comes from the Greek word *πίλος*=hat. Pileus was associated with the manumission of slaves who were it upon their liberation. So, it became the symbol of liberty and freedom from bondage.

[23] Metropolis: Honorary title given by the Romans upon request of the Committee of the confederacy of Asia Minor Greek cities. This privilege title was firstly offered to Pergamon, and later to other cities like Ephesus, Izmir, Miletos, Tarsus etc.

[24] Felicitas: Although Felicitas comes from the Latin word *felix*, which means *fruitful* or *lucky*, Felicitas is not the personification of the Greek goddess *Τύχη*, (*Fortuna* in Latin). Thus, although Fortuna and Felicitas had some common characteristics, in Roman religion they were distinguished. Felicitas had a temple in Rome as early as the mid century BC, and was honoured at two official festivals: a) July the first together with Juno & b) October the 9th as Fausta Felicitas.

[25] Caduceus, *κηρύκειον* in Greek: Sceptre, discreet symbol, consisting of a straight stick -of bay or olive tree- to which two snakes were rolled up, one facing the other and sometimes surmounted by wings. It was holding by the ambassadors and the heralds to be protected by the hostile energies of authorities. It is supposed that its straight part was the true word, while the 2 opposite snakes the 2 opposite sites, (Soudas, 2002). As symbol of the messengers, it was the symbol of god *Hermes*, and of goddess *Iris*.

[26] Pietas: The word means duty, and/or devotion, and was one of the chief virtues among the ancient Romans. The divine personification of Pietas as goddess appears in Roman coins. The Greek equivalent is *Ευσέβεια*.

[27] Fides: Roman goddess of trust. Her temple was where the Senate signed and kept state treaties with foreign countries, and where Fides protected them. The Greek equivalent is *Πίστις*, Pistis, who was the personification of good faith, trust and reliability.

[28] Adrianopolis: This was the name of numerous cities in the ancient world, named after the Roman Empire Hadrian. Here, is the Adrianopolis of Mysia.

[29] Antinoos: A beautiful young shepard from Bithynia of Asia Minor. The Roman Emperor Hadrian, being in love with him, took him in his yard. In one of Hadrian's trip Antinoos sink falling at the river Neil. The Emperor not only founded

there the so-called *Antinoos city*, but he also deified him asking to build in many other places of the Roman Empire cults. Besides, Hadrian started Antinoos' worship on 30 October **130 AD**, and orders this to be repeated every **4** years.

[30] Stektorion: Ancient Greek city in Phrygia of Asia Minor. It was a Hellenistic colony in the 3rd century AD.

[31] Serapes or Sarapes: Ancient Greek-Egyptian god. When Alexander the Great conquered Egypt, the Greeks did not respect the Egyptian gods with the animals heads. For this reason, during the dynasty of Ptolemy the Soter (305-283) BC, an idol with human characteristics was made, corresponding to the Egyptian god Apes, who was originally named Aser-hapi, *i.e.* Osiris-Apes, from which the name Sarapes or Serapes finally came. The god appears with a basket on his head. A basket used for the cereals counting, known as modium. The worship of this god started in Rome in the first century BC, but the Emperor Theodosius stopped it in **385 AD**, when Serapeion in Alexandria of Egypt was destroyed.

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