

HASAN MALAY

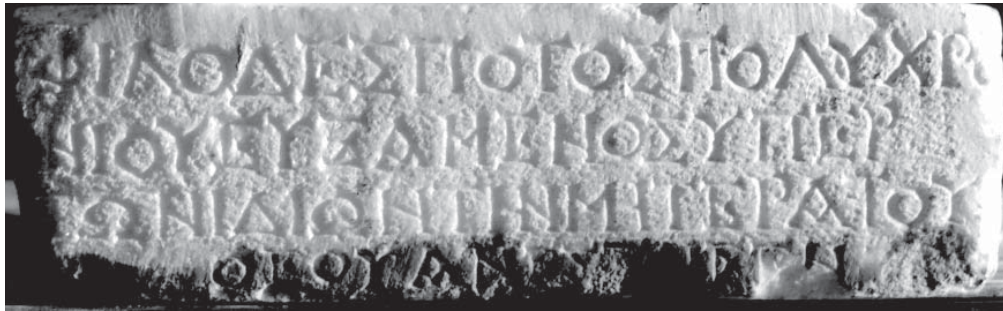
A DEDICATORY STATUETTE OF A MOTHER GODDESS

aus: *Epigraphica Anatolica* 37 (2004) 181–182

© Dr. Rudolf Habelt GmbH, Bonn

A DEDICATORY STATUETTE OF A MOTHER GODDESS

During our work of 1997 in the İzmir Museum we copied a dedicatory inscription on the statuette of a mother goddess. It was reported that it was seized in a house in İzmir without any information about its origin. It is made of marble and represents an enthroned goddess. Her head, right arm and left hand are broken off. She is dressed in a *chiton* over which a *himation* is draped. Her feet are resting on a foot-stool. The dimensions are: height 0.54, width 0.265, thickness 0.26. The height of the letters varies between 0.01 and 0.04. It bears the following inscription which is engraved on the front surface of the platform serving also as a foot-stool:



Φιλοδέσποτος Πολυχρο-
νίου εὐξάμενος ὑπὲρ
τῶν ἰδίων τὴν μητέρα τοῦ
θεοῦ ἀν[έ]στησεν.

4

Philodespotos, son of Polychronios, having prayed on behalf of his relatives set up (the statuette) of the Mother of the God.

Unfortunately, the two names appearing here do not help to determine the possible origin of this item. The name Φιλοδέσποτος, a servile name meaning “loving the master”, has been attested in the regions of Pisidia (Kibyra-Olbasa) and Phrygia (Apollonia, Aizanoi and Ladikeia on the Lycos).¹ Polychronios, on the other hand, is a popular name which can be found in all regions of Asia Minor.

The mention of the “Mother of the God” in a pagan context is notable. The inscription could be attributed to Lydia where a dedication Μήτηρ Θεοῦ² and several occurrences of Μήτηρ Μηνός or Μηνὸς τεκοῦσα³ are attested⁴. However, regarding an instance with the record of Μήτηρ

¹ See N. P. Milner, *An Epigraphic Survey in the Kibyra-Olbasa Region*, 1998, 13, no. 23 with bibliography to which add now also Th. Corsten, *IvKibyra*, 263, no. 302.

² TAM V,2, 1306 (Hyrkanis), cf. also H. Malay, *Greek and Latin Inscriptions in the Manisa Museum*, 60 (without text) and Maria Paz de Hoz, *Die lydischen Kulte im Lichte der griechischen Inschriften*, 18 and no. 40.4.

³ See recently H. Malay, *EA* 36, 2003, 13–15 (with the mention of some unpublished dedications).

⁴ Both the frequent appearance of Lydian material in the antiquity market and the general appearance of our inscription with ligatures in the third line may lead one to attribute it to NE Lydia (on the peculiarity of dedications from this region and their ligatured script see G. Petzl, *Arkeoloji Dergisi* II, 1994, 137–140).

'Απόλλωνος (i.e. Leto) from the Phrygian and Pisidian border⁵, it is not improbable that it may come from a different region.

İzmir

Hasan Malay

ÖZET

Araştırmacı, İzmir Müzesi'nde yer alan bin Anatanrıça heykelciğini ve tanıtmaktadır. İzmir'de müsadere yolu ile ele geçen bu mermer heykelcik, tahtında oturan bir tanrıçayı temsil etmekte ve alt kısmında şu yazıt yer almaktadır:

Polychronios oğlu Philodespotos aile bireyleri için dua etti ve Tanrı'nın Anası'nın (heykelini adak olarak) sundu.

Pagan nitelikli bir adakta Tanrı'nın Anası ifadesinin yer alması önemlidir. İzmir'e nereden getirildiği bilinmeyen bu heykelciğin Lydia kökenli olması güçlü bir olasılıktır. Nitekim bu bölgede Tanrı'nın Anası ve Tanrı Men'in Anası gibi ifadelerin yer aldığı bazı adak yazıtları bilinmektedir. Ama Phrygia-Pisidia sınırında bulunan bir yazıtta geçen Apollon'un Anası (yani Leto) ifadesi, elimizdeki heykelciğin bir başka bölgeye ait olabileceğini de düşündürmektedir.



⁵ BCH 1878, p. 174 (non vidi), cf. also W. M. Ramsay, *The Cities and Bishoprics of Phrygia I*, 305, no. 100 and J. and L. Robert, *Hellenica VI*, p. 24.