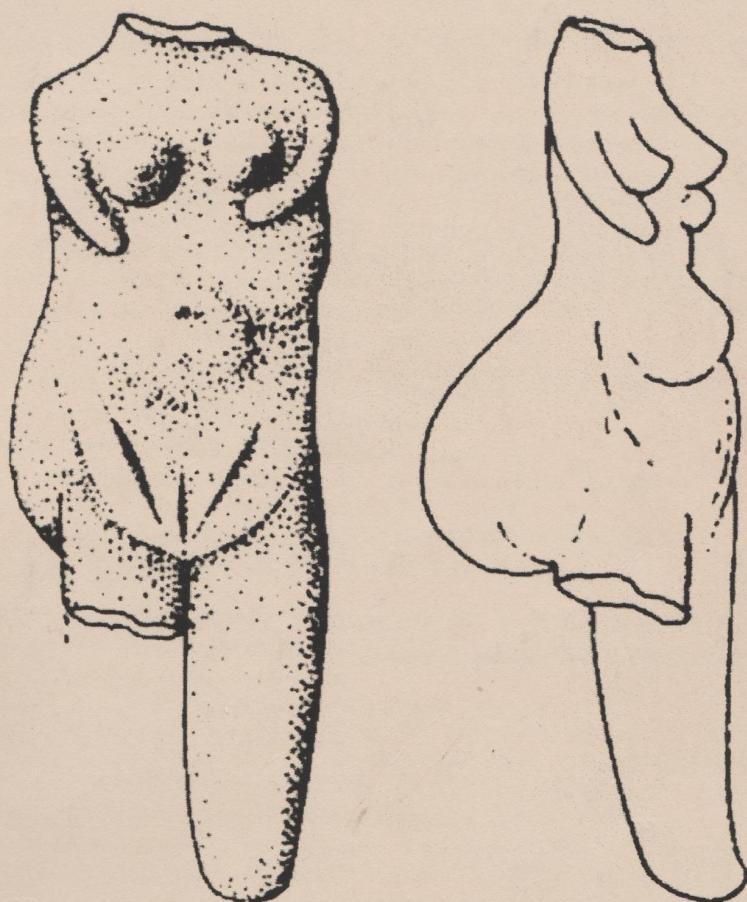


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Greek inscriptions and inscription fragments from Seleuceia Sidera in Pisidia (South-Western Turkey)*

In 1993 an excavation was carried out under the direction of the Museum of Isparta (Turkey) and Prof. Dr. O. Bingöl (University of Ankara, Turkey) in Seleuceia Sidera¹. The ruins of this ancient Pisidian city lie in modern South-West Turkey, approximately 18.5 km north-east of Isparta's town center and 5 km south-west of the small town of Atabey². After the investigation of the results of this excavation which was continued throughout the period of one season, a considerable amount of knowledge was gained over the history and topography of the city³. Without a doubt, one of the most important results is the discovery of four Greek inscription fragments which were considerably damaged. This essay will examine the four Greek inscription fragments including the two already known inscriptions from the town.

Seleuceia Sidera

Seleuceia Sidera is a north Pisidian⁴ town, which was occupied from the early Hellenistic until the late Byzantine period. Although no inscriptions have yet been found in the ruins of Seleuceia Sidera bearing the name of the city, the location was determined by a German geographer, G. Hirschfeld in 1874⁵ on the hill called „Asar“, which rises 1.5 km north-west of the small town of Bayat. During the Hellenistic-Roman times, Seleuceia Sidera lay approximately between the Egridir and Burdur Lakes and the most influential Pisidian cities, Sagalassos, Apollonia and Antiocheia. From its name, one can presume that the town was founded as a Seleucid colony⁶. This occurred towards the beginning of the Hellenistic period (first half of 3rd century B.C.) from which we have almost no remains except for the fortification wall which is found on the hill of the city occupation⁷. Because of administrative reasons, the name of the city Seleuceia was renamed as „Claudioseleuceia“⁸. It remained during the Roman period as an unimportant town; but it expanded during the Late Roman Period and had a large population.

Between the 4th and 6th centuries A.D. the city was given the name, „Sidéra“, the origin of which is unclear⁹. The most plausible evidence for the existence of the early Byzantine period in Seleuceia is the fortification walls on the eastern ridge of the hill of the city occupation in which many former building elements of the Roman period were used. In the 8th century A.D. the name of the city was combined with Agrai (modern Atabey) in the lists of archbishops¹⁰.

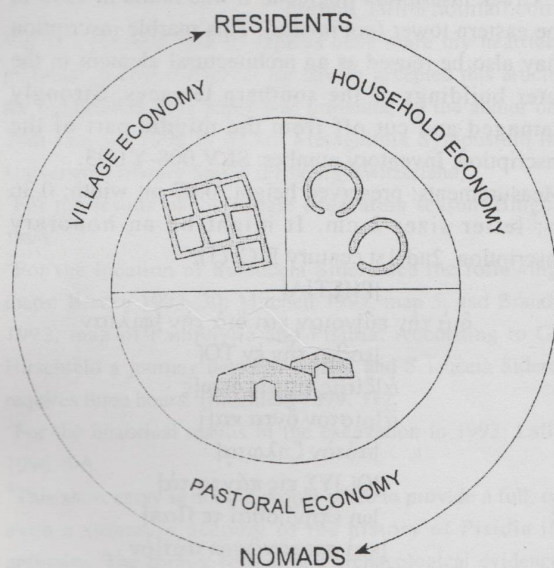


Fig. 2 : Relations between social groups, architecture and economy in the Burnt Village.

After excavation one can assume that the city survived until the 11th century A.D.¹¹.

As already mentioned, Seleuceia Sidera was discovered by G. Hirschfeld. After him it was visited and chronicled by several different scholars of Anatolian epigraphy and historical geography¹². The excavations in Seleuceia Sidera started as a small scale rescue excavation by the local archaeological museum in Isparta, in which mainly the theater of the city was excavated¹³. The later excavation in 1993 by a Turkish team from the University of Ankara was carried out in following locations: southern terrace II, on which a structure built within the rock is found, and southern terrace I which lies south of it and on which a round building lies¹⁴. Among others, the eastern tower on the summit of the hill which is a part of early Byzantine fortifications, the eastern terrace (and its habitational area), the theater, the necropolis and the cistern are to be named¹⁵. On the eastern terrace of the occupied hill, several inhabited buildings from the Late Roman Period were discovered. The wall of one of these buildings contained an altar which served as a reused element. That all the living and work areas are found on the south and east slopes of the occupied hill shows that during the late antiquity the slopes of the town were densely populated. The theatre of Roman Seleuceia lies on the northern side of the town from which today only the stage building and a diazoma are visible¹⁶. On the keystone of this diazoma one of the most popular goddesses of Roman Anatolia, Tyche, was portrayed¹⁷. In addition to this, other unknown relief figures in the stage building were found.

Greek Inscriptions and Inscription Fragments from Seleuceia Sidera

1. (fig. 1) Greek inscription, which was discovered by G. Hirschfeld¹⁸, later revised by J. R. S. Sterrett¹⁹. It was written on a marble block in two different letter sizes and letter types and was observed by different authors in various locations in the village²⁰. Today, the stone lies in an undisturbed field in the village center of Bayat. The information provided by W. Weber (with H. Rott) on the location of the inscription at the beginning of the 20th century allows us to recognize that one would not have the ability to fully transcribe the entire inscription because it was built on the door of the Mosque, thus making certain parts unreadable. It is probable that the inscription was removed from the wall during the restoration of the old Mosque to its modern place. On the top of the inscription is a hole (a statue base?).

Measurements: height: 0,57 m; width: 1,34 m; letter size: left text: 2,2 cm; right text: 3,6 cm. Beginning of the 1st century A.D.

| | | |
|---|-----------|---------------------|
| |]ON | Τιβέρτιον Κλαύδιον] |
| |]NH | Καίσαπα Σεβαστόν] |
| |]ΤΡΙΣ | Γερμανικόν |
| 4 |]αυτου | θεὸν ἐπιφανῆ |
| |]πιόδωρος | |
| |]OK[] | |

2. Greek inscription, which was discovered by G. Hirschfeld²¹, later revised by J. R. S. Sterrett²² and W. Weber (with H. Rott)²³. H. Grégoire and L. Robert have discussed this inscription which concerns some small localities in early Byzantine South-West Anatolia²⁴. The first line of the inscription is no longer visible.

Measurements: height: 0,62 m; width: 0,62 m; letter size: 2,3 cm. Probably 5th-6th century A.D.

| | |
|----|--|
| | [Ἔτους υν' ἔργον χριστιανόν καὶ ἄγιον] |
| | τοῦ ἁγίου Γεωργίου πρῶτ[η] |
| | συνοδία ἐρ (γεπιστατήσαντος?) Ἀβραμίου καὶ |
| 4 | ὑπὸ προάγοντα Ἀντίπατρον] |
| | Πορφύρις Ἀντιφῶν Ἄρις Παῦλος |
| | Ἡπάκλις Μεγεμᾶ[χ]ις Παῦλος |
| | Κυριακὸς Στρατόνικος Αὐξάνων |
| 8 | Ζωτικὸς Τιμόθις Ἄτταλος |
| | Ἰωάννης Κοτόνης Γ[εσ]εννέσ[ιος?] |
| | Παῦλος Τεχνίτης Φίλιππος |
| | Κόνων Χρυσανθία Ἀλέξανδ[ρος] |
| 12 | Φίλιππος |

3. Greek inscription fragment. It was found in 1993 in the eastern tower (not in-situ). This marble inscription may also be reused as an architectural element in the later buildings of the southern terraces. Strongly damaged and cut off from the middle part of the inscription. Inventory number: SLV 008-Y1/93.

Measurements: preserved height: 0,47 m; width: 0,36 m; letter size: 2 cm. It might be an honorary inscription. 2nd-1st century B.C. (?)

| | |
|----|---------------------------------------|
| |]PHΣΤΙΑ[|
| | διὰ τὴν εὐνοίαν καὶ διὰ τὴν [φιλίαν |
| |]εσθαι τὴν ἐν ΤΟ[|
| 4 | ἀ]ξίαις τιμαῖς ὅπω[ς |
| | ἄ]ριστον ὄντα κα[ὶ |
| |]αὐτὸν ζηλωτᾶ[|
| |]Ο[.]ΥΣ εἰς πάντα τὰ[|
| 8 |]οι ἐπηνῆσθαί τε Παπ[|
| |]καὶ στεφανῶσαι αὐτ[ὸν |
| |]αγ[αθί]ας ἔνεκεν καὶ ἀν[δρ]εῖας? |
| | ἐν ᾧ ἂν προ]αιρῆται τόπωι, ὑπάρχει[ν |
| 12 |]ἔφοδον ἐπὶ τὴν βουλήν κ[αὶ τὸν βῆμον |

καλείσθαι] δὲ αὐτὸν καὶ εἰς προεδρίαν
]εως καὶ στεφα[v
].....ΘΑΔ[

10 ἀνδρ-, καλοκ-, φιλ-αγαθίας.

4. Greek inscription fragment. It was found in 1993 in the southern terrace I. Inventory number: SLV 123-Y4/93. Measurements: preserved height: 10,5 cm; width: 9,5 cm; letter size: 3.2 cm.

] . Μ . [
]ΝΟΥ[
]ΡΟ . [

5. Greek inscription fragment. It was found in 1993 in the southern terrace I. Inventory number: SLV 122-Y3/93. Measurements: preserved height: 10 cm; width: 10 cm; letter size: 3.5 cm.

]Ε . [
]ΝΝΕ[
] . [

6. Greek inscription fragment. It was found in 1993 in the southern terrace I. Inventory number: SLV 009-Y2/93. Measurements: preserved height: 14 cm; width: 11 cm; letter size: 3.1 cm.

]ΑΙΟ . [
]Σ vacat
]Ν[

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¹For the results of this single excavation season: Bingöl 1994.

²For the location of Seleuceia Sidera see the following maps: Bracke 1993, 30; Mitchell 1993, map 5, and Brandt 1992, map of Pamphylia and Pisidia. According to G. Hirschfeld a journey between Isparta and Seleuceia Sidera requires three hours: Hirschfeld 1879, 312.

³For the historical results of the excavation in 1993: Lafli 1996, 5-6.

⁴This short essay is not the proper place to provide a full, or even a summary account of the history of Pisidia in antiquity. The former textual and archaeological evidence on Hellenistic, Roman and Byzantine Pisidia accompanying the following publications and their bibliography can be suggested: Bracke 1993; Brandt 1992; Belke/Mersich 1990;

Umar 1989; and von Aulock 1979.

⁵For the discovery and location of Seleuceia Sidera: Hirschfeld 1879, 312-314. Formerly C. Ritter tried to locate Seleuceia Sidera with the modern sea town Egridir: Hirschfeld 1879, 304.

⁶Bracke 1993, 17, and 21, note 54; Cohen 1978, 15; and Bean 1976, 821.

⁷See: Lafli 1999, Abb. 1.

⁸Mitchell 1993, 78.

⁹Belke/Mersich 1990, 378.

¹⁰Ramsay 1898, 406.

¹¹Until the 11th century A. D. the name of the city was mentioned in the lists of archbishops: Belke/Mersich 1990, 378.

¹²Chronologically: J. R. S. Sterrett (Sterrett 1888b, 332-334); H. Rott (Rott 1908, 9-10); W. M. Ramsay (Ramsay 1898, 406); L. Robert (Robert 1955, 239-245); G. Bean (Bean 1965, 821); and H. von Aulock (von Aulock 1979, 43-45).

¹³Brandt 1992, 116, note 1014.

¹⁴Bingöl 1994, 48.

¹⁵Lafli 1999.

¹⁶Bingöl 1994, 48.

¹⁷See: Umar 1989, fig. 7.

¹⁸Hirschfeld 1879, 313.

¹⁹Sterrett 1888b, 334, inscription no. 466; and Cagnat 1906, 143, inscription no. 328.

²⁰G. Hirschfeld: Hirschfeld 1879, 313, „Andere Reste sind in den Hütten des etwa 20 Minuten entfernten Dörfchens Bajad verbaut: ausser Grabsteinen spätrömischer Zeit und einer byzantinischer Inschrift besonders folgende griechische . . .“; J. R. S. Sterrett: Sterrett 1888b, 334, „In the wall of the Djami“; H. Rott: Rott 1908, 13, „An der Westwand desselben Hauses (as here No. 2) als Türwange benutzt, teilweise im Boden“ (Hause, Mosque?); and H. von Aulock: von Aulock 1979, 43, „...eine in der Moschee von Bayat eingemauerte Ehreninschrift für den Kaiser Cladius I....“.

²¹Hirschfeld 1879, 314.

²²Sterrett 1888b, inscription no. 465. J. R. S. Sterrett has published a very similar inscription from Isparta town center: Sterrett 1888a, 118, inscription no. 12.

²³Rott 1908, inscription no. 12.

²⁴Robert 1955, 239-245.

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Le cretule di Festòs: storia di un equivoco*

Da molti anni ormai nel dibattito sull'uso e la funzione delle cretule si fa spesso riferimento, a proposito dell'interpretazione delle cretule di Festòs, ad una presunta contrapposizione tra la teoria Fiandra e la cosiddetta teoria Levi, come si trattasse di posizioni legate a scuole di pensiero diverse e fondate su argomentazioni e prove documentarie differenti¹.

Fare chiarezza su questa errata premessa, raccontando la storia della formazione delle due supposte teorie, a mio avviso potrebbe portare un contributo utile al dibattito stesso.

Per questa ragione presento questa breve cronaca sullo studio delle cretule di Festòs con l'intento di porre fine ad un equivoco che dura da troppo tempo.

Nel 1955, nello scavo del vano 25 del II Palazzo di Festòs sorvegliato dalla Prof. Carla Gerra di Milano² si ritrovarono sotto il pavimento del vano, mescolate a calce, 6586 cretule gettate con coppette, brocchette e altra ceramica MM II in frammenti.

Il prof. Doro Levi, secondo la sua consuetudine, avviava immediatamente lo studio delle cretule che erano state depositate, nel frattempo, al museo di Iraklion. Il complesso fu subito denominato "archivio"; definizione senz'altro da condividere con la precisazione che si tratta di un archivio scartato e cioè eliminato definitivamente alla fine della sua utilizzazione amministrativa.

Nello stesso anno durante una mia visita al museo incontrai il prof. Levi alle prese con l'abbondante materiale. In quei tempi, di esse, si studiava soltanto l'impronta del sigillo. Mi avvicinai e, con la praticità dell'architetto, guardai subito il retro per capire dove fossero stati posti questi grumi di argilla cruda.

Il prof. Levi, constatato il mio interesse per l'uso di questi oggetti, mi propose di studiare i retri per ritrovare, se possibile, la forma degli oggetti sigillati.

Mi informò inoltre che le cretule erano state poste su contenitori inviati al palazzo con i tributi dei claroti di terreni reali disseminati intorno alla Messarà, come sarebbe poi stato in uso nella Creta di età storica³.

I contenitori sarebbero stati i tipici boccaletti a due foglie trovati in gran numero insieme con le cretule.