

A new dedication to Athena from Diocaesarea (Uzunburç)

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Although the coins of Diocaesarea from the Roman Imperial period bear the images of the goddess Athena¹, no *decisive* epigraphic evidence for her cult in the city has been discovered thus far². In the course of the 2008 campaign of the Rough Cilicia survey (RCSHEP)³, however, we discovered a rectangular altar with an inscription in a vineyard at Diocaesarea (Uzuncaburç), 30 km. north of Seleucea ad Calycadnum (Silifke)⁴ (Fig. 1).

The altar is broken at the top, on the right side and at the bottom. Dimensions: height 90 cm.; width 52 cm.; thickness 50 cm.; letter-height 3-5 cm. (Fig. 2).

'Αθηνᾶ ΣΕΡ [ca. 3-4]
'Αῖλιος Ἰούλ[ιανὸς]
vac. στατιωγ[άριος]
4 vac. εὐξάμε[νος]
vac. ἀνέθηκε[ν].

Line 1: ΣΕΡ lapis. Read Σέρ[γιος]; it is also possible Σέρ[βιος].

"Sergius ? Aelius Julianus, a stationarius, set this up for Athena with prayers".

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¹ F. Imhoof-Blumer, Kleinasiatische Münzen 2. vol. (1901/1902) 439 no. 2; SNGLevante 1986: 673; G. F. Hill, Catalogue of the Greek Coins in the British Museum: Lycaonia, Isauria, and Cilicia (1900) no. 10.

² Th. S. MacKay, The Major Sanctuaries of Pamphylia and Cilicia", ANRW II, 18.3 (1990) 2100: "Her (Athena) cult is not attested by inscriptions but perhaps two men of Olba were named Athenodorus". The third line of an inscription of the 1st century B.C. from Diocaesarea, built into the wall of a yörük's cottage, is completed by E. L. (E. L. Hicks, "Inscriptions from Western Cilicia", JHS 12, 1891 no. 49; IGR III, 852; J. Keil - A. Wilhelm, "Vorläufiger Bericht über eine Reise in Kilikien", Öjh, XVIII, 1915, 41) as Athena Ptoliporthos, i.e. "The destroyer/sacker of cities". He thinks that the name Mongidris at the beginning of the same line belongs to a prominent Cilician who had assisted Brutus in destruction of Xanthus in 43 B.C. For an earlier instance of Athena Ptoliporthos from Lycia dated to the 5th-4th centuries B.C. see TAM I, no. 44; see also P. Frei, Die Götterkulte Lykiens in der Kaiserzeit, ANRW II, 18.3 (1990) 1777.

³ 2008 Rough Cilicia Settlement History and Epigraphic Survey (RCSHEP) was conducted by the author and joined by Dr. Selim Pullu of History Dept. of Afyon Kocatepe University and Meral Orhan, the state representative from the Regional Committee for Preservation of Cultural and Natural Heritage in Sivas. I would like to thank Pullu and Orhan for their valuable contributions. Thanks also go to the Ministry of Culture and Tourism, General Directorate of Cultural Heritage and Museums for their kind permission. This project was funded by the Secretary of Scientific Research Projects at Istanbul University (Project no. 2177) and the Suna & İnan Kıraç Research Institute on Mediterranean Civilizations (AKMED). I am grateful for their support. Last but not the least, I would like to thank Prof. Dr. M. H. Sayar (İstanbul) for sharing his comments on the inscription, Gürkan Ergin, İnci Türkoğlu, Prof. Dr. İnci Delemen (İstanbul) and Dr. Hugh Elton (Canada) for the translation and review of the English text.

⁴ H. Şahin - F. Sağlam-Şahin, "Diokaisareia'dan Yeni bir Tanrıça Athena Yazıt", Colloquium Anatolicum VII, 2008, 247-260, L. 1: Σεί[λιος ?]; L. 2: Ιού[λιος ?].

Sergius (?) Aelius Julianus, the dedicant, was a soldier serving on the frontier or a *statio*. The term *statio*⁵ has several meanings in ancient literature. The stations or control points in which troops stood guard were generally named *statio*, which could be city gates⁶, the imperial palace⁷ or different spots in the city. It is also known that these troops were appointed as guards in rural areas outside the legionary headquarters⁸. Julianus' assignment in the city was probably due to the fact that Diocaesarea was strategically located at the junction of the road running from north to south with connections to both east and west.

The *milites stationarii* was a police force founded by Augustus against the robbers (*grassatores*) who appeared after the Civil Wars⁹. As the foreign affairs improved in the Imperial Period, the *stationarii*¹⁰ were deployed to strategically important border zones and main roads¹¹. Although J. Russell stresses that the soldiers who served in the *stationes* obtained titles like *beneficarius* or *optio* on some occasions¹², these should not be associated with *stationarius*¹³. An inscription found at Artanada (Konya, Hadim – Dülgerler Köyü) in the northernmost region of the Taurus, is an important evidence for their presence in strategic areas. The inscription records the commemoration of C. Iulius Valens, a *stationarius*, by the people of Artanada for his deeds¹⁴. A funerary inscription¹⁵ from Pisidia mentions another *stationarius* named Iulius Marcellus. Another one from Takina in the same region, dated to A.D. 213, preserves the term *stationarius* in the 36th line¹⁶. An

⁵ Caesar, Bell. Gall. IV, 32; VI, 37 "...in statione..."; Livius, XXIV, 46, 4. "imber...custodes vigilesque dilapsos e stationibus subfugere in tecta coegit..."

⁶ Livius, III, 5, 4. "...stationes ante portas..."; III, 42, 6. "...pro portis stationes agere..."; IX, 45, 15. "...stationes pro portis..."; XXV, 39, 2. "...statio nulla pro portis..."; XLI, 26, 2. "...quique in portarum stationibus erant..."

⁷ Suetonius, Tib. 24, "...Principatum, quamvis neque occupare confestim neque agere dubitasset, et statione militum, hoc est vi et specie dominationis assumpta, diu tamen recusavit..."; Nero 21, "...sed adiuvante vulgi preces etiam statione militum, quae tunc excubabat..."; 34, "...mox et honore omni et potestate privavit abductaque militum et Germanorum statione contubernio quoque ac Palatio expulit..."; 47, "...Sic cogitatione in posterum diem dilata ad medianum fere noctem excitatus, ut comperit stationem militum recessisse, prosiluit e lecto misitque circum amicos, et quia nihil a quoquam renuntiabatur, ipse cum paucis hospitia singulorum adiit."; Tac. Hist. I, 25, "Postquam vallum introiit, portas stationibus firmant..."

⁸ Livius, XLI, 2, 3, "...postquam stationes inualidas esse pro castris, forum turba inermi frequens inter castra et mare mercantium sine ullo terrestri aut maritimo munimento uiderunt, duo simul praesidia, Placentiae cohortis et manipulorum secundae legionis, adgrediuntur..."

⁹ Suetonius, Aug. XXXII, 2. "...Igitur grassaturas dispositis per opportuna loca stationibus inhibuit, ergastula recognovit, collegia praeter antiqua et legitima dissolvit..."; His successor Tiberius continued the system, Suetonius, Tib. XXXVII, 1, "...In primis tuendae pacis a grassaturis ac latrociniis seditionumque licentia curam habuit. Stationes militum per Italiam solito frequentiores dispositi. Romae castra constituit, quibus praetorianae cohortes vagae ante id tempus et per hospitia dispersae continerentur...". For the stationarii, see L. Robert, Études anatoliennes. Recherches sur les inscriptions de l'Asie mineure (1937) 285; F. M. Luceroni, Gli Stationarii in Età Imperiale. Serta Antiqua et Mediaevalia III (2001).

¹⁰ For a detailed account, see Robert 1937, 285 et seq.

¹¹ O. Hirschfeld, Die Sicherheitspolizei im römischen Kaiserreich (1891).

¹² J. Russell, "A Military Diploma from Eastern Pamphylia", AJA 95/3, 1991 a, 487. The existence of a statio at Mount Olympus in Lycia and *beneficarii* who served there is known from the inscriptions, TAM II, no. 1165.

¹³ See J. Ott, Die Beneficiarier. Untersuchungen zu ihrer Stellung innerhalb der Rangordnung des römischen Heeres und zu ihrer Funktion (1995) 34; for a detailed view, see J. Nelis-Clement, Les Beneficiarii: Militaire et administrateurs au service de l'empire 1er s.a. C- VIe s. p. C (2000).

¹⁴ J. R. S. Sterret, The Wolf Expedition to Asia Minor (1888) 53, no. 73; IGR III, 812; J. Russell 1991 a, 487; J. Russell, "Cilicia-Nutrix Virorum: Cilicians Abroad in Peace and War during Hellenistic and Roman Times", De Anatolia Antiqua I, 1991, 287.

¹⁵ W. Calder - J. M. R. Cormack, Monuments from Lycaonia, the Pisido-Phrygian Borderland, Aphrodisias, MAMA VIII (1962) 340; SEG 6, 450.

¹⁶ SEG 37, 1186; S. Destephen, "Le dossier de Takina", EpigrAnat 40, 2007, 159 et seq.

inscription¹⁷ from the time of Trajan (A.D. 98-117) mentions a soldier named T. Valerius, who, after having spent eight years on duty, lived in Ephesus for 26 years as a *stationarius*. The existence of *stationarii* is also known from inscriptions at Apollonis¹⁸, Saitta¹⁹ and Satala²⁰ in Lydia.

Epigraphic, numismatic and iconographic evidence from Rough Cilicia makes it clear that the cult of Athena was widespread in this region throughout the Hellenistic and Roman Imperial periods.

Hellenistic coins of Seleucea²¹ indicate that after Seleucus Nicator founded the city on the Calycadnus, Athena became the patron goddess of the city. The Roman inscriptions and the reliefs, on the other hand, attest to the continuity of the Athena cult after the Hellenistic period.

In 1914 J. Keil and A. Bauer discovered a Greek inscription consisting of 6 lines in a natural cave “45 minutes away from Silifke to the northeast and a ten minute-walk to south of the road leading to Mara” (today Sayağızı, a quarter of Silifke). Only a drawing of the inscription was supplied in MAMA III, but there seems to be no doubt that it is a dedication to *Athena Oreia* (Fig. 3)²².

Later, S. Durugönül discovered a rock relief²³ with inscription in Sömek village of Silifke during her surveys in 1987, which greatly contributed to the interpretation of Keil and Bauer's inscription²⁴. The rock relief bears a depiction of *Athena Oreia Krisoa*, as its inscription indicates. The goddess is depicted standing on a step within a niche. She holds a spear in her right hand while her left hand rests on a shield. The inscription consisting of 13 lines is beneath the spear-holding arm. A galloping or jumping horse is depicted behind the left hand. L. Zoroğlu claims that the horse refers to the struggle between Athena and Poseidon as portrayed in the west pediment of the Parthenon²⁵. The niche is flanked with pilasters. The one on the right is decorated with a star, a crescent and a thunderbolt from top to bottom respectively. Behind Athena's head, an oyster shell was carved on the surface of the niche²⁶.

¹⁷ CIL III, 7135, 7136; (=IK Ephesos 16, no. 2319); IK Smyrna no. 1558; W. M. Ramsay, “Neryllinus”, The Classical Review, 48/1, 1934, 13.

¹⁸ TAM V/2, no. 1219.

¹⁹ TAM V/1, no. 154.

²⁰ TAM V/1, no. 611.

²¹ SNGLevante 1986, 680-690, 702-709, 711-717; SNGLevante 1993, 887-916, 932-951, 953-957, 959-963.

²² “Von dem Versuch einer Umschrift des rätselhaften Textes glaubten wir absehen zu sollen”, MAMA III, 18 no. 33.

²³ S. Durugönül, “Athena Krisoa Oreia”, EpigrAnat 10, 1987, 115 et seq; SEG 37, 1299; BE 1989, 122; S. Hagel - K. Tomaschitz, Repertorium der Westkilianischen Inschriften, (ETAM 22) (1998) Lam19, Μαρ[κου]/Μηνᾶ/ ‘Ερμοφίλου/τέχνη/Διονύσ/Ποθω-/ζων/κατὰ/κέλευ-σιν Ο-ρεία/Αθηνᾶ/Κρισόα.

²⁴ Durugönül 1987, 116; SEG 37, no. 1327. In L.3 ‘Ορεία is missing in Hagel-Tomaschitz, 1998, Sel 107. [Αθηνᾶ]/ Κρισόα/’Ορεία/Πονδας/[τὸ] ὄ<ν>τρον/έπόησα/-A--.

²⁵ L. Zoroğlu, “Doğu Dağlık Kilikia 1987 Yılı Araştırması”, AST VI, 1989, 393-406, 395 et seq., n. 9; for an Athena Parthenos relief on a round altar at Ceyhan, see H. Williams, “An Athena Parthenos from Cilicia”, AnatSt 27, 1977, 105-110.

²⁶ S. Durugönül, Die Felsreliefs im Rauen Kilikien, BAR International Series 511 (1989) 50 et seq.

The number of dedications to *Athena Oreia*²⁷ increased in the Rough Cilician surveys of 1994. Three altars dedicated to the goddess were found in Paşabeyli²⁸ to the north of the *territorium* of Elaiussa-Sebaste (Ayaş). One of these is found on a rectangular altar dedicated to *Athena Oreia* by Menas. The two-line inscription²⁹ is carved on the moulding at the top. The second inscription³⁰, on a shield relief decorating a rectangular altar, mentions that this altar too was dedicated by Menas to *Athena Oreia*. It is unclear, however, whether these two persons refer to the same Menas. Although the third altar has a shield relief at the centre, the inscription³¹ does not contain the name of the dedicatory.

Two inscriptions³² from the south of Mopsuhestia (Adana, Yakapınar) indicate that *Athena Oreia* was worshipped in Plain Cilicia as well. One of them³³ is on a rectangular block while the other³⁴ in a cave on the western slope of Dede Dağı.

The find-spots of the inscriptions and the existence of cultic niches in the cave at Dede Dağı were taken as indications for a cult site of *Athena Oreia*³⁵. In light of the abovementioned texts, it is possible to say that, *Athena Oreia* was worshipped as a mountain goddess in this region³⁶.

The inscriptions from Rough Cilicia reveal different epithets of Athena in the region. A sanctuary of *Athena Tagais*³⁷ is found in a cave 100 m. above the western bank of Göksu River, at Öterkale in Eyceli village of Silifke. According to Strabo and the *Stadiasmus Maris Magni*, there were rock-cut stairs, which led from the Calycadnus valley to the

²⁷ For *Athena Oreia*, see M. H. Sayar, "Athena Oreia", in: Ad Fontes. Festschrift für Gerhard Dobesch zum 65. Geburtstag (2004) 455-458; E. Borgia, Il culto di Athena Oreia in Cilicia, in: La Campagne Antique: Espace Sauvage, Tere Domestiquée. Cahiers Kubaba V (2003) 73-89.

²⁸ Sayar 2004, 456.

²⁹ Ἀθηνᾶ Ὀρεία/Μηνᾶς, Sayar 2004, 456.

³⁰ Ἀθηνᾶ Ὀρία/Μηνᾶς, Sayar 2004, 456.

³¹ Ἀθηνᾶ[ῷ] Ὀρείᾳ], Sayar 2004, 457.

³² Sayar 2004, 457.

³³ Ἔτονς πδ' ΚΑΙ/ Ἀθ[η]νᾶ[ῷ] Ὀρεία/Σελιαδνεῖς/ ὄρῳ ΕΓΦΕΙ - -ΙΩ.

³⁴ [...] Δ [...] ΤΟΥ ᾥ. ΟΥ[ῷ] Λ...ΚΑΝΟΥ/Σελιαδνεῖς Ἀθηνᾶ[ῷ]/Ὀρεία[ῷ] τὸν κύκλον τοιν συν-/ποσίου φαχ.ΑΛ Ε[.....], Sayar 2004, 457.

³⁵ The cult of *Athena Oreia* is associated with Meter Oreia worshiped at Ephesus, see J. Keil, "Denkmäler des Meter-Kultes", Öjh 18, 1915, 66-78, 66 et seq.; J. Keil, "Vorläufiger Bericht über die Ausgrabungen in Ephesos", Öjh 23, 1926, 250-259; SEG IV, 526, 527; C. Börker - R. Merklebach, Die Inschriften von Ephesos II. I.K. 12 (1979) no. 107, 108; H. Engelmann - D. Knibbe - R. Merklebach, Die Inschriften von Ephesos IV. I.K. 14 (1980) no. 1218, 1220; M. J. Vermaseren, Corpus Cultus Cybelae Attidisque I (1987) 616, 617, 625; Sayar 2004, 457 et seq. Apart from Ephesus, the cult of Meter Oreia is also found at Amorion: Μήτρι Ὀρηνή C. S. Lightfoot et al., "Amorium Excavations 1993. The sixth Preliminary Report", AnatSt 44, 1994, 124 et seq; SEG 44, 1994, 1028; at Apollonia Salbake (Caria): Μήτερ Θεῶν Ὀρεία Ἐπήκοος θεά, Robert 1937, 106 et seq; L. Robert - J. Robert, La Carie. Histoire et géographie historique avec le recueil des inscriptions antiques. Le plateau de Tabai et ses environs (1954) 281-283, no. 162; at Ariassos (Pisidia): Μήτερ θεά Ἐπήκοος Ὀρεία, L. Robert, "Sur deux inscriptions grecques", in: Mélanges Bidez, Annaire de l'Institut de Philologie et d'Histoire Orientales II (1934) 799 n. 4; at Kula: Μήτρι Ὀρή, TAM V/1, no. 259; at Magnesia ad Maendum: Μήτρι Ὀρεινή, SEG 44, 1994, 935; at Nisa: Μήτρι Ὀρεία, TAM II/3, 1944 no. 737; SEG 40, 1990, 1266; Frei 1990, 1814 et seq.; and at Oinoanda: Μήτρι Ὀρεία, R. Heberdey - E. Kalinka, Bericht über zwei Reisen im südwestlichen Kleinasiens. Österreichische Akademie der Wissenschaften Denkschriften 45 (1897) 54 no. 79; for a sanctuary of Meter Oreia in the chora of Termessos see S. Şahin, "Meter Oreia von Karain/Antalya: Eine Grottengöttin in Südkleinasien", EpigrAnat 17, 1991, 126-132.

³⁶ M. H. Sayar, "Berg- und Wettergottheiten", in: K. Ehling - D. Pohl - M. H. Sayar, Kulturbegegnung in einem Brückenland. Gottheiten und Kulte als Indikatoren von Akkulturationsprozessen im Ebenen Kilikien, AMS 53, 2004, 183 et. seq.

³⁷ Keil-Wilhelm 1915, 23; Hagel - Tomaschitz 1998, Sel 124; L. Robert, Hellenica III, Recueil d'épigraphie, de numismatique et d'antiquités grecques (1946), 163 et seq.; BE 1948, 232.

...ἐπ[ει] τῆς [ἱερ]ωσύνης τῆς [Ἄ]θην[ᾶ]ς/ τῆς ἐν Τα[γ]ες πολονυμ[ένης ἐ]ν τῷ φανερῷ τε προκηρυ-χθίσης ἐπὶ ικανὸν χρόνον[ν] Διονυσίδωρος Θεαγ[έ]νους/ ἀνὴρ ἐδήμων κὲ με[γίστας] δ[ωρειάς] ? δ[εδωκώς] κτλ.

cave³⁸ i.e. *Poikile Petra*³⁹. The inscription⁴⁰ is in a carved rectangular field on the south wall of the cave (Fig. 4). There is another but smaller rectangular field immediately to its left, and a cistern at the innermost corner of the north wall. A stair of four wide steps in front of the inscription leads to the west part of the cave (Fig. 5); a similar stair is also found by the north wall of the cave. According to the inscription, a *Dionysodoros*, who seems to have held an important position judging by his donations to the officers, members of the *boule*, *gerousia* and people of Seleucea, bought the office of priesthood⁴¹, donated 50 *denarii* for a statue offering to the goddess⁴², had the entrance of the cave opened and undertook the construction of the steps leading up to the sanctuary⁴³.

The Goddess is mentioned as *Thea Glaukopis Athena* and *Pallas Athene* in an inscription⁴⁴ on two large wall blocks, from Antiochea ad Cragum in western Cilicia, located at Güneyköy (Endişegüney) 20 km southwest of Selinus.

In 1891 R. Heberdey and A. Wilhelm⁴⁵ discovered an inscription of six lines on a base. The inscription mentions that the council and the people commemorated *Aurelia Lutatia Ma*, the priestess⁴⁶ of *Zeus*, *Hera* and *Athena*, and also Tarianos son of Saios. This is reminiscent of the Capitoline Triad of *Jupiter*, *Juno* and *Minerva* at the Capitol⁴⁷.

An inscription⁴⁸ of four lines from a cave, located at 12 km South-east of Ermenek (Damlaçalı) mentions that *Toues* dedicated the cave for Athena. According to another inscription on a column from the same spot,⁴⁹ two families from Koropissos (Dağpazarı) and Germanicopolis (Ermenek) erected the column for *Athena Lamatorma*. *Lamatorma* might be an epithet stemming from a place name, like *Athena Magarsia*⁵⁰ worshipped at Magarsos (Adana, Karataş).

³⁸ Keil - Wilhelm 1915, 22.

³⁹ Strabo, XIV, 5.5: Μετὰ δὲ τὸν Καλύκαδνον ἡ Ποίκιλη λεγομένη πέτρα κλίμακα ἔχουσα λατομητὴ ἐπὶ Σελεύκειαν ὅγουσσαν. Stadiasmus Maris Magni, 482: ἀπὸ τοῦ Κορακησίου [Κορασίου] ἐστὶν ἡ Ποικίλη πέτρα, ἥτις ἔχει κλίμακα, δι' ᾧ ἐστὶν ὁδὸς εἰς Σελεύκειαν τὴν ἐπὶ Καλυκάδνου.

⁴⁰ The cave and the inscription were re-discovered during our 2006 campaign and thoroughly studied. It was copied and photographed for the first time.

⁴¹ L. 12: ἐπρίατο τὴν δηλουμένην ιερωσύνην διδοὺς κτλ.

⁴² L. 13: εἰς μὲν ἀνάθημα τῆς Θ[ε]οῦ δην(άρια) ν' κτλ.

⁴³ L. 24-25: ...θύρωσιν ὑπὲρ τὴν ἔφοδον.

⁴⁴ G. E. Bean - T. B. Mitford, Journeys in Rough Cilicia in 1962 and 1963 (1965) 37 et seq. no. 43; Hagel - Tomaschitz 1998, AntKr 19.

⁴⁵ R. Heberdey - A. Wilhelm, Reisen in Kilikien, ausgeführt 1891 und 1892 im Auftrage der Kaiserlichen Akademie der Wissenschaften (1896) 157 no. 264; IGR III, 839; G. Laminger-Pascher, "Kleine Nachträge zu den kilikischen Inschriften", ZPE 15, 1974, 31-68, 39 no. 9; Hagel - Tomaschitz 1998, Anm. 3. Η βουλὴ καὶ ὁ δῆμος/ἐτείμησεν Ταριανόν/Σαιον τὸν φιλόπατριν/καὶ υἱὸν Αὐρηλίας Λου-τατίας/Μας τῆς ιερείας/διὸ δίου Διὸς, "Ηρος, Ἀθηνᾶς.

⁴⁶ In western Cilicia, a priestess of Athena is also known from Hacilar Tepesi, 8 km to the east of Cap Karaburun and 2 km inland from the coast, see K. Tomaschitz, Unpublizierte Inschriften Westkilikiens aus dem Nachlass Terence B. Mitfords, (ETAM 21) (1998) no. 10 b; Hagel-Tomaschitz 1998, Hac 4b.

⁴⁷ For a similar inscription from Aegae (Yumurtalık) see Heberdey - Wilhelm 1896, 14, no. 39.

⁴⁸ G. E. Bean - T. B. Mitford, Journeys in Rough Cilicia 1964-1968 (1970) 204 no. 228; Hagel - Tomaschitz 1998, Dam 4. Της? Τουερ[υ]ξ/[ἀ]πήρ[τι]σα?

⁴⁹ Bean - Mitford 1970, 202, no. 226; Hagel - Tomaschitz 1998, Dam 2; T. B. Mitford, "The Cults of Roman Rough Cilicia", ANRW II, 18.3, 1990, 2131-2160, 2150. For a dedication to Kyria Athena from the same region see, Bean-Mitford 1970, 203 no. 227; Hagel-Tomaschitz 1998, Dam 3.

⁵⁰ For Athena Magarsia, see A. Houghton, "The Seleucid mint of Mallus and the cult figure of Athena Magarsia", in: Festschrift für Leo Mildenberg (1984) 91-110; D. Pohl - M. H. Sayar, "Athena Magarsia in Mallos", in: K. Ehling - D. Pohl - M. H. Sayar, Kulturgegung in einem Brückenland. Gottheiten und Kulte als Indikatoren von Akkulturationsprozessen im Ebenen Kilikien, AMS 53 (2004) 93 et seq.; R. Fleischer, Artemis von Ephesos und verwandte Kultstatuen aus Anatolien und Syrien (1973) 260 et seq.

An inscription from Kanytella⁵¹ (Kanlıdivane) has a warning formula that informs the persons attempting to destroy the tomb and use it for their own purposes shall pay a fine to the *Athena of Sebaste* and the *demos*. A similar formula is also found on another funerary inscription⁵² from the same region. This kind of formula also appears in the inscriptions from Claudiopolis (Mut). A funerary inscription was discovered and copied by W. M. Ramsay and published by A. C. Headlam⁵³, which states that the tomb was made by Titus Flavius Demosthenes for himself and his wife Antonia Soteris. A curse formula was also added at the end to prevent destruction of the tomb, according to which the offenders would have to pay 1000 *denarii* to the temple of *Athena Polias* and the *demos* of Claudiopolis⁵⁴. The existence of *Athena Polias* cult, whose temples are known from Priene⁵⁵ and Pergamon⁵⁶, is also attested in Soli-Pompeipolis⁵⁷ (Viranşehir) in Rough Cilicia and in Aegae⁵⁸ (Yumurtalık) in Plain Cilicia.

Diocaesarea, whose name is known from the coins, dated to the reign of Domitian⁵⁹, remained as the cult center of *Zeus Olbios* in the territory of Olba throughout the Hellenistic period⁶⁰. Architectural features suggest that the city's development gained momentum in the Roman Imperial period⁶¹, when, remarkably, different cults other than *Zeus Olbios*

⁵¹ For he inscription see Hicks 1891, 231 no. 11; Hagel - Tomaschitz 1998, Kan 11.

L. 7-9: ...καὶ τῇ ἐν Σε-βαστῇ Ἀθηνᾶ (δραχμὰς) (?) α' (?) καὶ τῷ Σεβαστηνῶν δήμῳ /ἀποδότῳ (δραχμὰς) (?) α' (?) κτλ.

⁵² Heberdey - Wilhelm 1896, 58 no. 133; SIG 1235; Hagel - Tomaschitz 1998, Kan 16. L.8: λίγηνην καὶ εἰς τὴν Ἀθηνᾶν καὶ προσαποτινέτ-/ω ἐκάστῳ ιερῷιεράς δραχμὰς α' καὶ τῷ ὄρχειερεῖ δραχμὰς [α'] (?) .

⁵³ A. C. Headlam, Ecclesiastical Sites in Isauria (Cilicia Trachea) (1892) 22 no: 1; Hagel - Tomaschitz 1998, Kla 13.

L.4: ... ἐὰν δέ τις/πειράσῃ τοῦ θεῖναι, οὗτος ἀνενένκει εἰς τὸ ιερὸν τῆς πολιάδος Ἀθηνᾶς/δηνάρια χείλια καὶ τῷ Κλαυδιοπολειτῶν δῆμῳ δηνάρια χείλια.

⁵⁴ For a votive inscription from the same city, dedicated by Florina for Athena see, J. Nollé, "Epigraphica varia", ZPE 48, 1982, 267-282, 274 no. 2; SEG 31, 1323; Hagel - Tomaschitz 1998, Kla 31. Ἀθηνᾶ./Φλωρίνα/ἐποίησε/καὶ ἄλλα/φειδιακό-/ν.

⁵⁵ J. C. Carter, The Sculpture of the Sanctuary of Athena Polias at Priene (1983).

⁵⁶ R. Bohn, Der Tempel der Athena Polias zu Pergamon (1882) 4 et seq.

⁵⁷ L. Duchesne, "Les necropoles chrétiennes de l'Isaurie I-II", BCH 4, 1880, 195-205, 76; Laminger-Pascher 1974, 68 no. 43.

⁵⁸ G. Dagron - D. Feissel, Inscriptions de Cilicie (1987) 118 no. 74; SEG 37, 1245.

⁵⁹ G. Staffieri, La monetazione di Diocesarea in Cilicia, Quaderni Ticinesi (1985) no. 1-2.

⁶⁰ MacKay, 1990, 2086 et seq.; K. Trampedach, "Tempel und Grossmacht: Olba in Hellenistischer Zeit", in: La Cilicie: Espaces et Pouvoirs Locaux, Actes de la Table Ronde Internationale d'Istanbul, 2-5 Novembre 1999, 272 et seq., 277; S. Durugönül, Türme und Siedlungen im Rauen Kilikien, AMS 28 (1998) 110 et seq.; S. Durugönül, "Verwaltung und Glaube der Olbier im Rauen Kilikien", AMS 34, 1999, 112 et seq.

⁶¹ H. Hellenkemper, "Zur Entwicklung des Stadtbildes in Kilikien", ANRW II, 7. 2 (1980) 1261-1283, 1266; E. Kirsten, "Olba-Diokaisareia und Sebaste, zwei Städtegründungen der frühen Kaiserzeit im kilikischen Arbeitsgebiet der Akademie", AnzWien 110, 1973, 355 et seq.; F. Hild - H. Hellenkemper, Kilikien und Isaurien, Tabula Imperii Byzantini 5 (1990) 240 et seq.; for the recent research at Diocaesarea see D. Wannagat, "Bericht über die Erste Forschungscampagne in Diokaisareia/Uzuncaburç", AST 20/1, 2003, 197-206; D. Wannagat et al., "Bericht über die Forschungen in Diokaisareia/Uzuncaburç", AST 22/1, 2005, 355-368; D. Wannagat, "Neue Forschungen in Uzuncaburç 2001-2004, Das Zeus-Olbios Heiligtum und die Stadt Diokaisareia", AA 2005, 117-165. D. Wannagat et al., "Bericht über die Forschungen in Diokaisareia/Uzuncaburç 2004", AST 23/2, 2006, 1-12; D. Wannagat et al., "Hellenistische Architektur, Kaiserzeitliche Grabbauten und Landwirtschaftliche Anlagen in Uzuncaburç / Diokaisareia", AST 25/2, 2007, 77-84. Αὐτοκράτορα Καίσα[ρα] /τιβέριον θεοῦ ν[ι]όν/τὸν κτίστην καὶ /σωτῆρα. Heberdey - Wilhelm 1896, 84, no. 160; Hagel - Tomaschitz 1998, 332, OLD 45. According to terms ktistes and soter preserved in the inscription, E. Kirsten (Kirsten 1973, 354-359) claims that Diocaesarea was founded by Tiberius. For the contrary view see, U. Gotter, "Tempel und Grossmacht: Olba/Diokaisareia und das Imperium Romanum", in: La Cilicie: Espaces et Pouvoirs Locaux, Actes de la Table Ronde Internationale d'Istanbul, 2-5 Novembre 1999, Varia Anatolica XIII, (2001) 319-321.

began to be observed in the city. An inscription⁶² on the architrave of the *Tychaion* in the west of Diocaesarea, dated to the second half of the 1st century A.D., records that Oppius, the son of Obrimos and his wife Kyria, the daughter of Leonidas, donated the building to the city. As far as we can deduce from the other inscriptions⁶³ of the 3rd century A.D., the cult of *Dionysos* was also present in the city. Thus Athena probably began to be worshipped in Diocaesarea due to the Roman influence in the region.

It is not possible to give a precise date for the Uzuncaburç inscription, which can be broadly placed in the Roman Imperial period. However, we can tentatively assign it to the 2nd and 3rd centuries A.D. on account of the recurrence of the term *stationarius* in the abovementioned inscriptions which would also coincide with the flourishing of the city.

⁶² Hicks 1891, no. 50; MAMA III, 56; Hagel - Tomaschitz 1998, OLD 6. "Οππιος Ὀβριμου καὶ Κυρία Λεωνίδου ἡ γυνὴ Ὀππίου τὸ τυχαῖον τῇ πόλει.

⁶³ Hicks 1891, no. 53; IGR III, 844; Hagel - Tomaschitz 1998, OLD 9a. Διονύσῳ/καλλικ]άρπω/’Αππι]ανὸς/’Αντωνίῳ/δημιουργός. Hicks 1891 no. 56; Hagel-Tomaschitz 1998, OLD 12, Μ(ᾶρκον) ’Αυρ(ίλιον) Παπειρανὸν/ τὸν καὶ Ἀμάχιν, /ιερέα Διονύσου, /τὸν νιὸν τοῦ ἀξιολο- /γωτάτου ’Αθηνο-/δώρου, ὁ ἐταῖρος/’Ηρακλῆς τοῦ γνη- /σιωτάτου φίλου.

Abbreviations

BE	Bulletin épigraphique.
IK Ephesos	R. Merkelbach et. al, Die Inschriften von Ephesos, Inschriften griechischer Städte aus Kleinasiens 11-17 (1979-1984).
IK Smyrna	G. Petzl, Die Inschriften von Smyrna, Inschriften griechischer Städte aus Kleinasiens 23-24, 1-2 (1982-1990).
MAMA III	J.Keil – A. Wilhelm, Denkmäler aus dem Rauen Kilikien. MAMA III (1931)
SNGLevante 1986	E. Levante (ed.), SNG Switzerland I. Levante-Cilicia (1986).
SNGLevante 1993	E. Levante (ed.), SNG Switzerland I. Levante-Cilicia Supplement 1 (1993).

Öz

Diokaisareia'dan (=Uzuncaburç) Athena'ya yeni bir adak yazımı

İstanbul Üniversitesi adına yürüttüğümüz 2008 yılı Dağlık Kilikia Yerleşim Tarihi ve Epigrafya Araştırmaları kapsamında, Kalykadnos kıyısındaki Seleukeia'nın (Silifke) yaklaşık 30 km kuzeyinde bulunan Diokaisareia (=Uzuncaburç) merkezinde yer alan üzüm bağında, yazılı bir dikdörtgen sunak tespit ettiğimiz. Sunak üst, sağ ve alt yandan kırık durumdadır. Üzerindeki beş satırlık Eski Yunanca yazıtından, *stationarios* olarak görev yapan *Sergius ? Aelius Iulianus*'un, sunağı tanrıça Athena'ya adadığı anlaşılmaktadır.

Milites Stationarii, İmparator Augustus tarafından İç Savaşlar'dan sonra Roma'da ortaya çıkan soygunculara (=grassesores) karşı kurulan askeri (-polis) birliklerdir. İmparatorluk Dönemi'nde dış ülkelerle ilişkilerin artmasıyla, *stationarius*'lar asıl birliklerinden ayrılarak stratejik öneme sahip sınır bölgelerinde ya da ana yollar üzerinde konuşlandırılmak suretiyle de görevlendirilmişlerdir. Diokaisareia kentinin, kıyı şeridinden itibaren kuzey-güney doğrultulu ve doğu-batı bağlantılı olarak ilerleyen antik yolların kavşak noktasında bulunmasının stratejik öneminden dolayı, bu yol ağını kontrol eden, bir sınır/istasyon askerinin burada görevlendirilmiş olabileceği düşünmektediriz.

Adını Domitianus Dönemi'ne tarihlenen sikkelerinden öğrendiğimiz Diokaisareia, Hellenistik Dönem'de Olba kentinin territoryumunda, Zeus Olbios'un kültür merkezi olarak varlığını sürdürmüştür. İ.S. 72 yılında Kilikia'nın İmparator Vespasianus tarafından eyaletleştirilmesinin ardından, Kilikia'nın birçok kentinde olduğu gibi Diokaisareia'da da, "Romalıaş(tır)ma" etkileri görülmeye başlamıştır. Bu değişimlerin etkilerini kentlerdeki mimaride olduğu kadar, halkın dini inançlarında da görmek mümkündür. Kentin hemen batısında yer alan ve üzerindeki yazıtından dolayı İ.S. 1. yy.'ın ikinci yarısına tarihlenen Tykhaion, Obrimos ve Kyria'nın oğlu Oppios tarafından inşa ettirilmiştir. Diğer yandan, kentin çevresinde tespit edilmiş olan ve Roma İmparatorluk Dönemi'ne tarihlenen Dionysos'a adanmış sunaklar ise, Diokaisareia'da farklı kültürlerin de bu dönemde birlikte onurlandırılmaya başladığının kanıtını oluşturmaktadır.

Diokaisareia kentine ait, Roma İmparatorluk Dönemi'ne tarihlenen *Athena* tasvirli sikkeler bulunmasına rağmen, bu tanrıça ile ilgili kesin bir epigrafik malzeme günümüze kadar saptanamamıştı. İ.S. 2.-3. yy.'a tarihlediğimiz Uzuncaburç yazımı, bu kente *Tanrıça Athena*'ya sunulan ilk doğrudan epigrafik kanıt oluşturmaktadır.

Yazıtın çevirisi şöyledir:

"*Stationarius* (olarak görev yapan) *Sergius (?) Aelius Iulianus*, (bu adagi) *Athena*'ya dua ederek sundu".

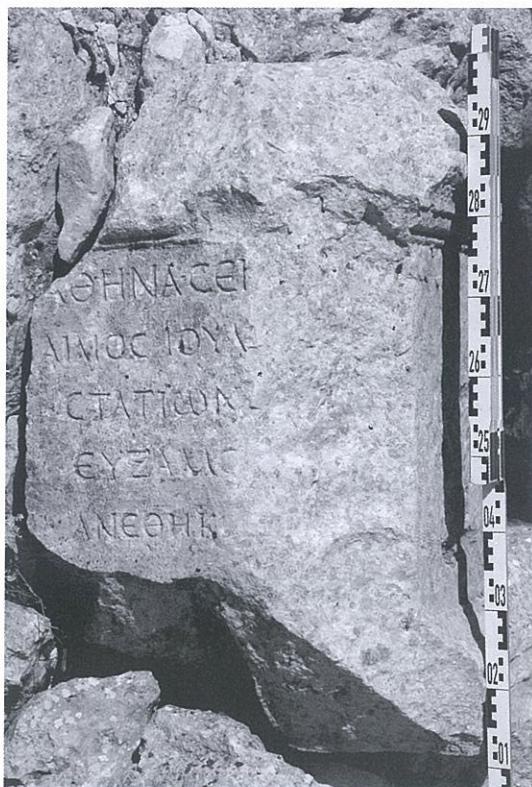


Fig. 1
Diocaesarea Altar
with inscription

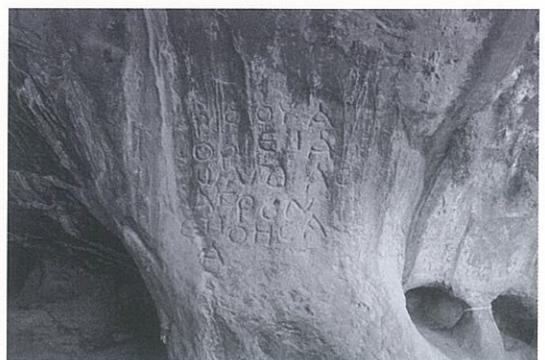


Fig. 2
Silifke-Sayağzı,
inscription of Athena
Oreia on the cave wall

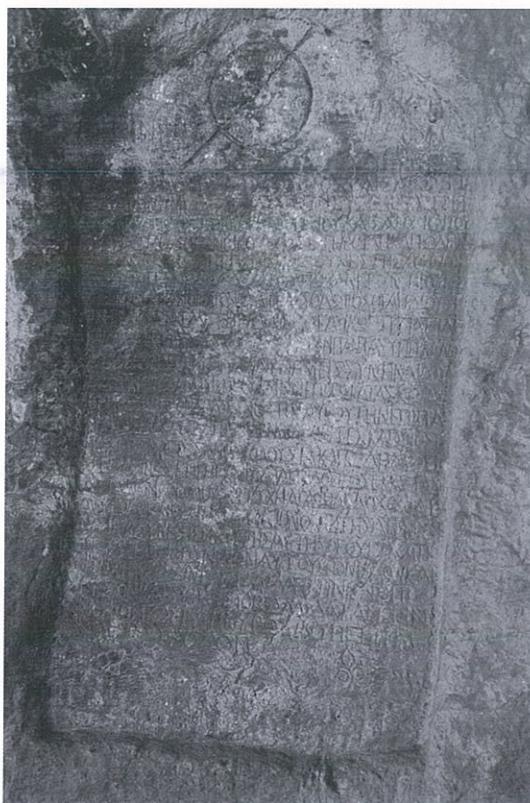


Fig. 3
Silifke-Öter Kale,
inscription on the
cave wall

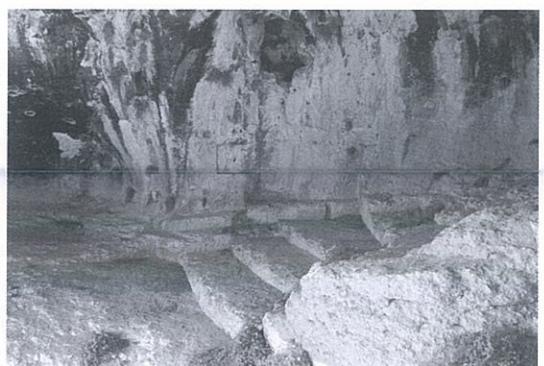


Fig. 4
Silifke-Öter Kale,
steps in the cave