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DEDICATION OF A HERM TO ZEUS ARIOU

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## DEDICATION OF A HERM TO ZEUS ARIOU

The dedication presented here has been known since 1976 as we learn from *TAM* V,1, p. 110 with the note that it was first seen by I. Diakonoff in 1976 and then by Th. Drew-Bear in 1978. During my visit in 1996 to İncesu (formerly Gölde), the village situated near the site of ancient Kollyda, I rediscovered the stone and transported it into the Manisa Museum.

The inscription is known to many scholars, but it has never been published. For allusions to this discovery see: G. Petzl, *ZPE* 30, 1978, 250, note 5; Ch. Naour, *ZPE* 44, 1981, 18, note 30 (with the whole text) and *Travaux et Recherches en Turquie* II, 1984, 67; H. Malay, *Greek and Latin Inscriptions in the Manisa Museum* (ETAM 19), 1994, 47, n. 54 with note 49 and *Researches in Lydia, Mysia and Aiolis* (ETAM 23), 1999, 54 with note 49 (cf. *SEG* 49, 1598).

The inscription is engraved on a rectangular marble base with a hole which must have served to hold the herm. Dimensions: 15 x 47 x 42, L 1.5.



Ἄρρειδαῖος Διοκλέως τῶν ἐκ  
Κολλύδων Διεὶ Ἄριου κατ' ἐπι-  
ταγὴν ἔποίησε τὸν Ἑρμῆ.

*Arreidaios, son of Diokles, of those from Kollyda, made this herm for Zeus Ariou according to (divine) command.*

The statue of Hermes<sup>1</sup> once placed on this base and offered to Zeus Ariou<sup>2</sup> was perhaps sculptured (ἔποίησε<sup>3</sup>) by the dedicant himself. He was an inhabitant of Kollyda<sup>4</sup>; however, his name

<sup>1</sup> For inscriptions testifying to the cult of Hermes in Lydia see M. Paz de Hoz, *Die lydischen Kulte im Lichte der griechischen Inschriften* (Asia Minor Studien 36), 1999, 15 and nos. 23.1–3, cf. also *IvEphesos* VII,1, 3214 (from Tire in the Cayster valley), recording a *heroon* probably containing also [Ἑρμαῖ μ]αρμάρينوι.

<sup>2</sup> For dedications of herms cf. e.g. *IvKlaudiupolis*, 58 and *IvErythrai*, 104. Dedicating an image of a god(dess) to another deity is a common phenomenon; cf. e.g. H. Malay, *Greek and Latin Inscriptions in the Manisa Museum* (ETAM 19), 1994, no. 58 with note 55 (statue of Nike dedicated to Zeus Batenos and Mother of gods) and 83 with note 82 (Erotes dedicated to Tyche *epekoos*).

<sup>3</sup> On the spelling ποέω see G. Petzl, *ZPE* 23, 1976, 244, cf. also *IvSmyrna* I, Index p. 310 (“o statt oi”).

<sup>4</sup> On toponyms preceded by οἱ ἐκ (ἐγ) or οἱ περὶ see L. Robert, *Anatolia* III, 1958, 131 (*OMS* I, 430); P. Herrmann

Arreidaios, of Macedonian origin<sup>5</sup>, may be taken as evidence that Kollyda could have been a Macedonian colony. In fact, a recent discovery likewise recording οἱ ἐκ Κολλύδων<sup>6</sup> and the present inscription<sup>7</sup>, both to be dated to the late Hellenistic period, make it obvious that the history of Kollyda goes back to the Hellenistic period.

The cult of Zeus Ariou is known from two dedications: one of them was found by P. Herrmann in Menye (Maionia) but said to have been transported from a neighbouring field<sup>8</sup>, and the other one comes from the site of Kollyda itself.<sup>9</sup> Obviously, the genitive Ἀρίου<sup>10</sup> refers to the person who founded the cult somewhere between Kollyda and Maionia<sup>11</sup>.

İzmir

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### ÖZET

Makalede, 1976 yılında Kollyda'da (Kula/Gölde) görülen ve birçok bilim adamı tarafından sözü edilen ama halen yayınlanmamış olan, Hellenistik döneme ait bir yazıt tanıtılmaktadır. Gerek yazıtın içeriğinden ve gerekse taşın ortasındaki oyuktan anlaşılacağı gibi bu, üzerinde bir zamanlar bir Herme (Hermes heykeli) bulunan bir kaidedir. Kaide üzerinde şunlar yazılıdır:

*Kollyda ahalisinden Diokles oğlu Arreidaios, tanrısal buyruk uyarınca bu Herme'yi Zeus Ariou için yaptı.*

Adak sahibi bir Kollyda'da oturmakla birlikte, Arreidaios şeklindeki adı bize onun bir Makedonialı olduğunu göstermektedir. Buradan hareketle, Kollyda'nın bir Makedonia kolonisi olduğunu ve buranın tarihinin Hellenistik döneme kadar gerilere gittiğini ileri sürmek mümkündür.

Zeus Ariou kültü, yine bu yörede bulunmuş olan iki adak yazıtı aracılığı ile bilinmekteydi. Kuşkusuz bu, Arios adındaki biri tarafından Zeus için bu yörede inşa edilmiş bir yerel tapınağın varlığına işaret etmektedir.

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– K. Z. Polatkan, *Das Testament des Epikrates und andere neue Inschriften aus dem Museum von Manisa* (Sitz. Ber. Akad. Wien 265, 1), 1969, 39; G. M. Cohen, *Ancient Society* 22 (1991), 46 and Ch. Schuler, *Ländliche Siedlungen und Gemeinden im hellenistischen und römischen Kleinasien* (Vestigia 50), 1996, 307, cf. also H. Malay, *op. cit.*, 154 with parallels from Lydia.

<sup>5</sup> For another occurrence of this name at Kollyda see *TAM V,1*, 493 (Ἀριδαῖος). On the name see notably A. B. Tataki, *Macedonians Abroad. A Contribution to the Prosopography of Ancient Macedonia* (Meletemata 26), 1998, 266-7 and 513 (“a well documented Macedonian name”) with bibliography, cf. also Ch. Naour, *ZPE* 44, 1981, 18, note 30 referring also to the present inscription.

<sup>6</sup> See H. Malay, *Researches in Lydia, Mysia and Aiolis*, 155 (= *SEG* 49, 1598 and C. Brixhe, *Bull. ép.* 2000, 526): Θρασίων Ἐρμογένου τῶν ἐκ Κολλύδων Πλούτωνι Συμακηνῶ εὐχήν.

<sup>7</sup> P. Herrmann (*TAM V,1*, p. 110) dated this inscription to the first century B.C. (cf. also G. Petzl, *loc. cit.*).

<sup>8</sup> *TAM V,1*, 535 (M. Paz de Hoz, *op. cit.*, no. 61.15).

<sup>9</sup> H. Malay, *Manisa Museum*, no. 54 (M. Paz de Hoz, *op. cit.*, no. 61.14).

<sup>10</sup> On the name Ἄριος see *TAM V,1*, 535; P. Herrmann – E. Varinlioglu, *EA* 3, 1984, 13, no. 8, note 46; H. Malay, *EA* 6, 1985, 116, no. 5 and *Manisa Museum*, 47, no. 54, note 50 with earlier bibliography.

<sup>11</sup> On genitives following the names of some gods see P. Herrmann, *Festschrift F. K. Dörner I* (EPRO 66), 1978, 415ff; F. Gschnitzer, *Im Bannkreis des Alten Orients* (Innsbrucker Beiträge zur Kulturwissenschaft 24), 1986, 45–54; G. Petzl – H. Malay, *GRBS* 28, 1987, 462–3 and H. Malay, *Manisa Museum*, 47, note 51 with earlier bibliography.