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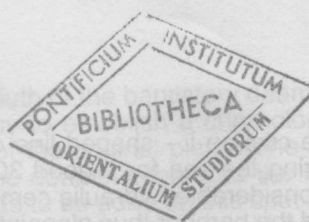


ARCHEAOLOGICAL SURVEY IN THE GULF OF GÖKOVA, 1998

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AYRIBASIM

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ARCHAEOLOGICAL SURVEY IN THE GULF OF GÖKOVA, 1998

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In the course of the 1998 campaign¹ in the Gulf of Gökova two main sites have been properly taken into consideration: the ancient city in the bay of Alakışla, and the classical city of Keramos (Ören). Towards the end of the campaign, we spent some days on an isolated site along the Lycian coast south of Fethiye, Karacaburnu.

At Alakışla² our first purpose was to complete the former plans of the most relevant buildings, and start drawing the entire plan of the city (Photo: 1). Although we realised that one more campaign should be devoted for the full completion of the urban design of the city, we may nevertheless offer at the end of this campaign a better visualisation of its urban extension. In the past report a Carian citadel has been mentioned as being set up on the top of the northern hill overlooking the city. While still maintaining this, we have ascertained, however, that the entire central bay of the site housed a Carian settlement which, due to the extension of the bay, could be understood as being urban³. The bay preserves throughout its extension surviving terraced walls which mark at least two quarters of the Byzantine city, i. e. the harbour and the torrion quarters. Besides these, in the cathedral complex and along the storehouses on the sea-line many huge blocks have been reused as to limit the main corners of the new Byzantine buildings. The torrion quarter which extends to the northwest of the city shows on the seaside a bulky wall set up with huge limestone blocks left *in situ*. The wall presents an orthogonal line suggesting therefore a possible defensive line on the shore; in addition, to the north corner of the same quarter still *in situ* are preserved three terraced walls.

The Byzantine harbour quarter (Fig. 1), in the past report only hinted at as such, at a closer examination has revealed its nature: it served as harbour also in Carian

* Prof. Dr. Vincenzo RUGGIERI, Pontificio Istituto Orientale, Roma/ITALYA

1 Thanks are due to the Directorate of Antiquities of Turkey for giving us permission to undertake our survey in the months of July and August 1998. The representative of the Ministry of Culture was Dr Nilgün Sinan, Museum of Anatolian Civilisation, Ankara. To her we are extremely grateful for the help and interest she granted on our work. Invaluable has been the help and the active support received by Mr. Karım Turan, Mayor of Ören. It is our pleasure to express sincere thank to the Vehbi Koç Foundation, Alitalia and Tokyo Club for their financial support.

2 We are obliged to recognise that since last year another two clandestine diggings have been undertaken in the site: one in the baptistery and another one within a well-preserved house by the shore, to the northwest of the bay. It seems very important to us to state that the conservation of the building in this site tends each year to the worse. The bay has become a calling place for sea-tours as well as for jeeps coming from Bodrum. Within the same context we have to denounce the construction of a modern villa on top of the Late-Roman Byzantine bath we surveyed in 1995-6 and about which we sent a note to the Directorate and to the Archaeological Museum in Milas. For the sake of the decorated pieces of marble and inscribed stones found in Keramos we had the opportunity to collect all of them in a depot close to the Jandarma; a similar procedure has been carried out for the frescoed room situated within a private courtyard. Both these have been closed by an iron net, locked and the key given to the Director of the Archaeological Museum of Milas. We hope to proceed to the restoration of the frescoes during our next campaign.

3 E. Varinlioglu has worked out some hypothesis about the ancient identity of the place in Lelegian Cities on the Halicarnassus Peninsula in the Athenian Tribute List, *Studien zum antiken Kleinasien II*, Bonn 1992, 18 ff.

time. Here, to the southeast of the city, an L - shaped line of massive Carian blocks extends along the coast and entering the sea for a good 30 metres. Remains of the walls along the sea-side show a considerable hydraulic cement added later; if we are then correct, the Byzantines reused the harbour thus pinpointing that the hostile nature of the north wind was the main worry of the trading city. If we then put together the long stretch of the coast line visualising these walls *in situ* and the well preserved walls of the citadel, we could hold the opinion that this site must have been a considerable large city in Carian time (a ceramic of the IV century was found in the inner part of the citadel)⁴

One final note regarding the ancient city should be mentioned. We have been told of the presence of an inscription found at Alakışla some time ago; two other pieces of evidence have come to our attention this year, another inscription and well-cut blocks of whitish limestone which do not match the main extant building material of the site. The Hellenistic inscription was found walled in the eastern section of the baptistery deambulatory (Photo: 2). The white slab of marble is long 35, high 26 and wide 3, 5 cm.; it contains 6 lines and is broken to the left. Its nature is funerary, as it seems to have been the former one, and may have belonged to a funerary monument set up within the boundaries of the city.

The cleaning of the area around the cathedral church with its baptistery (Fig. 2) and the adjoining bath has given us the possibility to check more carefully the inner dimensions of the church walls and to discover a second phase of masonry in the north section of the narthex. Within the narthex in fact a cistern has come to light (Photo: 3) and this may be from a time when the outer wall and the vaulting of the baptistery were readjusted⁵. The cistern has been inserted within the walls of the narthex by closing the north door of the narthex and reinforcing the walls of the northwest side of the narthex up to ca. 80-cm. While it is reasonable to conjecture a remodelling of this section of the narthex part with that of the baptistery, we cannot say at the moment anything about the connection, if there were one, between the abandonment of the bath and the need of a cistern in order to store water for the baptistery.

In the baptistery, right at the centre of it, a digging has taken place since our last year survey. It was evident that they were looking for something, and when only inscribed blocks of marble appeared, the diggers left the area with a hole. However, as we imagined at the time of our first survey, the building to the west of the church is in fact a baptistery. The digging has shown us a marble baptismal font with steps to its eastern and western side; at the corners, within the same block of marble, bases supported by columns. Running along the edge of the font there was an inscription with three fragments⁶ which have been saved:

... ΣΕΚΟΜΙΣΑΝΤΩ...

... ΒΥΤ...

...ΚΑΛΛΙΤΕΚ...

The lettering is quite elegant, although there is a moment of hesitation while writing at the turning of the font's corners. Within the central core of the baptistery we discovered other frescoes with red, yellow, green and blue traces. Within the deambulatory niches we ascertained more crosses with the same phytomorphic decoration. Since this kind of decoration looks very early and, even more, peculiar, it seems to us too hazardous to make any sort of hypothesis. We have, however, to visualize that, beside a decoration including human figures (male and female saints), there was an adjoining one showing flowers, curtains and other decorative motifs of this kind. The cathedral complex included some other buildings to the south wall of the church and

4 We have been informed by G. E. Bean and J. M. Cook, The Halicarnassus Peninsula, *The Annual of the British School at Athens* 50 (1955) 134.

5 Cf V. Ruggieri, F. Giordano, Una città bizantina bizantina sul sito cario di Alakışla, *Orientalia Christiana Periodica* 62 (1996) 53-88.

6 We have covered once again the font with the inscription fragments.

another addition to the south of the baptistery deambulatory, close to the south door of the narthex. It is not easy to establish a chronological sequence of these buildings, whether they were part of the original plan of the church to the west, or added later when the new vault of the deambulatory and the narthex cistern were set up. In the next campaign what needs to be done on this spot is the cleaning of the area between the baptistery and the bath to the west: it would be interesting to see any sort of connection between these two buildings, and, if possible, to establish when the bath ceased to function.

Within the torrion quarter we have drawn the final plan of the main buildings still standing there and running parallel to the shore. Beyond doubt, one of them is a bath, considerably large extending along a south-north axis. The accuracy of a certain part of the masonry, like that of the *calidarium*, leads us to believe that the building should have had a relevant place within the quarter. Close to it, to the east, there is another complex, apparently consisting of two separate buildings: a large one of which nothing can be said about its nature and a smaller one showing an elaborate plan. Entering from the south by means of a hall, the standing small building shows a series of interconnected rooms with niches extending to the east with a small trifolium room (Fig. 3; Photo: 4). Some mortar clues may lead to envisage here a bath annex since there is clear evidence of thick mortar with a good percentage of powdered bricks or tiles, but the evidence remains too feeble to identify the real nature of the building. As a matter of fact a door leads into the *trefoil* from the northeast corner skimming the other big complex, but, as far as we could work out, hardly can one imagine the possible relation of the two buildings together (if there were any). What seems, however, a very good private house is the building adjoining the previous ones to the east. An entrance to the south gives way into the main part of the building consisting of two perfectly symmetrical sections: these were divided into two rooms, which were also repeated on the upper floor. Due to the clandestine digging, we had the chance to check the depth of the foundation (90 cm.), and therefore we have been left with 2,90 cm., which measures the height of a floor.

One final feature of this city is worth mentioning. Along the sea-shore, in the harbour quarter and touching for a good length the cathedral complex, we might suppose that between the shore and the buildings overlooking the sea there should have been a passage way. All along these sections on the shore we have ascertained at a short distance in the sea an enormous quantity of stones once cut in different sizes. Of course, adjoining sections of the same coastline did not have such stones, but small pebbles. If this were the case, the city should have had promenades along the sea running just in front of the storehouses.

Turning to the other site of our survey, in Keramos (Ören) three main places have been taken into consideration: Kurşunlu Yapı, Ak Yapı and the Roman thermal complex near the mosque and the main square of the town. Last year we found at Kurşunlu Yapı two capitals of Justinianic date: we came back again to the site and drew the plan of the entire complex. For our main concern we established the Byzantine building on the top of the classical one by drawing a plan; close to it there was also a high building which looks like a tower and seems to have been set up there at a later date. However, some other Byzantine decorated marbles have come to light calling therefore for an ecclesiastical building in that area. The ground however does not allow any speculation for it has become long since a ploughing field (and close to the hill it has also been terraced). At Ak Yapı we checked again the plan we made last year and discovered some other broken inscriptions. By and large this place calls for a funerary area since sarcophagi and tombs are scattered near the niched building. For the sake of the truth, as Ak Yapı stands today, nothing can be said for certain, for all the area around it has been flattened and ploughed; this is the reason why several columns, inscription blocks and capitals are lined up along the edge of the track crossing through the site. Last year, as reported, we found there a decorated piece of marble which could have been Byzantine: whether one should suppose a Late-Roman building here

can be established only by digging the squared tumulus (high ca. 80-90 cm.) made up of different pieces of marble (architraves, columns, capitals, huge inscribed blocks).

The Roman thermal complex, which still stands today on the south side of the main square, has revealed two phases of use (Fig. 4). The original building is Roman (Photo: 5), and on the easternmost upper room we found unexpectedly a wall-mosaic in beautifully arched niches⁷. The drawing of the plan of this huge complex has required a certain labour and accuracy since the northern section of the complex has private shops and houses. The ground-floor revealed niches that later on received a Byzantine frescoed decoration, which shows frescoed marble crustae (Photo: 6). The footing of the niche, in addition, had a marble frieze consisting of different pieces of marble showing different mouldings (this proves that the marble in this case has been reused). Traces of frescos with geometric patterns were found also in the other hall to the west, while the arched huge hall to the north has given us another piece of fresco with an inscription. Unfortunately only three letters of the inscription are to be seen, and the decoration seems to bear human figures. At the end of this year's research, we can say for certain that this Roman building was reused in Byzantine time⁸; later it could have continued to serve as a bath or been changed to a different function. The thesis that this building did not belong to the episcopal complex is supported by a closer look at Mr. Ismail Doğan bahçesi.

In 1986, when E. Varinlioğlu published the inscription of Keramos, it became evident that Ismail Doğan bahçesi should have been a remarkably rich quarter of the city. Hierokles, the son of Hermophantes, was a prominent citizen of Keramos, and from the inscriptions related to him⁹ we come to know that he (and his wife Aristonike) built a bath in the city, although the place remained uncertain. We found two other inscriptions of which one is related to our man, and the other mentioning a bath: both in Mr. Ismail Doğan bahçesi. In this case, Hierokles' commitment to the city increases by way of celebrating inscriptions scattered all over the central area of Keramos, and we may perhaps suppose that the bath was within the area of the above-mentioned garden. For the sake of completeness, we offer the texts: a) ΤΩΙ ΔΗΜΩΙ ΙΕΡΟΚΛΗΣ ΕΡΜΟΦΑΝΤΟΥΣ ΑΡΧΙΕΡΕΙΥΣ ... b) ...ΒΑΛΛΑΝΕΙΟΝ ΕΚ ΘΕΜΕΛΙΩΝ ΚΑΙ ΤΑ ΕΝ ΑΥΤΩΙ ΕΡΙΓΑ... (Photo: 7). Moreover in this garden, however, is the continuity that the garden's area had in the early Byzantine period. E. Varinlioğlu has produced the missing part of his former inscription no. 66¹⁰, an inscription, we are told, that comes from the same garden. In addition, in the confining garden, the other inscription no. 67 was found, and the acute intuition of R. Merkelbach foresaw there the presence of Philagrios¹¹: he was right. The added text reads: ...ΜΑΚΡΙΘΥΕ ΦΙΛΑΓΡΙΕ ΣΟΥΣ ΠΥΛΕΩΝΑΣ /...ΠΕΣΣΟΙΣ ΤΕΡΜΟΜΕΝΟΣ ΚΑΜΑΤΟΙΣ(ΟΝ?) (cross). If one gathers together all the inscriptions and marble fragments of liturgical nature found in the garden of Mr. Ismail Doğan, little need be said that the area is one of the most important quarter of the city and the major ecclesiastical area of the early Byzantine Keramos (one ought to envisage here the cathedral complex, for the capitals bearing the inscriptions mentioning the bishop Theoprepios were found here).

The other area under investigation was that of Kurşunlu Yapı. The present situation of the area does not allow the formulation of a definite idea of how the classical terraced building was readjusted and what exactly the Byzantines built on top of it.

7 The mosaic has been urgently blocked and secured: it is our intention to restore it next year; the same has been done for the frescoes found on the ground floor of the same building. We have to acknowledge the extreme kindness of the people of Keraamos, in particularly those still living within this thermal complex that we have been able to execute properly the plan of the bath.

8 For this huge complex we cannot give at the moment any chronological sequence in the Byzantine period. If, on one hand, we have ascertained an early phase of painting, we cannot, on the other hand, say anything about the lettering of the inscription accompanying the other fresco. We have been told that twenty-five years ago the inscription contained many lines: today we saw but three letters.

9 E. Varinlioğlu, *Die Inschriften von Keramos (Inschriften griechischer Städte aus Kleinasien B. 30)*, Bonn 1986, nn. 10 E. Varinlioğlu, The missing fragment of *I. K. 30* (Keramos) no. 66, *Epigr. Anat.* 25 (1995) 93-4.

11 R. Merkelbach, Ein zweites Gedicht auf Philagrios, *ib.* 94. Cf also W. D. Lebek, Dichterisches über den Menschenfreund Philagrios aus Keramos (*I. K. 30, 66*), *Epigr. Anat.* 27 (1996) 151-156.

For certain we can say that a large Byzantine building, running along a west-east axis, was constructed by using a row of blind arches to the north. The masonry and the traces of a fresco found on the intradoses induce us to maintain an early date for this building; its connection with the other structure to the south of the area is not altogether clear. On the west side of the terrace, however, we found some more marble fragments of religious architecture (slabs and a capital, Photo: 8); by putting together all the marble evidences we have found in these last two years, we believe that very close to the west side of the classical terrace - that is, attached to the west also of the blind arches- there should have been a church.

In sum, as for the ancient city of Keramos in Byzantine time, one might reasonably visualise at least the following quarters: Dere Mahallesi, that is the quarter by the stream, before entering the city from the northwest¹²; the citadel, an area on its own, that seems to belong to the Middle Byzantine period; İsmail Doğan bahçesi, possibly the early cathedral complex of the city, a quarter, however, that lasted till the Middle Byzantine period; the central bath (Gymnasium-bath) area, today the centre of the town, which preserves the biggest ancient building later turned to another use and function; Kurşunlu Yapı, an area extra moenia, which has shown evident traces of an ecclesiastical foundation; Ak Yapı, again extra moenia, certainly an area rich of inscriptions and inhabited during the Roman period, and then possibly later occupied by the Byzantines; Liman Mahallesi, very close to the modern beach, where splendid capitals and an ambo do mark the site of an early Byzantine basilica. If we put together all the bits of evidence we have found up to now, one may come out with a documented development of the urban design that took place during the turning of the V-VI century. In addition, the city continued to be inhabited during the critical Dark Ages up to the Middle Byzantine Period, although there is no evidence of how big the city's extension remained. For this statement we can adduce: a) the frescoes in the rock-tomb before entering the city; b) the frescoes still extant in town, in a rectangular room (certainly not a chapel); the late E. Varinlioğlu, *Die Inschriften* no. 68; d) a possible remodeling of the ancient church at the Liman Mahallesi, as noted by Guidi many years ago¹³.

Our last step last year had been the survey of the Lycian shore at Karacaburnu. Two years ago we started mapping and drawing the main building of this site¹⁴ that seems to belong to an early Byzantine period. We can hardly date the main buildings, i. e. a church, cisterns, beautiful houses and the walls, because no inscriptions nor datable traces can be extracted from the frescoes (Photos: 9-10). However, the fact that we are dealing with an early Byzantine settlement is backed by two funerary chapels built outside the village walls, to the west. The tombs show a rectangular shape with a vaulted roof; a limestone slab closed the entrance having an incised cross on it. One of these, the bigger, had a limestone architrave bearing a decorative motif worked with five crosses. The smaller one had a painted decoration on the entrance showing a cross set within a net made up of a geometrical motif; under the cross we read: ΑΝΑΣΤΑΣΙΙ. Cleaning the adjoining chapel to the east of the church, we discovered that all the interior of this room was decorated with paintings. The earlier phase, as noted two years ago, shows a cross with chain-like *pendilia*, while the late one has haloed figures and standing male figures.

12 The last day we had the chance to find: E. Varinlioğlu, *Die Inschriften von Keramos* no. 64, seen by Maiuri in 1921. This inscription is a monumental one and has induced us to hypothesise here an ecclesiastical foundation.

13 G. Guidi, *Viaggio di esplorazione in Caria. Parte I.- Golfo di Bargyllia e di Keramos, Annuario della Reale Scuola Archeologica di Atene IV-V (1921-1922) 394-5.*

14 It is not far from the truth to call this settlement a κωμὴ: we hope to discuss this elsewhere. We should remember that in the nearby island of Gemile the necropolis was set within the urban precincts.

For certain we can say that the excavations were carried out along a west-east axis. The excavations were carried out in the north of the harbour and the results of the excavations are shown in the plan of the harbour quarter. The excavations were carried out in the north of the harbour and the results of the excavations are shown in the plan of the harbour quarter. The excavations were carried out in the north of the harbour and the results of the excavations are shown in the plan of the harbour quarter.

Fig. 1: Alakişla, the harbour quarter

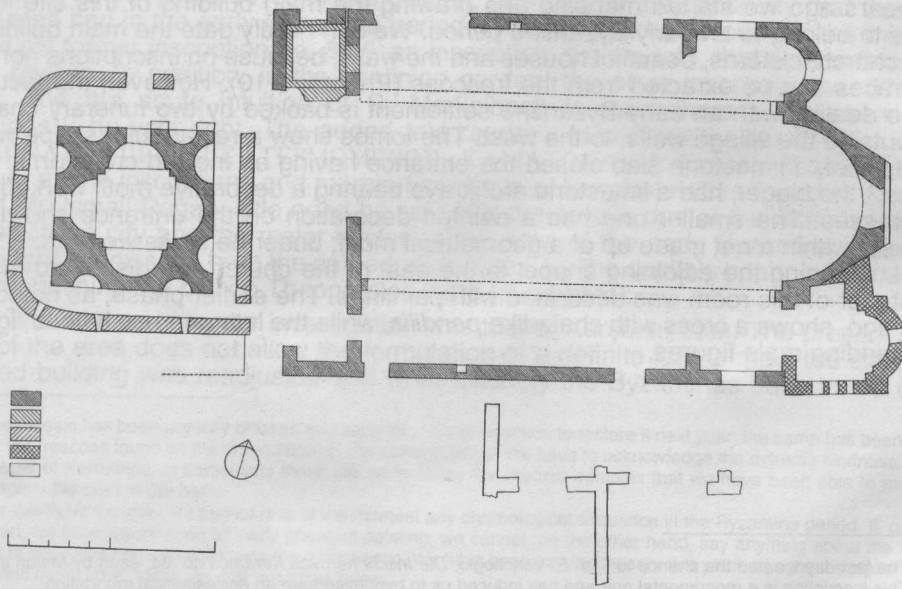


Fig. 2: Alakişla, the main church with the cistern

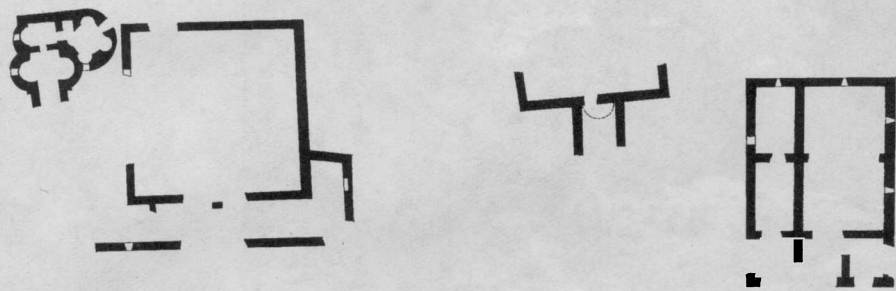


Fig. 3: Alakişla, the torrion quarter with the trifolium

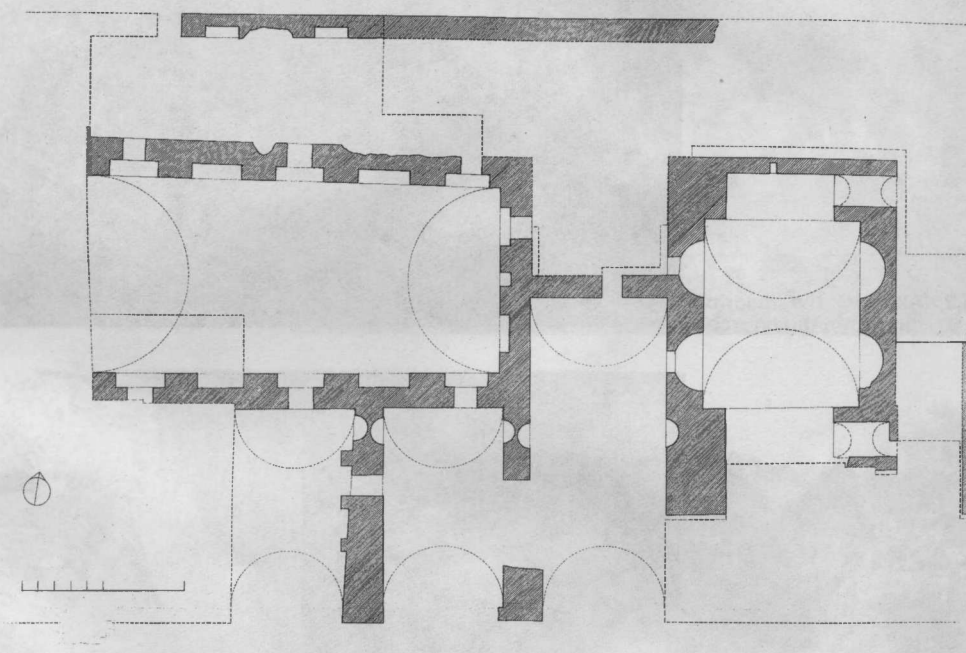


Fig. 4: Keramos (Ören), the thermal complex

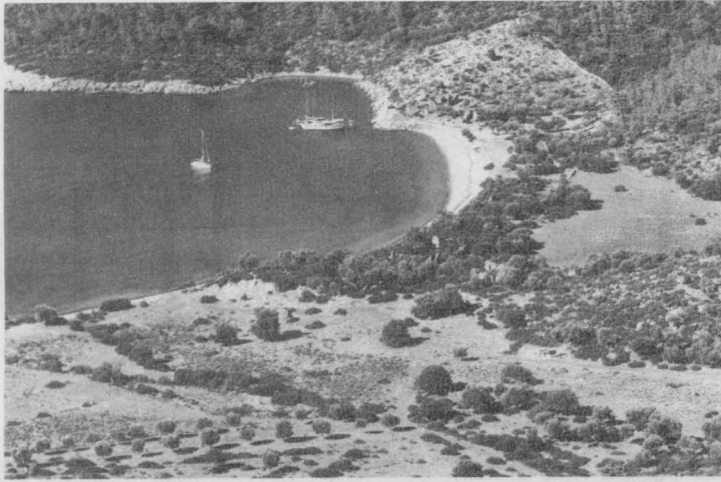


Photo 1: Alakişla, general view of the site



Photo 2: Alakişla, the inscription within the church

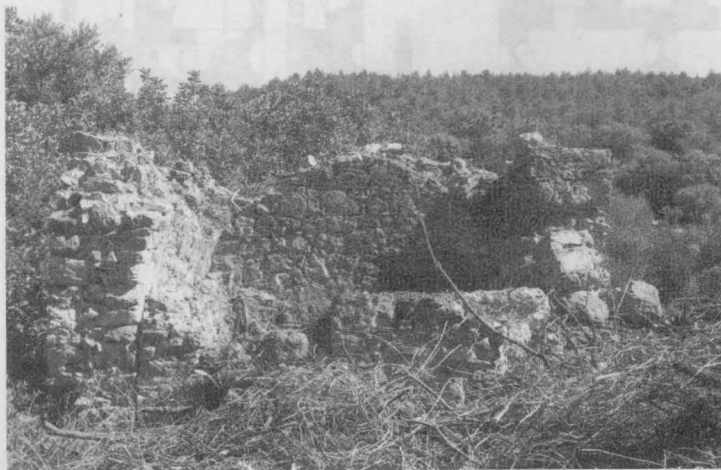
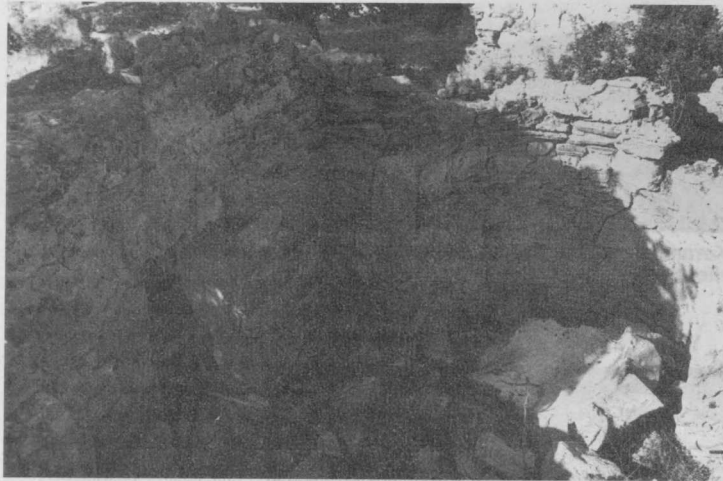


Photo 3: Alakişla, the cistern within the narthex of the main church



— Photo 4: Alakışla, detail of the trifolium



Photo 5: Keramos, the thermal complex, a hall



Photo 6: Keramos, the thermal complex, Byzantine frescoed crustae on the wall

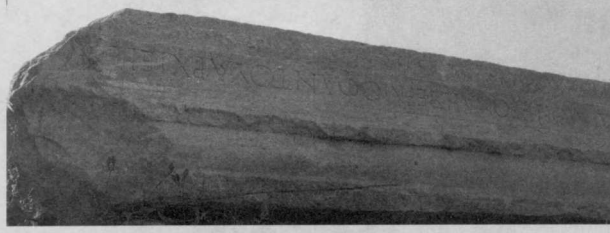


Photo 7: Keramos, İsmail Doğan bahçesi, inscription of Hierokles



Photo 8: Keramos, Kurşunlu Yapı, Byzantine decorated marble



Photo 9: Karacaburnu, the church, main apse



Photo 10: Karacaburnu, the building adjoining the church to the east