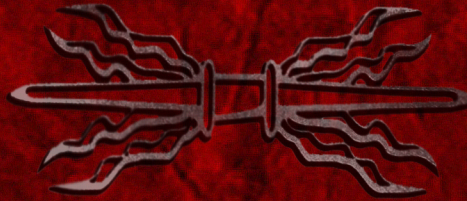


SELEVCIA

AD CALYCADNVM

SAYI I -2011



OLBA KAZISI YAYINLARI

SELEVCIA AD CALYCADNVM I

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SELEVCIA AD CALYCADNUM I

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OLBA KAZISI YAYINLARI
SELEVCIA AD CALYCADNVN I

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PRAEFATIO

Mersin'in Silifke ilçesi sınırları içindeki Olba'da TC Kültür ve Turizm Bakanlığı izni ile 2001 – 2009 yılları arasında arkeolojik yüzey arařtırmaları, 2010 yılındaysa Bakanlar Kurulu kararı ile ilk arkeolojik kazılar bařladı. Böylece Olba hakkında bugüne kadar bilinenlere yeni bilgiler eklendi ve ulařılan sonuçlar ekip üyelerimiz tarafından birçok yayınlara bilim dünyasına sunuldu.

“Seleucia ad Calycadnum”, arkeoloji, eskiçağ dilleri ve kültürleri, sanat tarihi konularında yapılan çalıřmaları sizlerle buluřturmak üzere yayın yařamına bařlıyor. İlk sayıda “Erken Hıristiyanlık” teması ile çıkmakla birlikte, gelecek sayılarımızda sizlerin çalıřmalarına çok daha geniş bir yelpazede yer vermeyi amaçlamaktayız.

Birinci sayımıza katkı sađlayan bařta Seleucia ad Calycadnum Bilim Kurulu üyeliđini kabul eden saygıdeđer öğretim üyeleri olmak üzere, sayın yazarlara, amblemimizin çizimi için ressam Cavidan Yegül Erten'e, kapak tasarımı için arkeolog Tuna Akçay'a, teknik yardımlarından dolayı M. Çađlar Kırkpınar'a ve Gonca Sümer'in şahsında TAN Kitabevi'ne teřekkür ederiz.

Yapacađınız çalıřmaların dergimizde yayınlanmasından onur duyacađımızı belirtmek isteriz.

Editörler:

Prof. Dr. Emel Erten

Prof. Dr. Diane Favro

Murat Özyıldırım (MA)

PRAEFATIO

After nine years (2001-2009) of archaeological surveys at Olba in Mersin, Silifke, excavations started in 2010 with the permission of the Ministry of Culture and Tourism. The team members of Olba have added extensive new information on the settlement history of the site, presenting their results in many publications.

“Seleucia ad Calycadnum” will be an annual journal for the studies on archaeology, ancient languages and cultures, and the history of art published by Olba excavations. Although the first issue focuses on Early Christianity, subsequent issues will include a wider range of investigations.

We want to thank the contributors and the colleagues who honored us by accepting to take part in the scientific board. Painter Cavidan Yegül Erten was kind enough to draw our logo and archaeologist Tuna Akçay designed the front-cover. M. Çağlar Kırkpınar did all the tiresome office work. Finally, many thanks to the TAN Bookstore and Gonca Sümer for giving us support for the publication of “Seleucia ad Calycadnum”.

We welcome contributions for future issues of “Seleucia ad Calycadnum”.

Editors:

Prof. Dr. Emel Erten

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Murat Özyıldırım (MA)

SOME OBSERVATIONS ON MONOTHEISM IN CILICIA

Sevim AYTEŞ CANEVELLO*

Özet

Bu çalışma, Cilicia'daki Yahudi ve Hıristiyanların çok tanrılı bir ortamda nasıl yaşadıkları ve birbirleri arasındaki ilişkileri incelemektedir. Ayrıca, Cilicia'nın, Küçük Asia'daki tek Tanrı inancına sahip toplumdaki rolüne değinilecektir.

Anahtar Kelimeler: Hıristiyanlık, Yahudilik, Roma İmparatorluğu, konsil, Thecla, Paulus.

Abstarct

This study will examine how Jews and Christians as monotheists have lived in relation to each other in a polytheistic society in Cilicia. Further, it will touch on Cilicia's role among believers of God in other areas of Asia Minor.

Keywords: Christianity, Judaism, Roman Empire, council, Thecla, Paulus.

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Unlike most of the other provinces in Asia Minor, Cilicia is geographically close to Judea, and Cilicians had maintained strong ties with communities in that region. Also, Cilicia was situated within a network of ancient trade routes that provided great economic opportunities. The Jews were attracted to Cilicia not only for its nearness to the sea but also for the cosmopolitan atmosphere engendered by its having trade routes via both sea and land.

During the Hellenistic Period, the evidence is scarce for Jewish migrations and settlements of Asia Minor and Cilicia. According to Josephus, during the campaign of Seleucus Nicator (358-281 B.C.) in Asia Minor, Jewish settlements existed in southern Asia Minor and Syria.¹ Almost a century later, Antiochus III the Great, (ruled 223–187 B.C.) brought 2,000 Jewish families from Mesopotamia and Babylonia to settle the cities of Asia Minor.² By the first century A.D. the widespread dispersion of Jews had taken place along the coastal cities of the eastern Mediterranean.³

During the Roman Period, the Jewish communities would continue to grow in Cilicia and the other provinces of Asia Minor. In the time period recorded in *I Macc*, there were many Jews in Lycia and all along the coast of the Mediterranean Sea.⁴ In the book of *Acts*, one can learn that the Jewish settlements in Asia Minor were part of the communities of Iconium, Pisidian Antioch, Lystra, Derbe, Tarsus and Laodicea. It is therefore reasonable to conclude that many Jewish settlements were to be found in Asia Minor. However, the size of Jewish populations in Diaspora is not clear. Various circumstances in Asia Minor were conducive to attracting a Jewish population, particularly in Roman times when laws and practices were favorable to the most of the settlements. In Roman times such immigrations can be deduced from the different types of available opportunities such as fruitful lands, equal rights with the people of Asia Minor, and opportunities to do business with Judea, Egypt and Rome.

In Cilicia, the Jews maintained good relationships with pagans and Christians alike, which yielded the favorable result that each group influenced the others. The Jewish communities give evidence that they had absorbed some influences deeply. Spiritually, Jews borrowed pagan and Christian symbols and invested them with new Jewish meaning. For instance, in the Museum of Silifke, a five-candlestick menorah with humanistic ears demonstrates a combination of Jewish, Christian and Pagan themes. In the Old Testament, ears are

1 Ibid. XII, 120.

2 Barclay, 1996, 261.

3 Smallwood, 2001, 122.

4 *I Maccabees* (a new translation with introduction and commentary by Jonathan A. Goldstein), 1976, 511.

a symbol of docility and a way of communicating between humans and God.⁵ Such symbolisms confirm the importance of the Jews in the region of Seleucia and their peaceful coexistence with the pagan and Christian societies.

In addition, grave inscriptions provide evidence that Jews in Cilicia shared public cemeteries with pagans and Christians.⁶ When the Jewish inscriptions are viewed as a whole, certain striking elements become apparent. For example, grave inscriptions do not appear in Hebrew; Greek was the predominant language for the grave inscriptions. Also, the grave inscriptions of Cilicia include none of the pious Jewish sentiments nor do they express Jewish feeling except for the use of the menorah as a sign of piety. (Fig. I-II) Popular expressions on Jewish grave stones such as “the hand of God” or torah scrolls do not appear on Cilician graves.

Further, the Jews of Cilicia had adopted the practice of using diverse funerary terms and had adopted similar formulas from their pagan and Christian neighbors. The formulas are generally standardized into such forms as these: “if anyone disturbs us ...,” “here lies/lie ...,” “he shall pay to the most sacred treasury (a significant sum),” “may you be blessed with well-being,” “in memory of ...,” “no one is immortal.”⁷

Based on Jewish tomb inscriptions in Corycos, Seleucian Jews appear to have observed the Christian and pagan burial concept, while adding their own identity to their graves. Such examples demonstrate that Jewish practices could only have developed within the framework of a free and nearly equal relationship with pagan and Christian societies.

The relationship between the Jews, pagans and Christians of Cilicia gives evidence of considerable interaction and a deep mutual respect. It is interesting to note some of the particular ways in which that influence manifested itself in the Jewish community of Cilicia. Paulus’ references to athletics reveal that he was a passionate lover of athletics and that he believed his Orthodox Judaism was not an obstacle to his enjoyment of Greek sports.⁸ An inscription on a wall in the city of Issus reports that a Jew by name of *Νικήτας* was partici-

5 “...Out of the depths I invoke Thee, Yahweh; O lord, hear my voice; let Thine ear be attentive, to my suppliant cry...” (PS 130,2); “...I love Yahweh, because He heard; my cry of supplication; Because He inclined His ear to me, during my will I cry out...” (PS 116,1-2) *Book of Psalms Vol. II (Psalms 73-150)* (translated from critically revised Hebrew text by Monsignor Edward J. Kissane), 1954, 266, 211; Dagron, 1987, 38.

6 MAMA, 1931, 18.

7 Williams 1994, 276; MAMA 1931 165; Park 2000, 123, 129; Ussushkin 1975, 133; Ussishkin 1977, 211.

8 “...Do you not know that all the runners in a stadium compete, but only one receives the prize? So run to win...” *Corinthians 9.24*; Harris 1976, 93.

pating in athletic functions.⁹ That Paulus of Tarsus and a Jew from Issus could be passionate about Greek games leads to the conclusion that the integration of Jews and their interaction in the Cilician community was seamless at that time in history.

Judaism under Roman law had now achieved recognition in society. One of Augustus' decrees acknowledges that in some cases Jews might meet with local opposition to their rights and privileges and might need the support of the Romans in order to observe their religious customs. On a number of occasions the Roman authorities granted various privileges to Jewish communities. For example, Emperor Claudius allowed Jews throughout the whole Empire to observe their monotheistic customs in a polytheistic empire. They did not erect any statues, did not worship the emperors, and did not bring sacrifices to any other deity or to the emperors.¹⁰ These were important privileges granted to Jews by the Greeks and Romans.

Roman administration enabled the Jews to continue practicing their faith and to live according to their traditions. Like other communities in Asia Minor, the Jews in Cilicia were faithful in observing the traditional obligation of the Temple tax and had no need to cut their ties with Jerusalem. During his reign, King Herod of Judea, who once came to Elaeusa Sebaste with his sons,¹¹ "discharged the burden of their annual taxes for the inhabitants of Phaselis, Balanea and various minor towns in Cilicia."¹²

For many centuries Cilicia remained important to the history of Christianity. During the fourth and fifth centuries the biggest religious debates took place among Christians and Cilicia sent active participants to those Christological discussions. The thinking of Arius, the Christian presbyter from Alexandria, had influenced especially the Eastern Churches, had also influenced Cilicia.

The Cilician city of Seleucia ad Calycadnum hosted all the Eastern Churches in the council of 359 A.D. The city was chosen at the personal request of the emperor, and many important Christians traveled there. Several reasons contributed to the choice of Seleucia ad Calycadnum to host the council. Among them were the city's central location in the Eastern Mediterranean making it easy for attendees to reach, and the city's importance as the holy place of St. Thecla, the first female martyr of Christianity.

Zeno of Verona, a saint of the Roman Catholic and Eastern Orthodox Churches, wrote that "Thecla is the disciple of St. Paulus and a martyr; he [Pa-

9 Frey 1952, 749.

10 Zeitlin 1943, 212.

11 Josephus *Jewish Antiquities* XVI, 131-132.

12 *The Jewish War* (translated by J. Thackeray) 1977, I. 428-429.

ulus] mentions her in his preaching.” Thecla chose Seleucia in which to teach Christianity to those who came from nearby cities. After her death, the place where she lived became a destination for pilgrims--not only for those living in Asia Minor but for many Christians from countries around the world. The pilgrims journeyed to her home in Seleucia to show their respect and devotion to Thecla.

The activities described above substantiate the significant role of Cilicia in matters of monotheistic religion. In the years before Christ, it was a home for Jews; in the early years of Christianity, it figures prominently in Christian ideological discussion. During Roman times Jews enjoyed the same privileges of citizenship as the Romans and coexisted peacefully with both Christians and pagans. Cities of Cilicia were home to two strong Christian personalities, St. Paulus of Tarsus and St. Thecla of Seleucia. Cilicia hosted noteworthy Christian Councils and for generations remained a center for religious debate. In those ways, Cilicia showed a strong religious identity among monotheistic believers that endured for centuries.

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LEVHALAR



(Lev. 1) Menorah from a coffin at the Adana Museum



(Lev. 2) Menorah from a coffin at the Adana Museum