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THE VILLAGE TAR(I)GYE AND THE CULT OF ZEUS TAR(I)GYENOS IN THE
CAYSTER VALLEY

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THE VILLAGE TAR(D)GYE AND THE CULT OF ZEUS TAR(D)GYENOS IN THE CAYSTER VALLEY*

Until the recent discoveries presented in the following the cult of Zeus Tarigyenos or Targyenos was known only from two dedications discovered by J. Keil and A. von Premerstein (both stones are now lost). One of them is the lower part of a marble stele preserving the lower part of a representation which they found in Alaşehir (Philadelphia): Διὶ Ταργυνηῶ ἐπηκόωι / Φιλοποίμην Σόου εὐξά/μενος ἀνέθηκεν¹. During their third campaign they copied the other dedication (- -]/λάου υἱοὶ - - / Διὶ Ταργυνηῶ εὐχίην) at Ideli (= İğdeli) located E of Koloe in the upper Cayster Valley². Drawing attention to many other ancient remains at the neighbouring village of Akpınar, they suggested that the former dedication originated from the same area as well, and was later transported to Alaşehir for sale³. Though only the lower part of the representation is preserved on the stone which they found in Alaşehir (see their excellent drawing *loc. cit.*, Abb. 17), its similarity to the scene on one of our *stelae* (*infra* no. 2) suggests that both stones were produced by the same workshop.



Fig. 1

Three of the dedications presented here (nos. 1, 2 and 4) have been unearthed in the field belonging to Halil İbrahim Kabak, at a distance of 500 m S of *Aşağı* (lower) Akpınar (see Fig. 1). These finds seem to leave no doubt that the sanctuary of Zeus Tarigyenos was located around this field which is called *Dibektaş Mevkii* by the local inhabitants. No. 3, which was copied and photographed by M. Ricl in a house in Akpınar during her survey of 2007 in the Cayster Valley, most probably originated from the same place.

On the other hand, about 1 km W of Akpınar one comes upon another spot called *Asarlık Mevkii* where many marble architectural remains are visible. It is probably identical with the place described by Keil and von Premerstein⁴ and it is now under the protection of the Turkish government. Two dedications from *Asarlık Mevkii* are known to us: One of them is a fragment of a dedication to Zeus Keraunios⁵, while on the

*The authors would like to thank G. Petzl (Köln), A. Chaniotis (Oxford), M. Ricl (Belgrade) and R. Lou Bengisu for their kind help and advice during the preparation of this article.

¹ *Bericht über eine Reise in Lydien und der südlichen Aiolis* (1908), 26, no. 37; M^a P. de Hoz, *Die lydischen Kulte im Lichte der griechischen Inschriften* (1999), p. 46 and no. 61.62 and *TAM* V, 3, 1542, cf. also H. Schwabl, *RE* Suppl. XV, 1153.

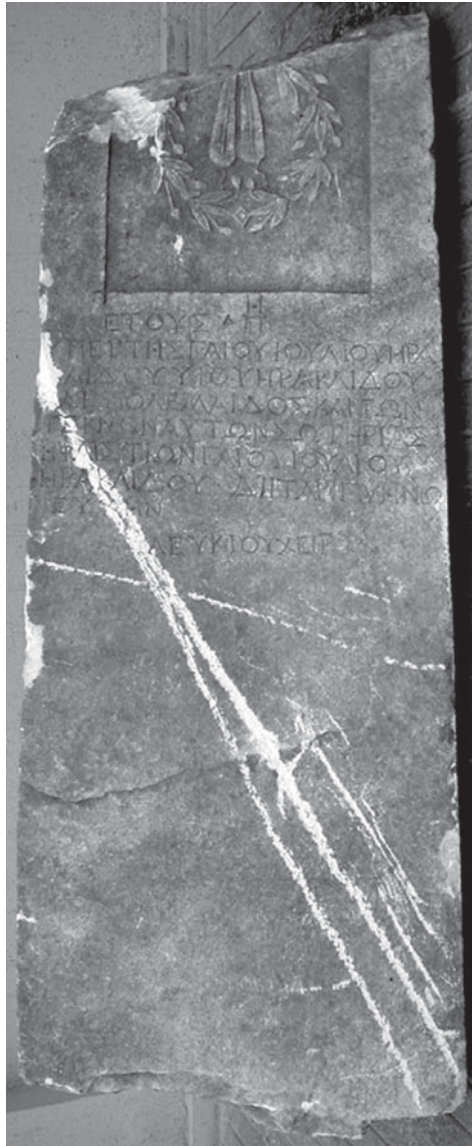
² *Bericht über eine dritte Reise in Lydien und den angrenzenden Gebieten Ioniens* (1914), 61, no. 78; *IvEphesos*, 3717 and M^a P. de Hoz, *op. cit.*, p. 46 and no. 61.61.

³ *Op. cit.*, p. 62.

⁴ “Nun stammt unsere Inschrift wie die vielen anderen antiken Steine von Ideli ... aus dem eine halbe Stunde entfernten fruchtbaren Talkessel von Ak Bunar, in dem noch sehr ausgedehnte Überreste einer bedeutenden antiken Ortschaft vorhanden sind, die jetzt Targya benannt werden kann” (p. 62) and “... die herrlich gelegene bedeutende Niederlassung am Tschavusch Dag bei Ak Bunar (kann) nach n. 78 ... Tarigya oder Targya benannt werden” (p. 58).

⁵ H. Malay, *Ep. Anat.* 39, 2006, 104, no. 3.

other the name of the god(dess) is not preserved. Rose Lou Bengisu is preparing an article on the remains at *Asarlık Mevkii* which is at a distance of *ca.* 1.5 km from the site of the sanctuary of Zeus Tar(i)gyenos at *Dibektaş Mevkii*.



1. Lower part of a marble stele. In a rectangular recess above the inscription a wreath is represented. It was unearthed at *Dibektaş Mevkii* S of Akçınar and is now preserved in the Ödemiş Museum (for the find-spot see above). Height 1.55; width 0.61, thickness 0.16; letter-height 0.025 m.

Date: 88 (Pharsalos) = 40/1 A.D.⁶

Ἔτους ἄ πη´
 ὑπὲρ τῆς Γαίου Ἰουλίου Ἑρα-
 κλίδου υἱοῦ Ἑρακλίδου
 4 [κ]αὶ Πολεμαΐδος καὶ τῶν
 τέκνων αὐτῶν σωτηρίας
 Ἑφαιστῶν Γαίου Ἰουλίου
 Ἑρακλίδου *vac.* Διὶ Ταριγυηνῶ
 8 εὐχὴν
 Λευκίου χεῖρ.

Line 1: The number H is engraved above Π

“In the year 88, Hephaestion, son of Gaius Iulius Heraklides, made a vow to Zeus Tarigynos on account of the salvation of Gaius Iulius Heraklides, son of Heraklides, and Polemais, and their children. Handiwork of Lucius”.

1 The small triangle after ἔτους must have been used for separating the number.

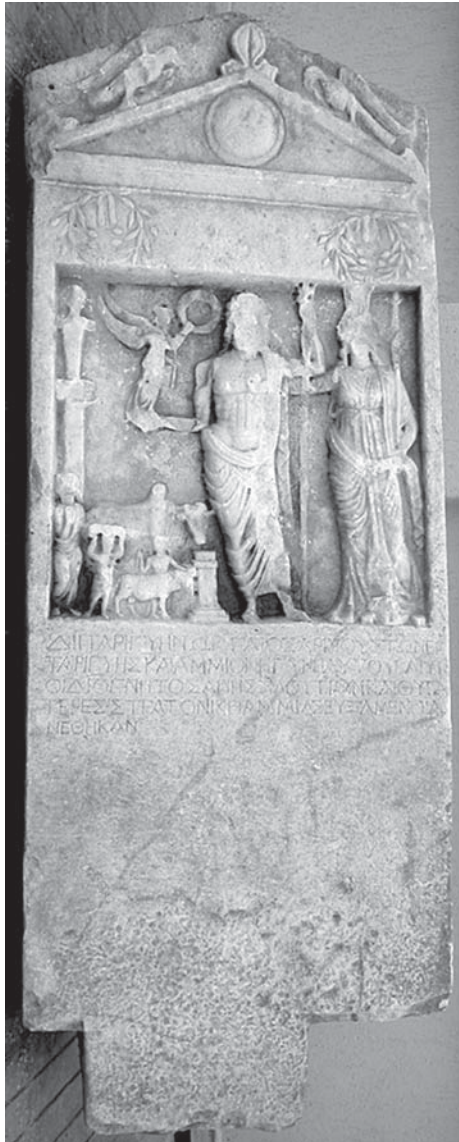
4 For two attestations of the name Πολεμαΐς in Mysia see P. A. Dethier – A. D. Mordtmann, *Epigraphik von Byzantion und Constantinopolis von den ältesten Zeiten bis zum Jahre Christi 1453, Wiener Denkschr. Ak. Wien* 13 (1864), 79–80, No. 21–22 (*non vidimus*) [cf. J. and L. Robert, *Bull. ép.* 1972,

287] and *IvKlaudioupolis*, no. 141.

9 For χεῖρ meaning “handiwork of and an artist or workman” see *LSJ*, s.v., VI.b with literary instances.

Because of an unspecified reason, Hephaestion makes a dedication for his father’s entire family, i.e. Gaius, Iulius Heraklides, Polemais and their children. It is not clear whether Polemais was the wife of one of the men or the sister of Heraklides and Hephaestion. Likewise the reason why Hephaestion excludes himself from the list is obscure.

⁶ On the usage of the Pharsalian era in the Cayster Valley see W. Leschhorn, *Antike Ären* (*Historia* 81), 1993, 293 and 503–4.



2. Marble stele with triangular pediment with acroteria and tenon. On each side between the acroteria are the figures of eagles. A shield is represented within the pediment. Below the pediment two wreaths are depicted. In a recessed panel below the pediment the following scene is represented: In the middle there is Zeus who holds a staff in his left hand and a winged Nike in the right. Nike is holding a wreath. On the right of this scene there is a standing goddess who wears a *polos* and holds a staff. On the left edge there is a bust of Hermes placed on a pedestal. In the left lower corner there is a standing female (dedicant or servant?). A male slave is about to sacrifice a ram on an altar while another one is carrying something above his head towards the altar. In the background there is a bull or ox (the scenery seems to be identical with the one depicted on a fragmentary dedication to Zeus Targyenos which was found at Alaşehir [see also the introductory page]). It is worth noting that the tenon is not cut symmetrically. It was unearthed at *Dibektaş* *Mevkii* S of Akpınar and is now preserved in the Ödemiş Museum (for the find-spot see the introductory page). Height 1.80; width 0.68; thickness 0.125; letter-height 0.02 m.

Date: Late Hellenistic or early imperial period.

Διὶ Ταριγυηνῶι Γάϊος Ἀριήους τῶν ἐκ
 Ταριγυης καὶ Ἀμμιον ἡ γυνὴ αὐτοῦ καὶ υἱ-
 οὶ Διόγνητος, Ἀρίης, Πλουτίων καὶ θυγα-
 4 τέρες Στρατονίκη, Ἀμμιάς εὐξάμενοι ἀ-
 νέθηκαν.

“Gaius son of Aries, of those from Tarigye, and his wife Ammion and (his) sons Diognetos, Aries, Ploution and (his) daughters Stratonike, Ammias set (this stele) up for Zeus Tarigyenos by praying.”

From the divine epithet Ταρ(ι)γυηνός some scholars derived a toponym Ταρ(ι)γυα⁷ while some others have also taken into account the form Ταρ(ι)γυη⁸. The present inscription recording the genitive form of the toponym (Ταριγυης) makes it clear that the name of the village was Ταρ(ι)γυη⁹.

⁷ See L. Zgusta, *Kleinasiatische Ortsnamen*, § 1298 and *Barrington Atlas* II, p. 853, Map 56.

⁸ See *Bericht über eine Reise in Lydien und der südlichen Aiolis* (1908), 26 and G. Petzl, *TAM* V, 3, p. 309 (index).

⁹ It is difficult to know whether Ταργυη or Ταριγυη is the original form (two of the seven attestations have the form Ταργυηνος).

The inscription gives both the genitive (Ἄριήους) and nominative forms of the rare name Ἄριης¹⁰. This fact leads us also to suppose that the genitives Ἄριήου of *IvEphesos* IV, 1008 must likewise be connected with Ἄριης, rather than the unattested «Ἄριήος (Ἄριήας ?)»¹¹.



3. Lower part of a marble stele which was found by M. Riel in a private house at Akpınar during her survey in 2007 (for its probable origin see the introductory page)¹². Height 0.59; width 0.46; thickness 0.08; letter-height 0.02 to 0.025 m.

Date: Late Hellenistic or early imperial period.

Ἄρτέμων Μητροδώρου καὶ υἱ-
οὶ Ἄσκληπίων, Θεογένης
Διὶ Ταριγυνηῶ εὐξάμενοι.

“*Artemon, son of Metrodoros, and (his) sons Asklapion, Theogenes (made a vow) to Zeus Tarigynenos by praying*”.



4. Lower part of a marble stele. Above the inscription a wreath is depicted. It was unearthed at *Dibektaş Mevkii S* of Akpınar and is now kept in the Ödemiş Museum (for the find-spot see the introductory page). Height 1.69; width 0.63; thickness 0.16; letter-height 0.032 to 0.035 m.

Date: 307 (Pharsalos) = 259/60 A.D.

Ἔτους τζ', μηνὸς Λώου·
Διὶ Ταργυνηῶ μεγάλῳ κέ
ἐπηκόῳ Ἡρωδιανῆ Ἀπφί-
4 ου ἢ καὶ Ὀνησίμῃ, Ζευξί-
ου δὲ ἀνδρός, κατελού-
σετον καὶ ἐπέθυσεν εἰς
8 τὸ δωδεκάθην καὶ ἐποί-
ησε μίαν ἡμέραν Καισ-
άριον ἠρτοδότησε καὶ
ἐξεστοδότησεν τὴν
κατοικίαν καὶ τοῖς περι-
12 πλήσι πᾶσι ποιήσασα τ-
ὴν δαπάνην ἐκ τῆς ἰδία-
ς προικός· ἐγένετον
νόμιμος ἰέρεια Ἥρας
16 καὶ Διὸς καὶ πάντων θ-
εῶν καὶ εἰς πάντες κατ-
ελούσετο καὶ ἔδαπάνησε.

¹⁰ For two instances see *LGPN I* (Crete) and *Anthologia Palatina IX*, 557 (Cilicia).

¹¹ See D. Knibbe, *Der Staatsmarkt. Die Inschriften des Prytaneions*, *FIE IX* 1, 1 (1981), p. 135 (index) and *IvEphesos VIII*, 2 (index), p. 24.

¹² It is a pleasure to thank M. Riel for giving us permission to publish also this dedication in the present article.

Σύνφωνος καὶ Ἀπολλών-
20 ιο(ς) Ἀλγιζηνοὶ ἐποίησαν.

“In the year 307, in the month Loos: To Great Zeus Targyenos who listens to prayer. Herodiane, daughter of Apphion, who is also called Onesime, Zeuxias/-os being her husband, performed (the rite of) purification and sacrificed for Twelve Gods and performed Kaisarion of one day. (She also) provided bread and wine (?) to the village and to all nearby dwellers paying from her own dowry. (And) she became legitimate priestess of Hera and Zeus and of all the gods and performed (the rite of) purification for all the gods and spent money on all of them. Synphonos and Apollonios, (both) from Algiza, cut this (stele).”

1 and 18 κατελούσετον: Aorist I with ending of Aorist II with erroneous addition of final *ny* (cf. ἐγένετον in line 14)¹³.

2 Because of the narrow space, the mason abbreviated KAI as KE (in ligature).

3–4 Herodiane seems to have been mentioned with the name of her mother¹⁴ since Ἀφίου has to be taken as the genitive of the well attested female name Ἄφριον. Likewise there seems to be no reason to connect the genitive Ἀφίου, appearing on two coins of Elaia, with unattested Ἄφριος¹⁵.

4–5 Ζευξίου δὲ ἀνδρός (probably absolute genitives with the omission of the verb ὄντος) where one would rather expect Ζευξίου δὲ γυνή. Here Ζευξίου must be taken as the genitive of the well attested name Ζευξιάς¹⁶ rather than “wahrscheinlich heteroklitischer Genetiv zu Ζευξιάς” (*IvEphesos* IV, 1040)¹⁷.

5–18 The dedication provides interesting evidence concerning the appointment of a priestess in a rural sanctuary¹⁸. For becoming a “legitimate” priestess (νόμιμος ἱέρεια) of Zeus (Targyenos) and Hera and all the gods, Herodiane seems to have been requested to spend *summae honorariae* for certain activities recorded in lines 5–18¹⁹.

5–7 κατελούσετον καὶ ἐπέθυσεν εἰς τὸ δωδεκάθην²⁰: Herodiane performed both the ritual of purification and sacrifice with regard to the Twelve Gods. The inscription makes it clear that καταλούεσθαι is a ritual which was performed in reference to divinities (cf. also lines 17–8: εἰς πάντες κατελούσετο).²¹

¹³ Cf. G. Petzl, *Die Beichtinschriften Westkleinasiens* (*Ep. Anat.* 22, 1994), no. 72 with both κατελούσετο and ἀπετελέετο in the same inscription.

¹⁴ For this practice see L. Robert, *Revue de philologie*, 1974, 205 with note 154.

¹⁵ See *Roman Provincial Coinage* I, 2405-6, cf. also L. Zgusta, *Kleinasiatische Personennamen* § 66-25 where the name of the same magistrate is given as Ἀφρίας (m).

¹⁶ See e.g. *LGPN* IIIA, *passim*, cf. already *IvPriene*, 313.350 and 351 and index.

¹⁷ We must also note that in an inscription from Phrygia six persons bear the name Ζεύξιος (W. M. Ramsay, *Phrygia*, 143, no. 31 [Thiounta]).

¹⁸ On priesthoods in rural sanctuaries see M. Riçl, *Ep. Anat.* 35 (2003), 81ff.

¹⁹ Cf. the examples cited by M. Riçl, *op. cit.*, 83.

²⁰ On the spelling δωδεκάθην (= δωδεκάθεον) see *SEG* 29, 1979, 1179 (Saittai) and H. Malay, *Ep. Anat.* 36, 2003, 16 (cf. *SEG* 53, 2003, 1344).

²¹ On καταλούεσθαι and καταλουστικοί see *TAM* V, 1, 217, 326, 351, 467 and 490; G. Petzl, *Beichtinschriften*, nos. 29, 72, cf. also 36 (ἀκατάλουστος). M^a P. de Hoz, *op. cit.*, p. 100.

7–9 ἐποίησε μίαν ἡμέραν Καισάριον: Herodiane also organized a Καισάριον (= Καισάρειον) of one day which is doubtless a celebration in honour of the emperor(s)²².

9 ἄρτοδοτέω, “give bread” (*LSJ Revised Suppl.*, s.v.).

10 The aorist ἐξεστοδοτήσεν seems to point to a verb *ξεστοδοτέω which has to be connected with ξέστης, from Latin *sextarius* (“pitcher, cup”, *LSJ*)²³. Therefore, in addition to bread, Herodiane also distributed some beverage, probably wine²⁴.

9–12 ἤρτοδοτήσεν καὶ ἐξεστοδοτήσεν τὴν κατοικίαν καὶ τοῖς περιπλήσι πάσι: Herodiane distributed bread and wine (?) to the people of her *katoikia* (i.e. Targye) and to the nearby dwellers. For including also neighbours in distributing bread and grain see *IG VII*, 2712 (honorary decree of Akraiphia for Epameinondas).

11 περιπλήσι stands for περιπλησίσις from περι-πλήσιος, a form which seems to be unattested (cf. παραπλήσιος).

14 The final *ny* in ἐγένετον is either an erroneous addition (cf. above: κατελούσετον) or ditto-graphy in connection with the following νόμιμος.

17 εἰς πάντες for εἰς πάντας (for this phenomenon see F. T. Gignac, *A Grammar of the Greek Papyri of the Roman and Byzantine Periods II*, 134–5).

19 On the name Σύμφωνος see C. Brixhe – T. Drew-Bear, in R. Gusmani – M. Salvini – P. Vannicelli (edd.), *Frigi e Frigio, Atti del 1^o Simposio Internazionale, Roma, 16–17 ottobre 1995* (Rome 1997), p. 100 (= *SEG* 47, 1725 [Amorion]).

19–20 ΑΠΟΛΛΩΝΙΟΓ *lapis*.

20 For Ἀλγίζηνοί see P. Herrmann – H. Malay, *New Documents from Lydia*, no. 97 and note 251 where an allusion to this inscription has also been made.

Özet

Makalede, Küçük Menderes Vadisi’nde (antik Kaistros) yer alan Kiraz’a (antik Koloe) bağlı Akpınar köyünde bulunan ve yerel tanrı Zeus Tarigyenos veya Targyenos’u zikreden dört yeni adak yazıtı yayınlanmaktadır:

No. 1: İ.S. 40/1 yılına ait olan bu yazıtın çevirisi şöyledir: “88 yılında: Gaius Iulius Heraklides’in oğlu Hephaisstion, Heraklides oğlu Gaius Iulius Heraklides ve (ve onun karısı) Polemais ve onların çocuklarının selameti için bu adağı Zeus Tarigyenos’a sundu. Taşı Lucius yonttu”.

No. 2: Geç Hellenistik ya da erken imparatorluk dönemine tarihlenmesi gereken bu yazıtta şunlar okunmaktadır: “Targye halkından Aries oğlu Gaius ve karısı Ammion ve oğulları Diognetos, Aries, Ploution ile kızları Stratonike ve Ammias bu steli Zeus Tarigyenos için ederek diktiler”.

Bu yazıtın en önemli yönü, günümüze kadar Tar(i)gya olarak bilinen antik köyün adının aslında Tar(i)gye olduğunu göstermesidir.

No. 3: Prof. M. Riel tarafından, 2007 yılı araştırmaları sırasında bulunan bu yazıt da geç Hellenistik veya erken imparatorluk dönemine ait olup, şu ifadeyi taşımaktadır: “Metrodoros

²² It reminds one of the event called Ἀγούστειος which was celebrated by the Ταγηνῶν κατοικία near Sardeis (see P. Herrmann – H. Malay, *New Documents from Lydia*, no. 43).

²³ This interpretation has been made by G. Petzl, while the authors were thinking of ἐκσιτοδοτέω (“provide, distribute corn”), i.e. ἐξεσ(ι)τοδοτήσεν.

²⁴ On the distribution of bread and wine see C. P. Jones, *Ep. Anat.* 31 (1999), 8–17.

ođlu Artemon ve ođulları Asklapion ile Theogenes, Zeus Tarigyenos'a dua ederek bu adađı sundular".

No. 4: İ.S. 259/60 yılına ait olan bu yazıtın çevirisi şöyledir: "307 yılının Loos ayında: Duaları işiten Büyük Zeus Targyenos'a (adak). Aphphion'un kızı olan ve Onesime diye de bilinen ve Zeuksias'ın (?) karısı olan Herodiane, bir arınma töreni düzenledi ve 12 Tanrı'ya kurbanlar kesti ve İmparator(lar) için bir gün boyunca şenlik düzenledi. Yine o, köy halkına ve civarda yaşayan kimselere kendi parası ile ekmek ve şarap dağıttı. Ve (böylece) o, Hera'nın, Zeus'un ve tüm tanrıların yasal rahibesi oldu. Ve tüm tanrılar için arınma töreni düzenledi ve bunun masrafını karşıladı. Bu steli Algıza'lı (taş ustaları) Synphonos ile Apollonios yonttular".

Bu yazıt bize, bir kadının kırsal bir tapınağın rahibesi olarak atanmasına ilişkin ilginç detaylar vermektedir. Örneğın, Herodiane'nin yasal bir rahibe olabilmesi için kendi parası ile bazı törenler düzenlemesi gerekiyordu. Bu etkinliklerden biri olan Kaisarion ilk kez belgelenmekte olup, imparator(lar) onuruna düzenlenen bir festival olmalıdır.

Ödemiş/Aydın
İzmir

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