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TEMPLE OF MEN IN KERAITAI WITHIN THE PISIDIA REGION (BUCAK, BURDUR, TURKEY)

Hüseyin METİN

*Mehmet Akif Ersoy University Faculty of Arts and Science Archaeology Department, İstiklal Kampüsü,
15030, Burdur, Turkey (hmetin@mehmetakif.edu.tr)*

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ABSTRACT

A small temple surrounded with Temenos walls has been discovered with the ground researches in 2013-2014 in Keritai ancient city, where was about 8-9 km in the northwest of Kremna. That temple was designed with the Antis plan, like other temples in many cities within Pisidia region. The significance of the temple is that it was devoted to Men, as evidenced with both an epigraph found in the city and its rock relief of Men found in the vicinity. Keritai people used to worship to Men, the god of moon with the epithet of Men Keraiton as it has been inferred from the content of epigraph. Therefore, this structure has been the first and important finding to indicate that there was a second temple in the region belonging to Men following the temple of Men in Pisidia Antiocheia.

KEYWORDS: *Pisidia, Keritai, Kremna, God of the Men, Men Askaenos Cult*

1. INTRODUCTION

Since 2013, we have continued surface research in the vicinity of Çamlık Village of Bucak Town in the Burdur Province with a research project named "Surface Research in Kremna and its vicinity". Previous surface research in this area was performed by S. Mitchell between 1985 and 1987 (Mitchell, 1987a, 167-170; Mitchell, 1987b, 257-263; Mitchell - Waelkens, 1987, 37-47; Mitchell - Waelkens 1988, 53-65; Mitchell, 1988, 219-224; Mitchell, 1995; Horsley, 1987, 49-80; Horsley - Mitchell, 2000). As Mitchell's research was concentrated on the city centre we have mostly tried to determine the territorium of Kremna. In this scope, the northern territorium of Kremna was determined in the first year of the research. As a result of the research in this area, it has been documented that there was a permanent settlement from the Prehistoric period to Late Antiquity in the northern territorium (Metin, 2014, 1-27; Metin - Polat-Becks - R. Becks 2014a, 71-78; Metin, Polat-Becks - R. Becks, 2014b, 41-43) (Fig. 1).

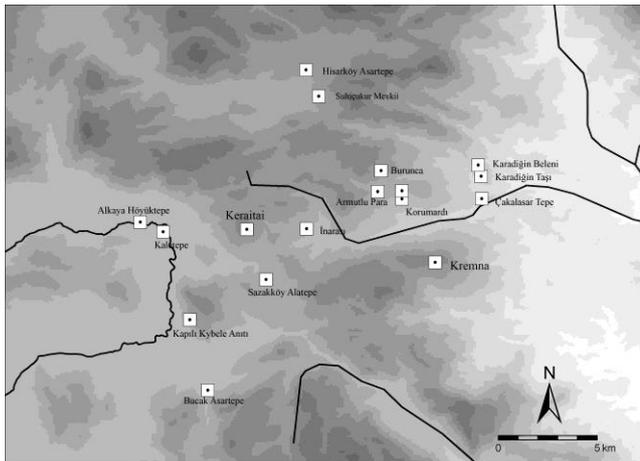


Figure 1. Territorial Map of North and West of Kremna (The Kremna Project)

2. SURVEY AT KERATAI'S TEMENOS AND DISCUSSION

The most important of the settlements in the northern territorium of Kremna was the Keraitai, which was about 8 - 9 km to the northeast. Keraitai was located on a conical-shaped rock mass a few miles from Belören Village, which has been known as "Sivri Tepe" and "Çene Sivrisi" by the local people. The city was discovered by K. Dörtlük by means of a coin with KEPAEITΩN legend found on the ground with museum research in 1972 (Dörtlük, 1976, 17-23). It has been known that Keraitai, which was one of the small-scale cities of Pisidia region, had produced homonia coins with Kremna in the 1st century B.C. (Mitchell - Cüceren, 1994, 506-507). Furthermore, it became a settlement under the authority of Kremna after Kremna was determined as

one of the five colonial cities in the Pisidia region by Augustus in 25 B.C. (Metin, 2014, 6).

Keraitai was located on a hill about 1300 meters high, we have found that the settlement was concentrated at the height of 1100-1200m here and it was surrounded with a fortification wall which was 5.00 - 6.00 meters high and 1.80 m wide. The settlement was concentrated on a plain in the east of Acropolis. Flat-cut big blocks were substantially used in the structures. Although the city has been protected up to recent years since it has been out of the way of Belören, other villages and the routes around it has been substantially damaged because of illegal excavations.

Temenos has been discovered because of the research in 2013; it is near the fortification wall in the southeast of the city (Fig. 2).

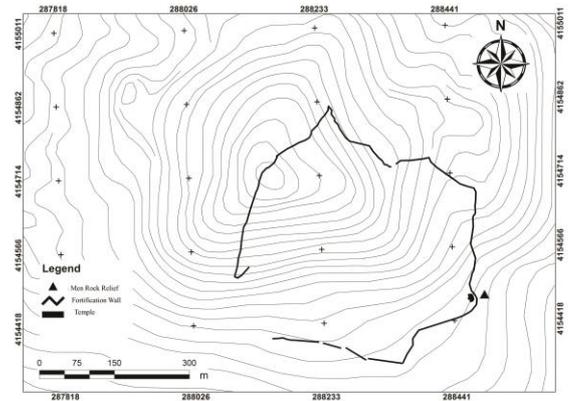


Figure 2. Keraitai Topographic Map and Location of the Temple (The Kremna Project)

The temple has been set up on a flat foundation and surrounded with a terrace wall, in scale of 13.30 x 10.60 meters since it was constructed on a slope (Fig. 3).

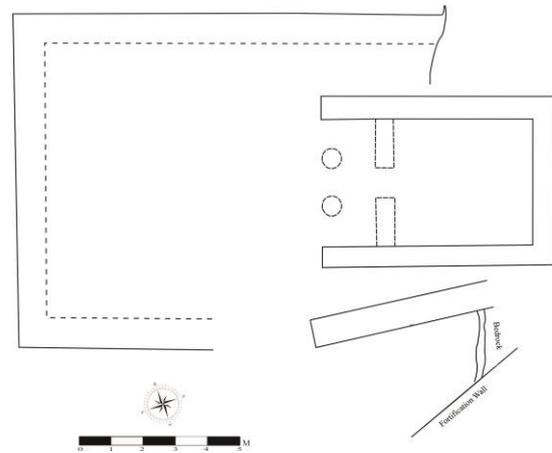


Figure 3. Plan of Keraitai Men Temple (The Kremna Project)

The shorter sides of temenos are parallel to the east-west axle; the longer sides are parallel to the north-south axle. The western part of the terrace wall which was trussed polygonally is firm. The Temenos wall in this part was built so that it coincided with half of the west wall of the in-antis temple in the north. The thickness of the temenos wall, designed as rectangle shape, has been measured as 0.95 meters. The east wing ends after about 6.00 meters. The height of the wall decreases in this part since the inclination increases toward the north. The wall was put directly on a main rock mass in specific parts (Fig. 4).



Figure 4. View of the Temenos Wall from the Southeast (The Kremna Project)

Most parts of the south wall of temenos have collapsed, and the remnants were scattered around the slope. The south wall was quite high since it was constructed on a slope; it is thought that the height of wall in this part might be 6.00 meters. It has been observed that the interior part, covering an area of 8.90 x 12.00 meters, was filled with debris in order to provide flat ground inside.

There is a temple of 7.35 x 5.35 meters in line with the north-south axle in the northern part to which temenos leaned (Fig. 5).



Figure 5. General View of the Men Temple (The Kremna Project)

The temple which was located on a quite dominant ground faces Caystrus valley. Entrance to the temple was provided with ladders formed with the main rock in the northwest (Fig. 6). The area was consecrated by means of the temple. It has been considered that it was constructed on an extensive podium in order to make it look more monumental in comparison with other structures in the city. Therefore, it might be interpreted that it was built in an important position to command the loyalty of the people around.



Figure 6. Rock Ladders Descending to the Temple (The Kremna Project)

The distance between the fortification wall and the ante-heads has been measured as 8.30 meters. It has been observed in this part that there were remnants of a wall in sizes of 0.90 meter-thick and 5.75 meter-long, constructed in line of the north-south axle by forming a triangle with the fortification wall. In the beginning, we had no opinions about what type of a function the wall had performed in temenos. Over time, we have concluded after making detailed examinations that this part might have been constructed for various purposes. In fact, the wall was united with a part formed by flattening the main rock connected with the fortification wall in a straight line in the north. It is possible that the ground in this area is main rock although it cannot be seen as it was full of pine needles.

In fact, these types of places which have been formed with a rock mass are quite common in the north of Kremna (Metin, 2014, 1-27). It has been considered that the place found with a wide view toward the Caystrus valley either had been used as an observation point or a section which belonged to the employees of the temple.

Elaborate labour and work has been observed in the temple. Exterior walls trussed with limestone in double-line were made with the isodomos technique, slightly curved and had bossage (Fig. 7). There is a corner correction in the back side, which has been preserved. The interior side was trussed with small

rocks irregularly. The height of the line changes from 0.50 to 0.70 meters on the exterior, the exterior wall of the temple is measured as 7.35 x 5.35 meters, and the wall thickness is 0.65 meters.

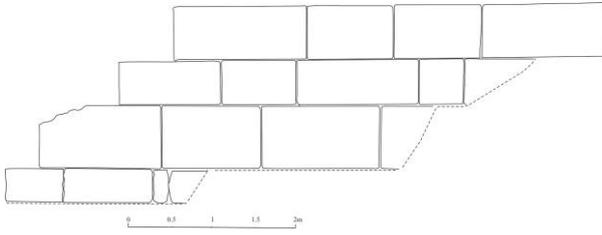


Figure 7. East Wall of the Temple (drawing by B. A. Polat-Becks)



Figure 8. Inscription devoted to Men, Keraitai (Burdur Museum Inv. No. 5256)

The interior side of the temple has been damaged considerably, which collapsed substantially except for the back section. There is an earth embankment of about 1.00 meter in the area. However, it has been surprising that there are none of these blocks in the temple, which were used in this part. This situation indicates the extent of damage in the temple. In spite of all these negative situations, the temple displays an antis plan explicitly. It is probable that the pronasos walls and the ante have been damaged by both natural disasters and illegal excavations. Some broken parts which might be the ante-heads have been encountered in the ruins of the west wall.

On the other hand, there is no finding regarding the columns and the foundation of the columns among the ante-heads. It is possible to think that the Men temple might have been also made up of wood rustically like a substantial number of temples built in small-size antique cities, towns or villages (Malay, 2005, 53; Türkan, 2012, 343). As a matter of fact, there have been no findings encountered except a few broken column bodies in the ground research in this city between 2013 and 2014. However, columns were used as supportive elements in every public building within Kremna city near to the Men temple. This situation is somehow directly proportionate to the

economic power of cities. It has been considered that Keraitai became smaller in size and weakened economically after it had become a suburb of Kremna after the period of Augustus (Metin, 2014, 6).

By means of ground research in 2013, a plan of the temple has been drawn and its location has been indicated on a topographic map. However it could not be determined for which god or goddess it was devoted since there was no inscription found. The inscriptions previously found in the same location by means of other research in the city have been examined in order to obtain information about the temple. Only two inscriptions have been found regarding the city, an inscription which was published and re-reviewed by A. S. Hall and S. Mitchell is considered quite important by us (Fig. 8). The inscription says that the Lucius Aelius Moles and Lucius Aelius Tarantianus Moles had built a drink provision place and a marble-covered fence wall by complying with the order of Men, the god of Keraitai (Dörtlük, 1988, 69-70, Fig. 1; Horsley - Mitchell, 2000, 94-96). It has been verified that a holy place was built for Men in Keraitai and there was certainly a Men cult, by considering this inscription dated back to the second and third century A.D. Keraitai people consecrated the god with the epithet of Men Keraiton (Karakaya, 2007, 41).

It has been known that Men, the god of the moon, were being worshipped with various epithets in the Pisidia region. The most important one of them is the Men Askaenos cult which originated from Pisidia Antiocheia (Hardie, 1912, 111-150; Lane, 1964, 36-39; Lane, 1971, 114-137, no. 179-247; Lane, 1975, 235-239; Lane, 1978, 11-49; Levick, 1967, 117-118; Levick, 1970, 37-50; Karamut, 1989, 177-189; Salzmann, 1980, 267-268). The existence of this cult, which was mentioned also by Strabo (Strabo, XII, 3.557), has been determined in Apollonia (Perdrized, 1896, 69) and Anaboura which are both cities within Pisidia (Calder, 1932, 454). However, the epithet of Men Keraitai used to be referred directly with the name of the city.

The area in which Keraitai was located was not appropriate for settlement since it was quite rough, as mentioned before. However it is probable that it was set up in the Hellenistic period or before since it was in a dominant point and controlled the narrow passages to its front.

In the city, surrounded by a fortification wall, are substantially sharp slopes, because of this, the structures were clustered on the southeast where the area was more of a plain compared with other places. The structures in this area were concentrated in a deep valley and on a plain in the north. A substantial number of the structures appear simple. As a result, except the complex which we have explicated, there was no other monumental structure complex around

the city which was devoted to Men Keraiton as remarked in the inscription.

The second piece of evidence to prove the suggestion that the temple might have been devoted to Men is a relief of Men which has been found in the vicinity. The relief, which has been discovered by means of surface research in 2014, is about 30.00 meters east of the temple and outside of the fortification wall. The relief, inscribed almost in the centre of a rock mass facing to the northeast, is within an asymmetric frame of 0.29 x 0.45 meters. The surface of the rock mass has been eroded through natural causes. The figure was drawn from the front and standing, its hands were raised up and there was a crescent over its head (Fig. 9). The heading on the figure which wore a chiton dropping down to the knees can be hardly observed.



Figure 9. Rock Relief of Men, next to the east fortification wall near (The Kremna Project)

Men usually wore a Phryg heading. It was usually drawn as wearing a pair of pants and short boots under a himation, a tunica or a chiton. The most distinguishing feature of this god is that there was a crescent behind its shoulders, which had been drawn mostly with short hair and beardless. In addition, patera, pine cone, thyrsus, a sphere, a bunch of grapes, cornucopia and torches are important symbols of the god (Perdrized, 1896, 104; Erzen, 1953, 5; Salzman, 1980, 262-263; Karamut, 1989, 177; Delemen, 1993, 60; Mitchell, 2003, 24; Talloen - Alp, 2007, 739; Karakaya, 2007, 33; Türkan, 2012, 338). Although the relief in Keraitai matches partly with the Men iconography, it has been concluded after a detailed examination that there were some differences between them. The common feature of the samples of god figures, either completely from the front or its head from profile and its body from the front, is that the crescents were inscribed as if they were coming from its back (Perdrized, 1896, Fig. 5; Lane, 1971, 35-

36, No.53; Salzman, 1980, taf. 103, abb. 1). The head was drawn in profile and the crescent coming from its behind was drawn from the front in the drawings which Men was inscribed as a bust (Lane, 1975, pl. 1, 24, 30, 32). However, the same symbol was drawn over the head in the relief examined. The Men raised its hands up and strengthened its divinity is another iconographic difference of the relief of Keraitai Men.

It is not a common tradition that the Men were drawn as a relief on rock. Besides, there are some rock reliefs of Men also in the Yanıktaş area which is at a high altitude in the mountain chain and 2.00 km far in the southwest of Keçili village of Bucak in the southwest Pisidia within the same regional boundaries (Özsait & Özsait, 1998, 619-632; Özsait, Labarre & Özsait, 2004, 61-82). In this region, 16 reliefs inscribed on rock have been discovered by means of the surface research of M. Özsait. Seven of these reliefs in Yanıktaş are related to Men; others are related to Kakasbos and Dioskouros which were common cults in the region (Özsait & Özsait, 1998: no. 1, 5, 6, 11, 12, 13, 15; Özsait, Labarre & Özsait, 2004, fig. 1, 5, 6, 11, 12, 13, 15). Therefore, Keçili/Yanıktaş reliefs have been qualified the common divine place for three of them. The figure of Men in the Yanıktaş reliefs was drawn on a horse, which was different from the other sample in Keraitai. The samples in Yanıktaş were inscribed in similar sizes on huge rock masses difficult to reach, like the relief of the Keraitai Men. Details could not be distinguished since the surfaces were substantially eroded. These reliefs have been dated back to the second half of the third century A.D. (Özsait & Özsait, 1998, 626; Özsait, Labarre & Özsait, 2004: 70).

Although the face of the rock mass on which the relief of Keraitai Men had been inscribed is partly flat, it has a strange appearance. For example, when it is looked at from the south, it appears as if a huge rock mass in front has been cut, however when looked from the front, it displays a big curve as if the upper section were independent from the huge rock mass which it had united. That appearance would lead us to believe that it was formed by humans; perhaps the block rocks which were required for the fortification wall while the city was being built were obtained by cutting that huge mass of rock. If our remarks are considered as correct, the relief of Men on the rock might have been inscribed by the slaves or workers who built the fortification wall. Because it has been known that the cult of Men was also worshipped by slaves too (Lane, 1971, no. 12-13). That the relief was inscribed quite roughly and had an extraordinary iconography compared to other Men figures strengthens our opinion. This possibility suggests that the Hellenistic period may have been the cult of Men in Keraitai.

3. CONCLUSION

The moon-god Men is one of the gods adopted widely and worshipped after the 2nd century A.D. especially when Rome was coping with the crises in Asia Minor. The cult survived until the end of the 4th century A.D. The findings obtained in Asia Minor in relation to the cult of Men belonged to the Hellenistic and Roman periods. The divine area and temple which were built for the cult of Men Askaenos in Pisidia Antiocheia is the first and most important finding in relation to the worshipping to Men. This temple is the largest temple known and the most divine area as well.

It has been conclusively verified by means of the inscription published by Kayhan Dörtlük that the cult of Men had existed in Keraitai. A temple has been discovered by us with surface research in Keraitai which was surrounded with temenos walls but in the beginning, it could not be determined to

which god or goddess this temple with in-antis plan belonged. It has been assumed, however, that this temple might have been devoted to Men due to the inscription of Men Keraiton and the relief of Men found in the vicinity as well. The discovery is an important finding since it is a second temple devoted to Men in Pisidia following the temple in Pisidia Antiocheia. The temple has been dated back to the 2nd or 3rd century A.D.

Besides, the relief of Men indicates that the relief had been inscribed in an earlier period than the temple because of the position and feature of its place and most likely in the same period with the fortification wall, in other words, in the Hellenistic Period. In consequence, it is possible to think by means of the existence of the mood-god Men, that the Hellenization process was not very influential in the small-scale cities of Pisidia and conversely, local cults such as Men and Cybele survived longer without changing.

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