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A NEW BENEFACTOR FROM THE UPPER MEANDER VALLEY (ÇAL OVASI)

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**A NEW BENEFACTOR FROM THE UPPER MEANDER VALLEY (ÇAL OVASI)\***

White marble statue-base with mouldings, broken and chipped on all sides, originally built in a wall of a derelict private house in the village of Akkent, north of Çal. Today kept in the garden of the old Belediye of Akkent. Dimensions: height 0.73 m; width 0.45 m; thickness 0.43 m; letters 0.019–0.024 (carefully carved elegant apiced letters; narrow E and rare and ornate Ω).

Date: 2<sup>nd</sup> century A.D. (?)



- [..... κα]ῖ ἐν πᾶσιν [c. 14 letters lost]  
 [.....]ΙΟΝ καὶ πρὸς ταῖς ἀ[δ]ιαλείπ[τοις]  
 [εἰς τὴν] πατρίδα εὐεργεσίας κατεσ[κευα]-  
 [κότα] ἄλλω ἐν τόπῳ ἰδίῳ παρ' ἑαυτ[οῦ] ναὸν]  
 5 [τοῦ Ἄσκ]ληπιοῦ καὶ καθειδρυκότα ἀγ[άλ]-  
 [ματα] τῶν θεῶν καὶ τῆς ἑαυτοῦ εὐσε[βείας],  
 [δεδωκ]ότα καὶ ἀνπέλους καὶ ἐργαστή[ρια καὶ]  
 [δούλ]ους καὶ διατετακχότα εἰς τὸ ἀπ[ὸ] τοῦ  
 [πρ]οσόδου αὐτῶν θρησκευέσθαι το[ὺς θε]-  
 10 [οῦς] καὶ ἐπιμελείας ἀξιούσθαι τὰ ἔργα· [διὸ]  
 δεδόχθαι τὴν ἱερωσύνην τοῦ Ἄσκ[λη]-  
 πιοῦ καὶ τῶν συνκαθειδρυμένων [θεῶν]  
 [εἶναι] -----].

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4 [βωμόν] is also possible; 11 ΣΚ in a ligature. In the right lower corner on the left side of the statue-base one can see an *omega* of the shape identical to the *omegas* on the front side: it is the only letter remaining from the second part of the new inscription that was eventually erased.

- - - [and] in all the - - - and in addition to the unceasing good services to his fatherland, he had built on another site in his possession, from his own funds, [a temple/altar] of Asklepios and dedicated s[tatues] of the gods and of his own piety; he had likewise given vineyards and workshops and [slave]s and assigned them (to the temple) so that the profits thereof be used for the performance of ritual observances for the gods and the maintenance of the (sacred) installations; [on account of this], it was resolved that the priesthood of Asklepios and the [gods] consecrated together with him - - -

The new inscription comes from the village of Akkent situated in the great bend of the Meander, on the left bank of the river and about 9 km north-west of Çal as the crow flies. The village was previously known under the name of Zeive. Until now, only two other inscriptions are known to have been found at Zeive/Akkent: 1. *MAMA IV 302* (ἔτους τιε', μ[η(νός) .....] ἡ γυνή μου M[- - -] + on the left side of the stele, opposite line 1: [- - -] καί); 2. W. M. Ramsay, 'The Cities and Bishoprics of Phrygia', *JHS* 4, 1883 pp. 383–384 no. 6 = *MAMA IV 302bis* (Ἀπολλωνίῳ Μηνοφίλου τῷ διὰ γένους εἰερεῖ τοῦ Σωτήρος Ἀσκληπιοῦ ἡ θυγάτηρ Εἰφιανάσση καὶ Ἀπολλώνιος καὶ Παυλεῖνος καὶ Δημήτριος οἱ ἔγγονοι τὸ ἥρῳον κατεσκευάσαν). Apollonios, son of Menophilos and his daughter Iphianassa, along with a son named Laomedon who most probably predeceased his father, appear in an earlier inscription found at Bahadınlar north-west of Akkent<sup>1</sup>: Μητρί Λητοῖ καὶ Ἡλίῳ Ἀπόλλωνι Λυερμηνῶ Ἀπολλώνιος Μηνοφίλου τοῦ Ἀπολλωνίου Ἀτυοχωρείτης ὑπὲρ Λαομέδοντος καὶ Εἰφιανάσσης τῶν τέκνων τὴν στοὰν ἐκ τῶν ἰδίων ἐποίησε. Since in this inscription Apollonios dedicates a *stoa* to Meter Leto and Helios Apollo Lyermenos on behalf of his children, the stone was presumably brought to Bahadınlar from the site of the well-known sanctuary of Apollo Lairbenos and his Mother situated at the place called Asartepe<sup>2</sup>. The two inscriptions from Zeive/Akkent and Bahadınlar demonstrate that the family of Apollonios was a very distinguished one at Atyochorion. In the inscription on his tomb, his daughter and grandsons chose to highlight his service as a hereditary priest of Saviour Asklepios and pass over his other achievements and benefactions. The form of his ethnic name Atyochoreites<sup>3</sup> adduced in the inscription from Bahadınlar suggests that Apollonios' birth place originally had the status of a village community on the territory of a city (Dionysopolis?).

1 W. M. Ramsay, *The Cities and Bishoprics of Phrygia*, *JHS* 4, 1883, pp. 382–383 no. 5 = *The Cities and Bishoprics of Phrygia, Being an Essay of the Local History of Phrygia from the Earliest Times to the Turkish Conquest*. Vol. I, Parts I–II, Oxford 1895–1897, p. 146 no. 34 = T. Ritti, C. Şimşek, H. Yıldız, *Dedicatio e καταγραφαί nel santuario di Apollo Lairbenos*, *EA* 32, 2000, p. 8 no. D5.

2 On the sanctuary of Apollo Lairbenos and his Mother, see most recently E. Akıncı Öztürk, C. Tanrıver, *New Katagraphai and Dedications from the Sanctuary of Apollon Lairbenos*, *EA* 41, 2008, pp. 91–111, with earlier bibliography.

3 Two more natives of Atyochorion in E. Akıncı Öztürk, C. Tanrıver, *EA* 41, 2008, p. 96 no. 5 (*SEG* 58, 1526, 223/4 A.D.) and pp. 96–97 no. 6 (*SEG* 58, 1523, 215/6 A.D.). On the place itself, see L. Robert, *Villes d'Asie Mineure. Études de géographie ancienne*<sup>2</sup>, Paris 1962, pp. 129–130; L. Zgusta, *Kleinasiatische Ortsnamen*, Heidelberg 1984, p. 107 § 113–12, s.v. Ἀτυοχωρίον; K. Belke, N. Mersich, *Tabula Imperii Byzantini Band 7, Phrygien und Pisidien*, Wien 1990, p. 196.

In a recently published inscription from the Museum of Denizli, of unknown provenance and dated in 169 A.D.<sup>4</sup>, Atyochorion unexpectedly appears with a *demos*, *boule* and *gerousia* (A, lines 2–3: ὁ δῆμος καὶ ἡ βουλή καὶ ἡ γερουσία Ἀτυοχορειτῶν), all three constitutional elements indicating that at some point in time the former village was elevated to the status of a city<sup>5</sup>. The new inscription from Akkent, preserving a part of a city-decree honouring its own deserving citizen (cf. [εἰς τὴν] πατρίδα in line 3 and [διὸ] δεδόχθαι in lines 10–11) could point in the same direction. Regardless of the stance we choose to adopt regarding the question of its status, we should probably locate ancient Atyochorion at or near modern Akkent<sup>6</sup>.

1: The beginning of the new inscription from Akkent containing the name of the honorand along with the details of his numerous benefactions (ἀδιόλειπτοι εὐεργεσίαι) to his native city, as well as the name of his πατρίς itself, is lost today. The preserved part starts with an account of honorand's establishment of a temple/altar of Asklepios. Throughout the text he is referred to by participles in the accusative case (κατεσ[κευακότα], καθειδρυκότα, [δεδοκ]ότα, διατετακχότα).

4–6: As the principal tutelary of the sacred place, containing either a temple or an altar, constructed on honorand's private plot and from his own funds, Asklepios shared this residence with other unnamed divine entities who reappear as οἱ συνκαθειδρυμένοι θεοί in line 12.<sup>7</sup> It would probably not be a mistake to identify those as (some) members of Asklepios' family circle – Apollo, Koronis, Hygieia, Epione, Iaso, Panakeia, Podaleirios, Machaon, and Telesphoros.<sup>8</sup> It is impossible to say if other deities beside those most intimately linked to Asklepios found their place in the same sacred area, since this partly depended on the predilections of the cult's founder.

Side by side with the statues depicting Asklepios and οἱ συνκαθειδρυμένοι θεοί, the anonymous honorand also erected a statue of his own εὐσέβεια. We are not aware of the existence of any other statues representing private people's *eusebeia/pietas*<sup>9</sup>, but only of instances involving

4 T. Ritti, Documenti epigrafici dalla regione di Hierapolis, *EA* 34, 2002, pp. 67–67 (*SEG* 52, 1333).

5 The comment of the first editor on p. 68 is unspecific: 'L'abitato di Atyochorion appare qui come un agglomerato in possesso di una propria organizzazione di governo locale, funzionante attraverso un'assemblea e un consiglio, ed anche di una associazione degli anziani.'

6 This view is shared by T. Ritti, C. Şimşek, H. Yıldız in their article adduced in note 1, on p. 8 note 19, and by T. Ritti again in her article adduced in note 4, on p. 68.

7 Cf. Ἀσκληπιὸς καὶ οἱ ἄλλοι θεοὶ οἱ μετ' αὐτοῦ in *IG* II<sup>2</sup> 354, οἱ ἄλλοι θεοὶ οἱ ἐν τῷ Ἀσκληπιεῖῳ ἰδρῦμένοι in *IvPerg.* II 251, and Ἀ[σ]κληπιῶν καὶ Ὑγιείας καὶ Ἀπ[ό]λλωνος καὶ Λητοῦ καὶ Ἀρτέμιδος Ἀγροτέρων καὶ θεοῖς συμβόμοις καὶ συννάοις πᾶσι in *IDélos* 2387.

8 Cf. *RE* II, 1896, coll. 1656–1661, s.v. Asklepios (Thraemer). E. J. Edelstein, L. Edelstein, *Asclepius: Collection and Interpretation of the Testimonies, with a New Introduction by G. B. Ferngren*, Baltimore 1998, Vol. II, p. 200; A. Petsalis-Diomidis, *Truly Beyond Wonders: Aelius Aristides and the Cult of Asklepios*, Oxford 2010, 23.

9 In an inscription from a sanctuary of Sarapis on the island of Paros (A. K. Orlandos, *Arch. Eph.* 1977, Chron. p. 11 no. 9 (*SEG* 26, 967; *Bull. épigr.* 1977, 342) we find the phrase (ll. 8–12) ἐτελείωσεν{ε} τὴν εὐσέβειαν νεοκόρου Μ. Αὐρηλίου Χαίρωνικίου τοῦ Νει[κίου], but we are not sure if in this case *eusebeia* stands for the neocoros' general piety or something more concrete, such as, for example, a dedication he paid for. We can form an idea of the general appearance of statues representing personified *Eusebeia* from the statues of Σοφία, Ἀρετή and Ἐπιστήμη Κέλσου and Ἐννοία Φιλίππου set up the Library of (Tiberius Iulius) Celsus in Ephesos (*Ieph* 5108–9, 5111, 5110).

Roman Emperors, i.e. *eusebeia/pietas* as one of their cardinal virtues.<sup>10</sup> For instance, in an inscription from Mylasa we find the local *gerousia* dedicating several statues of personified *Eusebeia* of Emperor Claudius: ἡ γερουσία καθιέρωσεν Εὐσεβείας τοῦ Αὐτοκράτορος Τιβερίου Κλαυδίου Καίσαρος Σεβαστοῦ Γερμανικοῦ, ἱερατεύοντος Τιβερίου Κλαυδίου Διονυσίου υἱοῦ Κυρεΐνα Μενεΐτα Ταρκονδαρέως (*IMyl* 33). We regard the form Εὐσεβείας in this inscription as acc. pl., not gen. sg., and translate it as ‘several statues of (personified) *Eusebeia* of the Emperor’. If, on the other hand, we take Εὐσεβείας to be a gen. sg.<sup>11</sup>, the only way to explain how a genitive can depend on καθιέρωσεν is a problematic hypothesis that the stone-cutter omitted to inscribe the object of a public dedication – either an ἄγαλμα or a βωμός. All the same, we have not been able to find a parallel in favour of our own interpretation, either. As a divine personification, *Eusebeia/Pietas* is often depicted on Roman coins, mostly as a standing or seated woman offering sacrifice, rarely as a female bust<sup>12</sup>. In myth, the concept of *Eusebeia* is anthropomorphized as the *daimon* of piety, loyalty, duty and filial respect.

7–10: In order to secure the proper functioning of the newly-founded sacred place, our hon- orand set aside some of his vineyards<sup>13</sup>, workshops and (most probably) slaves<sup>14</sup>, stipulating in his donation that the profit thereof will be used to fund the performance of religious rituals and the upkeep of the sacred place, its statues and other installations consecrated to Asklepios and οἱ συνκαθειδρυμένοι θεοί.<sup>15</sup>

10–12: The inscription on the front side ends with line 12 but it obviously continued (at least) on the left side, since, as already stated, there is a single *omega* preserved in the right

10 Cf. C. F. Noreña, *Imperial Ideals in the Roman West: Representation, Circulation, Power*, Cambridge 2011, pp. 71–77.

11 As L. Robert, *Inscriptions d’Aphrodisias I*, *Ant. Class.* 35, 1966, p. 418 note 1 = *Op. Min.* VI 42 (‘je reconnais à Mylasa dans *CIG*, 2697, un autel Εὐσεβείας (et non «εὐσεβείας, scil. ἔνεκεν» τοῦ Αὐτοκράτορος Τιβερίου Κλαυδίου ...; c’est la *Pietas Augusti*’); W. Blümel ad *IMyl* 33; F. Delrieux, *Les monnaies de Mylasa au nom de Ti. Claudius Melas. Bienfaits, droit de cité romaine et culte impérial dans la Carie du I<sup>er</sup> siècle p.C.*, in F. Delrieux – F. Kayser (ed.), *Des déserts d’Afrique au pays des Allobroges. Hommages offerts à François Bertrand*, Tome 1, Chambéry 2010, pp. 123–125

12 Cf. *RE* VI, 1907, coll. 1363–1364, s.v. *Eusebeia* (Waser); F. Hamdorf, *Griechische Kultpersonifikationen der vorhellenistischen Zeit*, Mainz 1964 (non vidimus); H. Wagenvoort, *Pietas: Selected Studies in Roman Religion*, Leiden 1980, pp. 1–20; J. Rufus Fears, *The Cult of Virtues and Roman Imperial Ideology*, *ANRW* 17.2, 1981, pp. 827–948, esp. 936–939; J. Mikalson, *Honor Thy Gods: Popular Religion in Greek Tragedy*, Chapel Hill 1991, pp. 165–202; *LIMC* 8.1, pp. 998–1003; 8.2, pp. 659–661, s.v. *Pietas* (R. Vollkommer); E. Stafford, *Worshipping Virtues: Personification and the Divine in Ancient Greece*, Swansea, 2001 (non vidimus); E. Stafford and J. Herrin (eds.), *Personification in the Greek World: From Antiquity to Byzantium*, Ashgate 2005 (non vidimus); J. Williams, *Religion and Roman Coins*, in J. Rüpke (ed.), *A Companion to Roman Religion*, London 2007, pp. 156–157; A. Clark, *Divine Qualities: Cult and Community in Republican Rome*, Oxford 2007, pp. 154–156.

13 Two related inscriptions from the same region contain regulations for the protection of vineyards against grazing (*MAMA* IV 297 from Develler west of Akkent, and T. Ritti, E. Miranda, F. Guizzi, *Museo archeologico di Denizli-Hierapolis. Catalogo delle iscrizioni greche e latine*, Napoli 2008, pp. 68–72 no. 15 (*SEG* 58, 1504) from Dağmarmara south-west of Akkent).

14 On similar cases of vineyards, workshops and slaves dedicated to gods in Lydia and Phrygia, cf. M. Riel, *Society and Economy of Rural Sanctuaries in Roman Lydia and Phrygia*, *EA* 35, 2003, pp. 87–91 and 93–98.

15 On the terms θρησκεία, (συν)θρησκευτής, and θρησκεύω, cf. L. Foschia, *Le nom du culte, θρησκεία, et ses dérivés à l’époque impériale*, in S. Follet (ed.), *L’hellénisme d’époque romaine: nouveaux documents, nouvelles approches (I<sup>er</sup> s. a.C – III<sup>e</sup> s. p.C.)*. *Actes du colloque international à la mémoire de Louis Robert*, Paris, 7–8 juillet 2000, Paris 2004, pp. 15–35.

lower corner of that side, and one can even recognize traces of a few other letters next to it. The city-decree introduced with [διδ] δεδόχθαι concerned itself with the priesthood of Asklepios and the associated gods that was ostensibly bestowed on the founder of the sacred place and his descendants. It is possible that the above-mentioned hereditary priest of Soter Asklepios, Apollonios, son of Menophilos, grandson of Apollonios, belonged to the same family.

### Özet

Makalede, Yukarı Menderes vadisindeki Çal ilçesinin Akkent kasabasında bulunmuş olan yeni bir onurlandırma yazıtı yayınlanmaktadır. Bu yazıt, adını bilmediğimiz, vatani olan kentine yaptığı birçok hizmete ek olarak, Tanrı Asklepios ile diğer tanrılar için kendi arazisinde ve kendi parası ile kutsal bir mekan inşa ettiren bir iyiliksever hakkında bilgi vermektedir. Bu nedenle kent, bu adamın ve soyunun (?) Asklepios rahipliği ile ödüllendirilmesine karar vermektedir. Yazarlar bu yazıtı Roma imparatorluk devrine ve özellikle İ.S. 2. yüzyıla tarihlendirmektedir.

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