Journal of Social Sciences of Mus Alparslan University

anemon

Derginin ana sayfası: http://dergipark.gov.tr/anemon

Araştırma Makalesi ● Research Article

Ear Votives in The Greek and Roman Eastern Mediterranean

Doğu Akdeniz'de Antik Hellen ve Roma Devirlerinde Bir Sunu Objesi Olarak Kulak

Sami Patacı [a,*]

[a] Dr. Öğr. Üyesi, Ardahan Üniversitesi, İnsani Bilimler ve Edebiyat Fakültesi, Arkeoloji Bölümü, 75000, Ardahan/Türkiye.
ORCID: 0000-0003-1840-6562

ARTICLE INFO

Article history:
Received 09 July 2020
Received in revised form 03 December 2020
Accepted 11 December 2020

Keywords:
Ears
Votives
Stelae
Asia Minor

ABSTRACT

Bu makalede Doğu Akdeniz'de Antik Hellen ve Roma devirlerinde bir sunu objesi olarak kulaklar incelenmektedir. Makale içinde özellikle Lydia-Phrygia sunu yazıtları ve Batı Anadolu'da bulunan sunu objeleri irdelenmektedir. Ayrıca Antik Mısır uygarlığı, Kıbrıs ve İtalya'daki buluntuların genel bir değerlendirmesi metin içinde yapılmaktadır. Antik Mısır'ın 20. Hanedanlık döneminde ilk kez büyük kulak tasvirleri olan adak stelleri görülmektedir. Tanrıça Hatshepsut Tapınağı'nda tanrıça Hathor'a sunulan kulak adaklar ise 18. Hanedanlık dönemine tarihlenir. İtalya'daki kutsal alanlarda binlerce insan vücudu parçasının modelleri ortaya çıkarılmıştır. Bu adakların Etrüsklerin yerel tanrıları Vei ve Menerva'ya adandıkları görülmektedir. Yunan ve Roma kültürlerinde ise adaklar çoğunlukla Asklepios'a sunulmaktadır. Bu konuda Anadolu'daki önemli bir Merkez Pergamon'dur.

MAKALE BİLGİSİ

Makale Geçmişi:
Başvuru tarihi: 09 Temmuz 2020
Düzeltme tarihi: 03 Aralık 2020
Kabul tarihi: 11 Aralık 2020

Anahtar Kelimeler:
Kulaklar
Sunular
Steller
Asia Minor

ÖZ

This paper is going to focus on the meaning of ear votives in the Greek and Roman Eastern Mediterranean. It will deal specifically with Lydian-Phrygian votive *stelae* and votive objects from western Asia Minor. In addition, a general evaluation of the finds in Ancient Egypt civilization, Cyprus and Italy is made in the text. Votive steles with large ear depictions are seen for the first time in the 20th Dynasty of Ancient Egypt. The ear dedications presented to the goddess Hathor at the Temple of the Goddess Hatshepsut are dated to the 18th Dynasty. Models of thousands of human body parts have been unearthed in the sanctuary in Italy. It is seen that these votives are dedicated to Vei and Menerva, the local gods of the Etruscans. In Greek and Roman cultures, votives are mostly presented to Asclepius. An important center in this regard is Pergamon in Anatolia.

1. Introduction

Votive offerings in the shape of human body parts were given to the gods for the cure of an illness or as a gift after a healing process. They were produced in the form of the problematic body part. Most of the time these ear votives may look like fragments from a statue; but, on the contrary being used as parts of a statue, they were votive fragments. In the ancient world, these ears are votive oblations mostly for the Asklepios cult. Ancient Greco-Roman religion and science borrowed a lot from the ancient Egyptians. Michael Grant, in his well-respected book *The Rise of the Greeks* notes that the ancient Egyptian cult of "Imhotep" was converted into Greek as "Asklepios" (Grant, 1988: 11f.). Thus Greek votive objects related to the cult of Asclepius should have originated from ancient Egypt.

* Sorumlu yazar/*Corresponding author*
e-posta: samipataci@hootmail.com

e-ISSN: 2149-4622. © 2013-2021 Muş Alparslan Üniversitesi. TÜBİTAK ULAKBİM DergiPark ev sahipliğinde. Her hakkı saklıdır.
http://dx.doi.org/10.18506/anemon.764045

2. Ear Votives in Ancient Egypt

In ancient Egypt during the 20th Dynasty, votive *stelae* with depictions of large ears were used for the first time. They are imagined a piece of the argument for the growth of "personal piety" during the Kingdom (For some *stelae* and details in sacred areas: Sadek, 1987: 48-53, 245-267). The ears belonged to the gods, and they ensured that the prayers of those who dedicated the *stelae* would be heard **(figs. 1a-b; cat. nos. 1-2)**. But at the same time one should acknowledge that body parts in Ancient Egypt were logograms and had phonetic or determinative values in their hieroglyphic scripts. *Stelae* with ears are classed as "magic" *stelae* and such *stelae* were thought to provide protection against harmful creatures. In later periods model ears were dedicated to various gods and goddesses, including Hathor, Ptah, and Thoth, although Hathor was the most common.

Model ears probably represented the ear of the deity and encouraged the god to heed people's appeals. They may have been a request to cure deafness, but parallels suggest that it is to encourage the goddess to hear a prayer (Pinch, 1993: 250-253.; Pinch and Waraksa. 2009). On a *stele* from Mahvia **(fig. 1c; cat. no. 3)** 44 ears are carved, originally coloured red and blue. The pictures and writing complement each other: the images are of human ears and the vertical text is a hymn to the ears' owner, the god Ptah: Praises to the spirit of Ptah, lord of truth, great of strength, the Hearer. "The Hearer" is written with an animal's ear and a phonetic complement. The bottom line records that the *stele* was made for the miller Mahwia, who dedicated it to encourage Ptah to hear his prayers.

With the "New Kingdom" the tradition of ear votives began to appear and the first examples were made in wood **(figs. 1d-e; cat. nos. 4-5)**. Most of these Egyptian ear votives were life-sized and in the later periods they became a pair **(fig. 1h; cat. no. 8)**. Also limestone votive plaques with the representation of a single or a pair of ears became common in the Egyptian tradition **(fig. 1f; cat. no. 6)**.

The temple of Hatshepsut built in the period of the 18th Dynasty is the biggest find spot of votive offerings to the female god Hathor. The votive materials are made of wood, blue faience and limestone. They were discovered in dumps close the temple. An interesting group of ears in ancient Egypt comprises faience votive ears **(fig. 1g; cat. no. 7)**, sometimes with very schematic features, and their amulet versions **(fig. 1h)** are also common; even in fragments one can distinguish them from other material. These pieces clearly show that the Greeks took their tradition of ear votives and ear votive plaques from the ancient Egyptians. Other civilizations where Egypt played a role in cultural transfer were Cyprus and Etruria.

3. Ear Votives from Cyprus and Italy during the 1st Millennium B.C.

Cyprus should be the ideal place for transferring the Egyptian tradition to ancient Greece. We do not know, however, when the tradition of ear votives was transferred from Egypt to the Aegean basin. On Cyprus, especially during the Classical period there are several indications for the cult of Asclepius. One of them **(fig. 2a; cat. no. 9)** is a Late Classical limestone votive ear with earring; said to be from the temple at Golgoi, Cyprus (For the stone anatomical votives in antiquity cf.: Forsen, 1996: 105-131). This is one of very few ear votives to have an earring. Two further examples **(figs. 2b-c; cat. nos. 10-11)**, from exactly the same find spot and chronology, are evidence for the function of ear votives as an offering as they have inscriptions on them. As Dr Matthias Recke stated in a personal communication, the whole number of anatomic votives on ancient Cyprus are, however, no more than *c.* 60 pieces, whereas we are aware of at least 10,000 pieces of anatomic votives in Etruscan lands (see also: Karageorghis, 2000: 258-259, no. 418).

In contrast to amount of findings in Cyprus, thousands of body parts have been found at sanctuaries in Italy. Votive offerings were important for the Etruscan religion and there are many examples of this cult in Italian peninsula (Gleba and Becker, 2009: 4-5). According to J. M. Turfa, the Etruscans were not much interested in adding the cult of Asclepius to their pantheon; because they already had native goddesses as Vei or Menerva (Turfa, 2006: 104. For the anatomical votives in Italy see also: Turfa, 1994: 224-242; Söderlind, 2001: 277-294).

4. Ear Votives in Classical Greece and Ancient Rome

While describing 'the gifts for the gods', F.T. van Straten points out three subjects: prayer, sacrifice, and the votive offering in the Greek world and puts them together in a reasonable context (Straten, 1981: 65). In general terms, sacrifices or votive offerings come from the same source. But the details of some special practices come to be more important and distinctive after some cults spread out and became institutionalized.

In Classical Greece people with disabilities were very common, as we see in the same case with Hephaistos, one of the major divinities of the Greek pantheon who was usually represented as a crippled man. In ancient Greek society racial and physical differences were seen as marks of inferiority. A marble plaque **(fig. 3; cat. no. 12)** from Epidauros shows how the healing process was actualized there. The patient sleeps in a special part of the sanctum where snakes would be brought during the night. Generally a special snake species was preferred for the cure ceremony. These snakes were the residents of the rooms in the temple and they were accepted as the natural animals of the site. But these kinds of healing processes, which developed in the cult of Asclepius by the fifth century B.C., could not always offer an unambiguous cure (For the methods of medicine and development of Asklepius' cult: Wickkiser, 2008: 30-37).

The ancient Greeks often believed that diseases were brought on by the disfavour of the gods. Since many diseases sooner or later went away, they believed they had managed to please the gods by performing the correct religious and spiritual acts. A strong worry about a punishment of the gods might have been a reason of an

additional obligation that made the believer search for alternative religious practices. In this way, a votive offering can be thought as a commercial transaction that is offered by mortals to the immortal gods. Furthermore, after the fulfillment of a religious vow, not only for a temporary matter but also for a permanent healthy life, one of the desires of the prayers was to obtain the protection of the gods (Straten, 1981: 72).

Healing was sought after from religious temples. Offerings were especially made to Asclepius in desire of receiving healing besides of that his father Apollo is known as the healer. One of the daughters of Asclepius was Aceso (Rouse, 1902: 194), the female god of the healing duration. Some votive plaques were dedicated indirectly to Aceso. Aceso was healing wounds and curing illness and, unlike her sister Panaceia (Rouse, 1902: 194, 218), she represented the process of curing rather than the cure itself.

In some cases a ritual healing process did not really help. For this purpose a further common practice was producing anatomic models as votive offerings, and they performed the same function as in ancient Egypt and on Cyprus (Lang, 1977: 14-15, fig. 14.; Wickkiser, 2010: 43-44, pl. 3.2.). There were several body parts that the Greeks produced with their models: torsos with innards, female breasts, sometimes with iconographic features for fertility, male genitals, or legs **(fig. 4; cat. no. 13)**. In Greece the votive offerings were presents to the gods in prayer. These would often be in the form or representation of the injured or diseased part of the body and would be left at the temple of a divinity. In ancient Greece, patients bought the votive offerings which represents the part they wanted to be healed. For a cure of deafness or blindness (Lang, 1977: 19) the eyes and ears were offered by patients. Ear votive offerings could also be gratitude for the cure of deafness. The models of body parts were offered to the healing gods by the patients who were waiting for a cure or they were used as an expression of their gratitude just after the healing. With different types either singly or in pairs, some examples of ear and eye votives have been found in the Corinthian Asclepieion (Lang, 1977: 19; Roebuck, 1951: 119-120, pls. 29, 32-33). Nevertheless, amount of the eye votives **(fig. 5b)** from the Asclepieion is less than the other anatomical votives (Chaviara-Karahaliou, 1990: 135-139).

By depositing the perfect model of an ear, probably on an altar, the owner was asking the gods to help heal the ear in real life – quite literally meaning that they wanted their ear to be just like the perfect model. This practice in Classical Greece is known as a form of sympathetic magic. Many of these models have therefore been found in sanctuaries and most were dedicated either to Asclepius or to an Egyptian deity (Serapis, Isis, or Harpocrates) as a request to the god to listen to the worshippers' prayers. These divinities were named as "Theoi epekooi" (Θεοι ἐπηκοοι), i.e. the Gods who listen. One can assume that these anatomic votive models were exclusively associated with the cults of Asclepius, Serapis, Isis, or Harpocrates, all of which became increasingly popular in the Aegean world starting around 350 B.C.

The three main media for Greek votive ears were marble (**figs. 5a-b; cat. nos. 14-15**), terracotta (**Figs. 5c-d; cat. no. 16-17**), and bronze, but terracotta examples are most numerous. The earliest Greek example of a votive ear is from the Archaic period and is a terracotta votive ear from Greece. Most of these ear votives were found in Asclepieia, i.e. temples, shrines, and healing centres that were scattered across the Aegean basin according to ancient sources. So far 59 Asclepius temples and/or shrines are known in the Aegean; the most famous temple of Asclepius, i.e. an Asclepieion, was at Epidaurus. On the island of Kos there was also a famous healing temple like the one in Epidaurus. Other Asclepieia were located in Pergamon, Gortyna and Trikala. In Asclepieian rituals the votive anatomic models have played an important role but the details of this role are not known well today. These votives should have been common after around 300 B.C., as the cult of Asclepius spread out in the Aegean Basin in Early Hellenistic period.

The ancient Romans were influenced by Greek religion in various respects; they also followed their religious rituals. Their medicine was a combination of physical techniques using various tools and holistic medicine using rituals and religious belief systems. The Greek "healing" god Asclepius was associated with the Etruscan originated Roman god Vediovis (Frothingham, 1917: 370-391). Anatomic votives continued to be dedicated to Asclepius and Vediovis.

As in the previous Hellenistic period, most of Greek sanctuaries were active and former rituals were applied, as an ear votive *stele* **(fig. 6a; cat. no. 18)** from Melenikitsi (exhibited at Serres Archaeological Museum) shows. Another interesting ear votive *stele* dated to 9/8 B.C. **(fig. 6b; cat. no. 19)** is from Athens and it was dedicated by Cutius, King of the Alpine Gauls after his deafness was cured. The inscription of this marble votive ear plaque in a *tabula ansata* is in Latin (Translation: "*The Gaul Cutius promises you one of these ears someday, son of Phoebus, and offers this to you for the earache cure.*"), but it was a votive for a Greek temple. Not only in Roman Greece, but also in contemporary Italy the ear votive *stelae* were numerous. In the 1st and 2nd centuries A.D. Phrygian workshops had an important role for producing stelae in the Roman period. Some of the votive ear *stelae* in Roman Italy are therefore Phrygian products from Asia Minor.

In the northern provincial areas of the Empire, bronze ear votives were more common. A pair of votive ears **(fig. 6c; cat. no. 20)** from the Science Museum London is an important example for bronze work, dated to the 2nd century A.D.

In Roman Italy terracotta ear models were known since the time of the Etruscans; in Roman times they became very popular, showing that during this period anatomical votive models were the products of a deeply rooted religious tradition. In northern provincial areas of the Empire terracotta ear votives were produced in more schematic forms, as they should also serve for the rituals of local pagans.

5. Ear Votives in Roman Asia Minor

As the western part of the Anatolian peninsula was a critical place for Hellenistic and Roman medical issues, there were

several internationally famous healing centres, such as Pergamon Asclepieion (For Pergamon Asclepieion see: Ziegenaus and Gioia de Luca, 1968; Ziegenaus, 1975; Ziegenaus, 1981; Gioia de Luca, 1984; Hoffmann and Gioia de Luca, 2011) where many number of patients from the different spots of the Mediterranean visit for healing. The archaeological finds from this place also reflect how international this sanctuary once was. Patients could bathe in the sacred spring and they see Asclepius in their dream as an advisor who tells the cure for their illness (Utkan, 2012: 84-88). Several dedications such as body parts were found in the Pergamene Asclepieion. One of them is a gilded bronze votive ear plaque **(fig. 7; cat. no. 21)** that was dedicated to Asclepius Soter (=Asclepius the Savior) by Fabia Secunda. This person, an Italic female, was probably healed of some ear ailment, as she states in her dedication note "Phabia Secunda dedicated [this] to savior Asclepius (Atila and Sahan, 2006: 121)." There are two more bronze examples at the local museum of Bergama. The first one is a pair of eyes **(fig. 8a; cat. no. 22)**; and the second one **(fig. 8b; cat. no. 23)** is an inscribed votive plaque in a *tabula ansata* with a pair of ears.

The Pergamene Asclepieion is not the only archaeological site for votive offerings in Asia Minor. The city of Allianoi located near Pergamon -in the Izmir Province of Turkey- was another important settlement for the cult of Asclepius (Aray, Ataç and Uçar, 2011: 16-20; Yaraş, 2011: 372-387; Yaraş, 2006: 83-94). During the excavations of the health centre at Allianoi, some terracotta anatomical votives and *stelae* with inscriptions that had been dedicated to Asclepius and Hygieia were also found. It is also possible to find inscribed *stelae* which are dedicated to Asclepius and Hygieia from a sanctuary in Melos, Greece **(fig. 4)**. A marble votive inscription with a depiction of a pair of eyes **(fig. 9a; cat. no. 24)** from the Museum in Bergama is dated to the second century A.D. It is written on it *"Asclepiades has dedicated this to Asclepius."(*Yaraş and Erten, 2008: 85, taf. 25, 1-2; Yaraş, 2011: 378, 386, şek. 4; Yaraş, 2011: 88, şek. 3; Dinç, 2010: 102-103; Dinç, 2012: 347).

In Asia Minor Phrygia and Lydia are important regions for votive *stelae.* However, Phrygian representations of body parts were just part of an ingrained votive cult system in the region. On Phrygian *stelae,* busts of Zeus, figures of the dedicators, some animal figures like cows, horses, or eagles can be seen in reliefs with inscriptions (Ricl, 2001: 195; see also: Drew-Bear, Yıldızturan and Thomas, 1999; Drew-Bear, 1999: 392). Anatomical depictions on Phrygian reliefs include eyes, hands, arms, legs, and feet (Drew-Bear, 1999: 393, fig. 6. See also: Chaniotis, 1995: vol. II, 323-344). According to T. Drew-Bear, these votive *stelae* were made after recovery from an illness or sometimes they also could be made in the hope of healing (Drew-Bear, 1999: 394). An inscribed Lydian votive *stele* **(fig. 9b; cat. no. 25)** exhibited in the archaeological museum in Akhisar is dated to the 3rd century A.D. On this *stele* there are depictions of an arm and pairs of ears and eyes. On it is written the inscription "Hermogenes set this up as a vow for the god Asclepius." On **figs. 9b-e (cat. no. 25-28)** four examples are shown, which clearly indicate that ears, eyes, legs, and female breasts were entirely questioned in these *stelae.* On a further limestone altar from the Museum of Silifke in Cilicia (**figs. 10a-b; cat. no. 29**) two ears in linear form were carved on both edge sides.

The city of Aphrodisias is known for its anatomical votive objects in Asia Minor. During the Roman period ear votives from Aphrodisias in Caria were made singly **(fig. 11b; cat. no. 31)** or in pairs as a relief on a *stele* **(fig. 11a; cat. no. 30)**. Marble eyes and female breasts with inscriptions **(figs. 11c-e; cat. nos. 32-34)** and male genitals **(figs. 11 f-g; cat. nos. 35-36)** constitute other groups of votive offerings in Aphrodisias.

A relief in a *tabula ansata* on a pillar of the second-century temple that had been built in the name of Zeus in the city of Euromos (Serdaroğlu, 1971: 47-48; Serdaroğlu: 1973, 36-37) (Milas), located 12 km northeast of Mylasa, is one of the interesting examples for ear representations from western Anatolia **(fig. 12; cat. no. 37)**. At the centre of this *tabula ansata* there is a *labrys* and both sides of the *labrys* is adorned with ears (Anabolu, 1995: 225-226, res. 5).

6. Summary

To sum up, there are two meanings of these votive ears: **1-** They were offered in the hope of a cure; or **2-** they were for the request to the god to listen to the worshippers' prayers. They were usually dedicated to healing divinities and symbolise the offering owner's request for the god's attention. Material contexts of these ears are mostly sanctuaries to Asclepius; so far almost no grave finds have been recovered. This tradition began in Egypt in the 2nd millennium B.C. and spread out into the Aegean basin in the 1st millennium B.C. via Cyprus. The original meaning of ear votives in ancient Egypt could have been different from the one that we have in Classical Greek and Roman traditions. Thus, one could assume a misunderstanding of a cultural element during its transfer from the Ancient East to the Classical West. It was a common votive model during the Hellenistic period. With the Romans it became a common tradition also for the northern provinces. In Asia Minor it was a common tradition in its western part, at places such as Pergamon. The second important find spot is Lydia-Phrygia where these votives were popular, because they were carved in local marble by local masters, perhaps for the markets in Italy and further west.

7. Catalogue of the Objects

1-2 (figs. 1a-b): Two Egyptian limestone votive *stelae* with ear representations. New Kingdom, 18th Dynasty. Ashmolean Museum.
3 (fig. 1c): An Egyptian limestone votive *stele* of Mahvia with ear representations. Found in the temple of Ptah at Memphis. Exhibited at the British Museum, inv. no. EA 1471. Width 2.3 cm. New Kingdom, 20th Dynasty (*c.* 1186-1069 B.C.).
4 (fig. 1d): Egyptian wooden votive ear. Swiss Collection of Dr. Ulrich Müller. New Kingdom (c. 16th-11th centuries B.C.).
5 (fig. 1e): Egyptian wooden votive ear. Found in Thebes, Deir el-Bahari, Temple of Hatshepsut. Exhibited at the

British Museum, inv. no. EA 410777. Late New Kingdom (about 1200 B.C.).

6 (fig. 1f): Egyptian miniature limestone votive ear plaque. Exhibited at the British Museum, Department of Ancient Egypt & Sudan, inv. no. 1871.0619.443 (former no. 14409). Length 4.31 cm; width 3.81 cm; thickness 2.4 cm.

7- (fig. 1g): Egyptian blue faience ear fragment. Found in Thebes, Deir el-Bahari, Temple of Hatshepsut. Exhibited at the National Museum of Ireland, inv. no. 1901:788. Width 2.3 cm. New Kingdom, 18th dynasty (*c*. 1473-1458 B.C.).

8- (fig. 1h): Egyptian faience ear amulets. Exhibited at Musée du Louvre, Antiquitiés égyptiennes. Height 5.0 cm; length 7.2 cm. New Kingdom (*c*. 1550-1069 B.C.).

9- (fig. 2a): Limestone votive ear with earring. Found in the temple at Golgoi, Cyprus. Exhibited at the Cesnola Collection, inv. no. 74.51.5172. Height 9 cm; width 8.3 cm. Late Classical-Early Hellenistic (4th-3th centuries B.C.).

10- (fig. 2b): Limestone votive ear. Found in the temple at Golgoi, Cyprus. Exhibited at the Cesnola Collection, inv. no. 74.51.2357. Height 6.4 cm. Translation of the inscription: "*I belong to a deaf (person)*". Late Classical-Early Hellenistic (4th-3th centuries B.C.).

11- (fig. 2c): Limestone votive ear. Found in the temple at Golgoi, Cyprus. Exhibited at the Cesnola Collection, inv. no. 74.51.2358. Height: 5.7 cm. Late Classical-Early Hellenistic (4th-3th centuries B.C.).

12- (fig. 3): A marble plaque from Epidaurus.

13- (fig. 4): Inscribed Greek marble *stele.* Found in a sanctuary in Melos, Greece. Exhibited at the British Museum, inv. no. GR 1867.5-8.117. Height 31 cm; width 20.5 cm. Translation of the inscription: *"Tyche [dedicated this] to Asclepius and Hygieia as a thanking gift"*. *C.* 100-200 A.D.

14-17- (figs. 5a-d): Greek marble ear and eye votive offerings from Corinthian Asclepieion. New Acropolis Museum, Athens. 4th century B.C.

18- (fig. 6a): Roman marble votive ear *stele* to Asclepius or to an Egyptian deity (Serapis, Isis) from Melenikitsi. Exhibited at Serres Archaeological Museum. 1st-2nd cent. A.D.

19- (fig. 6b): Roman inscribed marble votive ear plaque in *tabula ansata.* Found in Building E (former Enkolmeterion – Place of Incubation) Exhibited at National Museum, Athens, inv. no. 1428. The votive was dedicated by Cutius, King of the Alpine Gauls after his deafness was cured. Translation of the inscription: "*The Gaul Cutius promises you one of these ears some day, son of Phoebus and offers this to you for the earache cure.*" *C.* 9/8 B.C.

20- (fig. 6c): Bronze votive ears. Exhibited at the Science Museum London, inv. nos. A634919 and A634920. *C.* 2nd century A.D.

21- (fig. 7): A gilded bronze votive eyes and ear plaques with an inscription from Pergamene Asclepieion. Exhibited at the Museum of Bergama, inv. no. 3874. Height 9 cm; length 7.2 cm. Translation of the inscription: *"Phabia Secunda dedicated [this] to savior Asclepius."*. 2nd cent. A.D. (*Reference:* Atila and Sahan 2006, p. 121, Fig. 83a.)

22-23- (figs. 8a-b): Inscribed bronze votive plaque in *tabula ansata* with a pair of ears. Found in Pergamene Asclepieion. Exhibited at the Museum of Bergama. 2nd cent. A.D.

24- (fig. 9a): Marble votive inscription with a depiction of a pair of eyes from the health center of Allianoi. Exhibited at the Museum of Bergama, inv. no. 172.16.00. Height 13.2 cm; width: 16.7 cm. Translation of the inscription: *"Asclepiades has dedicated this to Asclepius."*. First half of the 2nd cent. A.D.

25- (fig. 9b): An inscribed votive *stele* with depictions of an arm and pairs of ears and eyes. Found in northeastern part Lydia. Museum of Akhisar, inv.-no. 3782. Translation of the inscription: "*Hermogenes set this up as a wow for the god Asclepius."*. Late 2nd cent. A.D.

26- (fig. 9c): An inscribed votive *stele* with depictions of a leg from Kula, Lydia. Today in the Netherlands. 236 A.D.

27- (fig. 9d): An inscribed votive *stele* dedicated to the local goddess Olline with depictions of a leg from Salihli, Lydia. Today in the Collection of M. Kayhan. 236 A.D. Translation: *"Loukianos and Loukiane dedicated this votive praying to the Mother Goddess Olline, who is healing"*. 3rd cent. A.D.

28- (fig. 9e): An inscribed votive *stele* dedicated to Artemis Anaeitis and Men Tiamou with depictions of brusts from western Lydia. Today in the Museum of Manisa, inv. no. E9. Late 2nd-early 3rd cent. A.D.

29- (figs. 10a-b): A limestone votive altar with depictions of ears from the Museum of Silifke. 2nd-3rd cent. A.D.

30-36- (figs. 11a-g): Marble votive objects with ears (**a-b**), eyes (**c**), female breasts (**d-e**) and male genital (**f-g**) depictions at the Museum of Aphrodisias. 2nd-3rd cent. A.D.

37- (fig. 12): A relief with ear depictions from the temple of Zeus in Euromos.

References

Anabolu M. U. (1995). *'Zeus Labraundos ve Apollon Lairbenos'un Simgesi olarak Labrys'*, Arkeoloji Dergisi III, Ege Üniversitesi Edebiyat Fakültesi Yayınları, (İzmir: Ege Üniversitesi Basımevi), 225-226.

Aray N., Adnan A. and Muharrem U. (2011). *'Sular Altında Kalan Sağlık Merkezi: Allianoi / The Ancient Health Center Which Remaining Under Water: Allianoi'*, Lokman Hekim Journal of Medical History and Folk Medicine, Vol. 1, No. 2, (Mersin University Medical Faculty), 16-20.

Chaviara-Karahaliou S. (1990). *'Eye Votives in the Asklepieion of Ancient Corinth',* Documenta Ophthalmologica, Vol. 74, Issue 1-2, (Kluwer Academic Publishers), 135-139.

Chaniotis A. (1995). *'Illness and Cures in the Greek propitiatory inscriptions and dedications of Lydia and Phrygia'*, in H. F. J. Horstmanshoff, Ph. J. van der Eijk, and P. H. Schrijvers (eds.), Ancient Medicine in its Socio-Cultural Context. Papers Read at the Congress Held at Leiden University, 13-15 April 1992, (Amsterdam/Atlanta, GA: Rodopi), vol. II, 323-344.

De Luca Gioia (1984). *Das Asklepieion: Via Tecta und Hallenstraße, Die Funde*, Altertümer von Pergamon Bd. XI, 4, (Berlin: de Gruyter, 1984).

Dinç G. (2010). *'Korunması Gereken Bir Antik Sağlık Merkezi: Allianoi'* , Sağlık Düşüncesi ve Tıp Kültürü Dergisi, Sayı 16, (Istanbul), 100-103.

Dinç G. (2012). '*Tıp Tarihi, Çevre ve Biyoetik Açısından Yitirilen Bir Değer; Allianoi/Allianoi; A Lost Value in Terms of Bioethics, History of Medicine and Environment',* Türkiye Biyoetik Derneği/Turkish Bioethics Association, Değişen Dünyada Biyoetik/Bioethics in a Changing World, (Istanbul), 344-355.

Drew-Bear T. (1999). *'Phrygian votive steles in the museum of Anatolian civilizations'*, XVI. Araştırma Sonuçları Toplantısı, I. Cilt, (Ankara: T.C. Kültür Bakanlığı, Anıtlar ve Müzeler Genel Müdürlüğü, 1999), 391-401.

Drew-Bear T., Yıldızturan, M. and Thomas, C.M. (1999). *Phrygian Votive Steles*, Museum of Anatolian Civilizations (Ankara: Museum of Anatolian Civilizations).

Forsen B. (1996). *Griechische Gliederweihungen. Eine Untersuchung zu ihrer Typologie und ihrer religions- und sozialgeschichtlichen Bedeutung.* Papers and Monographs of the Finnish Institute at Athens, vol. 4 (Helsinki: Suomen Ateenan-instituutin saatio).

Frothingham A. L. (1917). *'Vediovis, The Volcanic God: A Reconstruction'*, The American Journal of Philology, Vol. 38, No. 4, (The John Hopkins University Press, 1917), 370-391.

Gleba M. and Hilary B. (eds.) (2009). *Votives, Places and Rituals in Etruscan Religion*, Studies in Honor of Jean MacIntosh Turfa, (Leiden: Brill).

Grant M. (1988). *The Rise of the Greeks* (New York: Charles Scribner's Sons, 1988).

Hoffmann A. and Gioia de Luca (2011). *Das Asklepieion: Die Platzhallen und die zugehörigen Annexbauten in römischer Zeit*, Altertümer von Pergamon Bd. XI, 5, (Berlin: de Gruyter).

Karageorghis V. (2000). *Ancient Art from Cyprus. The Cesnola Collection* (New York: The Metropolitan Museum of Art).

Lang M. (1977). *Cure and Cult in Ancient Corinth: A Guide to the Asklepieion* (Princeton, NJ: American School of Classical Studies at Athens).

Pinch G. (1993). *Votive Offerings to Hathor* (Oxford: Griffith Institute/Ashmolean Museum, 1993).

Pinch G. and Elizabeth A. W. (2009). '*Votive Practices*' In Jacco Dieleman, Willeke Wendrich (eds.), (UCLA Encyclopedia of Egyptology, Los Angeles). Available from: <http://escholarship.org/uc/item/7kp4n7rk>; accessed on 03.29.2013.

Ricl M. (2001). '*Phrygian Votive Steles'*, Epigraphica Anatolica, Heft 33, (Bonn), 195-198.

Roebuck C. (1951). *Corinth Vol. XIV: The Asklepieion and Lerna*, (Princeton, NJ: The American School of Classical Studies at Athens).

Rouse W. H. D. (1902). *Greek Votive Offerings: An Essay in the History of Greek Religion* (Cambridge: Cambridge University Press).

Sadek A. I. (1987). *Popular Religion in Egypt during the New Kingdom*, Hildesheimer ägyptologische Beiträge 27 (Hildesheim: Gerstenberg).

Atila C. and Sahan, M. (2006). 'Tunç, Protogeometrik, Geometrik, Orientalizan, Arkaik, Klasik, Hellenistik ve Roma Dönemleri', Şurada: *Bergama Müzesi*, Ed. Sarıoğlu, M.A., İzmir: Bergama Kültür ve Sanat Vakfı Belleten Dizisi: 15, 14-132.

Serdaroğlu Ü. (1971). '*Euromos 1969,1970*', Anatolian Studies 21, 47-48.

Serdaroğlu Ü. (1973). *'Euromos 1971, 1972'*, Anatolian Studies 23, 36-37.

Söderlind M. (2001). '*Man and Animal in Antiquity: Votive Figures in Central Italy from the 4th to 1st Centuries B.C.*', Man and Animal in Antiquity. Proceedings of the Conference at the Swedish Institute in Rome, (September 9-12, 2002), Barbro Santillo Frizell (ed.), (The Swedish Institute in Rome), 277-294.

Straten van F. T. (1981). *'Gifts for the Gods'*, in H. S. Versnel (ed.), Faith, Hope, and Worship. Aspects of Religious Mentality in the Ancient World, (Leiden: Brill), 65-151.

Turfa, J. M. (1994). *'Anatomical Votives and Italian Medical Traditions'*, Murlo and the Etruscans. Art and Society in Ancient Etruria, Richard Daniel de Puma and Jocelyn Penny Small (eds.), (Madison, MA: The University of Wisconsin Press), 224-242.

Turfa J. M. (2006). '*Votive Offerings in Etruscan Religion',* The Religion of The Etruscans, Nancy Thomson de Grummond and Erika Simon (eds.), (Austin, TX: University of Texas Press), 90-115.

Utkan M. S. (2012). '*Antik Dönemde Batı Anadolu Tıbbı: Asklepion, Bergama/ The medicine of West Anatolia in the Archaic Period: Asclepeion, Pergamon*', (Ankara: Ankara Medical Journal 12-2), 84-88.

Wickkiser B. L. (2008). *Asklepios, Medicine, and the Politics of Healing in Fifth-century Greece: Between Craft and Cult*, (Baltimore, MD: The Johns Hopkins University Press).

Wickkiser B. L. (2010). *'Asklepios in Greek and Roman Corinth',* in Corinth in Context, Steven J. Friesen,

Daniel N. Schowalter and James C. Walters (eds.), (Leiden: Brill), 37-66.

Yaraş A. (2006). *'Son Buluntuların Işığında: Allianoi'*, IX. Türk Tıp Tarihi Kongresi Bildirileri Gevher Nesibe Darüşşifası'nın 800. Kuruluş Yılı XXIV. Gevher Nesibe Günleri (24-27 Mayıs 2006 Kayseri), 83-94.

Yaraş A., and Erten E. (2008). *'Allianoi. Zwei Neue Asklepios Inschriften'*, Asia Minor Studien 55, Studien zum antiken Kleinasien VI, (Bonn: Dr. Rudolf Habelt GmbH 2008), 83-91.

Yaraş A. (2011). '*Antik Sağlık Merkezi Allianoi ve Hastanesi/Allianoi, Ancient Health Center and Hospital*', Uluslararası Bergama Sempozyumu/International Bergama Symposium, (İzmir: Bergama Belediyesi Yayınları), 372-387.

Zieganus O. and Gioia de Luca (1968). *Das Asklepieion: Der Südliche Temenosbezirk in hellenistischer und frührömischer Zeit*, Altertümer von Pergamon Bd. XI, 1, (Berlin: de Gruyter).

Zieganus O. (1975). *Das Asklepieion: Der nördliche Temenosbezirk und angrenzende Anlagen in hellenistischer und frührömisher Zeit*, Altertümer von Pergamon Bd. XI, 2, (Berlin: de Gruyter).

Zieganus O. (1981). *Das Asklepieion: Die Kultbauten aus römischer Zeit an der Ostseite des Heiligen Bezirks*, Altertümer von Pergamon Bd XI, 3, (Berlin: de Gruyter).

EK-1: Figures



Fig. 1. Egyptian ear votives.



Fig. 2. Ear votives from ancient Cyprus.



Fig. 3. A marble plaque from Epidaurus.



Fig. 4. A votive stele with an inscription from Melos.



Fig. 5. Votive offerings from Corinthian Asklepieion.

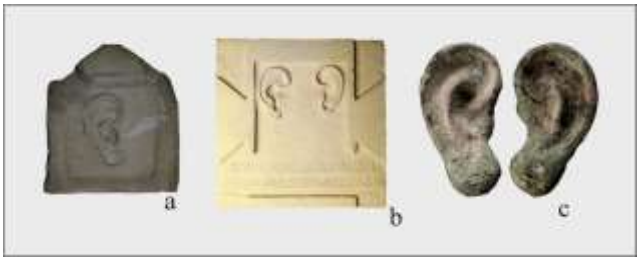


Fig. 6. Roman ear votives.



Fig. 7. A gilded bronze votive plaque with an inscription from Pergamene Asclepieion (Atila and Sahan 2006, p. 121, Fig. 83a).



Fig. 8. Bronze votive plaques from Pergamene Asclepieion (Atila and Sahan 2006, p. 121, Fig. 83b).



Fig. 9. Inscribed votive stelae from western Asia Minor.



Fig. 10. A limestone altar from the Museum of Silifke.



Fig. 11. Votive offerings from Aphrodisias.



Fig. 12. A relief with ear depictions from the temple of Zeus in Euromos.