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FOUR FUNERARY CURSES RECORDING THE PISIDIAN GODS OF THE ACIPAYAM PLAIN*

The following inscriptions have been found near Dodurgalar¹ during a research by Professor B. Söğüt (Pamukkale University) and his team in the Acipayam (Karayük) Plain in 2003. We know from various sources that the two cities Eriza, Themisionion and a small ancient settlement of unknown nature Phylakaion (at the southern slope of Ak Dağ / Malı Dağı?)² were situated in this plain. Unfortunately, mainly because of the lack of reliable epigraphic evidence, the problem with the exact locations of Eriza and Themisionion has not yet been solved. However, there is an agreement among the scholars that these places have to be searched for in the area of the villages Kara(hö)yük, Dereköy (now Yeşildere) and Dodurgalar³.

The inscriptions presented below are now preserved in the garden of the Belediye (municipality) of Dodurgalar with the information that they have been unearthed at Ören Mevkii located between Dodurgalar and Yazır⁴. They all record the well-known curse threatening desecrators by the anger of the Pisidian Gods (Θεοὶ Πισιδικοὶ κεχολωμένοι) which is common in the central and southern part of the Acipayam plain (see also below)⁵. In all the earlier finds belonging to this series we have only the curse engraved on square stones⁶ which seem to have belonged to the (walls of?) funerary constructions. Therefore they were probably accompanied by ordinary tombstones which were erected somewhere around the funerary construction (see Strubbe, *op. cit.*, 94). However, the altar *infra* no. 1, where the epitaph and the curse are combined on a single stone, is an exemption to this practice.

As to the discussions on the possible identity of the Pisidian Gods we restrict ourselves with J. Strubbe's excellent summary (*loc. cit.*, 96, no. 129, on line 2) *in extenso*: «... Coins of nearby

* We express our deep thanks to Professor B. Söğüt who kindly permitted to publish these inscriptions.

¹ For some earlier finds at Dodurga see K. Belke and N. Mersich, *Tabula Imperii Byzantini (= TIB) 7: Phrygien und Pisidien* (1990), 235.

² On the remains at Ak Dağ or Malı Dağı and the reasonable suggestion on the location of Phylakaion there see B. Söğüt, *I. Acipayam Sempozyumu Bildirileri*, 144 with note 12 and photos 1, 2, 5, 6, 20, 41. W. M. Ramsay, *The Cities and Bishoprics of Phrygia* (1895) 256, inclined to connect the toponym with the φυλακῖται, a body of Seleucid functionaries, mentioned in a Hellenistic inscription: οἱ περὶ τὴν Ἐριζαν ὑπαρχῖαι φυλακῖται κτλ. (*BCH* 15, 1891, 556, 38 from Karahöyük in the Acipayam plain), cf. also L. Robert, *CRAI* 1967, 292 (= *OMS* V, 480) with note 3 and *CRAI* 1978, 278 (= *OMS* V, 734 = *Choix d'écrits* [ed. D. Rousset], 347), note 16; G. M. Cohen, *The Hellenistic Settlements in Europe, the Islands and Asia Minor* (1995), 314; M. Wörle, *Stadt und Fest im kaiserzeitlichen Kleinasien* (Vestigia 39), 1988, 149.

³ For hesitant suggestions on locating Themisionion at Kara(hö)yük and Eriza at Dereköy see e.g. Ramsay, *op. cit.*, 250–261, D. Magie, *Roman Rule in Asia Minor* (1950), 1157; L. Robert, *Villes d'Asie Mineure*² (1962), 112 with note 4 and 116 with note 6; W. Leschhorn, *Antike Ären*, 1993, 367–371 also attributing the southern part of the Acipayam valley to Kibyra; Belke and Mersich, *TIB* 7, 291–2 and 403; J. Strubbe, *ΑΠΑΙ ΕΠΙΤΥΜΒΙΟΙ, Imprecations against Desecrators of the Grave in the Greek Epitaphs of Asia Minor. A Catalogue* (I.K. 52), 1997, 94; Cohen, *op. cit.*, 314, 326, and J. Nollé, *Gephyra* 6 (2009), 47–70, who, however, inclines to locate Eriza at Kara(hö)yük and Themisionion at Dodurga(lar).

⁴ For a preliminary report on epigraphic finds during this research see E. Akıncı Öztürk, *I. Acipayam Sempozyumu Bildirileri. 1–3 Aralık 2003, Acipayam-Denizli* (ed. by T. Tok), 2007, 166–173 with photos of the items published here. Some other epigraphic material from this research will be published elsewhere.

⁵ See Strubbe, *op. cit.*, 94–99, nos. 128–139.

⁶ Strubbe, *op. cit.*, 94.

Kibyra bear the image of a goddess above a basket with the legend of θεὰ Πισιδική ... She often holds a torch or torches and is thus to be identified with Hekate/Selene, see L. Robert, *CRAI* 1978, 279 (= *OMS* V, 735); J. and L. Robert, *La Carie* II, 75–76. In an epitaph, published by J. R. S. Sterrett, *Wolfe Expedition*, no. 31 from the same valley, Selene is linked with Helios. Therefore the Pisidian gods may be Selene/Hekate and Helios, see Oppermann, *RE* 2, 1950, s.v. *Pisidike*, *Pisidikoï*, 1797–1798. However, L. Robert, *BCH* 107, 1983, 568–573 (= *Documents*, 412–417) has argued that the Pisidian gods are the Dioskouroi. Under this Greek name the Pisidians worshipped an indigenous double divinity, rider gods, who were mighty protectors. The “Dioskouroi” are often represented on coins of Pisidian cities and on the monuments. They often stand at either side of a lunar Goddess or a crescent, see also S. Mitchell, *Anatolia* II, 28. Therefore it is possible that the Pisidian gods include both the “Dioskouroi” and Selene/Hekate».

1. Marble altar with mouldings above and below. It is damaged in all surfaces. Above the inscription a stele is depicted in which are the standing figures of a man (on the left) and a woman (on the right). Height 1.34; width 0.65; thickness 0.52; letter height 0.02 to 0.025 m.



[ca. 4]ΟΣ Πολυτε[ί]-
[μο]υ κατεσκ[εύ]-
[ασα] τὸν βωμὸν ἐ[αυ]-
4 [τῶ] ζῶν καὶ Μηνῶ [τῆ]
[γυ]ναικὶ καὶ Εὐτ[υ]-
[χία τ]ῆ ἑτέρῃ μου γυ-
ναικί.
8 [εἰ] δέ τις ἀδίκησε[ι]
τὸ μνημεῖον, ἔξει
θεοὺς κεχολω-
μένους Πισιδικοὺς.

[I, ... -]os Polytei[-] built this altar ... both for Menō (my) wife and Eutychia my other wife. If anyone does harm to this grave monument, he will find the Pisidian gods enraged.

4 For an attestation of the name Μηνώ in Pisidia see *SEG* 19, 815 (cf. also F. Bechtel, *Die historischen Personennamen des Griechischen*, 1917, 316 with an instance from Miletos).

4–6 Both Menō and Eutychia were the wives of the man who set up the altar. Regarding that the relief shows him with only one wife, the case must be a remarriage after the death of the first wife. The same is true for *IGBulg.* I², 174 with a PH on Tab. 86: a “Totenmahlrelief” showing Diogenes with one wife (plus some servants): Διογένης Ζωπυρίωνος καὶ ἡ γυνὴ α[ὐτοῦ] Ν[α]να

Ἑλληνο[ς] θυγάτηρ καὶ ἡ ἑτέρα [γυνὴ αὐ]τοῦ Θηθεις Ἀσκληπιάδου θυγάτ[ηρ] χαίρετε.

2. Block of marble. Height 0.32; width 0.54; thickness 0.27; letter height 0.03 to 0.033 m.



[εἴ τις τοῦτο τὸ μνημ]εῖ-
ον ἀδικήσι, θεῶν Πισιδι-
κῶν κεχολωμένων τύ-
4 χοίτο.

If anyone does harm to this grave monument, may he find the Pisidian gods enraged.

1 MN in ligature. Because of limited space, also the lost letters HM were probably ligatured.

3. Block of marble. Height 0.47; width 0.48; thickness 0.48; letter height 0.015 to 0.025 m.



εἴ τις τοῦτο τὸ μνημ[εῖ]-
ον ἀδικήσει, θεῶν Πισιδικῶν
κεχολωμένων τύχοιτο.

If anyone does harm to this grave monument, may he find the Pisidian gods enraged.

1 The letters NH are in ligature. – μνημ[εῖ]ον instead of μνημεῖον because of the limited space.



4. Marble column-base. A piece from the right front corner is missing. Height 0.32; width 0.54; thickness omitted; letter height 0.03 to 0.033 m.

εἴ τις τοῦτο τὸ μνημεῖον ἀδ[ι]-
κήσει, θεῶν Πισιδικῶν κεχ[ο]-
λωμένων τύχοιτον⁷.

If anyone does harm to this grave monument, may he find the Pisidian gods enraged.

Because of the same wording, line division and the damage on the right lower corner, the inscription must be identical with *CIG III*, 4380r which A. Schönborn had seen “on the

ΕΙΤΙ ΕΙΣ ΤΟΥΤΟ ΤΟ ΜΝΗΜΕΙΟΝ ΑΔΙ-
ΚΗΣΙ ΘΕΩΝ ΠΙΣΙΔΙΚΩΝ ΚΕΧΟ-
ΛΩΜΕΝΩΝ ΤΥΧΟΙΤΟΝ

CIG III, 4380r

⁷ The optative τύχοιτον with a parasitic *ny* is common in this series of curses (see Strubbe, *op. cit.*, nos. 128–131, 133–7, cf. also Cl. Brixhe, *Essai sur le grec anatolien au début de notre ère*, 1984, 34, 89).

base of a wooden pillar (in basi columellae lignae)” at “Durdurkar” (Dodurga)⁸ so that since that time the *iota* of ᾠδι- and the upper part of the *omikron* of κεχο-⁹ have completely been damaged.

Özet

Makalede, Acıpayam ovasındaki Dodurgalar köyünde kopya edilen 4 adet mezar lanetlemesi incelenmektedir. Bilindiği gibi, antik devirde bu ovada Eriza (Dereköy ?) ve Themisonion (Karahöyük ?) adında iki büyük kent ve belki bir karakol görevi yapan Phylakaion adındaki bir yerleşim bulunmaktaydı. Ancak ne yazık ki, şimdiye kadar bunlardan hiçbirinin güvenilir bir lokalizasyonu yapılamamıştır.

Burada yayınlanan yazıtlardaki lanetlemelerde mezar soyguncuları «Pisidia Tanrılarının Öfkesi» ile korkutulmaktadır. Bu ceza formülü Acıpayam ovasına özgü olup, birçok örnekleri bulunmuş ve yayınlanmıştır. Bilim adamları bu tanrıların Dioskouroi (Dioskurlar) ile Selene/Hekate olduklarını ileri sürmektedirler.

Tümü Roma imparatorluk dönemine ait olan yazıtların çevirileri şöyledir:

1: *Ben, Polyteimos oğlu ...os bu sunağı sağlığında kendim için ve karım Meno için ve diğer (önceki) karım Eutykhia için yaptım. Eğer biri bu mezara herhangi bir zarar verirse, karşısında öfkeli Pisidia Tanrıları'nı bulsun!*

2, 3 ve 4: *Eğer biri bu mezara herhangi bir zarar verirse, karşısında öfkeli Pisidia Tanrıları'nı bulsun!*

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İzmir

Esengül Akıncı Öztürk
Hasan Malay

⁸ See Strubbe, *op. cit.*, 96–7, no. 131.

⁹ Depending on the text in majuscule in *CIG*, Strubbe reads κεχω-. But it is safer to prefer κεχο- as given by J. Franz whose reading must have depended on Schönborn's original copy.