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Zuzana Turzová

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Kontaktná adresa (príspevky, ďalšie informácie)/Contact address (contributions, further information):

✉ Katedra klasickej archeológie, Trnavská univerzita v Trnave, Hornopotočná 23, SK-918 43 Trnava
☎ +421-33-5939371; fax: +421-33-5939370
✉ klasarch@truni.sk

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*Motív „Zázračného dažďa“ zo stĺpa Marka Aurélie v Ríme. V okienku: Zobrazenie Demeter a Persephone, skýtsky hrob, Bolšaja
Bliznica, Ukrajina*

*Motif of the „Miracle rain“ from the column of Marcus Aurelius in Rome. In the Window: Depiction of Demeter and Persephone,
Scythian grave, Bolšaja Bliznica, Ukraine*

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Počítačové spracovanie/Computer elaboration: PhDr. Ivan Kuzma

Proceedings of the International Symposium

CULT AND SANCTUARY THROUGH THE AGES
(From the Bronze Age to the Late Antiquity)

**Dedicated to the 10th anniversary of the Department of Classical Archaeology
and to the 15th anniversary of Trnava University**

Častá-Papiernička, 16 - 19 November 2007

CONTENTS

Preface	9
Speech of Dušan Čaplovič: Deputy Prime Minister of the Government of the Slovak Republic	11
KUZMOVÁ, Klára - HRNČIARIK, Erik: Department of Classical Archaeology of Trnava University (1997-2007)	13
ASLAN, Erdoğan: Quellenkult: Das Beispiel von Lykaonia	25
BALDIRAN, Asuman: A Study About Cults of Lykaonia Region	35
BAMMER, Anton: Two New Temples at Aigeira	47
BECKS, Ralf: Ein Kultbau der Spätbronzezeit in Troia	61
BERNÁT, Michal - JOBST, Werner - PIRAS, Rita: Die Weihaltäre aus dem Tempelbezirk des Jupiter Optimus Maximus auf dem Pfaffenberg	73
BILGI, Coşkun - DOĞANAY, Osman: The Cult of Mother Goddess in Gerga	81
BOCHER, Susanne: Reconstructing Votive Cult Practices in Early Greek Sanctuaries – The Example of the Geometric Votive Bronzes From Olympia	85
BOUZEK, Jan - ONDŘEJOVÁ, Iva: Götter und Göttinnen: Welche sind Unterschiede nach Geschlecht in den Opferungen, besonders in Mitteleuropa?	93
BŘEŇOVÁ, Klára: The Hebrew Goddess Asherah	103
BULBA, Mustafa: Demeterkult in Kaunos	109
BÜLOW von, Gerda: Deutsch-serbische Kooperation in Romuliana-Gamzigrad. Erste Ergebnisse der geophysikalischen Prospektion	115

ÇEVİK, Nevzat: The Gods and Temples in: From the 2 nd Millenium to the 1 st Millenium B.C. A Comparative Study	123
DAŞBACAĞ, Coşkun: Hecate Cult in Anatolia: Rituals and Dedications in Lagina	143
DOYRAN, Münife: Demeter Cult at Caunus: Kernoi	149
DYCZEK, Piotr: Lar populi sancte Medaure...(CIL III, 2581=ILS 4881)	155
ERAVŞAR, Osman: An Essay of the Cult of St. George in the Anatolia During the Medieval Ages	165
EROL, Ayşe F.: The Mother Goddess: Analyzing Her Feature as a City Protector	173
FURMÁNEK, Václav - MITÁŠ, Vladimír: Argonauten, Iason und Kenotaphe aus der Urnenfelderzeit in der Slowakei	187
CHALUPA, Aleš: How Did Roman Emperors Become Gods? Various Concepts of Imperial Apotheosis	201
IŞIK ASLAN, Emet Egemen The Bull and Horn Cult	209
JIRÁŇ, Luboš: Die Reflexe der kultischen Sphäre in den archäologischen Quellen der Bronzezeit in Böhmen	213
JOBST, Werner: Kult und Heiligtümer des römischen Iuppiter Optimus Maximus in Pannonien	219
KARAUĞUZ, Güngör: On Open Air Cult Areas in Devrek and Environment	227
KIZIL, Abuzer: An Open Air Stepped Rock Altar at Kalem Köy in Milas, Karia	233
KOÇEL ERDEM, Zeynep: The Cult and the Mythological Scenes on Athenian Export Red Figure Vases During the 4th Century B.C.	241
KUSTÁR, Rozália: The Profane and/or the Sacred: the Interpretation of Seven Pits From Harta-Weierhivl, Hungary	253
MINARČÁK, Pavol: Elementary Types of Hellenistic Isis	265

MINAROVIECH-RATIMORSKÁ, Jana: The Architecture of Roman Sanctuaries in Hungarian Pannonia	275
MÜLLER-KARPE, Hermann: Zum Beginn des Christentums	289
NAGEL, Alexander: Searching for the Gods at Ancient Akarnania: New Evidence From a Ritual Deposit Near Stratos	293
NOVÁKOVÁ, Lucia: Decorative and Structural Techniques of Mud-Brick in Sacral Architecture of Northeastern Syria (the End of the 3rd Millenium - the 2nd Millenium BC)	303
NOVOTNÁ, Mária: Ein Tätowierungssatz aus einem Grab in Kapušany (Ostslowakei)	313
ÖZBEK, Çiğdem: Cults on Imbros (Gökçeada) in the Classical Antiquity	325
ÖZDILEK, Banu: The Discoveries Made Concerning Cult Elements From Kelbessos	331
PAKKANEN, Petra: Defining Cult Site. Theoretical Observations on the Nature of Religion at the Sanctuary of Kalaureia on Poros, Greece	343
PAMIR, Hatice: Isis and Sarapis Cult in Antioch-on-the-Orontes	355
PIRAS, Rita - RASSU, Massimo: Le culte de l'eau en Sardaigne à partir de l'âge du Bronze jusqu'au Christianisme Temples à puits, sources sacrées et sanctuaire	369
ROTHENHÖFER, Peter: Indigene Kulte in städtischen Zentren Lusitaniens	381
ROUSIOTI, Dimitra: Aspects of Religion in Late Bronze Age Greece: Urban Shrines in the Peloponnese	389
ŞAHİN, Derya: The Cult of Nereids on Mosaics	397
ŞAHİN, Işık - GÜÇLÜ, Hüsniye: Terracotta Figurines of Aphrodite From Turkish Thrace: The Cult of Aphrodite	403
SIMON, Erika: Die römischen Lectisternien im 4. Jahrhundert v. Chr.	413
SÖĞÜT, Bilal: Naiskoi From the Sacred Precinct of Lagina Hekate: Augustus and Sarapis	421

ŠEDO, Ondrej: A Ditch with Human and Animal Skeletons in Mušov-Neurissen: Traces of Violence or of a Ritual?	433
TIRPAN, Ahmet A.: The Temenos of Lagína Hekate in Koranza	445
TITZ, Pavel: The Introduction of Greek Cults into the Early and Republican Rome: the Mythical Horizon	453
TRANTALIDOU, Katerina - KAVOURA, Ismini Astragali in Caves: The Contribution of the Archaeozoology in the Understanding of Some Ancient Greek Cult Practices	459
VALENTINI, Stefano: Communal Places of Worship in Jezirah During the EJ II-IIIa Period. The 'Sacred Area' of Tell Barri	475
YAĞIZ, Oya: Les images de culte sur les monnaies des Thraces	487
ZDRAVKOVA-DIMITROVA, Yana: From Late Bronze to Early Iron Age - Thracian Sanctuaries in the Eastern Rhodopi Mountain - Bulgaria	493
ZIMMERMANN, Thomas: Symbols of Salvation? – Function, Semantics and Social Context of Early Bronze Age Ritual Equipment From Central Anatolia	509

Preface

ANODOS 6-7/2006-2007 contains 53 articles in English, German and French presented at the international symposium "Cult and Sanctuary through the Ages. From the Bronze Age to the Late Antiquity" in Častá – Papiernička, Slovakia, on 16-19 November 2007. The symposium was organized on the occasion of the 10th anniversary of the Department of Classical Archaeology and of the 15th anniversary of Trnava University, under the auspices of Dušan Čaplovič, Deputy Prime Minister of the Government of the Slovak Republic for Knowledge-Based Society, European Affairs, Human Rights and Minorities.

At the same time it was the fourth event of this kind, which takes place every second year. The partner institutions from Turkey – Selçuk University in Konya and Uludağ University in Bursa – as well as the Slovak Archaeological Society at the Slovak Academy of Sciences, the Archaeological Museum of the Slovak National Museum and the voluntary association Pro Archaeologia Classica traditionally cooperated in the organization of the symposium. The participants were scholars from thirteen countries (Turkey, Greece, Bulgaria, Italy, Austria, Hungary, Poland, the Czech Republic, the Slovak Republic, Germany, Belgium, Great Britain and the USA). Graduate and post-graduate students from Trnava also participated in both organization and programme (lectures, presentations, discussions, poster sessions). At the end of the symposium there was arranged an excursion to the Archaeological Museum of the Slovak National Museum in Bratislava. Participants had opportunity to see permanent and contemporary exhibitions of the museum.

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Editors
Trnava, 5 December 2008

Ansprache des Vizeministerpräsidenten der Slowakischen Republik, zuständig für eine gebildete Gesellschaft, Europafragen, Menschenrechte und Minderheiten,

Dušan Čaplovič

Sehr geehrte Damen, sehr geehrte Herren, liebe Gäste,

erlauben Sie mir, Ihnen zuerst einmal für Ihre Einladung zu danken. Bitte sehen Sie mich in erster Linie als Historiker - als einen von Ihnen, und dann erst als Vertreter der politischen Macht. Die wissenschaftliche Diskussion erfordert Freiheit und Gleichheit der Beteiligten. Sonst ist sie schrecklich verstümmelt. Dies begriffen schon die Herrscher des Mittelalters, die zwar mit fester Hand über ihre Untertanen herrschen konnten, allerdings erlaubten sie, dass auf Universitätsboden Inseln der Freiheit entstanden. Sie wussten nämlich, dass eine Meinung, die nicht frei ist, wertlos ist. Denn welche Bedeutung hätte es für sie, wenn ihnen die erhabenen Doktoren und Professoren nur sagen würden, was sie selbst hören wollen? Das, was der Herrscher hören will, das weiß er und das kennt er. Er braucht nicht, dass ihm das ein anderer sagt. Für den, der die Macht hat - für den der schöne deutsche Begriff „Machthaber“ existiert, ist es wichtig, ein freies kritisches Wort zu hören. Aber kehren wir zum ursprünglichen Thema zurück!

Gegenstand Ihrer Konferenz ist die Spiritualität der altertümlichen Zivilisation des Nahen Ostens und des Mittelmeerraums. Das ist ein interessantes Thema, das auch in unserer Zeit nicht völlig unaktuell ist. Im wesentlichen gehen die zwei großen Zivilisationen - die euro-amerikanische und die islamische - von den Denktraditionen des altertümlichen Nahen Ostens und des Mittelmeerraums aus. Diese zwei Zivilisationen decken bei Vereinfachung der geographischen Projektion heute etwa 80% des Kontinents ab. Und dies alles hatte seine Wurzeln in einem verhältnismäßig kleinen Gebiet des östlichen Mittelmeerraums. Wenn ich mir erlaube, dies noch weiter zu vereinfachen, waren besonders zwei Gebiete Ausgangspunkt des gegenwärtigen modernen Denkens: Mittel- und Südgriechenland und das historische Palästina. Auch zusammengenommen hatten sie kein größeres Gebiet als 70 000 - 80 000 Quadratkilometer, was wir zum Beispiel mit der heutigen Tschechischen Republik vergleichen können. Dabei vertrugen sich die antiken Griechen und die Israeliten im wesentlichen nicht. Die Synthese der beiden getrennten Gelehrtenwelten - der griechischen und der jüdischen - zu einer gesamten europäischen Kulturtradition ist eigentlich eine überraschende Erscheinung.

In meiner kurzen Ansprache werde ich Sie nicht mit Details meiner Kenntnisse der Geschichte religiöser Kulte belasten. Aber trotzdem möchte ich Sie auf die Besonderheit des Gebiets hinweisen, auf dem wir uns heute befinden. Die Slowakei, als Land reich an Kupfererz, spielte im Prozess der Entwicklung der nahöstlichen antiken Kultur eine bedeutende Rolle. Das Kupfer aus großen Teilen der ägäischen und kleinasiatischen Bronzen stammt eben aus slowakischen Lagerstätten. Die Slowakei und das Donauebenengebiet waren wohl auch Ausgangspunkt der Invasionen indoeuropäischer Stämme in den Balkan und den östlichen Mittelmeerraum in der Hälfte des 2. Jahrtausends vor unserer Zeitrechnung. Deshalb kann auf die Frage, wann die Slowakei eine bedeutende Rolle in der Geschichte gespielt hat, geantwortet werden: in der Bronzezeit und besonders zu deren Ende.

Wir befinden uns unweit der bedeutenden und geheimnisumwitterten Burgstätte Molpir. Dies ist ein besonderer Ort mit eigener Kultstätte, wo ritueller Kannibalismus praktiziert wurde.

Und besonders möchte ich auf den Burgwall unter der Burg Devín aufmerksam machen. Es ist ein interessanter Ort. Dies erfordert allerdings eine etwas längere Erklärung.

Traditionell wird behauptet, Europa stehe auf drei Hügeln: dem Capitol, der Akropolis und Zion. Jeder repräsentiert eine der Traditionen, aus denen sich das heutige Europa entwickelt hat. Das Capitol in Rom, der Glanz der Akropolis in Hellas und Zion, unser jüdisch-christliches Erbe. In dieser Dreiheit fehlt mir das vierte Element, und zwar der Einfluss der sogenannten Barbaren: Kelten, Germanen, Slawen und andere. Gerade sie waren es, die in den sogenannten dunklen Zeiten der ethnischen und politischen Landkarte Europas ihre Form gaben, die im wesentlichen in groben Umrissen bis heute erhalten blieb. Wenn wir das Beispiel mit den Hügeln zur Symbolisierung des römischen, griechischen und jüdisch-christlichen Einflusses auf das Wesen der gegenwärtigen euro-amerikanischen Zivilisation anwenden, können wir einen geeigneten Hügel suchen, der ein Symbol dieses barbarischen Europas sein könnte. Was könnte dies sein? Kamelot? Die Wartburg? Vyšehrad? Mein Kandidat ist gerade Devín. Nicht nur deshalb, weil es ein imposanter Zugang zur unteren Donau in der Slowakei und zum gesamten Karpatenkessel ist, sondern hauptsächlich deshalb, weil Devín die einzige Lokalität in Europa ist, möglicherweise mit Ausnahme von Bratislava selbst, in der sich durch einen faszinierenden Zufall im Altertum und im frühen Mittelalter Besiedlungen aller bedeutenden großen Sprachgruppen des „barbarischen“ Europas abwechselten, sogar mit den Römern selbst. Auf dem Burgberg von Devín finden wir Spuren von Dakern, Kelten, Germanen, den bereits erwähnten Römern, dann von Slawen, Awaren und ungarischen Nomaden. Deshalb wäre es das beste Symbol, das wir dem Capitol, der Akropolis und Zion als Symbol der gegenwärtigen euro-amerikanischen Zivilisation zuordnen können.

Geehrte Gäste,

ich denke, dass Ihre Teilnahme an der Konferenz und der gegenseitige Austausch von Erkenntnissen uns alle bereichert. Ich hoffe ebenfalls, dass die Ergebnisse der Konferenz nicht nur auf eine kleine Gruppe Fachleute beschränkt bleiben, sondern dass sie auch in die breite Öffentlichkeit gelangen.

Častá-Papiernička, 16. 11. 2007

Hecate Cult in Anatolia: Rituals and Dedications in Lagina

Coşkun Daşbacak

Keywords: Hecate, Lagina, Ritual, Dedication

Abstract: Hecate is an extraordinary goddess who undertakes the duties of being a sorceress, a protector of spirits and the world underground, a warrior and a hunter. Cult areas have been established for Hecate in Greece, Italy, Aegean islands and Anatolia. In Anatolia, Caria region is the place where Hecate is worshipped the most. Caria region is considered as Hecate's homeland. In Lagina Hecate Sanctuary, goddess's birthday ceremonies, key carriage rituals and secret rituals have been held on behalf of the goddess Hecate. In addition to such ceremonies, coins, terracotta, ornaments, hair, curtain case, linen cloth, parapet and sculptures have been presented as a dedication to the goddess.

Hecate is an extraordinary goddess who undertakes the duties of being a sorceress, a protector of spirits and the world underground, a warrior and a hunter. Despite some arguments regarding its origin, Hecate, which plays a crucial role in Greek and Anatolian cultures, has single or three-bodied descriptions (Fig. 1). Hecate is described with different symbols due to its diversity of duties. Horse,¹ torch, dagger, key-lock, whip, snake, cornucopia, star, sickle, frog, and female dog² are some of the examples of the above-mentioned symbols (Fig. 2).

Cult areas have been established for Hecate in Greece, Italy, Aegean islands and Anatolia. Ionia and Aegean islands are the best places that authenticates Classical Period Hecate worship. There is an altar arranged on behalf of Hecate in Miletos in 6th cc BC.³

In an inscription dated 5 cca BC, Pausanias declares that an altar belonging to Hecate has been arranged.⁴ A piece of inscription has been found stating that there is a Hecate cult sculpture within the borders of Apollon sanctuary next to the Artemis, Zeus and Aphrodite cult in Didyma.⁵ We learn from Strabon that there is a cult area arranged on behalf of Hecate next to Ephesos Artemis temple⁶. Another cult area arranged on behalf of Hecate is in Kolophon. Pausanias gives the information about the cult titled as Enodia.⁷ (Fig. 3a-b) We also learn from Apollonius Rhodius that there is a sanctuary arranged on behalf of Hecate in Paphlagonia.⁸ In Frygia region in the Late Classical and Hellenistic period, Hecate is related with main goddess Kybele with regard to castrated servants.⁹ In Aizanoi,¹⁰ Apameia,¹¹ Laodikeia¹² cities coins with a description of trio Hecate have been discovered and also in Hierapolis a relief with a description of trio Hecate has been found¹³ (Fig. 4).

In Anatolia, Caria region is the place where Hecate is worshipped the most. Caria region is accepted as the homeland of Hecate.¹⁴ We can see the extensiveness of Hecate cult by examining

¹ Johnston 1990, 123.

² Başaran 2004, 89.

³ Rudloff 1999, 33-56.

⁴ Kraus 1960, 11.

⁵ Kraus 1960, 11 footnote 4.

⁶ Strabon, XIV, I, 23.

⁷ Pausanias, Guide to Greece 3.14.9-10.

⁸ Apollonius Rhodius, *Argonautica* 4.245.

⁹ Rudloff 1999, 54.

¹⁰ Head 1977, 664.

¹¹ Head 1977, 667.

¹² Head 1977, 679.

¹³ D' Andria 2001, 51-8.

¹⁴ Mitropoulou 1978, 17.



Fig. 1. Hecate (From Istanbul Archaeology Museum).



Fig. 2. Hecate.

the names with religious origins. The most famous name known is the family of Hekatomnos who was the mayor of Persia in Caria region in 4 cc. BC.¹⁵ The cities with the findings of Hecate are: Aphrodisias, Latmos Herakleia, Mylas, Tralleis where there are inscriptions about Hecate; Alabanda and Knidos where heads about Hecate are found.¹⁶ In Zeus Panamaros sanctuary in the city of Panamara there is a cult area arranged on behalf of Hecate.¹⁷

The most important cult area in Caria region is without doubt Lagina Hecate Sanctuary. In this area, many festivals on behalf of the goddess Hecate had been held. These are Hecatesia, birthday ceremonies for the goddess, key-carriage rituals and secret rituals.

The most important festivities held on behalf of Hecate in the sanctuary are the Hecatesia Romania festivities done once every four years after the year 78 BC.¹⁸ In the inscription found and published in the sanctuary it writes: "Eubulos the son of Iason has won the pankration and wrestling competitions in Hecate, Caesar and Roman festivities," and in another one it writes: "cities, kings and dynasties have approved the inviolability of Hecate temple and the competition held on behalf of the protector Hecate and the benevolent goddess Rome"¹⁹ in which the list of cities approving the inviolability and the competition.

¹⁵ Laumonier 1958, 422.

¹⁶ Kraus 1960, 166-7.

¹⁷ Laumonier 1958, 221-343; Kraus 1960, 167.

¹⁸ Magie 1950, 962, 997, 999.

¹⁹ Şahin 1982, 158, 160.



Fig. 3. Enodia (Hecate) (From Rudloff).

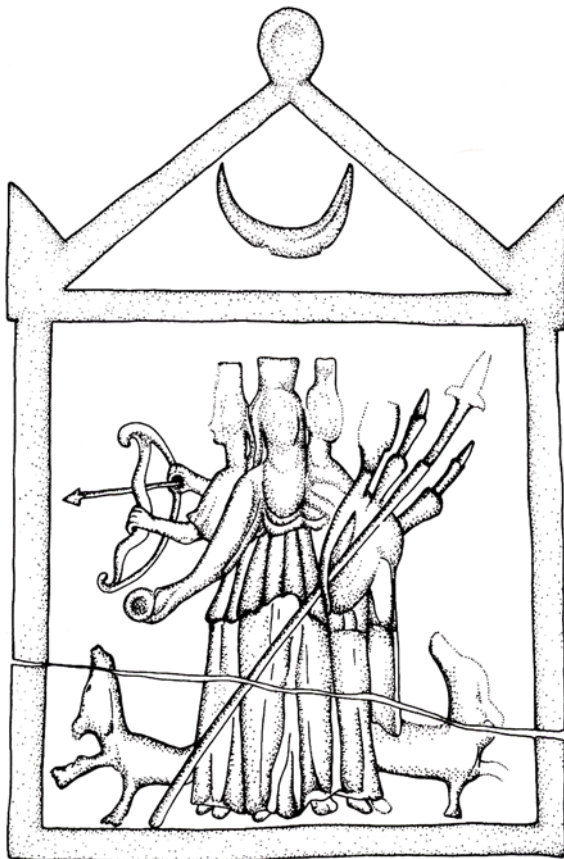


Fig. 4. Hecate (From D'Andria).

Every year on the thirtieth day of a certain month, in other words on the time of fullmoon, ceremonies had been held to celebrate the birth of the goddess and in these ceremonies, Money, perfume and olive oil had been given to the people. In an inscription found in the sanctuary these aids are recorded as follows: "the daughter of Myonides, Apphia, also known as Laboldan Tatarion Polynike and everyone in their family are honoured for giving every person three drakhme, and two drakhme to many guests and people living nearby, and for handing out ladles of olive oil and perfume and putting aside for the ones absent in the Birthday Festival together with other festivals in honour of the biggest and the most famous goddess Hecate,"²⁰ In the inscription numbered KT 95-9 it tells about the aids done: "... the daughter of Philetos, with the nun Hedinna Apphia, have distributed olive oil cost fourty drakhme throughout the festival" (Fig. 5).

In the Lagina Hecate sanctuary, key-carriage rituals were held in order to symbolize the holiness of the key. The symbolic usage of the key is seen in Greece in Linear B tablets and in Hellenistic Egypt. In Linear B tablets which dates back Late Bronze Age, the term *klawiphora* (key carrier) undertakes an economic symbol mostly as the key of food stores. The keys and key carriers in Hellenistic Egypt symbolize the entrance to holy places and the priests.²¹ The key of Hades's door was given to Hecate is the indicator of dead country's protection.²²

In Lagina sanctuary in the *klawiphora* rituals a young girl (*kleidophoros*) with keys in her hand with the company of the ceremony parade was going to Stratonikeia city via sacred way and returning again with the same parade from the same city via same way. The going and coming back of the key to and from Stratonikeia city is the symbolic indication of the political relation between the sanctuary and Stratonikeia city. In these rituals, aids were done to the public participating. These aids are recorded in the inscription numbered KPT 45 found in Lagina Hecate Sanctuary as follows: "Hierakomen nun Flavia Artemon has distributed food to every person inhabiting nearby Stratonikeia city

²⁰ Şahin 1997, 91-2.

²¹ Rudloff 1999, 52.

²² Boedeker 1983, 79, Rudloff 1999, 52.

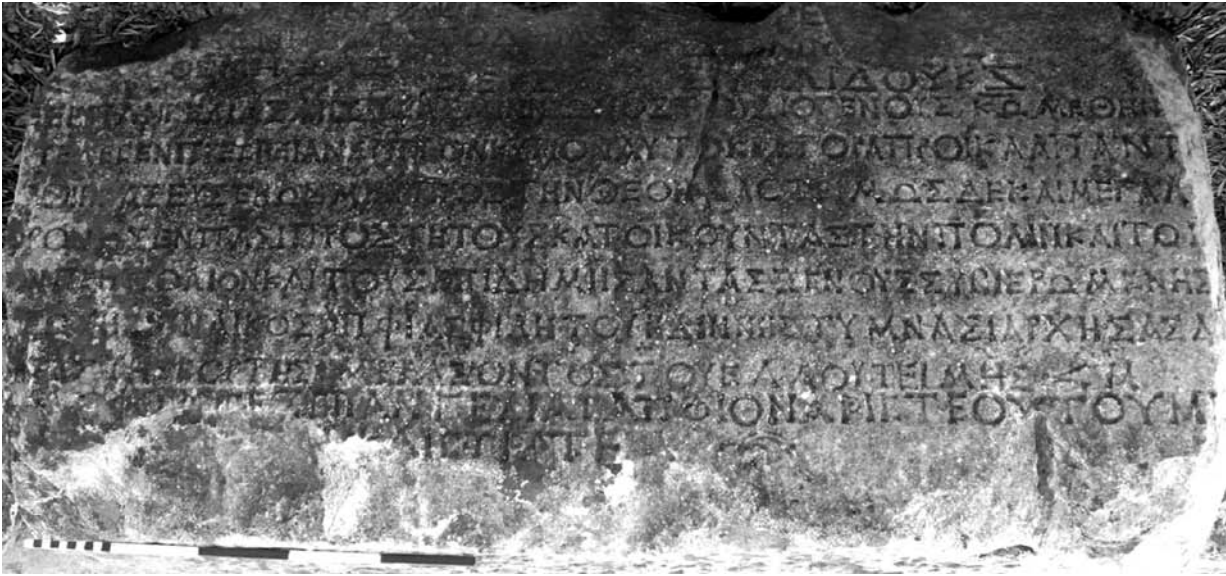


Fig. 5. Inscription from Lagina Hecate sanctuary.



Fig. 6. Coin from cella.

Fig. 7. Terracotta from cella.

in Augustus day and in later festivals and has also distributed limitless olive oil to every person regardless of their faith and age showing her devotion to the goddess Hecate."²³

Along with these ceremonies mentioned, fairs were also arranged in Lagina sanctuary. Strabon informs about this as follows: "There are two sanctuaries in Stratonikeia city: one of them is the Hecate sanctuary where big fairs are held every year, the other is the *Khrysaorian Zeus Sanctuary situated near Stratonikeia city*."²⁴ In the inscription numbered KT 95-7 found in the sanctuary the words stating that "in the fair days at peripolion olive oil has been offered" is one of the documents proving that fairs were held in the sanctuary.

There were also secretly held rituals which only the priests in the temple had participated. Hecate priests are the people who hold secret magic formulae and are fortune tellers and sorcerers. Vergilius's words in Aeneas epic poem. "... her hair scattered nun with her sound like thunderclap/ called the Gods three times/ Erebus, Chaos/ Hecate trio, virgin Diana's three faces."²⁵ telling the magic by Hecate nun. It is read in the inscription numbered KT 95-27 "the son of key-carriage Sempronia Aristonike Myonides, Demetrios the liable of magician."

During the temple excavations, a cella bothros is found. This place was related to underground and was used for liquid presentations such as wine during the rituals. It was proved the wine presentations with the pollen sample from cella drilling.²⁶

²³ Şahin 1982, 77-8.

²⁴ Strabon, XIV, II, 25.

²⁵ Vergilius, Aeneas, IV, 510.

²⁶ Tırpan 2001, 301-3.

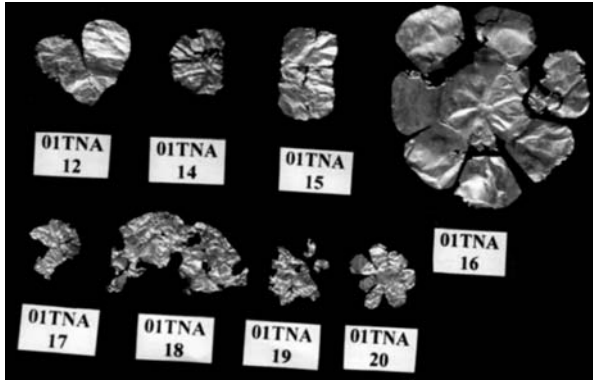


Fig. 8. Golden ornaments from cella.



Fig. 9. Hair dedication from Lagina Hecate sanctuary.

Sculpture dedication: "Eubolos and Timedomos have offered the sculpture of their father Eubolos as a dedication to Hecate."

"...Menippos son of Leon has offered his brother's sculpture as a dedication to the gods."

The archeological and epigraphical findings indicate that the goddess Hecate with her multiphasic personality had a respectable place in Caria region. The archeological documents prove the fact that a great deal of people from all regions had participated the ceremonies in honour of the goddess Hecate.

Some sacrifices were made during these rituals as well as some dedications given. In the light of excavations and epigraphic findings, these dedications can be stated as follows:

Coins, terracotta and ornaments

In the cella drilling, coins of Stratonikeia, Ephesos, Alabanda, Mylas, Miletos, Myndos and Rodos where the inviolability of the temple was accepted have been found. In addition to the coins, there is some terracotta, ornaments made out of valuable metals (Fig. 6 a-b, 7, 8, 9).

Hair dedication: was found in the west of the sanctuary and was dedicated by Flavius Aurelius Artemidoros in the Late Roman Period.²⁷ Similar hair dedications are found in Panarama, too (Fig. 10).

Some dedications were offered for the goddess Hecate in the sanctuary.²⁸ These are:

Chain dedication: "...Aristeas has offered his shield and a chain as a dedication"

Linencloth dedication: "...Manilias, son of Kallias has offered linencloth as a dedication to the big goddess Hecate."

Curtain case dedication: ".....Hierakoman priest Hierokles, the son of Hierokles and Tryphaina the Koraian nun have offered a curtain case as a dedication."

Parapet dedication: "Arria has offered parapets in naos as a dedication to Hecate."

Forest dedication: "a forest has been offered as a dedication to the biggest goddess Hecate."

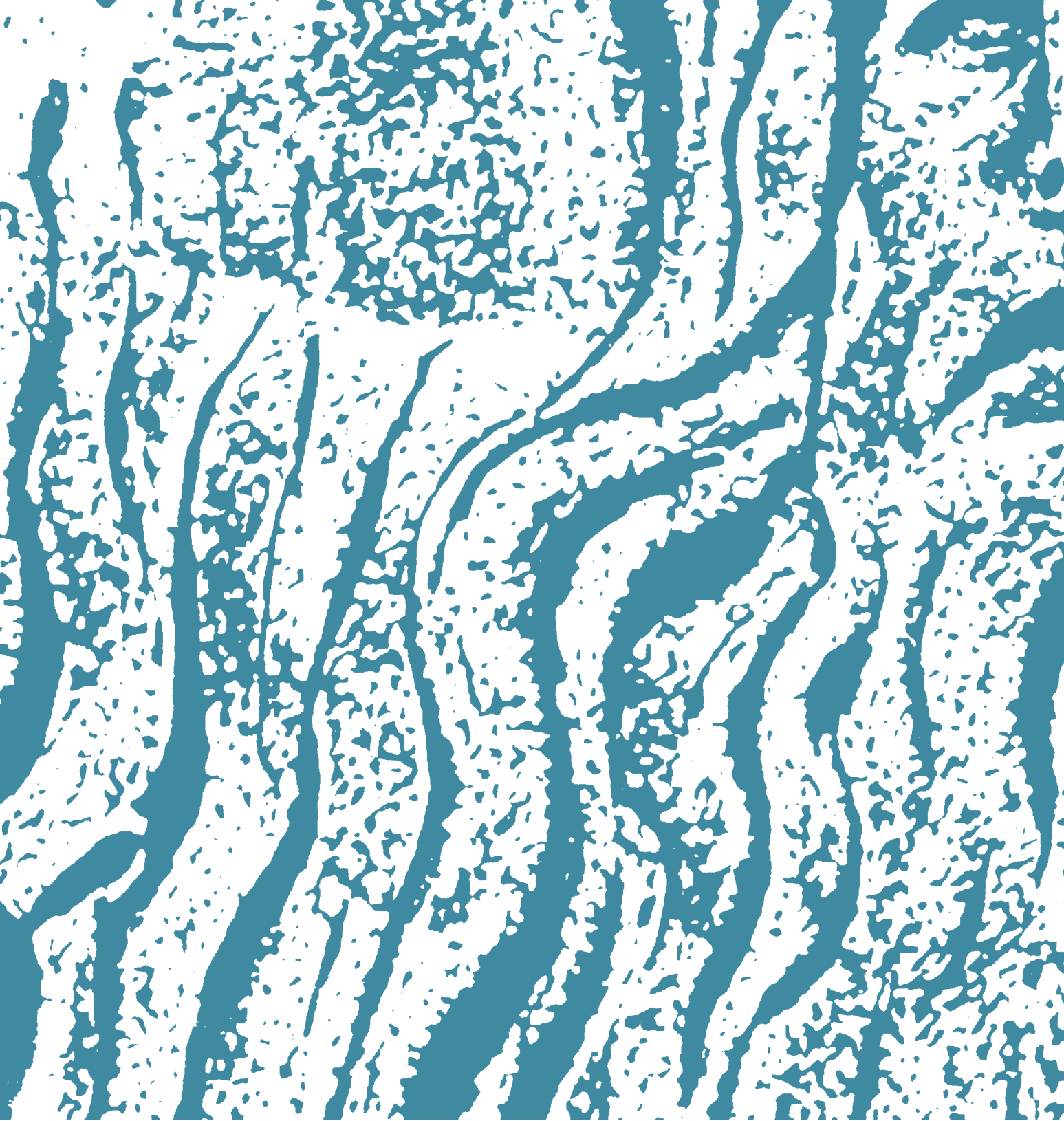
Dr. Coşkun Daşbacak
Pamukkale Üniversitesi
Fen-Edebiyat Fakültesi Arkeoloji Bölümü
TR-200 20 Denizli
cdasbacak@pamukkale.edu.tr

²⁷ Şahin 2002, 5,6.

²⁸ Şahin 1982, 16, 18-9, 28, 34, 59, 67, 79, 85-6.

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