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SUNA-İNAN KIRAÇ AKDENİZ MEDENİYETLERİ ARAŞTIRMA ENSTİTÜSÜ
SUNA & İNAN KIRAÇ RESEARCH INSTITUTE ON MEDITERRANEAN CIVILIZATIONS

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Araştırma Enstitüsü Yıllık Dergisi
Yönetim Yeri: Barbaros Mh. Kocatepe Sk. No. 25
Kaleiçi 07100 Antalya Tel: +90 242 243 42 74
Faks: +90 242 243 80 13 E-posta: akmed@akmed.org.tr
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Barbaros Mah. Kocatepe Sk. No. 25
Kaleiçi 07100 ANTALYA-TURKEY
Tel: +90 242 243 42 74 • Fax: +90 242 243 80 13
akmed@akmed.org.tr
www.akmed.org.tr

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A New Athena Polias Votive Inscription from the Phaselis' Acropolis

Nihal TÜNER ÖNEN – Fatih YILMAZ*

This article presents a newly discovered votive inscription found during the course of the 2013 survey conducted at the ancient city of Phaselis and in its territory¹. The inscription was found where the stairs to the acropolis from the southwest of the theatre end, in front of the west wall of the tower structure give access to the acropolis (Fig. 1b-2). This inscription in the Doric dialect, on a limestone block measuring 0.315 x 0.77 x 0.61 m., records a dedication to Athena Polias. The letters 0.03 m. high, exhibit Late Archaic - Early Classical Period features (ξ - ⊕ - Ξ - √ - Ϻ) and, consequently the inscription can be dated to the Vth century B.C.

	Ἀθαναΐαι Πολιάδι	<i>For Athena Polias,</i>
2	Εὐφάνης Χρυσία	<i>Euphanes, the son of Chrysiās,</i>
	ἀνέθηκε χρημάτων	<i>dedicated as the tithe from</i>
4	δεκάταν εὐξάμενος.	<i>his property in fulfilment of his vow.</i>

Line 1: The goddess' name has been rendered in the Doric dialect. In another Vth century B.C. (*non post Va.Chr. saeculum*) votive inscription from the city, the goddess was recorded in the Doric dialect as τᾶθαναΐαι τᾶι Πολιάδι². This second inscription was reused in the same tower's west wall, where the inscription in question was also found³ (Fig. 1a). The goddess' name recorded in the Doric dialect has been repeatedly documented in other cities such as: Sparta, Lindos, Thera, Kos, Geraistos, Hierapytna, Telos and Itanos⁴.

* Yrd. Doç. Dr. Nihal Tüner Önen, Akdeniz Üniversitesi, Edebiyat Fakültesi, Eskiçağ Dilleri ve Kültürleri Bölümü, Antalya. E-mail: nihaltuner@akdeniz.edu.tr

Arş. Gör. Fatih Yılmaz, Akdeniz Üniversitesi, Akdeniz Uygarlıklar Araştırma Enstitüsü (MCRI), Antalya. E-mail: fatihyilmaz@akdeniz.edu.tr

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¹ Arslan - Tüner-Önen 2013, 194.

² TAM II 1184; Blackman 1981, 139; Tüner-Önen 2008, 304-305. Νικάνδρος ὁ Νικίονος | καὶ Πολυαῖνετος | ὁ Πολυκάρτεος | τᾶθαναΐαι τᾶι Πολιάδι || ἀπὸ ναυτιλίας | δεκάταν ἀνέθεκαν; *Nikandros, the son of Nikon, and Polyainetos, the son of Polykartes, dedicated to Athena Polias tithe of their sea trading income.*

³ According to E. Kalinka (TAM II 1184), the tower wall (*Immissus moenibus arcis septemtrionalibus ad occidentem a theatro*) to the northwest of the theatre is the find spot of this stone. However, J. Blackman (1981, 139) saw this inscription built into the spolia material face up in the masonry of the tower, not to the northwest, but to the southwest of the theatre.

⁴ For some examples, see Sparta: *IG V 1. 213*; Lindos: *Lindos II. 2*; Thera: *IG XII 3. 427*; Kos: Herzog 1928, no. 1; Geraistos: *IG XII 9. 44*; Hierapytna: *IC III 3. 3*; Telos: *IG XII 3. 40*; Itanos: *IC III 5. 8*.

Line 2: Although the name Euphanes (Εὐφάνης) - the person who made the offering - has been documented in Asia Minor, it was a popular name and was common in Hellas and the Aegean Islands⁵. Moreover, another Euphanes of Phaselis is known from the records of the Temple of Apollo at Delphi, the father of Damothemis, from 364-363 B.C.⁶. The name of Euphanes' father is Chrysias (Χρυσίας, α, m), the earliest known example is found on this inscription and is a name rarely found⁷.

Lines 3-4: The term δεκάτη, employed for Euphanes' tithe (δεκάτη) offering of his property (αγαθῶν) was recorded in the Doric dialect as δεκάταν. As the use of "εὐξάμενος" has indicated, the aforementioned term "δεκάτη", must be related with fulfilling the vow committed to a god as well⁸. In many ancient societies the ratio applied for the sacred dedications was a tithe, as likewise for the dedications for war trophies, on trading incomes or acquired wealth; with money, statues, pots or other objects and precious offerings corresponding to this ratio given to the gods⁹. Similarly, from another documented votive inscription from Phaselis we know that the persons named Nikandros and Polykartes dedicated a tithe of the income that they earned from their sea trading to the Goddess Athena Polias¹⁰.

Phaselis and its Chief Goddess Athena Polias

From the earliest times of Athena worship, especially in the Aegean Islands and Hellas, this goddess was the protectress of cities, institutions and mythological heroes and she manifested this function in various ways¹¹. In one of the earliest recorded examples she carries the epithet ἐρυσίπτολις (guardian of the cities), and in another example, in a Linear B inscription discovered in the Palace of Knossos on Crete as Atana Potnia (*a-ta-na-po-ti-ni-ja*), the mistress of the palace¹². But perhaps the most striking myth relating to this role of Athena is undoubtedly that of the Palladion statue, the reason for the fall of Troy and for defeat in the Trojan War. In this context, Troy could resist the Achaeans for as long as it was protected by the Palladion, but after it was stolen by Odysseus and Diomedes, the city was captured by the Achaeans¹³.

⁵ For its use in Asia Minor, see *IKalchedon* 15; *SEG* XII. 474; XXXVI. 992; *IRbod. Peraia*, 101. For its use in Hellas and on the Aegean Islands, see. *LGPNI*. 187; II. 187; IIIA. 180; IIIB. 168.

⁶ *SIG³* I. 239; *FD* III. 5. 3; *CID* II. 4; Tüner-Önen 2008, 258-259. It is recorded that Damothemis of Phaselis, the son of Euphanes, has given seven drachmas (73-74: ...Δαμόθεμις Εὐφάνεως Φασηλήτας δραχμῶν ἑπτὰ...).

⁷ The name Chrysias is documented on a IInd century A.D. Egyptian papyrus (*SB* V. 7515 Kol. I). Also many names in the nominativus form ending with -σίας, their genetivus ending with -σία are known: In the IVth century B.C., in Delphi, *Χαιρεσίας* (*CID* II. 20), in the IInd century B.C. again at Delphi, *Μελησίας* (Amandry 1942, no. 4); in Epidaurus, *Τελεσίας* (*IG* IV² 1. 71); in Lindos, *Στασίας* (*Lindos* II 88); in Ambryssos, *Αγησίας* (*IG* IX 1. 10); in Megalopolis, *Λησίας* (*IG* V 2. 439).

⁸ Koch 1901, 2423-2424. See also Jacquemin 1999, 90; Patera 2012, 23-27. Tithe offerings to the goddess Athena Polias are also recorded in inscriptions from Athens (*IG* II² 4318) and Lindos (*Lindos* II. 2).

⁹ For some examples, Hdt. I. 89; II. 135; IX. 81; Lys. XX. 24.

¹⁰ See. fn. 2.

¹¹ On the Goddess Athena, see. Roscher 1886, 675-687; Dümmler 1896, 1941-2020; Farnell 1896, 258-382; Demargne 1984, 955-1044.

¹² Hom. *Il.* VI. 305; *Hom. b.* XI. 1. For the inscription in the Palace of Knossos, see Chadwick – Ventris 1973, 311-312, no. 208 = V 52. For the origins of the Goddess, going back to Minos-Mycenae, see Nilsson 1950, 490-499.

¹³ For the Palladion statue being stolen by Odysseus and Diomedes, see *Il. Parva* I; Verg. *Aen.* II. 162-170; cf. Arct. *Il.* 2; *FHG* IV. 387 'Dercyllus'; Plut. *mor.* 309F [17A]. The Palladion is either associated with Athena's accidental killing of Triton's daughter Pallas, her companion, while learning the art of fighting from him, or was believed to have been derived from the verb pallein. It had the shape of as a three-cubit wooden statue an aegis wrapping her breasts, holding a spear in her right hand and a distaff and spindle in her left hand (Apollod. *bibl.* III. 12. 3; *Schol. Eur. Ores.* 1129; Dion. Hal. *ant.* I. 68-69). According to myth, the Palladion fell down on the city of Troy from heaven (*FGrHist* 26 F 1. 34. 1. 'Konon'=Phot.*Bibl.* 186; *FGrHist* 3 F 179. 'Pherekydes'; Dion. Hal. *ant.* II. 66. 5; Ovid. *fast.* VI. 421f.); or it was brought to Troy by Dardanus as a present from either Athena (Dion. Hal. *ant.* I. 68 f.) or Zeus (Arct. *Il.* 2). Apart from these traditions, there are numerous legends concerning many aspects of the

Subsequently, Athens, Argos and Sparta, the most powerful Greek cities, as later the city of Rome, in order to obtain Athena's protection and so to gain legitimization for the expansion of their empires, invented their own myths claiming that the Palladion statue from Troy was brought to their cities¹⁴. In another myth the Goddess became the protectress of Tegea through giving Medusa's hair as a protective image to a hero of the city¹⁵.

Athena's frequently used epithets, *Polias* (Πολιάς), *Poliouchos* (Πολιούχος), and the epithet *the protectress of the Athenians* (Ἀθηνᾶ Ἀθηνῶν μεδέουσα), employed as a means of religious propaganda by the city of Athens when it established the Delian League which subsequently evolved into an empire, clearly indicate Athena was regarded as guardian of the cities¹⁶. Particularly during the Archaic and Classical Periods, it was this aspect of Athena that, politically placed the Goddess amongst the most important of deities with Zeus and Apollo, and she is most commonly found with the epithet *Polias*¹⁷. The epithet *Polias* or similar, refers in particular to the heart of these cities, to their acropoleis, where Athena *Polias* was usually worshipped. Her temples located on the heights of the cities made her role particularly visible as the main protecting goddess¹⁸. One of the best examples of this "visibility" concerns the earliest record of the epithet *Polias* as, although she wasn't the chief deity of Argos, within the sanctuary of Athena *Polias* located on Larisa hill an inscription was found which supplies us with the text of a cult regulation which is datable to the VIth century. B.C.¹⁹.

The Anatolian goddess of Malija, equal to Athena (in Lycia), was attested in Hittite texts from IInd millennium B.C.²⁰. This goddess worshipped in Lycia, close to the city of Phaselis,

Palladion statue, from its production to its location in the Late Ancient Period. For detailed information, see also Frazer 1921, 38-41; Ziehen 1949, 171-189; Demargne 1984, 965-969; Sourvinou-Inwood 2011, 225-263.

- ¹⁴ Athens: Paus. I. 28. 9; Sparta: Plut. *Quaest. Graec.* 302d; Argos: Callim. *hym.* V. 35; Rome: Paus. II. 23. 5.
- ¹⁵ Paus. VIII. 47. 5. Athena's priesthood was regarded as the *eponoumos* officialdom of the city of Tegea (Sherk 1990, 265) and she is also mentioned with her epithet *Poliatis*, thereby emphasizing both her military and protective roles.
- ¹⁶ The epithet *Poliouchos*, mostly employed in the Archaic Period, carries the same meaning as *Polias*. The use of Ἀθηνᾶ Ἀθηνῶν μεδέουσα again denominates Athena *Polias* as the protectress of the Athenians. Furthermore, within the context of Athenian religious policy in the Delian League, this epithet is commonly used in cities such as Samos (*SEG* I. 375-376; XXXII. 835), Kos (Paton – Hicks 1990, no. 148) and Kolophon (*IG* I³ 37). On this subject see Barron 1964, 35-48; Schuller 1974, 113f.; 117f.; Anderson – Dix 1997, 129-132; Parker 2008, 146-155.
- ¹⁷ Cities where the epithet *Polias* has been documented include: Aigale, Aigeai, Aizanoi, Amorgos, Aphrodisias, Argos, Assos, Atraks on the Peneios, Attaleia, Kallatis, Kolophon, Kos, Kyzikos, Daulis, Delos, Didyma, Dodona, Eleutherna, Epidauros, Eresos, Erythrai, Geraistos, Gonnoi, Halasarna, Halmyros, Herakleia on Siris, Hierapytna, Ialysos, Ikonion, Ilion, Imbros, Ios, Itanos, Kameiros, Knossos, Larissa, Lindos, Magalopolis, Miletos, Mytilene, Naupaktos, Nikopolis ad Istrum, Olympia, Peparethos, Pergamon, Phalanna, Phaselis, Phigaleia, Priene, Rhodiapolis, Rhodes, Schedia, Sinope, Sparta, Stymphalos, Syloi, Synnada, Tegea, Telos, Tenos, Thebai in Pthiotis, Thera, Troizen, Velia. On Athena *Polias*, see Farnell 1896, 299; Kurse 1952, 1363-1365; Herington 1955; Luyster 1965, 134-156; Kroll 1982, 65-76; Demargne 1984, 959-960; Cole 1995, 302-305; Sourvinou-Inwood 2011, 263-270.
- ¹⁸ Poll. *onom.* IX. 40. See also Schol. Dem. XXII. 45. 6. Cole 1995, 303-304.
- ¹⁹ Sokolowski 1962, n. 27; *SEG* XI. 314. It is recorded that for Athena *Polias* (...τῆ Ἀθαναία : τῆ Πολιιάδι...), a safe temple was constructed and that, according to the regulation, all of the treasures of this temple were to be used for public expenses (...ἄρρηστον : ἀπὸ τῶν ἱερῶν...), personal spending was forbidden (...μὴ χρῆσθαι : φηδείστας...).
- ²⁰ For the goddess of Malija/Athena, see Bryce 1986, 172; Frei 1990, 1776-1780; Keen 1998, 193-194; Adak 2007, 44. It is known that many place and personal names were derived from the name Malija (Neumann 1967, 34-35; 1970, 16; Barnett 1974, 900-901; Hawkins 1974, 902-903; Laroche 1980, 4; Lebrun 1982, 123-130; Bryce 1986, 177-178; Keen 1998, 202). Moreover, the most obvious reason for thinking Malija is the equivalent of the goddess Athena is the silver head-vase carrying the depiction of the Judgement of Paris. In this scene Athena (Malija), with Aphrodite (Pedrita) and Alexander (Alixsa[tral]/Paris), were depicted and the letters of Mal[ija] were inscribed in Lycian characters beneath the depiction of Athena (Strong 1964, 95-102; Barnett 1974, 893-901; Neumann 1979, N 307; Bryce 1986, 178; Frei 1990, 1776; Keen 1998, 202; Payne 2008, 476; Dusingberre 2013, 222. The goddess Malija has been attested in the inscriptions from: the Tlos (TAM I. 26. 12), Ksanthos (TAM I. 44.a. 43, 44.c. 5, 7-8), Letoon (Laroche

is similarly in a relationship with cities and acropoleis. The Inscribed Pillar of Ksanthos dating from the Vth century B.C. records that many acropoleis were seized with the help of Athena ptoliporthos (πολίπορθος) “Sacker of Cities”²¹. In the same inscription the city of Patara was named together with Malija and it may refer to the Patara of Malija as in the example of the Lindian Athena (Lindos, city of Athena)²². Moreover, the goddess Malija was named with the epithet Wedrēni (regional, municipal) the equivalent of the epithet Polias in Rhodiapolis²³.

During the great colonization movements (750-550 B.C.) the colonists brought the cult of Athena Polias to many Mediterranean cities, as was the case for example for Lindos on the island of Rhodes²⁴. As a matter of fact the strongest ties between Lindos and the colonies which Rhodes founded was the cult of Athena. In consequence, these cities offered precious gifts to the Temple of Athena in Lindos as a demonstration of both their veneration of the goddess and of loyalty²⁵. According to myth, the city of Phaselis was colonized in 691/690 B.C. by a group under the leadership of Lakios from Lindos and the Athena cult of the mother city was brought to Phaselis²⁶. Thereafter the Phaselitai dedicated the helmets and sickles to Athena

1979, 117), Tyberissos (TAM I. 75. 5, 76. 5), Arneai (TAM I. 80. 3), and Rhodiapolis (TAM I. 149. 2-3, 9, 12; 150. 6-7) in Lycia and it is understood from these inscriptions that Malija/Athena was responsible for protecting tombs and punishing violators.

²¹ TAM I. 44.c. 26.

²² TAM I. 44.a. 43. Similarly the epithets of Lindia (of Lindos), Ilia (of Ilios) and Itonia (of Itonos), the names of the cities were used in deriving the epithet. This kind of derivation from the cities' name carries the same meaning as the epithet Polias.

²³ TAM I. 149. 2-3, 9, 12; 150. 6-7. F. Kolb and W. Tietz (2001, 392 ff.) have thought this in respect to the word Wedrēi, on the coins of the city (Mørholm - Neumann 1978, 21), as referring to the name of Rhodiapolis. In addition, dating from a later period two more inscriptions have been found in the city related to the goddess Athena (TAM II 924. 6; 925. 11).

²⁴ In Plato's words (*Phaid.* 109b: ...ὥσπερ περὶ τέλμα μύρμηκας ἢ βατράχους περὶ τὴν θάλατταν οἰκοῦντας...), the Greeks settled in a short period of time around the sea coast just like ants and frogs living by the pool side.

²⁵ Gela, one of these cities, was colonized by the *oikistai* Entimos of Crete and by Antiphemos of Rhodes or only by Antiphemos in 689/8 B.C. and the cult of Lindian Athena was probably brought to Gela at that time (Hdt. VII. 153; Thuc. VI. 4. 3). Also, it is known that the citizens of Gela dedicated a krater to Athena in Lindos (*Lindos* II. 2. XXXV; See also Higbie 2003, 129-131). For detailed information on the foundation of the city, see Malkin 1987, 52-54; 180; Fischer-Hansen *et al.* 2004, 192-194; Tüner-Önen 2008, 88-91. 108 years after the foundation of Gela or, according to another narration, 100 years before the victory of Theron at the 76th Olympic Games (in 476 B.C.), in circa 580 B.C., the city of Akragas was founded by Aristonoos and Pystilos, two *oikistai*, one from Gela, the other from Rhodes (Thuc. VI. 4. 4. See also Schol. Pind. *Olym.* II. 15-16; 166-168; Polyb. IX. 27. 8). On the cult of Athena in Akragas, see Diod. XXXIII. 85. 4; Polyb. IX. 27. 7. See also Fischer-Hansen *et al.* 2004, 186-189. Phalaris, the tyrant of Akragas dedicated a krater and the citizens of Akragas dedicated an ivory palladion statue that they had looted from the city of Minoa and sent to the Temple of Athena Lindia on Lindos. By this action, they could demonstrate their loyalty to the mother city of Lindos and their veneration for the Lindian Athena (*Lindos* II. 2. XXVII; XXX. See also Higbie 2003, 108-109; 119). Reestablished in 461 B.C. by the people of Gela (Thuc. VI. 5. 3; Diod. XI. 76. 5), the city of Kamarina was where the goddess Athena became the chief deity with the epithet Poliouchos (Pind. *Olym.* V. 10-11; Schol. Pind. *Olym.* V. 20e). We know the offerings of the people of Soloi were made to the temple of Athena in Lindos (*Lindos* II. 2. XXXIII. See also Higbie 2003, 126-127). Even though it can't be determined exactly, the city of Soloi is thought to have also been a Rhodian colony (Strab. XIV. 5. 8; 17).

²⁶ Lakios, who was from Lindos for some and from Argos for others, was the brother of Antiphemos, the founder of Gela, and was sent to Phaselis by Mopsos in accordance with Manto's oracle. When Lakios arrived in the region, he met the shepherd Kylabras, who was grazing his flock, and he asked, what he had to pay for the acquisition of this land; food or salted fish? Kylabras choose salted fish and gave the region to Lakios (Ath. *Deip.* VII. 51). According to another narration, Lakios went to Delphi to consult the oracle together with his brother Antiphemos, the founder of Gela; the Pythian oracle sent Lakios to the east and Antiphemos to the West (Ael. Herod. III. 1. 253f.). In addition to these narrations, there are also sources indicating Phaselis was founded directly by Mopsos (Mela I. 79). E. Blumenthal (1963, 128) suggests that the Rhodians sent colonists to the eastern Lycian cities of Korydalla, Gagai, Rhodiapolis and Phaselis because these regions weren't inhabited by native people. However the possibility that such a place with three natural harbours was uninhabited seems somewhat remote. On this subject, see also: Heip-Tamer 1993; 15-16; Bresson 1999, 101-102; Tüner-Önen 2008, 88-95. For Rhodian/Lindian colonization in east Lycia, see also Adak 2007, 41-49.

Lindia upon which was inscribed, “*Having taken them from the Solymoi, the Phaselitai offered them to Athena Lindia, when Lakios was the leader of the colonists*”²⁷. In addition to this, the other evidence concerning the presence of Athena in the city confirms that this deity was the chief goddess of Phaselis. During the Classical, and especially in the Hellenistic Period, depictions of Athena’s owl, of her Palladion and of Athena Promachos are found²⁸. As mentioned above, the epithet Polias usually draws attention to a city’s acropolis with the temple of Athena Polias located there. In the case of Phaselis, the find spot of these votive inscriptions, reused in a wall of a tower that was built in defense of the acropolis, provides an additional indication for the localization of Athena’s temple to the acropolis. This temple most probably was on the acropolis where there are the ruins of a columned building and large ashlar blocks possibly indicating the site of a temple; however, due to the dense vegetation and in the absence of excavations, at present this localisation cannot be stated with certainty. Another reference indicating that Athena Polias was the chief deity of the city was the presence of a holy relic in the Temple of Athena, the spear of the hero of the Trojan War Achilles²⁹. During his campaign against the Persians, Alexander the Great stayed in Phaselis in the winter of 334/333 B.C. and he left Achilles’ spear in the Temple of Athena at Phaselis³⁰. During the Hellenistic Period, Hellenistic Kings were mentioned with the chief deities of the Archaic and Classical periods as were the emperors in Roman Imperial Period. And according with this practice, the boule and demos of Phaselis worshipped Athena Polias together with the deified emperors, known from an honorific inscription for a certain Ptolemaios³¹. Evidence from the Late Roman Period, especially from the IIIrd century A.D., records the Palladeios agons (ἀγῶν Παλλάδειος) were held in the city in honour of the Goddess Athena³².

Consequently, philological, epigraphic as well as numismatic evidence shows the Goddess Athena was the chief deity of the city of Phaselis from the Archaic Period into the Late Roman Period. As the epithet Polias on this votive inscription indicates, the goddess had a temple which should be located on the acropolis where the holy relic (Achilles’ spear) was kept and where the officials of the goddess conducted their functions. This new votive inscription provides record of the role Athena occupied in this early post-colonisation period of the city’s political and socio-cultural history. Further, it is also a physical document dating from the city’s Late Archaic-Early Classical Period, aiding in the evaluation of both Phaselis and of the wider region’s history of settlement.

²⁷ *Lindos* II. 2. XXIV: ... “Φασηλίται ἀπὸ Σολύμων ταῖ Αἴθα | ναίαι ταῖ Αἰνδίαι, Λακίου τοῦ οἰκιστᾶ ἀγευμέ | νοῦ”... For commentary, see also Higbie 2003, 104.

²⁸ Heipp-Tamer 1993, 41, nr. 75; 80 ff. pl. 25-29; 92-97 pl. 31-33.

²⁹ Paus. III. 3. 8.

³⁰ When Alexander came to the region of Milyas Chora (Μιλυὰς χώρα) extending to Arycanda to the south and Phaselis to the east (Hall 1986, 143-145; Keen 1996, 113-116), the envoys coming from Phaselis expressed their friendship and loyalty and crowned him with a golden crown (Arr. *perip.* I. 24. 1-6). Alexander the Great ordered them to surrender their city and they accepted. Soon after Alexander arrived in Phaselis passing between the Solyma mountains (Arr. *perip.* I. 24. 1-6; 25. 1-2; Plut. *Alex.* XVII. 1-8) and he stayed in the city for a while. One day when he saw the statue of Theodectes, the rhetorician, tragedian and riddle master of Phaselis in the Agora, in his drunken stupor he organized a festivity and threw many garlands at the famous philosopher Theodectes’ statue (Plut. *Alex.* XVII. 8). Although Alexander the Great didn’t personally meet Theodectes, he must have known him of by name from his own teacher Aristotle (for detailed information on Theodectes, see Tüner-Önen 2013, 125-150). In addition, when the offerings Alexander made to Athena are considered, it is thought that he might have had a particular attachment to the goddess (*JG* II² 1492 A; *SEG* XXX. 1362; *Lindos* II. 2. XXXVIII; Paus. III. 3. 8).

³¹ *TAM* II 1200: (7-11) ...ἱερα] | τεύσαντα τῆς προκαθηγέτ[ι] | δος τῆς πόλεος θεᾶς Ἀθηνᾶς | Πολιάδος και τῶν θεῶν Σεβας | τῶν... “...who was the priest of the chief goddess Athena Polias and of the divine emperors ...”

³² *TAM* II 1206; Adak - Tüner - Şahin 2005, 9-10, n. 6; *SEG* LV. 1474.

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Özet

Phaselis Akropolisinden Athena Polias'a Yeni Bir Adak Yazıtı

Bu makale, Phaselis antik kenti ve teritoryumunda sürdürülen 2013 yılı yüzey arařtırmaları sırasında tiyatronun hemen güneybatısından akropolise giriřin sađlandıđı alandaki kule yapısının batı duvarı önünde keřfedilen yeni bir adak yazıtını tanıtmaktadır. Kentin bař tanrıçası Athena Polias için adanan söz konusu yazıt Dor diyalektindedir ve harf karakterlerinin Geç Arkaik - Erken Klasik Dönem özellikleri göstermesi nedeniyle M.Ö. V. yy.'a tarihlendirilmiştir:

“Kbrysius ođlu Euphanes servetinin ondabirlik adađını Athena Polias'a dua ederek (adadı).”

Athena en eski dönemlerden itibaren özellikle Ege Adaları'nda ve Hellas'ta kentlerin, kurumların ve mitolojik kahramanların koruyucusu olarak tapınım görmüş ve bu fonksiyonunu farklı şekillerde göstermiştir. Athena'nın kentleri koruyucu rolüyle bağlantılı en klasik efsane kuřkusuz Troia Savařı'nda, Troia'nın ele geçirilip savařın kaybedilmesine neden olan Palladion heykeline iliřkindir. Bu kapsamda kent Akhalar kařısında büyük bir direniř göstermiş, ancak koruyucu tilsimi olan Athena'nın Palladion heykelinin Odysseus ve Diomedes tarafından çalınmasının ardından savařı kaybetmiştir. Bunun yanında Athena sıklıkla anıldıđı *Polias* (Πολιάς), *Polioukbos* (Πολιοῦχος) ve Atina kentinin Attika-Delos Deniz Birliđi'ni kurarak bir imparatorluđa dönüřtüđü dönemde dini bir propaganda aracı olarak kullandıđı *Atinalıların koruyucusu* (Ἀθηναῖ Ἀθηῶν μεδέουσα) epithetonları tanrıçanın kentlerin koruyucusu olarak algılandıđını net bir şekilde ortaya koymaktadır. Özellikle Arkaik ve Klasik dönemlerde Zeus ve Apollon ile beraber siyasal anlamda en önemli tanrılar arasında yer alan Athena'nın bu yönünü en yaygın olarak yansıtan epithetonu ise *Poliastir*. Söz konusu epithetonun her daim akropolisi iřaret etmesi nedeniyle, tapım gördüđü kentlerin akropolisinde genellikle bir tapınađı bulunur. Bu bağlamda tanrıça her daim akropolisteki önemli tanrılar arasında yer alırken, sıklıkla da bař tanrıça konumundadır.

Athena Polias kültü, Büyük Kolonizasyon hareketleriyle birlikte, Rhodos adasındaki Lindos kenti örneğinde görüldüđü gibi kolonist kentler aracılıđıyla Akdeniz'deki birçok kente taşınmıştır. Söylencelere göre Phaselis kenti de M.Ö. 691/690 yılında Lindos'lu Lakios önderliđindeki bir grup tarafından kolonize edilmesi üzerine Athena kültü kente yerleřtirilmiştir. Zira Tanrıça Athena'nın Klasik Dönem'den Geç Roma Dönemi'ne kadar Phaselis kentinin bař tanrıçası olduđu hem filolojik ve epigrafik hem de nümismatik verilerle açık bir şekilde tespit edilebilmektedir. Buna göre kentin akropolisinde tanrıçaya ait bir tapınak bulunmaktadır ve onun içerisinde ise Büyük İskender'in kente geldiđi sırada tanrıçaya adadıđı Troia kahramanı Akhilleus'un kargısı yer almaktadır. Ayrıca tanrıçaya ait bir rahiplik kurumu da belgelenirken, geç dönemlerde onuruna agonlar düzenlendiđi görülmektedir. Burada tanıtılan söz konusu adak yazıtı, tanrıçaya ait tapınađın lokalizasyonunu ve tanrıçanın kentin erken dönem siyasi ve sosyo-kültürel tarihi açısından taşıdıđı önemi açığa çıkarmaktadır. Ayrıca Arkaik Dönem'le ilintili somut bir belge olarak hem Phaselis'in, hem de bölgenin yerleřim tarihinin deđerlendirilmesine katkı sađlayacak nitelikte bilgiler sunmaktadır.

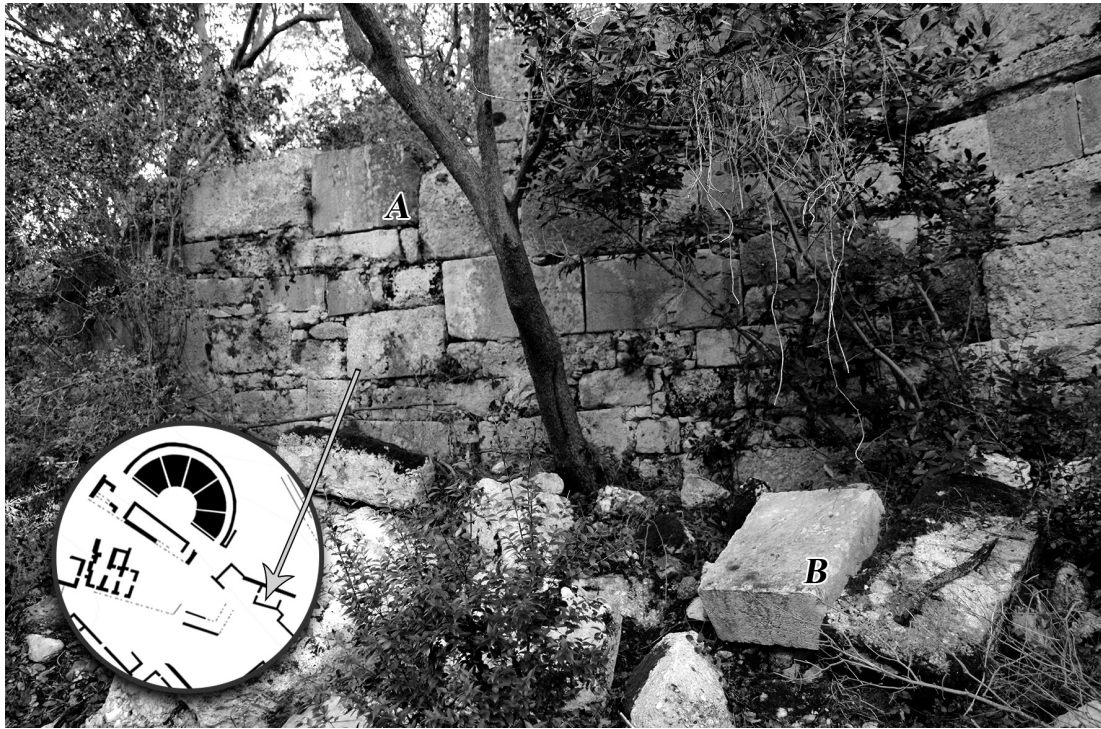


Fig. 1 a-b. The Location of the Athena Polias votive inscriptions on the acropolis of Phaselis



Fig. 2 a. The new Athena Polias votive inscription, b. Detail of the inscription

