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A RECENTLY DISCOVERED CYBELE RELIEF AT THERMAE THESEOS

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In the course of their surveys in Lydia H. Malay and C. Tanrıver discovered a new niche belonging to the famous rock façade concerning the myth of Attis and Cybele². The discovery was made at Emir Kaplıcaları (Hamamlı), north of Kula on the bank of the Hermos, where Thermae Theseos has been localized³. Thermae Theseos, which also shelters various remains of the Roman period, was probably a settlement of the Mocadeni in the territory of Silandos⁴. The three relief-containing niches worked on a rock at Hamamlı have long been known⁵. Since they have been discussed in many publications with illustrations, we limit ourselves to describing representations briefly and giving the measurements.

Niche 1 (on the left): Attis is represented crouching beneath a pine tree. Height of the niche 1.09 (with garland 1.47), width 0.70, depth 0.52, maximum height of the figure 0.64 m.

Niche 2 (in the middle): Attis is represented as a standing shepherd holding a shepherd's pipe and staff. Height of the niche 1.85 (with garland 2.20), width 1.00, depth 0.70, max. height of the figure 1.20 m.

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Some abbreviations used in this article are:

CCCA I: M. J. Vermaseren, *Corpus Cultus Cybelae Attidisque I. Asia Minor*, EPRO 50 (1987).

CCCA VI: M. J. Vermaseren, *Corpus Cultus Cybelae Attidisque VI. Germania, Raetia, Noricum, Pannonia, Dalmatia, Macedonia, Thracia, Moesia, Dacia, Regnum Bospori, Cholcis, Scythia et Sarmatia*, EPRO 50 (1989).

Hepding 1903: H. Hepding, *Attis, seine Mythen und sein Kult* (1903).

Herrmann, *Ergebnisse*: P. Herrmann, *Ergebnisse einer Reise in Nordostlydien*, Denkschr. Ak. Wien 80 (1962).

Johnston 1996: P. A. Johnston, Cybele and her Companions on the Northern Littoral of the Black Sea, in E. Lane (ed.), *Cybele, Attis & Related Cults: Essay in Memory of M. J. Vermaseren* (1996), 101–116.

Keil-von Premerstein, *Bericht II*: J. Keil – A. von Premerstein, *Bericht über eine zweite Reise in Lydien* (1911).

Roller 1999: L. E. Roller, *In Search of God Mother. The Cult of Anatolian Cybele* (1999).

TAM V, 1: P. Herrmann, *Tituli Asiae Minoris, Tituli Lydiae, Regio Septentrionalis ad Orientem Vergens* (1981).

² We have three varieties of the Attis myth: The first version is given by Pausanias (7.17.9) and Servius (*Comm. ad Aen.* 9.115), the second one by Diodoros (3.58–59), and the third and the most memorable one by Ovid (*Fasti* 4.221–44), Pausanias (7.17.10–12), Arnobius (*Adversus Nationes*, 5.5–7) and many others. According to this last version, which is linked to the reliefs at Thermae Theseos, Cybele takes Attis as a lover; he is unfaithful to her, and she drives him mad; he castrates himself and dies, and she mourns his death. Complete texts of the myth of Attis are given by Hepding 1903, 5–77. For the myth of Cybele and Attis see also Roller 1999, 237–259.

³ For the location of Thermae Theseos see Keil-von Premerstein, *Bericht II*, 122–124; TAM V, 1, 26–27.

⁴ See Ch. Habicht, *JRS* 65, 1975, 72; TAM V, 1, p. 19 and 26 and H. Malay, *Researches in Lydia, Mysia and Aiolis* (1999), 154, no. 180. For the ancient ruins at Thermae Theseos see G. Keppel, *Narrative of a journey across the Balkan, also of a visit to Aizani and other newly discovered ruins in Asia Minor in the years 1829–1830 II* (1834), 363–364; W. J. Hamilton, *Researches in Asia Minor II* (1842), 140 and Keil-von Premerstein, *Bericht II*, 122.

⁵ S. Reinach, *Voyage archéologique en Grèce et en Asie Mineure sous la direction de M. Ph. Le Bas* (1888), 43–44, Pl. 55; P. Decharme in Ch. Daremberg – E. Saglio, *Dictionnaire des Antiquités Grecques et Romaines I*, 1688; A Rapp, in W. H. Roscher, *Ausführliches Lexicon der griechischen und römischen Mythologie I* (1879), col. 717; W. Drexler in W. H. Roscher, *Ausführliches Lexicon der griechischen und römischen Mythologie II* (1890–97), col. 2868; L. Preller – C. Robert, *Griechische Mythologie I*, 645 ff. (*non vidi*); E. Pottier and S. Reinach, *La nécropole de Myrina* (1887) s. 407a.6; Hepding 1903, 100 f.; Keil-von Premerstein, *Bericht II*, 122 ff. and figs. 72–74; Herrmann, *Ergebnisse*, 43 and Pl. XI, 3; M. J. Vermaseren, *The Legend of Attis in Greek and Roman Art*, EPRO 9 (1966), 8, 32; St. Karwiese, *Der tote Attis*, *JÖAI*, 49, 1968–1971, 53–54 and CCCA I, p. 140 no. 472.

Niche 3 (on the right): Attis reclines upon a couch. Around him there are three human figures, one of which is male. Height of the niche 1.07 (with garland 1.40), width 0.70, depth 0.45, max. height of the figures 0.46 m.



The newly identified niche is located on the underside of a large rock fallen to the ground immediately to the east of the rock face. As the fallen stone was not completely flush with the ground, a cavity between the ground and the block remained thus enabling one to enter. Like the three others, this niche is surrounded by a garland [the measurements are: height 1.40, width 1.13 (with garland 2.03) m]. Upon a segment within it, Cybele is depicted sitting upon a throne between two lions; she faces right. The goddess wears a *chiton* and a *himation* and has a low *polos* and a head-covering. Her right hand rests upon the arm of the throne, while in her raised hand she holds a long sceptre. Her left knee is raised slightly higher than the other. It is possible to make out her right foot, shod in a sandal. The face of the lion, which lies on the left of the goddess, is depicted frontally. The body of the lion on the right remains behind the throne, while its face and the front feet are depicted frontally. On the left of the goddess, at shoulder level and upon a platform sculpted in the form of two thick bands, there is a depiction of a rooster, facing right.

That the goddess holds a sceptre instead of the usual *patera* is a known characteristic. P. A. Johnston states that this characteristic is a phenomenon that is seen in the Roman period in Asia Minor and also in the regions north of the Black Sea, but in the latter case only in the interior parts⁶. As for the depiction of the rooster behind the goddess, it is a figure associated with the cult of Cybele-Attis. In many places Attis has been depicted as riding on a rooster⁷. As the Latin word *gallus* means rooster, Vermaseren and some others claimed that the image of a rooster implies the *gallus* or *archigallus*⁸.

On the left side of the niche, immediately outside the garland, there is a relief of a human figure (the preserved height is 0.69 m). Its lower portion, from the waist downwards, is depicted frontally. As it remains under the rock, the upper part of the figure is not visible. The left leg of the figure supports the body's weight, while the right foot is extended sideways. Its costume con-

⁶ Johnston 1996, 102.

⁷ For instance see CCCA VI, nos 555, 558, 575, 584 and 587.

⁸ CCCA VI, 32, no. 97, also see J. G. Frazer, *The Golden Bough. A Study in Magic and Religion*, V., Part 4. *Adonis, Attis, Osiris* Vol. I (1922), 279, note 3.



sisting of a short tunic, *anaxyrides* and boots permits a sure identification of the figure as Attis⁹ or as a *gallus*¹⁰.

If one looks at the surfaces of the rock face and at the point where the stone fell, the piece of stone with the fourth niche must have fallen from the left side, *i.e.* from the south face. Thus the place of the new niche is at the far left of the series of niches so that the figure of Cybele is facing towards the center of the scene. On the other hand, with this new relief the goddess is separately depicted in the scene with her attributes and completes the whole. Therefore the consideration that the female figure on the left side of the niche farthest to the right may probably be Cybele¹¹ has now to be rediscussed.

The rock face on which the new niche was located probably faced towards the north. In this case it may be accepted that the whole area originally had an open U-shaped form. However a correct reconstruction can only become certain through excavation to be carried out here. And such a rescue excavation would not only save this new niche, which is quite well preserved compared to the others, from destruction, but would also yield important new data about the Attis-Cybele cult.

⁹ Attis is regularly depicted as a youth or young man, fully clothed in *tunica manicata*, *anaxyrides* and a Phrygian cap, and he is also defined as a Phrygian shepherd. For more information on depictions of Attis see Johnston 1996, 107–110; Roller 1999, 180, 212 and CCCA I, *passim*. For an inscribed statue of Attis lying down in *tunica* and *anaxyrides*, found in Şehitlioğlu (near Thermae Theseos), see Herrmann, *Ergebnisse*, 43–45 no. 36 Pl. XI 1; CCCA I, no. 473 and R. Merkelbach – J. Stauber, *Stein epigramme aus dem griechischen Osten*, Bd. 1: *Die Westküste Kleinasiens von Knidos bis Ilion* (1998), no. 04/15/01.

¹⁰ For depictions of *galli* wearing Phrygian costumes such as Attis, see E. M. W. Tillyard, *JRS* 7, 1917, 284–285.

¹¹ See Keil–von Premerstein, *Bericht* II, 124; St. Karwiese, *Der tote Attis*, *JÖAI*, 49, 1968–1971, 54, note 22.



Özet

Makalede, Kula'nın kuzeyinde ve Hermos'un kıyısında yer alan Thermae Theseos'un lokalize edildiği Emir Kaplıcaları'ndaki Attis-Kybele mithosunu konu alan ünlü kaya fasadına ait yeni bir niş tanıtılmaktadır. Buradaki kaya fasadında yer alan ve Attis mithosu ile bağlantılı olan kabartmalı üç niş çok uzun zamandır bilim dünyası tarafından bilinmektedir. Makalede ise, kaya fasadının hemen önünde yer alan bir kayanın alt yüzünde bulunan bir dördüncü niş ele alınmakta ve nişin, kaya fasadının en solunda yer alması gerektiği ileri sürülmektedir. Niş içerisinde, yerde yatan iki aslan arasında tahtında oturan ve elinde bir *skeptron* tutan Kybele tasvir edilmiştir. Kybele'nin solunda bir horoz figürü yer almaktadır. Nişin dışında, sol tarafta ise ayakta duran bir Attis figürünün alt kısmı görülmektedir.