ΙΔΡΥΜΑ ΜΕΙΖΟΝΟΣ ΕΛΛΗΝΙΣΜΟΥ

Συγγραφή : *Πατσιάδου Λίλα*
Μετάφραση : *Βελέντζας Γεώργιος* *(17/6/2008)*
Για παραπομπή : *Πατσιάδου Λίλα , "Selge (Antiquity)", 2008, Εγκυκλοπαίδεια Μείζονος Ελληνισμού, Μ. Ασία*
URL: <http://www.ehw.gr/l.aspx?id=9724>

Περίληψη :

Selge was one of the most important cities of Pisidia in Antiquity. It has been identified with the ruins of an ancient settlement near modern Altınkaya Köyü. From time to time the ancient city pursued an expansionist policy against its neighbours. In addition, it was an significant commercial centre.

Γεωγραφική Θέση

Southwestern Asia Minor

Ιστορική Περιοχή

Pisidia

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1. Etymology – Identification

Selge was a city of Pisidia. The pre-Hellenic names of the city before 1200 BC were “ΣΤΛΕΓΕΥΣ”, “ΣΤΛΕΛΙΙΣ” and “ΕΣΤΛΕΛΙΙΥΣ”.[1] Of particular interest is the obvious similarity with the pre-Hellenic name of the neighbouring Aspendus, “ESTWEDIIYS”, which confirms the close connection between the two cities in that early period. The new name (Selge) appeared around the mid-4th c. BC and replaced the former one.[2]

Selge is identified with the ruins of an ancient settlement in modern Altınkaya Köyü (former Zerk), in the valley of the river Eurymedon. This settlement is built in an inaccessible place, 1000 m above sea level, in the western end of Mount Taurus, to the north of Aspendus and to the east of Sagalassos.

2. History

In Antiquity Selge was one of the most important cities of Pisidia. Strabo[3] ranks the Selgians as the most remarkable citizens of Pisidia.

According to a Hellenistic tradition, the city was founded by Calchas, when the latter arrived in Pamphylia after the end of the Trojan War.[4] Moreover, the city's ancient constitution is dated to the period of its foundation and was traditionally considered responsible for the virtues of the citizens. Archaeological evidence does not confirm the foundation myth of the city, since there are no finds dated to the Mycenaean period. However, the same tradition reports that the city was also settled by Lacedaemonian colonists in a later period.[5]

Selge was part of the Lydian Kingdom until 547 BC. It remained quite autonomous until Alexander’s years, since the Persian domination was only nominal.[6] There is evidence for urban organization already by the 5th century BC, much earlier than most of the Pisidian cities, as proven by the first coins probably minted around 400 BC. The early coinage of the city bears so many similarities to the coinage of Aspendus that a common economic policy, a collaboration also dictated by strategic reasons, is considered rather possible.[7]

The territory of Selge was quite extensive. To the east it reached as far as the cities of Etenna, Kotenna and Erymna, to the NW Adada and probably Timbrias, to the SE Sillyon and Perge, while its western border was the river Cestrus. The city was in constant dispute with its neighbours over the control of the passages of Mount Taurus. The second important factor affecting its policy was its southern proximity to the cities of Pamphylia, which controlled overseas commerce. The main concern of Selge was always to maintain its independence. In 366 BC, the city participated in the Revolt of the Satraps without suffering serious damages. Shortly later, in 334 BC, the city joined Alexander against the neighbouring cities of Sagalassos and Termessus for the same reason.[8] It was a correct decision, since the Macedonian ruler maintained the status of his ally,[9] which remained independent during the domination of

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Antigonus I Monophthalmos in Asia (323-301 BC).

The next milestone in the history of the city was its involvement in the events connected with Achaeus' activities in the area in the 3rd c. BC. Among others, Polybius[10] reports that in 218 BC Selge attacked neighbouring Pednelissus. Achaeus sent the military commander Garsyeris[11] there, and soon, a common front against Selge was formed with the participation of Aspendus and Etenna, which took advantage of the circumstances and tried to restrict the expansionist policy of Selge.[12] Things became worse after the betrayal of Logbasis, one of the most eminent citizens of Selge. However, the Selgians defended both their reputation as citizens of a city enjoying its freedom and their blood relation with the Lacedaemonians, as expressly stated by Polybius.[13] They finally managed to maintain their independence by paying the huge amount of 700 talents.

Even after that incident Selge continued to occasionally pursue an expansionist policy. It is possible that the campaign of Antiochus III the Great (223-187 BC) in the region to the north of Side in 193 BC aimed at protecting his Pamphylian possessions from Selgian pretensions.

The Peace of Apamea in 188 BC, with the ensuing redistribution of land in the region favouring the king of Pergamon, Eumenes II Soter,[14] left the city unaffected. What is more, Selge remained untouched after suffering two campaigns launched by the kings of Pergamon.[15]

When the kingdom of Pergamon was bequeathed to Rome in 133 BC, the absence of central control gave robbers and pirates the opportunity to take action in Pisidia and Pamphylia. Selge managed through a special agreement to carry on trading from the harbours of Perge and Side. After the elimination of piracy, the mountainous regions of Pisidia remained under local rulers,[16] while they briefly (41-25 BC) came under the dominion of Amyntas, the king of Galatia. In Augustus' years (31 BC-14 AD) the Selgian territories were incorporated into Pisidia but were administered by the province of Galatia.

The city prospered throughout the Imperial period. Peaceful conditions did not favour dispute with the neighbours. In Domitian's years (81-96 AD) Pisidia was probably temporarily incorporated into the province of Lycia-Pamphylia, while in the following century it came again under the province of Galatia. From the mid-2nd century AD until the early 3rd century AD Selge experienced a remarkable economic development. In addition, the ruling class beautified the city with splendid public buildings.[17] After Diocletian's reforms and the subsequent redistribution of land, Selge remained in Pisidia,[18] while in the Early Byzantine period it became the seat of a bishop.

3. Economy

The natural wealth of the region is strongly stressed in the sources.[19] These rich natural resources made Selge one of the most prosperous cities of Pisidia in Antiquity. Among other crops, the Selgians cultivated the plant "benjamin", which produced an aromatic resin. Highly popular was also the so-called Selgian iris, a herb used for producing a top quality ointment. Moreover, the city exported wine and olive oil as well as stock-breeding products and timber.

The coinage of Selge is really interesting. The first silver coins were minted in the early 5th c. BC and circulated uninterruptedly until the 1st c. BC. Bronze coins were first minted towards the late 2nd c. BC. There was a break in coin production when the city was captured by Amyntas. Imperial coinage started in Hadrian's years (117-138 AD) and ended by Aurelian (270-275 AD).

4. Religion

From the late 3rd c. BC onwards, the religious life of the city was centred around the sanctuary of Zeus. It was an important place of worship, the so-called "Cesbedium" of the written sources.[20] Zeus and Heracles were worshipped in the large temple and Artemis in the small one.

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5. Urban Development of the Ancient Settlement

The town plan of ancient Selge included urban zones. The ruins preserved today are largely dated to the Roman and Late Roman periods.

The ancient settlement was surrounded by walls and was built on three hills. The path to Eurymedon, through a bridge, was uphill and difficult. Despite high altitude, the city held a highly favourable position, since it was located on a flat fertile area suitable for farming. The fortification wall was 2.5 km long and was probably constructed in the Roman period, while at certain points –mainly the gates– the masonry suggest an earlier Hellenistic phase.[21] The visitor entered the city through the main eastern gate and another two gates to the southwest and southeast.[22]

Inside the walls the sanctuary known as “Cesbedium” was prevalent. The main building was an Ionic peripteral temple, with 6 columns on its short side and 11 on the long. It bears great resemblance to the temple of Athena Polias in Priene,[23] while there is a debate over the date of construction.[24] The ruins of a smaller distyle temple in antis lay beside.[25]

The centre of the Hellenistic settlement was dominated by the upper agora of the city, which was surrounded by public buildings on its three sides. To the west was the Agoranomion (Market Officials' House), possibly a Hellenistic building identified thanks to an inscription. Beside that, a small temple was apparently dedicated to Tyche, as indicated by an inscription found nearby. It had Corinthian columns, while the only capital preserved dates the building to around 100 BC.[26] The entire northern side of the Agora is occupied by an oblong commercial three-storey edifice with shops. Its ground plan is similar to suchlike buildings in Aegae in Aeolis, and Assos in Troad, as well as in Aspendus in Pamphylia.[27] To the east there was a rectangular building with a stoa on the front side. Access was through staircases leading to three doors. In the Late Roman period it certainly served as a basilica. It allegedly was an odeum at first due to an inscription referring to the existence of such a building in the city.[28] The theory that in the Hellenistic period the same building had housed the Bouleuterion of Selge remains attractive but unproved.[29] In the Byzantine period a complex of buildings was constructed to the east of the Agora; only the ruins of a basilica have survived to date.

A rectangular two-storey doric building of the 2nd c. BC near the wall is quite similar to the Bouleuterion of Sagalassos, although its use remains unknown.[30] To the NE of the Upper Agora were the stadium of the city and the thermae. Among the later buildings to the north of the stadium the most important is the theatre reconstructed towards the mid-2nd c. AD. It was an amazingly stable construction, given that its diameter was 104 m, while its position between two hills is particularly advantageous. Approximately 10,000 spectators could attend the performances. The auditorium (cavea) was built according to the Greek standards.

Finally, the ruins of the lower agora were found on the margin of the city, to the SE of the theatre, in the direction of the bridge over Eurymedon. Outside the walls there were two cemeteries. A temple on a podium dedicated to Emperor Hadrian’s adopted son, Aelius Caesar, was found near the ruins of a three-aisled basilica.

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1. See Nollé, J. – Schindler, F., *Die Inschriften von Selge* (Inschriften Griechischer Städte aus Kleinasien 37, Bonn 1991), p. 12, n. 8. For a more detailed discussion about the etymology of the ancient name, see Machatshek, A. – Schwarz, M., *Bauforschungen in Selge* (Ergänzungsbände zu den Tituli Asiae Minoris 9), (Wien 1981), p. 12.

2. Byzantine lexicographers tried to find some possible versions of the word’s origin. The Souda dictionary, for example, connects Selge with lechery (“aselgeia” in Greek) because of its sinful citizens (see *Σουδ.*, entry “Ασέλγεια”). Subsequent lexicographers adopted this version. According to another version, the origin of the word reveals that the inhabitants were firmly opposed to the concept of lechery and went through a just and virtuous life.

3. Strabo, 12.570.

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4. According to the same tradition, Amphilochus and Mopsus acted similarly in Pamphylia.

5. Strabo, 12.570. The opinion that the city was a Macedonian colony remains unproved. See Cohen, G.M., *The Hellenistic Settlements in Europe, the Islands, and Asia Minor* (Berkeley – Los Angeles – Oxford 1995), p. 351.

6. Only the coasts of Pamphylia were actually controlled by the Persians due to their strategic importance, while Pisidia was independent.

7. Aspendus was the only exit of Selge to the sea, thus securing connection with the overseas commerce of Pamphylian cities.

8. Arrian, *Anab*. 1.28.1.

9. Neighbouring Aspendus was not so lucky because it was deprived of its independence due to bad diplomacy.

10. Polybius, 5. 72-77.

11. The initial force of 6000 infantrymen and 500 riders given by Achaeus to Garsyeris was joined by troops sent by neighbouring cities. More specifically, Aspendus sent 4000 men and Etenna 8000. On the other hand, Side stood away from the dispute due to its rivalry with Aspendus.

12. In that period Selge was in dispute with Termessus and Etenna over the northern and western mountainous passages of Mount Taurus. Its friction with Pednelissus and probably Adada was due to the lowland passage in the upper valley of the river Cestrus. Moreover, the city must have been a constant rival of the cities of the Pamphylian country, while friction must have been created with the traditionally friendly city of Aspendus. Finally, the attitude of Perge, which unreservedly supported Garsyeris, was due to its dispute with Selge over the control of the Taurus passages leading to Pamphylia. The picture is completed with the raids of robbers often plundering those regions.

13. Polybius, 5.76.

14. The king of Pergamon assumed control over western Pamphylia as far as the river Cestrus, as well as over parts of Lycaonia and Pisidia. Eastern Pamphylia and Selge remained independent.

15. After 165 BC Eumenes II wanted to take vengeance against Selge for supporting Prusias of Bithynia against the kingdom of Pergamon. There was a second unsuccessful campaign under Attalus II Philadelphus in 158 BC.

16. This also happened in the cases of Cilicia Trachea and Isauria. On the other hand, Aspendus, Side and Sillyon were included in the province of Cilicia.

17. The generosity of certain wealthy families contributed greatly to this prosperity. Among them were the Plancii Magniani and their relatives Valerii.

18. This administrative incorporation is confirmed by the participation of Uranion of Selge as the bishop of Pisidia in the Council of Nicaea.

19. Strabo, 12.570.

20. Polybius, 5.76.

21. Reliefs with weapons used as war talismanic symbols were found at the E and SW gates.

22. There were also 9 smaller openings on the wall, used in case of danger or serving minor needs.

23. This temple is considered a model for other Ionic temples of Asia Minor as well.

24. It has been suggested that in case this is the temple reported by Polybius, it should be dated to the 3rd c. BC. However, a more detailed study on the ground plan indicates a subsequent date, towards the late 2nd c. BC. The second view is supported by the exact correspondence of the cella walls

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on the short sides and the columns of the pteron. Among the architectural remains preserved it is worth mentioning a part of a frieze with palmettes from the cornice as well as other parts of the relief decoration including a fragment of a cyma with astragals and eggs (oval shapes). Reliefs depicting Zeus' thunderbolt and Herakles' club on the one side and the symbols of Artemis on the other side were found in the yard of the sanctuary.

25. However, the nearest similar sacred complex of southern Asia Minor is the sanctuary of Men Askaenos in Antioch, Pisidia, connected with the penetration of the Hellenistic culture into the East in the 2nd c. BC, probably on the Attalid initiative. See Mitchell, S., "The Hellenization of Pisidia", *MeditArc* 4 (1991), p. 126.

26. Complete bibliography on the small temple and its chronology, see Mitchell, S., "The Hellenization of Pisidia", *MeditArc* 4 (1991), p. 128.

27. They were built in the 2nd c. BC and must have been influenced by Pergamon.

28. It is likely that some architectural members of the 2nd c. AD belong to this phase.

29. Most of the architectural remains must not be earlier that the Roman years. Moreover, the considerable internal dimensions of the building –about 20x33m– made it unsuitable for use as a Bouleuterion. Therefore, in case a Bouleuterion had existed in that position, it might have been quite smaller than the Roman building. However, the question about the existence of a Bouleuterion is still under research. If further research leads to the version of a Bouleuterion existing in the city, the available information about the urbanisation of the Hellenistic cities of Asia Minor would be enriched. This arrangement-proximity of the Bouleuterion to the Agora can also be found in the two other important cities of Pisidia, Sagalassos and Termessus. See Mitchell, S., "The Hellenization of Pisidia", *MeditArc* 4 (1991), p. 128, n. 38.

30. The assumption that it served as customs office is ungrounded. For a comparison with the edifice of Sagalassos, see Mitchell, S., "The Hellenization of Pisidia", *MeditArc* 4 (1991), p. 128, n. 39.

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Γλωσσάριο :

	1. talent, the, 2. ingot, the
1. Numismatic weight measurement. A silver talent was equal to 60 mnai or 6000 drachmas. 2. A block of metal that is cast in a standard shape for convenient storage or shipment.	
	agora, the
The term initially meant the gathering of the people. During historical times this gathering was called ecclesia and the word agora meant the public space where citizens gathered. The agora consists of commercial and religious buildings as well as constructions of political character.	
	basilica
In ancient Roman architecture a large oblong type building used as hall of justice and public meeting place. The roman basilica served as a model for early Christian churches.	
	doric order, the
One of the three orders or organizational systems of Ancient Greek originated on the mainland and western Greece. It is characterized by short, faceted, heavy columns with plain, round capitals (tops) and no base. The capital consists of a necking which is of a simple form. The echinus is convex and the abacus is square. Above the capital is a square abacus connecting the capital to the entablature. The Entablature is divided into two horizontal registers, the lower part of which is either smooth or divided by horizontal lines. The upper half is distinctive for the Doric order. The frieze of the Doric entablature is divided into triglyphs and metopes. A triglyph is a unit consisting of three vertical bands which are separated by grooves. Metopes are plain or carved reliefs.The Doric order comes without an individual base. They instead are placed directly on the stylobate. The capital consists of a necking which is of a simple form. The echinus is convex and the abacus is square. Above the capital is a square abacus connecting the capital to the entablature. The Entablature is divided into two horizontal registers, the lower part of which is either smooth or divided by horizontal lines. The upper half is distinctive for the Doric order. The frieze of the Doric entablature is divided into triglyphs and metopes. A triglyph is a unit consisting of three vertical bands which are separated by grooves. Metopes are plain or carved reliefs.The Doric order comes without an individual base. They instead are placed directly on the stylobate.	
	ionic order, the
An architectural order devised in Ionia and developed in Asia Minor and the Greek islands in the 6th century BC. Its columns have elaborately moulded bases, fluted shafts (with fillets, ending in fillets), and volute capitals. The entablature consists of an three-fasciae archirave, a continuous frieze, usually richly decorated with reliefs, and a cornice. The Ionic order was more elaborate in dimentions, comparing with the Doric.	
	odeum, the
Public building similar to the theatre, but roofed and with smaller dimensions, which was used for musical contests.	
	stoa, portico, the
A long building with a roof supported by one or two colonnades parallel to its back wall.	
	temple in antis
Temple with two or more columns between the antae of the pronaos.	

Πηγές

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Strabo, *Geography*, 12.570

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Polybius, *Histories*, 5. 72-77