A new dedication to Athena from Diocæsarea (Uzunburç)

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Although the coins of Diocæsarea 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 Diocæsarea (Uzuncaburç), 30 km. north of Seleucia 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).

‘Ἀθηνᾶς ΣΕΡ [ca. 3-4]’
’Αὐλιος Ἰούλιους [ca. 3-4]
vac. στατιονήων[ος]
4 vac. εὐξάμεν[ος]
vac. ἀνέθηκε[ν].

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

“Sergius Aelius Julianus, a stationarius, set this up for Athena with prayers”.

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³ Th. S. MacKay, The Major Sanctuaries of Pamphylia and Cilicia”, ANRW II, 18.3 (1990) 2106; “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 Diocæsarea, built into the wall of a yörük’s cottage, is completed by E. L. C. 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”, Ojh, XVIII, 1915, 41) as Athena Ptolëmophos, i.e. “The destroyer/sacker of cities”. He thinks that the name Mongridis at the beginning of the same line belongs to a prominent Cilician who had assisted Britus in destruction of Xanthes in 43 B.C. For an earlier instance of Athena Ptolëmophos from Lycia dated to the 5th-4th centuries B.C. see TAM I, no. 44; see also F. Frei, Die Göterkulte Lykiens in der Kaiserzeit, ANRW II, 18.3 (1990) 1777.
⁴ 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 (Istanbul) for sharing his comments on the inscription, Gürkan Ergin, İnci Türkoğlu, Prof. Dr. İnci Delemem (İstanbul) and Dr. Hugh Elton (Canada) for the translation and review of the English text.
Sergius (?) Aelius Iulianus, 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 gates\(^6\), the imperial palace\(^7\) or different spots in the city. It is also known that these troops were appointed as guards in rural areas outside the legionary headquarters\(^8\). Iulianus’ assignment in the city was probably due to the fact that Diocesarea 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 Wars\(^9\). As the foreign affairs improved in the Imperial Period, the stationarii\(^10\) were deployed to strategically important border zones and main roads\(^11\). Although J. Russell stresses that the soldiers who served in the stationes obtained titles like beneficiarius or optio on some occasions\(^12\), these should not be associated with stationarius\(^13\). An inscription found at Aratanada (Konya, Hadım – Düllerger 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 Aratanada for his deeds\(^14\). A funerary inscription\(^15\) 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 36\(^{th}\) line\(^16\). An

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\(^{5}\) Caesar, Bell. Gall. IV, 32; VI, 37 “...in statione...”; Livius, XXIV, 46, 4. “imber...custodes vigilisque dilapsos et stationibus sub fugere in tacta coegit.”

\(^{6}\) Livius, III, 5, 4. “...stationes ante portas...”; III, 42, 6. “...pro portis stationes agere...”; IV, 45, 15. “...stationes pro portis...”; XXV, 59, 2. “...stato nulla pro portis...”; XXI, 29, 2. “...quae in portarum stationibus erant.”

\(^{7}\) Suetionius, Tib. 24. “...Principatum, quamvis neque occupare confestim neque agere dubitasset, et statione militum, hoc est et specie dominacionis assumptam, diu tamen recusavit...”; Nero 21, “...sed aduantur vulgi preces etiam statione militum, quae tunc excubabant...”; 34, “...mox et honore omni et potestate privavit abducatque militum et Germanorum statione contubernio quoque ac Palatio expulit...”; 47, “...Sic cogitatione in postera diem dilata ad medium fere noctem excitatus, ut copem stationem militum recessisse, prosluit et lecto misitque circum amicos, et quia nihil a quoquam renuntiabatur, ipse cum paucis hospitia singularum adiit...”; Tac. Hist. I, 25, “Postquam vallum introitus, portas stationibus firmavit...”

\(^{8}\) Livius, XII, 2, 3. “...postquam stationes inaudidas esse pro castris, forum turbis inermis frequens inter castra et mare mercantum sine ullo terrestri aut maritimo munimento uiderunt, duo simul praesidia, Placentiae cohortis et mancipiorum secundae legionis, adgreuidentur...”

\(^{9}\) Suetionius, Aug. XXXII, 2. “...Igitur grassaturas dispositis per cpoportuna loca stationibus inhibuit, ergastula recognovit, collegia praetor antiqua et legitima dissolvit...”; His successor Tiberius continued the system, Suetionius, Tib. XXXVII, 1. “...In primis tuenda pacis a grassaturis ac atrociniis seditionumque licentia curam habuit. Stationes militum per Italam solito frequentiores dispositum. Romae castra constituit, quibus praetorianas cohortes vaga ante iud tempus et per hospita dispersae continerentur...”; For the stationarii, see L. Robert, Etudes 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 beneficiarii who served there is known from the inscriptions, TAM II, no. 1165.


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

inscription 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 stationariorum is also known from inscriptions at Apollonis, Saitai and Satala 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 Seleucia 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 Savaşlı, 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)

Later, S. Durugonul discovered a rock relief with inscription in Sömek village of Silifke during her surveys in 1987, which greatly contributed to the interpretation of Keil and Bauer’s inscription. 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 Parthenon. 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 niche.

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17 CIL III, 7135, 7136; (c=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.
22 "Von dem Versuch einer Umschrift des rätselhaften Textes glaubten wir absehen zu sollen", MAMA III, 18 no. 33.
The number of dedications to Athena Oreia\textsuperscript{27} increased in the Rough Cilician surveys of 1994. Three altars dedicated to the goddess were found in Paşabeyli\textsuperscript{28} 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 inscription\textsuperscript{29} is carved on the moulding at the top. The second inscription\textsuperscript{30}, 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 inscription\textsuperscript{31} does not contain the name of the deductor.

Two inscriptions\textsuperscript{32} from the south of Mopsuesthesia (Adana, Yakapınar) indicate that Athena Oreia was worshipped in Plain Cilicia as well. One of them\textsuperscript{33} is on a rectangular block while the other\textsuperscript{34} 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\textsuperscript{35}. In light of the abovementioned texts, it is possible to say that, Athena Oreia was worshipped as a mountain goddess in this region\textsuperscript{36}.

The inscriptions from Rough Cilicia reveal different epithets of Athena in the region. A sanctuary of Athena Tagais\textsuperscript{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


\textsuperscript{28} Sayar 2004, 456.

\textsuperscript{29} ‘Αθηνᾶ Ὀρεία/Μηνᾶς, Sayar 2004, 456.

\textsuperscript{30} ‘Αθηνᾶ Ὀρεία/Μηνᾶς, Sayar 2004, 456.

\textsuperscript{31} ‘Αθηνᾶ Ὀρεία, Sayar 2004, 457.

\textsuperscript{32} Sayar 2004, 457.

\textsuperscript{33} “Ετος τῆς ΚΑΙ/‘Αθηνᾶ Ὀρεία/Σελειάνης/ ὁρῶν ΕΠΕΙ - Γ.". Sayar 2004, 457.

\textsuperscript{34} [...] Δ [...] ΤΟΥ δ. ΟΥΣ Λ...ΚΑΝΟΥ/Σελειάνης/ ‘Αθηνᾶ/‘Ορεία τὸν κύκλον ἐξο συν-ποσίου σαχ.ΑΑ Ε[...], Sayar 2004, 457.


cave, i.e. Poikile Petra. The inscription 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 Dionysodorus, who seems to have held an important position judging by his donations to the officers, members of the boule, gerousia and people of Seleueca, bought the office of priesthood, donated 50 denarii for a statue offering to the goddess, had the entrance of the cave opened and undertook the construction of the steps leading up to the sanctuary.

The Goddess is mentioned as Tha Glaukopis Athena and Pallas Athene in an inscription on two large wall blocks, from Antiochea ad Cragum in western Cilicia, located at Gümüşköy (Endişegün) 20 km southwest of Selinus.

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

An inscription of four lines from a cave, located at 12 km South-east of Ermenek (Damlıçalan) mentions that Touples dedicated the cave for Athena. According to another inscription on a column from the same spot, 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 worshipped at Magarsos (Adana, Karataş).

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38 Keil - Wilhelm 1915, 22.
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: ἕρχοστα τὴν δειλουμένην ἵερασών πάντως κτλ.
42 L. 13: εἰς καὶ ἄνθεντα τῆς θεοῦ δινάρια ν’ κτλ.
43 L. 24-25: τὰ θέραμαν ὑπὲρ τὴν ἐξορίαν.
46 In western Cilicia, a priestess of Athena is also known from Hıçlar Tepesi, 8 km to the east of Cap Karaburun and over inland from the coast, see K. Tomashitz, Unpublizierete Inschriften Westkilikien aus dem Nachlass Terence B. Mitfords, (ETAM 21) (1998) no. 10 b; Hagel-Tomashitz 1998, Hac 4b.
47 For a similar inscription from Aegea (Yumurtalık) see Heberdey - Wilhelm 1896, 14, no. 39.
An inscription from Kanytella\(^{51}\) (Kanlidlavane) 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 inscription\(^{52}\) 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. Headlam\(^{53}\), 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 Claudiopolis\(^{54}\). The existence of *Athena Polias* cult, whose temples are known from Priene\(^{55}\) and Pergamon\(^{56}\), is also attested in Soloi-Pompeipolis\(^{57}\) (Viranşehir) in Rough Cilicia and in Aegae\(^{58}\) (Yumurtalık) in Plain Cilicia.

Diocaesarea, whose name is known from the coins, dated to the reign of Domitian\(^{59}\), remained as the cult center of *Zeus Olbios* in the territory of Olba throughout the Hellenistic period\(^{60}\). Architectural features suggest that the city’s development gained momentum in the Roman Imperial period\(^{61}\), when, remarkably, different cults other than *Zeus Olbios*

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51 For the inscription see Hicks 1891, 231 no. 11; Hagel - Tomaschitz 1998, Kan 11.
52 L. 7-9: ...καὶ τῇ ἐν Σε-βαστῇ Ἀθηνᾶ (δραχμάς) (?) α’ (?) καὶ τῷ Σεβαστηνῶν δῆμῳ /άκοδστῳ (δραχμάς) (?) α’ (?) κλ.
54 A. C. Headlam, Ecclesiastical Sites in Isauria (Cilicia Trachea) (1892) 22 no. 1; Hagel - Tomaschitz 1998, Kla 13.
57 R. Bohn, Der Tempel der Athena Polias zu Pergamon (1882) 4 et seq.
59 G. Dagron - D. Feissel, Inscriptions de Cilicie (1987) 118 no. 74; SEG 37, 1245.
began to be observed in the city. An inscription\(^{62}\) on the architrave of the Tychaion in the west of Diocesarea, 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 inscriptions\(^{63}\) of the 3rd century A.D., the cult of Dionysos was also present in the city. Thus Athena probably began to be worshipped in Diocesarea 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.

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\(^{62}\) Hicks 1891, no. 50; MAMA III, 56; Hagel - Tomashitz 1998, OID 6. Ὅππιος Ὅβριμου καὶ Κυρία Λεονιδοῦ ἡ γυνὴ Ὅππιοῦ τῷ τυχαίον τῇ πόλει.

Abbreviations

BE  Bulletin épigraphique.


MAMA III  J. Keil – A. Wilhelm, Denkmäler aus dem Rauhen Kilikien. MAMA III (1931)


ÖZ

Diokaisareia’dan (=Uzuncaburç) Athena’ya yeni bir adak yazısı

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

Milites Stationarii, İmparator Augustus tarafından İç Savaşlar’dan sonra Roma’da ortaya çıkan soygunculara (=grassatores) karşı kurulan askeri (=polis) birliklerdir. İmparatorluk Dönemi’nde dış ülkelerle ilişkilerin artmasıyla, stationarius’lar asıl birliklerinden ayrılarak stratejik öneme sahip sınırlı bölgelerinde ya da ana yollar üzerinde konuşlandırılmak suretyle de görevlendirilmişlerdir. Diokaisareia kentinin, kıyı şeridinden tabi kuzey-güney doğrultulu ve doğu-bati bağlantılı olarak ilerleyen antik yolların kavşak noktalarında bulunanın stratejik öneminden dolayı, bu yolları kontrol eden, bir sınırlı/istasyon askerinin burada görevlendirilmiş olabileceğini düşünmektediyiz.


Diokaisareia kente ait, Roma İmparatorluk Dönemi’ne tarihlenen Athena tasvirli sikkele bulunmasına rağmen, bu tanrıça ile ilgili kesin bir epigrafik malzeme gọnume kadar saptanamamıştır. İ.Ş. 2.-3. yy.’a tarihlediğimiz Uzuncaburç yazısı, bu kente Tanrıça Athena’ya sunulan ilk doğrudan epigrafik kanıt oluşturmaktadır.

Yazının çevirisini söyledi:

"Stationarius (olarak görev yapan) Sergius (?) Aelius Iulianus, (bu adacağı) Athena’ya dua ederek sundu."
Fig. 1
Diocaesarea Altar
with inscription

Fig. 2
Silifke-Savaşçı,
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