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THE SO-CALLED ΚΡΗΝΗ ΠΑΡΘΕΝΙΚΗ AT STRATONIKEIA

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The following inscription found at Panamara was published by Cousin and Hatzfeld, which I included in the corpus of the inscriptions from Stratonikeia (see I.K. 21, Panamara, no. 220a). The inscription is presented below, as it appears in I.K.:

	[ἱερ]εὺς Τι(βέριος) Φλά(ουιος),		μένην Παρθενικὴν
	[Δημη]τρίου υἱός, Κυρίνα,		ἐκ τῶν ἰδίων· ἰέρια
	[Εὐ]δη]μος Κ(ωρα)ζ(εύς), θέσι δὲ Εὐ-		Φλα(ουία), Χρυσάορος θυγά-
4	[δῆ]μου Κω(ραιεύς), μετὰ τῶν ἄλ-	16	τηρ, Ἴραεις [ἦ] τοῦ υἱοῦ
	[λων] ὄν τῇ πατρίδι πα-		τοῦ ἱερέως μάμμη· συ-
	[ρέσ]χετο καὶ πρεσβεύσας		νφιλοτιμηθέντων
	[πρὸ]ς τοὺς Σεβαστοὺς		Φλα(ουίου) Δημητρίου, πα-
8	[πλε]ονάκις καὶ ἐπιτυχῶν	20	τρὸς τοῦ ἱερέως, καὶ τοῦ
	[τὴν] ἐλευθερίαν, κα[ἰ]		υἱοῦ Φλα(ουίου) Διονυσοδώ-
	[με]τὰ τῆς ἱερείας		ρου καὶ τῶν ἀδελφῶν
	[κατασκευάσας]		Φλα(ουίου) Νικολάου καὶ
12	[τὴν κ]ρήνην τὴν λεγο-	24	Φλα(ουίας) Τρυφαίνης

9 κα[ἰ] M. Ç. Şahin, κα[θῆ]κε με[τὰ] Hatzfeld 11 e.g. suppl. M. Ç. Şahin 13 “Une fontaine appelée ‘Virginale’ ... a pu être utilisée pour le bain rituel, bien connu ailleurs dans les grands sanctuaires d’Héra et dans bien d’autres” Laumonier, *Les cultes* 310.

Since the inscription was found at Panamara, a small settlement attached in Roman times to the main city of Stratonikeia, Laumonier believed that the κρήνη Παρθενική (virginal fountain) mentioned in ll. 12–14 was a fountain sacred to the goddess Hera, who had a temple at Panamara, and that the women ritually recovered their virginity, once they bathed with the water of this fountain (Laumonier, *Les cultes* 310). Due to this reason the fountain was assumably called Παρθενική, i.e. virginal. However I do not agree with him and think different.

Most of the important structures, such as the theatre, mentioned in the inscriptions of Panamara and Lagina, i.e. of settlements outside the city of Stratonikeia, refer to the structures located in the main city of Stratonikeia itself, unless otherwise stated. Hence, I believe that also the “κρήνη called Παρθενική” was located at Stratonikeia and not at Panamara. In the inscription above, we also learn that this priest was sent as an ambassador many times to Rome (see ll. 6–8). Simply because the inscription was found at Panamara does not mean that he was sent to Rome by the Panamareis; he was definitely an ambassador of the main city of Stratonikeia, and not of Panamara. Hence, the κρήνη Παρθενική under discussion was in all probability located at Stratonikeia, and not at Panamara.

Thus far, two monumental fountain-houses have been unearthed in Stratonikeia. One of them is located above (south of) the theatre along the new road from Yatağan to Milas. The other one is located between the two gates of the main city-gate (dipylon) in the north of the city. In the basin of the latter fountain house, i.e. of the city-gate, a three metre high statue of Athena Parthenos

came to light.¹ Also four other statues and two Roman portraits (see below) were found here.² The other statues are of small size; three of them are about 1.30 m., the other about 1.60–1.70 m. Hence, the statue of Athena, being about 3 m. high, had clearly no connection with the rest of the statues, and must have had a special position and meaning in the fountain. Unfortunately I have no suggestion to make for the presence of an over-life size statue of Athena at this fountain.³

I strongly believe that this fountain was called κρήνη Παρθενική, solely due to the presence of this monumental statue of Athena Parthenos. Hence, the Roman portraits of the man and the woman found in the fountain⁴ represent in all probability the priest couple Tiberius Flavius Eudemos of Koranza and his mother-in-law Flavia Heraeis (Heraïs), who got this fountain constructed at their own expense.⁵

The gate complex is dated in a recent study to a period soon after 200 A.D., to the early Severan period.⁶ Hence, the κρήνη called Παρθενική (the virginal fountain), if indeed located at Stratonikeia between the two entrances of the main city-gate in the north, was probably constructed at this date.

However, a problem arises in the dating of the priest couple mentioned in the inscription, and in the dating of the two Roman portraits under discussion. The priesthood of the priest couple is dated by Hatzfeld and Laumonier to the time of the emperor Nerva,⁷ i.e. between 96–98 A.D. The Roman portraits of the priest and of the priestess are dated to ca. 460 A.D.⁸ If my thesis is correct that κρήνη Παρθενική is indeed the fountain-house (nymphaion) at the main city-gate, in which a monumental statue of Athena Parthenos was erected, the dating of the inscription and of the two Roman portraits will have to be reconsidered.

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¹ R. Özgan, *Die Skulpturen von Stratonikeia, Asia Minor Studien, Band 32, Bonn 1999*, pp. 118–119, K 25, Pl. 38 a–b.

² For these statues see Özgan, *op.cit.*, pp. 55–56, H 21, Pl. 13c.; pp. 114–121, K 22–25, Pl. 36 a–d, Pl. 37 a–f.

³ Özgan, *op.cit.*, p.120, states: “Die herausragende Größe der Athena ist sicherlich ihrer besonderen Bedeutung innerhalb des Statuenprogramms zuzuschreiben; möglicherweise stellt sie die Schutzgöttin der Stadt selbst dar.” We know, however, that the protectors of the city of Stratonikeia were Zeus and Hekate.

⁴ For the two portraits see R. Özgan – D. Stutzinger, *Istanbuler Mitteilungen* 35, 1985, pp. 242ff. and 50ff.; Özgan, *op.cit.*, pp.134–136, K 50–51, Pl. 46–47.

⁵ Özgan, however, believes that these statues represent the couple who renovated the water system of the fountain in ca. 460 A.D. (see Özgan, *op.cit.*, p. 114). He further suggests that the late Hellenistic Pudicitia-type statue of a woman with missing head from the fountain under discussion, and a Roman portrait-head found in an unknown place at Stratonikeia were the actual constructors of the fountain (*op.cit.*, p. 121); assumably the head of the late Hellenistic Pudicitia-type statue was replaced by a Roman portrait in around the middle of the second century A.D. (*op.cit.*, *loc.cit.*).

⁶ I. H. Mert, *Untersuchungen zur hellenistischen und kaiserzeitlichen Bauornamentik von Stratonikeia*, Ph. D. Thesis, published in the internet, Köln 1999, pp. 309–317. See, however, Özgan, *op.cit.*, pp. 112–114, who dates the gate complex to the middle of the second century A.D. or soon after.

⁷ A. Laumonier, *Recherches sur la chronologie des prêtres de Panamara*, BCH 61, 1937, p. 267 no. 88.

⁸ For the dating of the portraits see footnote 3.