YILMAZ AKKAN – HASAN MALAY

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


© Dr. Rudolf Habelt GmbH, Bonn
THE VILLAGE TAR(I)GYE AND THE CULT OF ZEUS TAR(I)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): Δίι Ταργιγνόν ἐπηκόου / Φιλοποιήμεν Σόου εὐνευκος / ένθηκης1. During their third campaign they copied the other dedication (- - - -)/λόου υού - - / Δίι Ταρτγηγν(ι) εὐχη(ν) at Ideli (= Iğdeli) 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.

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 Dibektaşı 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; Mª 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; I Ephesos, 3717 and Mª P. de Hoz, op. cit., p. 46 and no. 61.61.


4 “Nun stammt unsere Inschrift wie die vielen anderen antiken Steine von Ideli ... aus dem eine halbe Stunde entfernten fruchtbaren Talkeessel 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 Tschauusch Dagh bei Ak Bunar (kann) nach n. 78 ... Tarigya oder Targya benannt werden” (p. 58).

The Cult of Zeus Tar(i)gyenos

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 Dibetaşı Mevkii.

1. Lower part of a marble stele. In a rectangular recess above the inscription a wreath is represented. It was unearthed at Dibetaşı Mevkii S of Akpınar 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

   "Ετούς ἀ πη’.
   ὑπὲρ τῆς Γαίου Ἰουλίου Ἑρακλίδου
   [χ]λιδοῦ υἱοῦ Ἡρακλίδου
   4 [χ]αὶ Πολεμαῖδος καὶ τῶν
   τέκνων αὐτῶν σωτηρίας
   Ἡραιστίων Γαίου Ἰουλίου
   Ἡρακλίδου να. Διὰ Ταριγηνῆ
   8 εὐχήν
   Λευκίου χείρ.

Line 1: The number Η is engraved above Π

“In the year 88, Hephaistion, son of Gaius Iulius Heraklides, made a vow to Zeus Tarigyenos 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 ¶τουw must have been used for separating the number.
9 For χείρ meaning “handiwork of and an artist or workman” see LSJ, s.v., VI.b with literary instances.

Because of an unspecified reason, Hephaistion 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 Hephaistion. Likewise the reason why Hephaistion 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 Dibektaşı 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.

“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)γυνής some scholars derived a toponym Ταρ(ι)γυνά7 while some others have also taken into account the form Ταρ(ι)γυνή8. The present inscription recording the genitive form of the toponym (Ταριγυνης) makes it clear that the name of the village was Ταρ(ι)-

---

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 Ταργυς or Ταριγυς is the original form (two of the seven attestations have the form Ταργυνος).
The inscription gives both the genitive (‘Ἀριηοῦς) and nominative forms of the rare name ‘Ἀρίης’. This fact leads us also to suppose that the genitives ‘Ἀριηοῦ of Iv Ephesos IV, 1008 must likewise be connected with ‘Ἀρίης, rather than the unattested «‘Ἀρίης (‘Ἀρίης ?)».

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

Date: Late Hellenistic or early imperial period.

‘Ἀρτέμον Μητροδόρου καὶ υἱὸι Ἀσκληπίου, Θεογένης
Διὸ Ταριγυνήν εὐξάμενοι.

“Artemon, son of Metrodorus, and (his) sons Asklonion, 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 Dibektaşı Mevkii S of Akpinar and is now kept in the Odemis 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.

‘Ετους τζ’, μηνός Λόων
Διὸ Ταριγυνήν μεγάλῳ κε ἐπηκών Ἡρωδίαν Ἀπφί- σι ω καὶ Ὀνησίμη, Ζευξί- σι δὲ ἀνδρὸς, κατελού- στον καὶ ἐπέθυσαν εἰς τὸ δωδεκάθην καὶ ἐποί- ησε μίαν ἡμέραν Καισ- άριον ἡρτοδότησε καὶ ἐξεστοδότησεν τὴν κατοίκιαν καὶ τοὺς περι- πλῆσι πάσι ποιήσασα τ- ἡν δαπάνην ἐκ τῆς ἱδία- ς προικός· ἐγένετον νόμιμος ἱέρεια Ἡρας καὶ Διός καὶ πάντων θ- οῶν καὶ εἰς πάντες κατ- ελούσετο καὶ ἐδαπάνησε.

10 For two instances see LGPN I (Crete) and Anthologia Palatina IX, 557 (Cilicia).
12 It is a pleasure to thank M. Ricl for giving us permission to publish also this dedication in the present article.
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 Ἀπφίου has to be taken as the genitive of the well attested female name Ἀπφίον. Likewise there seems to be no reason to connect the genitive Ἀπφίου, appearing on two coins of Elaia, with unattested Ἀπφίος.15

4–5 Ζεύξου δὲ ἀνδρός (probably absolute genitives with the omission of the verb ὄντος) where one would rather expect Ζεύξου δὲ γυνή. Here Ζεύξου must be taken as the genitive of the well attested name Ζεύξος16 rather than “wahrscheinlich heteroklitischer Genetiv zu Ζεῦξις” (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 ἱερέα) 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 διοδεκάθημα20: Herodiane performed both the ritual of purification and sacrifice with regard to the Twelve Gods. The inscription makes it clear that κατελούσθη is a ritual which was performed in reference to divinities (cf. also lines 17–8: εἰς πάντες κατελούστη).21

---


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 Ἀπφίος (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 Zeύξος (W. M. Ramsay, Phrygia, 143, no. 31 [Thiounta]).


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


21 On καταλούσθη and καταλούστηστοι see TAM V, 1, 217, 326, 351, 467 and 490; G. Petzl, Beichtinschriften, nos. 29, 72, cf. also 36 (ἀκατάλούστης). Mª 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 ἄρτοδότεω, “give bread” (\textit{LSJ Revised Suppl.}, s.v.).

10 The aorist ἐξεστοδότησεν seems to point to a verb *ἐξεστοδοτέω which has to be connected with ξέστης, from Latin \textit{sextarius} (“pitcher, cup”, \textit{LSJ})\(^23\). Therefore, in addition to bread, Herodiane also distributed some beverage, probably wine\(^24\).

9–12 ἐρτοδότησε, “give bread” (\textit{LSJ Revised Suppl.}, s.v.).

10 The aorist §jestodÒthsen seems to point to a verb *jestodot°v which has to be connected with j°sthw, from Latin \textit{sextarius} (“pitcher, cup”, \textit{LSJ})\(^23\). Therefore, in addition to bread, Herodiane also distributed some beverage, probably wine\(^24\).

11 periplήστης stands for periplhs¤oiw from peri-plÆsiow, a form which seems to be unattested (cf. paraplÆsiow).

14 The final ny in ἐγένετον is either an erroneous addition (cf. above: κατελούσετον) or dit-
tography in connection with the following nÒmimow.

17 ei̇s pãntew for ei̇s pãntaw (for this phenomenon see F. T. Gignac, \textit{A Grammar of the Greek Papyri of the Roman and Byzantine Periods II}, 134–5).


20 For Ἁλγίζηνοι see P. Herrmann – H. Malay, \textit{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 Akpinar köyünde bulunan ve yerel tanrı Zeus Targyenos veya Targyenos’u zikre\(\)n dört yeni adak yazıtın çevirisi şöyledir: 

No. 1: İ.Ş. 40/1 yılın ait olan bu yazıtın çevirisini söyleyedir: “88 yılında: Gaius Iulius Heraklides’in oğlu Hephaistion, Heraklides oğlu Gaius Iulius Heraklides ve (ve onun karısı) Polemais ve onların çocuklarının selameti için bu adağı Zeus Targyenos’a sundu. Taşı Lucyıς yonttu”.

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

Bu yazıtın en önemli yönü, günümüzde kadar Tariğiye adını veren ve onu göstermesi için kullanılan Zeus Targyenos’a ait adak yazıtın adını vermesidir.

No. 3: Prof. M. Ricl tarafından, 2007 yılı araştırımları sırasında bulunan bu yazıtın tarihine Hellenistik ya da erken imparatorluk dönemine ait olup, şu ifadeyi taşımaktadır: “Metrodoros

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

\(^23\) This interpretation has been made by G. Petzl, while the authors were thinking of ἕξεστοδότεω (“provide, distribute corn”), i.e. ἐξεστοδότησεν.

oğlu Artemon ve oğulları Asklapion ile Theogenes, Zeus Tarigynos’a dua ederek bu adağtı sundular”.


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

Ödemiş/Aydın
İzmir

Yılmaz Akkan
Hasan Malay