

An East Lycian City: Idebessos

İsa KIZGUT* – Süleyman BULUT** – Nevzat ÇEVİK***

Traveling Lycia in the spring of 1842, T. A. B. Spratt – E. Forbes visited at Idebessos on April 4th: “The remains of this city consisted of many ancient buildings including a small theatre of which a few rows of seats only remained strangely placed facing the precipitous side of the mountain. Walls built of squared and well finished blocks and an aqueduct extend beyond the general mass of ruins. Among them was a Christian church. On most of the tombs were long inscriptions in fine preservation, in which the name of the town, EDEBESSUS, frequently occurred, sometimes in conjunction with that of Acalissus. There was a single rock-tomb, but not inscribed. The modern name of the site is Kosahagatch [Kozağacı]¹. The inscriptions at Edebessus are numerous and very perfect. With the exception of the last they are all funereal. Eleven were copied by our party. The site was visited again in following days and copies of more inscriptions were made.”² This, having taken place 167 years ago, was the first survey at Idebessos. The first publication on the inscriptions of the site was made by Kalinka in 1944³. Other scholars also stopped at the site before the onset of our research here within the context of surveys around Rhodiapolis in 2008. In 1958, F. Stark’s voyage evaluation⁴ and Bean’s evaluation on the ruins and history⁵ were followed by a brief visit to the site by C. Bayburtluoğlu, who revised the site’s sketch map prepared by Spratt and Forbes⁶. However, there is nothing added on. Furthermore,

* Yrd. Doç. Dr. İsa Kızgut, Akdeniz Üniversitesi, Edebiyat Fakültesi, Arkeoloji Bölümü, Kampüs 07058 Antalya.
E-mail: ikizgut@akdeniz.edu.tr

** Öğr. Gör. Süleyman Bulut, Akdeniz Üniversitesi, Edebiyat Fakültesi, Arkeoloji Bölümü, Kampüs 07058 Antalya.
E-mail: sbulut@akdeniz.edu.tr

*** Prof. Dr. Nevzat Çevik, Akdeniz Üniversitesi, Edebiyat Fakültesi, Arkeoloji Bölümü, Kampüs 07058 Antalya.
E-mail: ncevik@akdeniz.edu.tr

Our sincere thanks go to the following people and institutions for their contributions during our total surface surveys at Idebessos within the framework of the Rhodiapolis Excavations and Surveys in Environs: State Representative Mehmet Ağırçöl; Research Asst. Emrah Akalın, assisted by Research Asst. Onur Tıbbıkoğlu, for preparing the settlement map; Afşin Çakır and Erhan Özkan who helped with drawings; General Directorate of Cultural Heritage and Museums for issuing the permission for the surveys; Akdeniz University’s Research Projects Department for buying the GNNS equipment which facilitated and accelerated the mapping work. Images given here were taken by the authors and belong to the Archives of the excavations and surveys at and around Rhodiapolis.

¹ Spratt – Forbes 1847, I, 169 ff.

² Spratt – Forbes 1847, II, 281.

³ Kalinka 1944, TAM, 300 ff.

⁴ Stark 1958, 138 ff., states that Alexander the Great might have led some of his troops to Phaselis, possibly via Arykanda, Idebessos and modern Kesmeboğazi.

⁵ Bean 1997, 144 ff.

⁶ Bayburtluoğlu 2004, 148 ff.

the errors like the presence of an aqueduct and a rock-tomb were retained! Hellenkemper and Hild also studied Idebessos as part of their rapid survey in the region⁷. N. Çevik made his first observations on the site in 2000⁸ and 2008⁹. Our team surveyed the settlement covering all the ruins in detail and now presents the total results herewith¹⁰. In our work, all the ruins were mapped and archived, and plans of remains were drawn. Apart from some walls which do not give any hint for any sort of identification, all remains have been covered. New inscriptions discovered at Idebessos have been studied by B. İplikçioğlu, the epigraph in charge.

Idebessos is mentioned as a city of Lycia in the dictionary written by Stephanus but its name is spelled wrongly by Hierocles as Ilebessos¹¹. Despite the lack of information regarding the meaning and origin of the city's name, the suffix –ss-¹² in the name suggests a settlement earlier than the ruins now visible. However, no evidence pointing to the Classical period and before has been attested on site to support this hypothesis. Suffixes in many local names like Akalissos, Arykanda and Gagae, as with Idebessos, point to earlier foundations. In Lycian language it was probably *Idāb*¹³. “It originates from *Itei*, a woman's name, and *maxzza* and transforms into *Idamaxzza*”¹⁴. Neumann also states that it was possibly related with a personal name¹⁵. It is controversial that the Classical period coin with the name *Ite*¹⁶, of the Persians, may belong to Idebessos¹⁷. The dolphin depiction on the coin usually supports that it should belong to a coastal city but no other settlement name starting with *Ite* is known to date in the region. Zgusta mentions the name of the city but does not comment on its meaning¹⁸. On the other hand, Ramsay made some comments on the name of Idebessos: “The chief of the Pisidian priests known as ‘wolves’ was called ‘head-wolf’ *Edagdabos* (*archigallos*). *Archi* in Greek corresponded to *Ida*, *Ido* or *Ede* in Anatolia. ‘Mount Ida’, thus, was the head-mountain or the highest mountain. *Idomeneus* was the long-spelled version of *Ida* used in metrical poetry. *Meno* or *mene* was the common name of the priest dynasty in Anatolia. Another settlement name originating from this root was probably Idebessos in Lycia.”¹⁹ The fact that Pisidian artistic tradition is stronger at Idebessos than that of Lycia makes the comment of Ramsay sound quite plausible while the presence of Kızlarsivrisi, the highest peak behind the city, makes it natural to comprehend that the city was named after a head-mountain. Thus, the name of the city Idebessos must have originated from the highest mountain rising behind her.

⁷ Hellenkemper – Hild 2004, 563 ff.

⁸ Çevik 2002, 126.

⁹ Çevik 2008, 60 ff.

¹⁰ Results of the surveys at Idebessos are being presented to the academic world as quickly as possible with this article, which is part of a series presenting the results of surveys completed previously at Trebenna (Çevik et al. 2004; Çevik et al. 2005), Kelbessos (Çevik - Pedarros 2004), Gagae (Çevik – Bulut 2008), Belen (Çevik – Bulut 2007), Kitanaura (Çevik 2008b).

¹¹ Hierocles 683.

¹² Bean 1997, 144.

¹³ Hellenkemper – Hild 2004, 563.

¹⁴ Carruba 1993, 15.

¹⁵ Mørkholm - Neumann 1978, 13 M 117.

¹⁶ Zgusta 1984, 206, Nr. 493-1.

¹⁷ A coin with the legend *Ite* is evaluated as a coin of Aperlai by Vismara: Vismara 1989, 165.

¹⁸ Zgusta 1984, 192 Nr. 361.

¹⁹ Ramsay 1920, 198.

Earliest historical record of the city dates to the period of the Lycian League. The city was a member of the League from the beginning (168 B.C.)²⁰. A Hellenistic inscription discovered during our surveys is the only remain indicating the presence of a settlement during this period²¹. Inscriptions compiled show that the settlement was a *polis* and a member of a *sympoliteia* of three cities including Akalissos and Kormos and led by Akalissos, and this sympoliteia was represented with a single vote in the League during the Roman period²². After the Roman period, the city assumed the name Edebessos and in the Christian period was a bishopric called Lebissos or Lemissos within the metropolis of Myra²³.

Idebessos bears importance for its location on the route connecting the coastal towns with the mountain settlements in the north of East Lycia. The city is one of the 50 settlements mentioned on the Milliarium Lyciae uncovered at Patara²⁴. The settlements on side C of this monument start with Idebessos and continue with Akalissos and Korma. The distance between Akalissos and Korma is given as 24 stadia but the distance between Idebessos and Akalissos is not known as that part is broken²⁵. The same inscription, later, connects Idebessos to Kithanaura²⁶. Although not verified by the Milliarium Lyciae, a road connection between Arykanda and Idebessos is naturally expected²⁷. F. Stark claimed that "Alexander the Great might have led some of his troops to Phaselis possibly via Arykanda, Idebessos and modern Kesmeboğazi"²⁸, but it sounds more plausible that Alexander took his troops via the short coastal road passing through Lymira and Korydalla.

Idebessos, a city of East Lycia, is located 7 km north of Akalissos and northwest of Kormos. It is accessed via the forest road leading north from Karacaören-Kozağacı village of Kumluca to Kırkpınar pastures. It is located at an altitude of 1050 m. on the east slope of Mount Gücüz en on the eastern skirts of Mount Kartal, whose highest peak is the Kızlarsivrisi (3370 m.), part of the Masikytos (Akdağlar) (Figs. 2-3). Ak Dere, a stream, flows from Kızlarsivrisi and Üçkuyular, passes 500 m. north of Idebessos and continues on to Karacaören. The main water sources of the settlement must be found in this valley with this stream.

The settlement extends in the north-south direction due to the terrain and covers about 360x160 m. (Fig. 2). Most of the ruins are to the east of the forest road while a few are found to its west. The low hill with the *castrum* and the flat areas to its west and north were picked for the settlement. Buildings are found up to the steep cliffs starting in the east. Narrow building corridors formed by terrace walls on the slopes help widen the city there. Along the east slope there are terraces extending at several altitudes and mainly houses are found on them. Flat areas were spared for central public buildings and

²⁰ Jameson 1980, 842.

²¹ The inscribed block was found fallen down on the north skirt of the acropolis and is currently being studied by B. İplikçioğlu.

²² Cagnat 1906, 646 ff.; Kalinka 1944, 830; Robert 1962, 56 ff., 272; Magie 1950, 1378, n. 24; Jameson 1980, 842; Zimmermann 1992, 137 ff.

²³ Hierocles, 683, 5.

²⁴ İşkan 2001, 38.

²⁵ İşkan 2001, 38, Pl. 30a-f.

²⁶ Çevik 2008a, 202.

²⁷ İşkan 2001, Pl. 40 (map).

²⁸ Stark 1986, 138.

necropolis while the sloping parts particularly in the east were spared for houses. Some public structures like baths, theater, basilica and the rich necropolis are well preserved. However, many other structures, especially the houses, are damaged to a level that makes it impossible to identify their layouts. Therefore, the residential quarters are given as hatched sections in the settlement layout. Remains seen in the area where the Roman period necropolis is found indicate that that area was settled also in the Byzantine period.

Buildings are placed along the main ancient street extending north, parallel to the forest road, entering the city at the west flank of the acropolis. The necropolis extends uninterrupted along both sides of the street. It is difficult to find another city mingling so much with its necropolis. The settlements in this region have necropoleis flanking the main roads coming to the cities but they terminate where the city center starts; however, here at Idebessos, they become denser in the public center and downtown. The main street extends for about 400 m. from the west of the theater, east of the baths up to the church in the north and, especially on its west side, there are numerous sarcophagi. This main street opens onto side streets both east and west. The public center of the settlement is the area between the theater and the baths (Fig. 4). No remains of monuments other than tombs are found in this area. The wide flat area that the theater faces to the south of the baths must have served as the agora. The small hill of 10 m. height in the southeast section of the settlement has the densest architectural remains. In addition to monuments, most are houses. The overall extension of the settlement, the residential quarters, the capacities of public structures, especially of the theater, clearly show that Idebessos was a small settlement. Yet, the necropoleis indicate that the quality of the settlement exceeded its quantity.

Acropolis (Figs. 4 and 5): This natural part of the terrain is located in the southeast of the settlement. It covers an area of about 120x150 m. formed by terracing where necessary. Its east and south sides are sheer rock face. It rises about 10 m. above the flat area where the public center is found. It was transformed in the Byzantine period to a fortified castrum by building walls of 1.20 m. average thickness on the north and west sides. The Byzantine walls were mostly built with earlier materials (Fig. 7). Fragments of extant walls on the west reveal information about the earlier walls (Fig. 6). Although the gates leading to the acropolis are not clearly visible today traces indicate the presence of two gates on the west and one gate on the north side (Fig. 4). The east and west terminals of the north stretch of the acropolis walls and the southwest corner were reinforced with a tower. About the middle of the north stretch of the walls is a gap with a recess of 0.50 m. pointing to the possible presence of a gate here leading to the necropolis and houses. Blocks suitable for a gate and correspondence of the street axis also support the presence of a gate here. One of the gates identified on the west side is on the same axis with the acropolis church and has a width of 1.60 m. It is entirely in ruins and the walkway extends between the buildings to the church. The other gate on the west side adjoins the tower on the southwest corner. Although this gate is entirely in ruins too, all the blocks belonging to the jambs and lintel are still visible. Measurements taken from the lintel shows that it had a width of 1.60 m. as well. In the southwest of the acropolis the walls join the terrace walls on the south slope, which gets steeper, and extend eastward. On the east side too, the acropolis was fortified by making use of the high and strong terrace walls. The acropolis was surrounded with walls reinforced by the towers on the north and west sides where it is the least protected from external threats. On the steep rocky south and east sides, terrace walls completed the fortification (Fig. 8). The same is also true for the east

side of the flat necropolis area to the north of the acropolis. Here strong terrace walls extending at various levels in the north-south direction supported the security of the area.

Earlier materials were re-used in the construction of especially the southwest and north sides of the fortifications (Fig. 7). These walls built with spoils²⁹ must have been built in the 7th – 8th centuries A.D. when the region suffered from Arab raids³⁰. Like the fortifications, some of the buildings within the acropolis date to the Byzantine period. It is understood that in the Byzantine period the acropolis was transformed to a castrum³¹ encircling the church, the *heroon* serving as a cistern adjoining the church with the houses on its south side. Because of extensive fillings and damage, it is impossible without any excavations to identify the buildings from the Roman and earlier periods. However, all the blocks of the Roman buildings on the acropolis were re-used in the construction of the Byzantine structures, which shows the presence of a settlement atop this hill prior to the Byzantine period. Besides, the partially preserved walls adjoining the theater on its east side show that the acropolis was fortified already in the Hellenistic period (Figs. 8, 13). However, for the time being it is not possible to verify the presence of the gates on the north and west sides and the towers. Another piece of evidence from the Hellenistic period is the inscription identified in 2008 at the northeast corner of the fortification³².

The northeast slopes of the acropolis, which are outside the walls, were terraced with good quality walls and served for residences (Fig. 8). Some terrace walls have polygonal masonry. Dressed architectural blocks belonging to buildings in this area are scattered around the slope down toward the flat area to the east. Dense construction is noted on the acropolis. Although most of the buildings are damaged either by fillings or illicit diggers, functions of some buildings could be identified as follows: Castrum, basilica, cisterns and houses from the Byzantine period; houses, heroon, statue bases and cistern from the Roman period. Most of the buildings are residential. While houses are denser in the west half of the acropolis, on the slopes facing the valley to the east there are rock-cut floors of hybrid buildings.

The street axes can be traced amidst the ruins. The main axis starts from the southwest gate, proceeds through the buildings and terminates at the north gate (Fig. 4). The street coming from the west gate also joins this main axis. Streets or alleys branching off the main axis provide access to the eastern parts of the acropolis. Taking into account the positions of the buildings, the streets in the southern half of the acropolis should extend in the northeast-southwest direction. The south and east parts of the acropolis are also at a lower level; therefore, it is plausible that the streets leading into these parts may have extended parallel to the slope starting from the south end which is at about the same level. The level differences due to terraces, particularly in the east, should have been covered with ramp or stepped streets. It is worth noting that the church is located right on the main axis extending from the north gate, thus blocking the traffic. As other Byzantine

²⁹ The fortifications built in the 7th and 8th centuries A.D. when Arab raids were at a peak has a lot of spoils re-used. Lawrance 1983, 200 ff.

³⁰ Many cities in Lycia and Pamphylia were fortified in the 7th - 8th centuries A.D.: Akyürek 2005, 100 ff.

³¹ For Trebenna see Akyürek 2005, 99 ff.; for Gagae see Çevik – Bulut 2008, 67 ff.

³² The inscription has been preliminarily evaluated by B. İplikcioğlu. According to İplikcioğlu, the inscription states that an Idebessan from the Hellenistic period wanted to honor his wife of Arykanda origin and perpetuate her memory.

structures too display similar situations, it is thought that the road axis existing since the Hellenistic period was blocked and altered in the Byzantine period. It is seen that the streets in the acropolis that come from the gates and other alleys meet in the center. The most monumental and privileged tomb was found in the center of the acropolis together with statue pedestals; thus, it was a traffic junction on the acropolis.

Heroon (Figs. 4 and 9): This building is located in the central plaza, i.e. the most privileged place, of the acropolis. This single-room structure has a high-quality façade that faces east. Built with fine dressed blocks, it measures 10.00x8.70 m.; its walls are 0.70 m. thick and the height of the mono-block and in situ body of its doorway is 2.80 m. Its layout, workmanship and location suggest that it is a heroon from the Roman period. Its location suggests that it belonged to the most privileged person of the town in the Roman period³³. The statue pedestal fallen from the stepped podium of 4.30x1.90 m. adjoining it on the north must be related with the heroon. The podium is three-stepped and the find position of the pedestal suggests that it faced east, i.e. the street. This heroon is the only tomb built on the acropolis and is noteworthy for its high-quality workmanship. Taken into account together with the statue pedestal to its north, this tomb must have belonged to a person quite important for Idebessos³⁴. The heroon was converted to a cistern in the Byzantine period by building a second wall of 0.70 m. thickness and closing off its doorway. Three steps leading down into the interior by the only standing jamb belongs to the Byzantine cistern. Traces of plaster still visible on the walls also verify the function of a cistern.

Hybrid Building with an Apse: It is located in the northeast corner of the acropolis and close to the church on its east side (Fig. 4). The building extends in the east-west direction and its east wall was partially hewn from the bedrock. Its west wall terminates in a wide apse. Its north wall cannot be traced as the terrace walls collapsed but the south wall can be partially seen. It is not possible to speak clearly about the function of the building. Its dimensions and apse facing west suggest that it is a monumental public structure from the Roman period.

Acropolis Church (Figs. 10 and 11): It is located 17 m. east of the west gate to the acropolis. In very poor condition, the church was a three-aisled basilica with a width of 15.10 m. The length from the doorway of the nave to the apse is 19.60 m. A doorway of 1.37 m. width leads into the nave. Width of the doorways leading directly into the side aisles could not be measured due to debris covering them. The church lacks a narthex. The apse is measured to have a width of 5.50 m. No traces are attested for the presence of pastophoria. The church was built with rubble and mortar as well as re-used spoils. It is not possible to date the church precisely but the similarities with the churches at the acropoleis of Trebenna³⁵, Rhodiapolis³⁶ and Gagae³⁷ with respect to masonry and layout may suggest a date in the 5th and 6th centuries.

³³ For the heroon with a similar location at the acropolis of Trebenna see Çevik et al. 2005, 59 ff. Figs. 13, 106, 115.

³⁴ In the rich necropolis there is only one tomb decorated with garlands and reliefs. It was obviously the tomb of an important person like those with tombs bearing an exedra. However, those were not buried in the acropolis. Thus, the person buried in this heroon at the acropolis must be of top importance, such as the founder or a notable in the administration.

³⁵ Akyürek 2005, 104 ff.

³⁶ Çevik – Bulut – Kızılgut 2006, 1 ff.

³⁷ Çevik – Bulut 2008, 68.

Cisterns: Three cisterns have been identified within the acropolis. Apart from the heroon which functioned as a cistern in the Byzantine period, there is a big rectangular cistern on the southeast skirt of the acropolis. It measures 5.45x9.00 m. and its south wall is 1.00 m. thick (Fig. 12). The wall of rubble and mortar also features brick fragments here and there. The plaster on this wall and the one on the wall leaning on the slope differ from each other. The same is valid also for the masonries of both walls in question. In the northwest corner of the partially preserved vault is one of the water pipes, also preserved. The differences in masonry technique and workmanship indicate that especially the south part of the cistern was rebuilt and re-plastered in the Byzantine period. There is another cistern with two chambers on the northeast slope of the acropolis. Uncovered by illicit diggers, this cistern suggests the possibility of finding other cisterns on the slopes around the acropolis. Two rectangular holes in the rock surface on the south cliff of the acropolis should be related with a press in a work-area. As the hole for holding a press-arm wore away in time, a new one that has survived better preserved was hewn right next to it³⁸.

Theater (Figs. 4 and 13): It was built into the northwest slope of the acropolis hill. It faces west where the public center of the town begins. The small *cavea* sits completely on the hillside. There is a gap of about 6 m. between the top row of seats of the theater and the acropolis wall. This gap is like a natural *diazoma* and no arrangements are attested. This area preserved all along the top of the *cavea* must have been used by spectators over the capacity. The orchestra has a diameter of 9.40 m. The five rows of seats in the *cavea* are divided into three *kerkides* through two stairways. No traces are attested for a stage building. Rows of seats are flat with a top profile and concave. Although Bean states the capacity of this theater as 600 to 700³⁹, this number is a bit exaggerated in our view. Measurements we made on site indicate that the seating capacity was maximum 364 based on 50 cm. width spared for each person. Although this capacity would appear to be quite small, it seems fitting for the size of the settlement. The theater is dated to the Hellenistic period⁴⁰. This is the smallest example of theaters in the region, aside from the one at Simena⁴¹. As it rests on the hillside and there is no evidence for Roman period work on it, its origin is placed in the Hellenistic period. It stayed in service without any alterations through the Roman period. The fact that its blocks were not removed for use elsewhere during the Byzantine period implies that the theater was used in some way during that time as well.

Baths – Gymnasium (Figs. 4, 14-19): It is located 42 m. north of the theater in the city center. The entire complex extends parallel to the main street in the north-south direction while its baths section extends in the east-west direction. The entrance to the baths is in the northeast corner via the *palaestra*. The walls of Unit II, which is in the south, stand up to the vault level. Other units have survived in poorer condition. The layout can be inferred almost entirely despite extensive rubble filling. A total of seven units including the *palaestra* in the north have been identified⁴². The south wall of Unit II of the baths was built with fine dressed blocks on the exterior and rubble with mortar as well as reused spoils, while the walls of Units IV and V were built with rubble.

³⁸ Similar examples were also encountered during the surveys at and around Trebenna: Çevik et al. 2005, 31 ff.

³⁹ Bean 1997, 145.

⁴⁰ Ishler 1994, 473; Bayburtluoğlu 2004, 149 ff.

⁴¹ Bean 1997, 121 Fig. 64.

⁴² Farrington evaluated the baths having three units only: Farrington 1995, 15, 153 Fig. 5.

Unit I: This small room of 2.50x3.00 m. is the vestibule of the baths. The opening of 2.10 m. width in the north is also the main entrance of the baths. The doorway leading to the first unit of the baths is in ruins; therefore, its dimensions could not be measured.

Unit II: This is the largest and the first main unit of the baths. There is a pool protruding out in the east end of its south wall opposite the main entrance of the baths. Measuring 7.00x14.65 m., the unit extends in the east-west direction and its south wall is supported with two large arches (Fig. 15). Partially extant, this wall has three loophole windows at the springing level of the vault. Farrington identified this unit as the *tepidarium*⁴³; however, there is no evidence for in-wall heating in this unit and the wall shown in his sketch plan between units I and II does not exist. Our detailed survey has shown that Unit III with the cold water pool and this Unit II must have served as the *frigidarium cum apodyterium*.

Unit III: Designed in connection with Unit II, this unit is located in the southeast corner and measures 4.60x3.50 m. It is accessed via an arch of 3.50 m. in width. A postament stands in situ by the east pier of the arch. Between the piers of the arch are the stairs leading down into the pool (Figs. 16-17). Traces of plaster seen on the east wall verify that this area served as a pool. The pool made the frigidarium appear monumental and complemented its function. Similar common implementations of a pool depending on necessity are known from baths and examples found in the region.

Unit IV: A doorway of 1.05 m. width in the north wall of Unit II leads into Unit IV⁴⁴. The gap of 0.10 m. above the door lintel was meant for reducing the weight load on the lintel. The unit measures 5.40x8.55 m. and extends in the east-west direction. There are two niches in the north wall. Traces on the walls show that this unit was heated. Holes of 0.06x0.09x0.15 m. for terracotta pins (spacer pins) are observed 0.60 m. apart vertically and 0.30 m. apart horizontally. Some holes still retain remains of terracotta pins. Thus, it is seen that the terracotta pins were of the angled type like those at the baths of Rhodiapolis⁴⁵ and Typallia. According to Farrington, this unit served as the *caldarium*⁴⁶. The main reason for such deviations in Farrington's evaluation arose from the fact that he could not observe the baths in its entirety. Thus, Farrington saw the units IV and V as a single unit and ascribed the function of caldarium to them jointly. However, there are two units here: the first is the tepidarium and the second one is the caldarium.

Unit V: The doorway leading to the unit to the west of the tepidarium could not be identified due to heavy rubble piled there. The last main unit of the baths was spared for hot bathing (caldarium). It measures 5.40x4.45 m. In its south wall there is a semicircular niche 2.50 m. in diameter and 1.50 m. deep that is topped with a semi-dome. Traces of plaster on the walls are still visible. The structure and position of the corridor that comes from the west exterior of the baths, extends between units VI and VII and joins the south rear wall of the caldarium make it suitable as the *praefurnium*.

⁴³ Farrington 1995, 153.

⁴⁴ According to Farrington, there are two doorways on this wall: Farrington 1995, Fig. 5. However, we could not identify a second door here despite our detailed surveys.

⁴⁵ Çevik – Kızgut – Bulut 2009, SAYFA

⁴⁶ Farrington 1995, 153.

Unit VI: This unit measuring 4.70x7.10 m. located to the west of caldarium is also located at a lower level than the other units. It has a separate entrance on the south wall leading in from the outside. This unit must have served for the service and fuel storage.

Unit VII: This unit adjoins the west wall of the frigidarium and is independent from the bathing section. Measuring 3.50x3.90 m. the unit has thick walls. Taking into account its position in the layout and the water canal on the west, this unit must have served as the *castellum* of the baths. Three of the steps on its west wall leading up have survived.

Unit VIII: The flat area to the north of the baths was once encircled with walls as inferred from the remains. Measuring 14.75x19.10 m., this area was the palaestra of the complex. The entrance to the baths is in the southeast corner of the palaestra but the entranceways to the palaestra from outside have not yet been found.

The common layout of Lycia is also seen at the baths of Idebessos though with some changes (Fig. 16). The covered part of the baths comprises units placed within two main rectangular areas. The first main unit in the south accessed is named as frigidarium cum apodyterium and the rectangular area to its north houses the tepidarium and caldarium. Juxtaposition of rectangular units conforms to the general Lycian baths layouts. However, the difference from the customary design is that the frigidarium cum apodyterium forming a rectangle is placed parallel to the tepidarium and caldarium placed on the same axis. This layout is similar to those at Southwest Baths of Patara⁴⁷, Baths of the Inscribed House at Arykanda⁴⁸ and Baths A in Tlos⁴⁹. Extensive use of spoils in the walls of Unit II shows that it was repaired⁵⁰.

The city was at its height during the 2nd and 3rd centuries A.D. to which most of the sarchopagi belong. As inferred from the other buildings, this baths must have existed then. Thus, it must have been not later than the 2nd century. There is no evidence to support this dating other than the not-very-reliable masonry techniques and stonework; however, use of spoils clearly seen particularly in south wall of Unit II indicates multi-phased construction history in the Roman period. Units III, VI and VII were possibly added at the time of repairs in the 4th century. Following the first phase when the baths was smaller, the units related with the consumption and direction of water in the baths must have been built at the same time as the water canal during the 3rd-4th century – especially the castellum (VII) and the pool (III). In addition to the spoils in these units, the fact that Unit VII did not directly connect to the baths supports our hypothesis that they are later additions. Besides, the corridor between Unit VII and Units VI and V has an unusual design and location and this point can be explained only with such additions constructed. Yet, it is not possible to claim certainty for all these proposals without conducting excavations here.

Water canal (Figs. 4, 20-21): It reaches the settlement from the north and connects to the baths from the west. It continues westward for about 30 m. of the baths and reaching the necessary inclination and extends northward parallel to the hillside. It can be followed for 400 m. and it terminates in the valley before the bed of Akdere stream starts. Although the source of the water canal has not been identified yet, it is plausible to expect

⁴⁷ Farrington 1995, Fig. 10; Işık 2000, 125 ff.; Korkut 2003, 445-59.

⁴⁸ Farrington 1995, Fig. 19; Bayburtluoğlu 1984, 289 ff. Dwg. 2

⁴⁹ Farrington 1995, Fig. 21; Gülşen 2007, 223-58.

⁵⁰ Farrington 1995, 70.

the sources in this valley to have been used. Today, too, the land this valley opens into receives much water. The water canal was built with rubble of various sizes and has a thickness of 1.05 m. The canal hewn on the cut-stone rectangular blocks placed on top of walls is 0.13 m. wide and 0.08 m. deep (Figs. 21-22). The water canal does not have arches or a wall serving as substructure; only a wall reaching a height of maximum 1.00 m. was built on rough terrain. Thus, it looks more like a modest provincial water canal rather than an aqueduct. The canal is hewn mainly on the stone blocks resting on a superficial foundation; thus, there is no known parallel in the region⁵¹. Farrington dates the “aqueduct” to the 4th century for the reason that it was built to supply water to the baths⁵², but the baths was built earlier than that. Because of the absolute necessity of the water for the baths, the baths and the waterway must have been built in same time period.

North Basilica (Church) (Figs. 4, 22-23): This is the last building on the northern fringe of the settlement. Built with rubble and mortar as well as spoils, the church measures about 15.30x28.15 m. This three-aisled basilica is accessed via the 1.10 m. wide doorway in the middle of the west wall of the narthex. Curiously enough, the narthex also has a doorway on the north and south walls. Three doorways lead from the narthex into the naos. The doorway leading into the nave is on the same axis as the main doorway. The doorway leading to the aisle on the north side is 1.00 m. wide, while that leading into the aisle on the south side is 1.19 m. wide. The southern side aisle 3.35 m. wide and some bases and columns separating it from the nave are still inside the building. There is a doorway on both the north and the south walls. The north wall extends for 17.25 m. and the south wall extends for 16.35 m.; then both protrude out for 0.90 m., then continue. The wall thicknesses reach 1.90 m. in these sections.

The pastophoria flanking the main apse have a triconch layout. In Lycia, churches with triconch layout are quite common⁵³. There are also churches that have only the southern pastophorion with a triconch layout⁵⁴. But Idebessos's North Basilica is the only example, for the time being, with two pastophoria with triconch layout. The basilica was dated to the Middle Ages by Lang⁵⁵. A comparison of this three-aisled basilica with similar examples in the region points to its having been built in the 5th-6th centuries.

South Church (Triconch Church) (Figs. 24-25): This church entirely in ruins is located in the necropolis in the southwest section of the acropolis. The apses of the triconch have a diameter of 3.15 m. and a depth of 1.20 m. The middle apse has a step of 0.24 m. width. The naos extends 6.80 m. west of the triconch. The 0.70 m. thick walls are hardly seen due to heavy damage. Wall debris to the west of naos must belong to the narthex. A comparison with similar buildings in the region suggests that this was church⁵⁶. Although it is very difficult to date this small church built in the necropolis area, it is possible to say that it is later in date than the others.

⁵¹ For the connection between the baths and the water canal and the blocks with a canal, see Çevik 2008b, 327 ff.

⁵² Farrington 1995, 106, 109.

⁵³ For churches with triconch layout in Lycia, see Aydın 2006, 31 ff.

⁵⁴ For example, see Kökburnu Church. Aydın 2006, 42 Fig. 3.

⁵⁵ Lang 2003, 463 ff.

⁵⁶ Aydın 2006, 31 ff.

Necropolis (Figs. 4, 26-36): The flat area to the north and west of the acropolis was used as necropolis as well as for public structures. The main street in the north-south direction passes through the middle of the settlement and is flanked with tombs on either side. Density is high to the south and east of the baths.

The necropolis contains numerous tombs with different types: sarcophagi, U-shaped tombs with exedra and ostotheke. The only monumental tomb of the settlement occupies the privileged spot on the acropolis. Although Spratt⁵⁷ mentions one rock-tomb, neither Bean⁵⁸ nor we could identify one. The tombs at Idebessos can be studied under four headings:

1. Sarcophagi (Fig. 29, 30): The sarcophagi are the most noteworthy remains of the settlement and we have recorded 51 of them. This number does not include those placed on top of the exedra type tombs. The sarcophagi are of limestone and have saddle-roof type lids⁵⁹ and measure 2.10x1.20 m. on the average. The square part in the middle of the ridgepole of the lids is worth noting. 15 sarcophagi have a relief of a shield, 31 have inscriptions and 28 are inside *tabula ansata*.

Two sarcophagi with garlands have been identified, one in its entirety and one that is partially damaged. The first example still retains its garland and supporting bull head. The second example was removed from its place together with its podium and thrown down the hill. The monolithic podium is decorated with lion paws at the ends of the long sides while the short sides are chamfered. It has been observed that both the lid and the basin have reliefs on both sides.

On the exposed face of the sarcophagus is an Eros standing in the middle and carrying the garlands on his shoulders (Fig. 29). On the left is a dressed female figure resting her foot on *globus*. The figure's upper part and head have disappeared but she must be holding one end of the garland. The same figure is expected on the right end, which is concealed under earth filling and vegetation. The bottom parts of the garlands' curves have grapes and right below them is a rabbit, behind which is a figure carrying a basket on her back and stretching her left arm to the rabbit. Opposite them is another Eros trying hard to calm down a dog, which wants to attack the rabbit. This scene is depicted twice, though asymmetrically, beneath the garlands. The field surrounded by the garland on the right is extant and is decorated with a Medusa head. The molding at the bottom of the basin has a floral frieze of low plastic quality.

On the long face of the lid toppled down is a lion overwhelming a bull/buffalo already knelt down (Fig. 30). The lion is depicted his head facing the viewers revealing his pride but the artist depicted only a bull/buffalo on the narrow side of the lid. These reliefs can be considered high-relief but the craftsmanship is of low quality as can be attested from the disproportion of arms and bodies of the Erotes on the front side. The most noteworthy point about the lid is that it has an unparalleled statue base instead of a ridgepole (Fig. 31). This statue base on the lid has moldings but the statue cannot be identified as this part of the lid is buried under earth. The sarcophagus dates to the 2nd century.

⁵⁷ Spratt – Forbes 1847, 169.

⁵⁸ Bean 1997, 145.

⁵⁹ The sarcophagus from the tomb with exedra located southeast of the baths has a gabled lid.

Chamosorion: Only one example has been identified at the settlement. It is found atop the rock mass of 2.40 m. height, to the west of the north church. The chamosorion measures 1.90x0.88x0.90 m. and its lid with saddle-roof shape fell down the rock.

2. Ostotheks: Three ostotheks have been identified. The independent ones are damaged and not at their original sites. One rock-cut ostothek has also been found.

3. U-shaped Tombs of the Exedra Type (Figs. 4, 27, 33-36): There are four tombs of this type⁶⁰ and they constitute the best quality tombs of the settlement. Three are well preserved while the fourth is quite damaged. These tombs have sarcophagi placed on top of a raised U-shaped podium with an exedra. The common characteristics of this type are the rectangular exedra, the bench surrounding the exedra and absence of burial chambers inside the podium⁶¹. They differ from each other with respect to the number of sarcophagi placed on top. Two of them have three sarcophagi, one has two and the last has a single sarcophagus. The tomb with a single sarcophagus (Fig. 36) measures 5.05x3.80 m. and is 1.74 m. high while the one with two sarcophagi (Fig. 33) measures 5.40x4.00 m. and is 1.80 m. tall. The tomb with three sarcophagi decorated with a Pisidian shield on the lid (Fig. 35) measures 3.95x5.00 m. and is 1.10 m. tall while the other one with three sarcophagi (Fig. 34) measures 5.30x3.75 m. and is 2.10 m. high⁶². The tombs face different directions and the benches feature stylized lion paws at the corners. One tomb has an inscription in which the tomb owner described the building as an exedra⁶³, which has led to such a naming⁶⁴. These tombs must date to the 2nd-3rd centuries like the other sarcophagi in the necropolis⁶⁵.

4. Monumental Tomb: As described above, it is located in the acropolis and it is the only heroon in the settlement⁶⁶.

No systematic layout is observed for the placement of the sarcophagi. Sarcophagi with reliefs, tabula ansata and inscriptions are found next to others that are entirely plain (Figs. 4). However, the heroon in the acropolis differs with its privileged location, high quality workmanship and different architecture. All these must have arisen from the privileged social status of its owner, just like the heroon at the acropolis of Trebenna⁶⁷.

Evaluation

Except for the coin attributed to the city, there exists no evidence for the Classical period and earlier times. Absence of rock-cut tombs further strengthens this point. From what is seen on the surface it is inferred that particularly from the theater that the city existed in the Hellenistic period but its dimensions and layout we know nothing about; its richest days were in the Roman period but it was a small city; it was settled through various phases of the Byzantine period for it has three churches and a castrum and the city's size of

⁶⁰ For more information on tombs with exedra, see Aktaş 2008, 235 ff.

⁶¹ According to Aktaş, "This is peculiar to the tombs of Idebessos": Aktaş 2008, 243.

⁶² Aktaş 2008, 243.

⁶³ Kalinka 1944, 838, 840, 846, 862.

⁶⁴ Aktaş 2008, 244 ff.

⁶⁵ *ibid*, 248.

⁶⁶ *supra* p. 150.

⁶⁷ Çevik 2006, 179.

the Roman period was more or less preserved. It was an East Lycian mountain settlement whose economy depended on the farmland around and mainly the forests. It is located at the crossroads of the routes connecting the mountains to the coastline: It connects to Finike bay via Rhodiapolis, to Elmalı plains via Arykanda and to Attaleia via Kithanaura – Trebenna. It is of the same size as the settlements in the Alakır Valley such as Kormi, Akalissos, Pygale and Madnausa.

Some public structures such as baths and theater, whose sizes depend on population size, give us clues about the small size of the settlement, but the necropolis reflects the quality, and both quantity and quality are higher than would be expected. The single vote Idebessos shared with Akalissos and Kormos in the Lycian League verifies this point in political terms. Thus, it was not at the level of other Lycian cities whose autonomies were recognized at the level of a single vote. For the decisions to be taken for the League, Idebessos had to move together with Akalissos and Kormos which further shows her political impotence.

In terms of topology, the settlement and remains display differences but there are also some authentic remains: The church whose pastophoria have triconch layout – unparalleled in Lycia; high number and quality of U-shaped tombs with exedra; the structure of the plain water canal; and the unique sarcophagus with a statue base on the lid are the most important among the “authentic” remains.

Byzantine pottery is observed extensively on the surface while Roman pottery is less frequent. In addition to pottery only bronze statuettes have been found. Eight bronze statuettes from illicit digs were confiscated in 1989 and turned over to Antalya Museum; they were published by İ. Delemen⁶⁸. These statuettes include the only equestrian figure with Men as the rider from Lycia (Fig. 32), three Kakasbos-Heracles figures, which are very popular in Lycia, one equestrian figure and three horse figures whose riders are missing. These statuettes are dated to the end of the 2nd through beginning of the 4th century A.D. when rider god figures found widespread popularity on the coins⁶⁹. These finds provide us with the only clues regarding the deities worshiped at Idebessos. No reliefs, inscriptions or any building that could be regarded as a temple have been attested at the settlement. Indeed, the probability is very little that such finds would come out altogether in an illicit treasure hunt dig. It may be difficult to learn such details as the items were confiscated. If it is true that these eight statuettes came out from the same pit then the treasure hunters accidentally excavated a sanctuary for a rider god.

The texts and materials presented in this article contain only a summary of overall evaluation that could be attained from a detailed survey. Final and decisive information regarding the settlement and remains can be obtained only through excavations.

⁶⁸ Delemen 1996, 197-212; Kızıgüt 2005, 206 ff.

⁶⁹ Delemen 1996, 207.

Abbreviations and Bibliography

- Aktaş 2008 Ş. Aktaş, "Tombs of the Exedra Type and Evidence from the Pataran Examples", *Adalya XI*, 2008, 235-61.
- Akyürek 2005 E. Akyürek, "Bizans Dönemi Kalıntıları", in N. Çevik et al. (eds.), *Trebenna. Tarihi Arkeolojisi ve Doğası/Trebenna. Its History, Archaeology and Natural Environment. Adalya Supplementary Series 1* (2005) 99-130.
- AnadoluAraş Anadolu Araştırmaları / Jahrbuch für kleinasiatische Forschung.
- ANRW Aufstieg und Niedergang der römischen Welt
- AST Araştırma Sonuçları Toplantısı
- Aydın 2006 A. Aydın, "Die Trikonchosbauten in Lykien: Ihre Entwicklung und Funktion", in: K. Dörtlük – B. Varkıvanç – T. Kahya – J. des Courtils – M. D. Alparslan – R. Boyraz (eds.), *The IIIrd International Symposium on Lycia. 07-10 November 2005, Antalya* (2006) Vol. I (2006) 31-47.
- Bayburtluoğlu 1984 C. Bayburtluoğlu, "Arykanda", *KST VI*, 1984, 289-300.
- Bayburtluoğlu 2004 C. Bayburtluoğlu, *Likya* (2004).
- Bean 1997 G. E. Bean, *Eskiçağda Likya Bölgesi* (1997).
- Cagnat 1906 R. L. V. Cagnat, *Inscriptiones Graecae ad res Romanas pertinentes. 1906-1927*.
- Carruba 1993 O. Carruba, "Dynasten und Städte. Sprachliche und sonstige Bemerkungen zu den Namen auf den lykischen Münzen", *Akten des II. internationalen Lykien Symposions I*, TAM nr. 17 (1993) 11-25.
- Çevik 2002 N. Çevik, *Taşların İzinde Likya* (2002).
- Çevik et al. 2004 N. Çevik – B. Varkıvanç – S. Bulut – İ. Kızıgut, "Trebenna: eine fast vergessene Stadt am lykisch-pamphylish-pisidischen Grenzgebiet", *Antike Welt*, 2004-1, 41-49.
- Çevik – Pedarros 2004 N. Çevik – I. P. Pedarros, "The Fortified Site of Kelbessos I", *Anatolia Antiqua XXII*, 2004, 283-91.
- Çevik et al. 2005 N. Çevik – B. Varkıvanç – S. Bulut – İ. Kızıgut, "Roma Dönemi Kalıntıları", in: N. Çevik – B. Varkıvanç – E. Akyürek (eds.), *Trebenna. Tarihi Arkeolojisi ve Doğası / Trebenna. Its History, Archaeology and Natural Environment. Adalya Supplementary Series 1* (2005) 31-80.
- Çevik 2006 N. Çevik, "The social structure as reflected through the necropolii of Trebenna", in: K. Dörtlük – B. Varkıvanç – T. Kahya – J. des Courtils – M. D. Alparslan – R. Boyraz (eds.), *The IIIrd International Symposium on Lycia. 07-10 November 2005, Antalya* (2006) 175-207
- Çevik – Bulut 2007 N. Çevik – S. Bulut, "The Belen and Kelbessos farmsteads with towers on the border of Pisidia – Lycia and some thoughts on security in the countryside", *Adalya X*, 2007, 105-130.
- Çevik – Bulut – Kızıgut 2008 N. Çevik – S. Bulut – İ. Kızıgut, "Rhodiapolis Kazılarında İlk Yıl", *KST XXIX-II*, 2008, 1-18.
- Çevik 2008 N. Çevik, "Rhodiapolis ve Kumluca Sınırları İçindeki Diğer Antik Yerleşimler", in: N. Çevik (ed.), *Arkeolojisi, Tarihi, Doğası ve Tarımıyla Kumluca-Rhodiapolis* (2008) 11-72.
- Çevik 2008a N. Çevik, "Northeast Lycia. The New Evidence – The results from the past ten years from the Bey Mountains surface surveys", *Adalya XI*, 2008, 189-233.

- Çevik 2008b N. Çevik, "Kithanaura: Doğu Likya'da Bir Kent", in: İ. Delemen et al. (eds.), *Euregetes Haluk Abbasoğlu'na Armağan Kitabı* (2008), 327-41.
- Çevik – Bulut 2008 N. Çevik – S. Bulut, "The rediscovery of Gagae/Gaxe in the south-east corner of Lycia. New finds from the total surface surveys", *Adalya* XI, 2008, 63-98.
- Çevik–Kızgut–Bulut 2009 N. Çevik – İ. Kızgut – S. Bulut, "Rhodiapolis Baths: The First Evaluation Following the Excavations and Its Contributions to the Knowledge on Lycian Baths Architecture and Technique", *Adalya* XII, 2009. SAYFA
- Delemen 1996 İ. Delemen, "Lykia – Idebessos'ta Bulunmuş Olan Bronz Adak Heykelcikleri", *Anadolu Araş XIV*, A. Erzen Armağanı, 1996, 197-212.
- Farrington 1995 A. Farrington, *The Roman Baths of Lycia. An Architectural Study* (1995).
- Gülşen 2007 F. Gülşen, "Wall Heating Systems in the Roman Period Lycian Baths: The Examples from Patara and Tlos", *Adalya* X, 2007, 223-58.
- Heberdey – Kalinka 1897 R. Heberdey – E. Kalinka, "Bericht über zwei Reisen im südwestlichen Kleinasien", *Denkschriften der Akademie der Wissenschaften Wien* 45 (1897).
- Hellenkemper – Hild 2004 H. Hellenkemper – F. Hild, *Lykien und Pamphylien*, TIB 8-2 (2004).
- Hierocles Le synekdomos d'Hieroklès, E. Honigmann (ed.) (1939).
- Ishler 1994 H. P. Ishler, "Idebessos", in: P. C. Rosetto – G. P. Sartorio (eds.), *Teatri greci e romani alle origini del linguaggio rappresentato* (1994).
- Işık 2000 F. Işık, *Patara. The Capital City of Lycian League* (2000).
- İşkan 2001 H. İşkan, "Yapı ve İçerik", in: H. İşkan – F. Işık (eds.), *Milliarium Lyciae. Patara Yol Klavuz Anıtı/Das Wegweisermonument von Patara, Lykia IV* (2001) 19-51.
- Jameson 1980 S. Jameson, "The Lycian League, Some Problems in Its Administration", *ANRW II.7.2* (1980) 832-55.
- Kalinka 1944 E. Kalinka, *Linguis Graeca et Latina Conscripti*, TAM II. III (1944).
- Kızgut 2005 İ. Kızgut, "Türkiye'nin Seçilmiş Bazı Müzeleri'nden Helenistik ve Roma Dönemi Bronz Heykelcikleri" (Unpublished PhD thesis, Antalya 2005).
- Korkut 2003 T. Korkut, "Zur lykischen Badearchitektur im Lichte der Thermen von Patara", *IstMitt* 53, 2003, 445-59.
- KST Kazı Sonuçları Toplantısı
- Lang 2003 G. Lang, *Klassische antike Stätten Anatoliens I* (2003).
- Lawrance 1983 A. W. Lawrance, "A skeletal history of Byzantine fortification", *BSA* 78, 1983, 171-227.
- Magie 1950 D. Magie, *Roman Rule in Asia Minor* (1950).
- Mørkholm – Neumann 1978 O. Mørkholm – G. Neumann, *Die lykischen Münzlegenden*, *Nachrichten der Akademie der Wissenschaften in Göttingen I. Philologisch-Historische Klasse* Nr. 1 (1978).
- Ramsay 1920 W. M. Ramsay, "Pisidian Wolf-Priests, Phrygian Goat-Priests, and the Old-Ionian Tribes", *JHS* 40-2, 1920, 197-202.
- Robert 1962 L. Robert, *Villes d'Asie Mineure* (1962)

- Spratt – Forbes 1847 T. A. B. Spratt – E. Forbes, Milyas, Kibyratis ve Likya'da Yolculuklar, 2 vols. D. Türker (ed.) (2008).
- Stark 1986 F. Stark, Alexander's Path from Caria to Cilicia (1986).
- TAM Tituli Asiae Minoris I-III (1901-1914)
- TIB Tabula Imperiali Byzantini
- Vismara 1989 N. Vismara, Monetazione arcaica della Lycia. II. La collezione Winseman Falghera, *Glaux* 3 (1989).
- Zgusta 1984 L. Zgusta, Kleinasiatische Ortsnamen (1984)
- Zimmermann 1992 M. Zimmermann, Untersuchungen zur historischen Landskunde Zentrallykiens (1992).

Öz

Bir Doğu Lykia kenti İdebessos

1842'de Lykia yolculuğu yapan Spratt ve Forbes 4 Nisan'da İdebessos'a da uğramıştır. Kentin yazıtlarıyla ilgili ilk çalışma ise Kalinka tarafından 1944'te yayınlanmıştır. 1958'de Stark'ın gezi değerlendirmesi ve Bean'in kalıntılara ve tarihe yönelik özet incelemesi değerlendirilmesi sonrasında Bayburtluoğlu'nun da kısa bir ziyareti söz konusu olmuştur. Hellenkemper ve Hild de bölgedeki hızlı-yüzeysel incelemelerinde İdebessos'u ele alan bilim adamlarındandır. Çevik de kentte ilişkin ilk gözlemlerini 2000 ve 2008 yıllarında gerçekleştirmiştir. Ekibimiz, 2008 yazında yerleşimi tüm kalıntılarıyla ele alıp detaylıca incelemiş ve varılan sonuçları bu makale kapsamında bilime sunmuştur.

Stephanos'un sözlüğünde Lykia kentlerinden biri olarak sayılan İdebessos, Hierokles'te yanlışlıkla İlebessos olarak yazılmıştır. Kentin adının anlamı ve kaynağıyla ilgili kesin bilgi bulunmamakla beraber, Adındaki "ss" suffixi -soneki-, kalıntılarla görünenden daha eski bir yerleşimin var olduğunu düşündürmektedir. Lykçe'de olasılıkla "İdāb"dır. "Kadın adı olan 'İtei' ve 'maxzza'dan bir kompozisyon olarak Idamaxzza biçiminde gelmektedir". Neumann da olasılıkla bir kişi ismi olduğunu belirtir. Perslere ait "İte" adının geçtiği bir Klasik Dönem sikkesinin İdebessos'a ait olması kuşkuludur. Bölgede 'İte' ile başlayan başka bir yerleşim ismi şimdilik bilinmemektedir. İdebessos'un adıyla ilgili daha anlamlı bir yorum Ramsay tarafından yapılır: "*Kurt olarak anılan Pisidia rahiplerinin başı olan Başkurt 'Edagdabos' (Arkbigallos) olarak adlandırılıyordu. Grekçe 'Arkhi'nin karşılığı Anadolu'da İda, İdo yada Ede idi. 'İda Dağı' başdağ ya da en yüksek dağ idi. Idomeneus ise ölçülü şiirde kullanılan 'İda'nın uzun becelenmiş biçimiydi. Meno yada mene ise Anadolu'da rahip ailesinin ortak ismiydi. Bu kökenden oluşturulmuş diğer bir yerleşim adı olasılıkla Likya'daki İdebessos'tur*". Pisidia sanat geleneğinin, Lykia'ya göre çok daha baskın olduğu İdebessos'ta Ramsay'in yorumu yörüngesinde adlandırması normal görünürken, kentin arkasındaki dağlık alanda bulunan bölgenin en yüksek tepesi Kızlarsivrisi'nin varlığı da, yerleşime 'Başdağ'dan kaynaklanan bir ismin verilmiş olmasını doğrallaştırmaktadır. Kentin adı olan İdebessos dolayısıyla arkasındaki en yüksek dağdan kaynaklanmış olmalıdır.

En erken tarihsel bilgilerimiz Birlik dönemindedir. Kent, başından beri Birliğin üyesidir. Araştırmalarımızda bulduğumuz bir Hellenistik yazıt ve bazı duvarlar bu dönemde yerleşimin varlığını gösteren kalıtlardır. Ele geçen yazıtlar, yerleşimin bir 'polis' olduğunu ve Roma döneminde Akalissos ve Kormos ile başını Akalissos'un çektiği bir Sympoliteia'nın üyesi olduğunu ve üç kentin, Birlik'te tek oyla temsil edildiğini göstermektedir. Roma Dönemi sonrasında ise Edebessos adını alan kent Hristiyanlık döneminde Myra Metropolü içerisinde, adı Lebissos, Lemissos olan bir piskoposluk olarak anılır.

İdebessos, Doğu Lykia'nın kuzeyindeki dağ yerleşimleriyle kıyı kentlerini birbirine bağlayan yol güzergahı üzerinde bulunmasıyla önemlidir. Patara'da bulunan Miliarium Lyciae'de adı geçen 50 yerleşim arasında ismi anılır. Anıtın C yüzündeki yerleşimler İdebessos ile başlar, Akalissos ve Korma ile devam eder. Akalissos ve Korma arasının 24 stadia olduğu görülürken, şanssızlık eseri İdebessos ile Akalissos arasındaki mesafeyi vermesi beklenen kısım eksiktir. Aynı yazıtın devamında İdebessos yolu Kithanaura'ya bağlanır. Miliarium Lyciae'de okunamasa da Arykanda'dan İdebessos'a uzanan bir yolun varlığı da beklenir. Stark, *"İskender'in, ordularının bir bölümünü olasılıkla Arykanda, İdebessos ve bugünkü Kesmeboğazı üzerinden Phaselis'e ulaştırmış"*, olabileceğini öne sürmektedir.

Doğu Lykia kentlerinden olan İdebessos, Akalissos'un 7 km. kuzeyinde, Kormos'un ise kuzeybatıda yer alır. Kumluca İlçesi'ne bağlı Karacaören- Kozağacı Köyü'nden kuzeye Kırkpınar Yaylası'na ulaşımı sağlayan orman yolu ile ulaşılır. Akdağlar'ın (Masikytos) bir parçası olan ve en tepesinde 3070 m yüksekliğindeki Kızlar Sivrisi'nin bulunduğu Kartal Dağı'nın doğu eteklerindeki Gücüzten Dağı'nın doğu yamacında, 1050 m. yükseklikteki tepe boyunca konumlanır. Kızlar Sivrisi ve Üçkuyular tarafından inen Ak Dere İdebessos'un 500 m. kuzeyinden Karacaören'e doğru iner. Yerleşimin ana su kaynakları bu derenin bulunduğu vadide olmalıdır.

Kente ait olduğu düşünülen sikkayı saymazsak, Klasik ve öncesine ilişkin hiçbir veri bulunmamaktadır. Kaya mezarı yokluğu bu şüpheyi artırır. Yüzeyde görünen yapılardan, özellikle tiyatrodan Hellenistik Dönem'de, boyutlarını ve planını bilmediğimiz bir biçimde var olduğu; en varsıl günlerini yaşadığı Roma Dönemi'nde, küçük bir kent olduğu; Bizans döneminde 3 kilisesi ve kastronuyla Bizans'ın farklı dönemlerinde yerleşim gördüğü ve Roma Dönemi kent boyutunun yaklaşık korunduğu anlaşılmaktadır. Çevresindeki tarım arazilerinden ve daha çok da ormanlardan geçimini sağlayan, tamamen Doğu Lykia'lı bir dağ yerleşimidir. Rhodiapolis üzerinden Finike Körfezi, Arykanda üzerinden Elmalı platosu ve Kithanaura-Trebenna üzerinden Attaleia'ya varan yolların kavşağında, dağlarla sahili birbirine bağlayan bir uğrak noktasıdır. Kormi, Akalissos, Pygale, Madnausa gibi küçük Alakır Vadisi yerleşimlerinin ortak kent boyutundadır.

Yerleşim kalıntılarından özellikle hamam ve tiyatro gibi büyüklükleri popülasyona dayalı olması gereken kamu yapıları yerleşimin küçük boyutları hakkında fikir verse de, kentin niteliği daha çok nekropolden yansır: Nitelik ve nicelik beklenenin üzerindedir. Lykia Birliği'nde Akalissos ve Kormos'la birlikte sahip olabildiği tek oy hakkı bunu siyasi anlamda doğrular. Yani otonomisi dahi tek oyla temsil edilen diğer Lykia kentleri düzeyinde değildir. Birlik bağlamındaki kararlarında, tek oyun ortakları olan Akalissos ve Kormos'a bağlı davranmak zorunda olması siyasi zayıflığını tanımlar.

Topoloji açısından yerleşim özellikleriyle ve kalıntıların bazı özel yanlarıyla farklı özellikler sergilemeleri dışında, yerleşimde özgün kalıntılar da bulunmaktadır. Lykia'da benzeri olmayan pastophoriarları trikonkhos planlı kilise, "U" biçimli eksedra mezarların çokluğu ve niteliği, yalın su yolunun yapısallığı ve kapağındaki altlığıyla ünük olan girlandlı lahit bu "özel" kalıntıların en önemlileridir.

Yüzeyde yoğun olarak gözlemlenen Bizans ve kısmen Roma seramiği dışında yerleşimde ele geçmiş olan yeğane buluntular bronz heykelciklerdir. 1989 yılında zor alım yoluyla Antalya Müzesi'ne kazandırılan, define kazısında bulunmuş 8 adet heykelcik, İ. Delemen tarafından değerlendirilmiştir. Heykelcikler arasında Lykia'nın binicisi Men olan

tek atlı heykelciğı, Lykia'da oldukça popüler olan 3 adet Kakasbos-Herakles heykelciğı, 1 atlı heykelciğı ve binicileri yitik olan 3 at heykelciğı bulunmaktadır. Bu heykelcikler, sikelerde atlı tanrı figürlerinin yaygınlık kazandığı döneme bağlı olarak İ.S. 2. yy.'ın sonu ile 4. yy.'ın başına verilmektedir. Bu buluntular İdebessos'ta inanılan tanrılara ilişkin eldeki tek ip ucudur. Yerleşimdeki kültlere ilişkin ne bir kabartma ne bir yazıt ne de tapınak olarak adlandırılabilir bir yapı kalıntısına rastlanmıştır. Bu bulguların bir define kazısında bir arada çıkma olasılığı aslında çok zayıf. Zorallımla elde edildiğı için bunu öğrenmek zor olabilir. Ancak eğer doğruysa tek bir define çukurunda 8 bronz heykelciğın bir arada çıkmış olması, definecilerin bir Atlı tanrı Kutsal Alanı'nı kazmış olduklarını gösterebilir.

Bu makale kapsamındaki metin ve diğer materyaller detaylı bir yüzey araştırmasından çıkabilecek tüm cül değ erlendirmeleri iç ermektedir. Yerleşime ve kalıntılara ilişkin nihai kesin bilgilere ulaşmanın tek yolu elbette kazı yapılmasıdır.



Fig. 1
Location of
Idebessos on
regional map



Fig. 2
General
view



Fig. 3
Acropolis

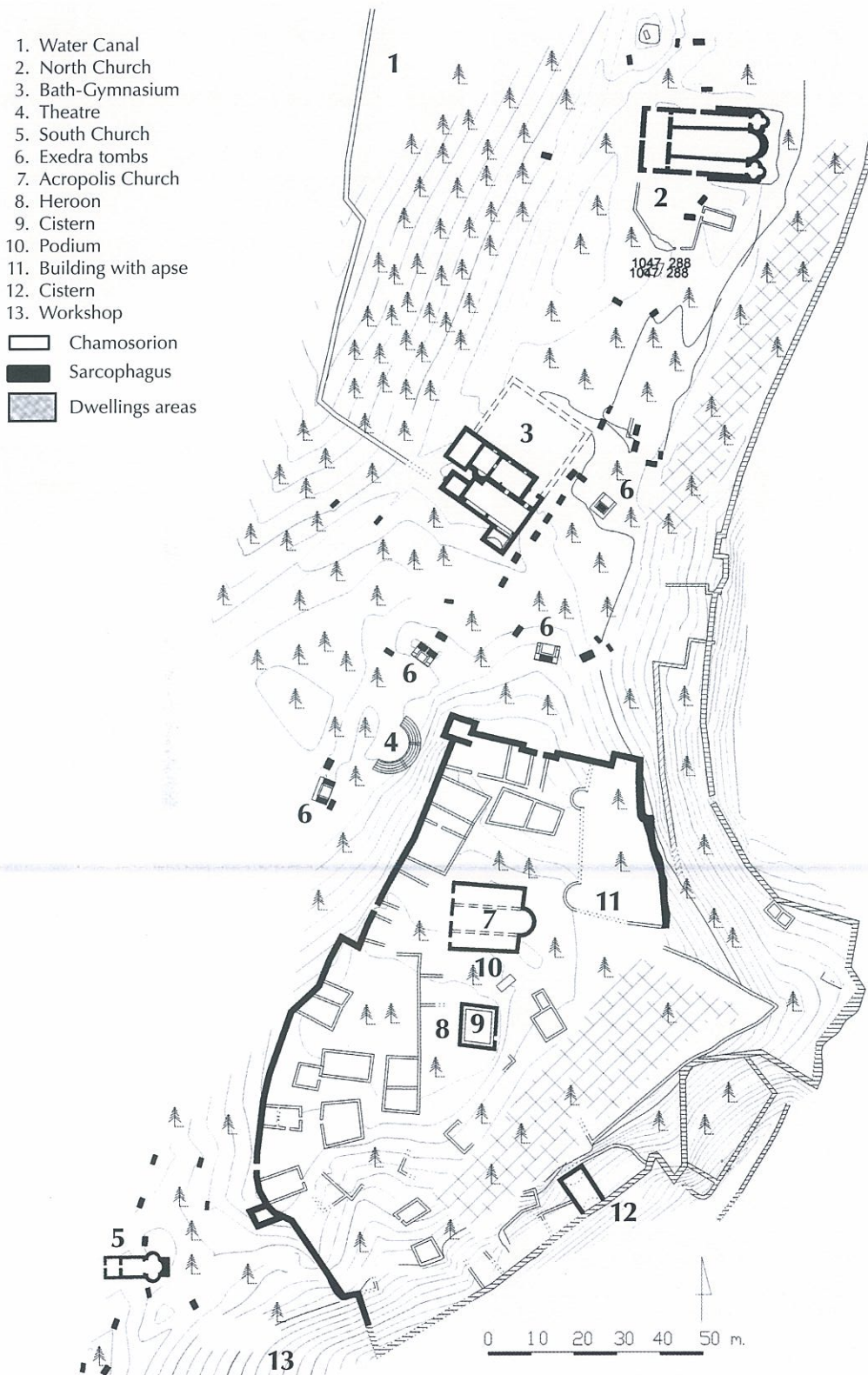


Fig. 4 City plan of Idebessos



Fig. 5 Acropolis, general view, looking from the church toward the heroon



Fig. 6 Hellenistic fortification wall on the west of the acropolis



Fig. 7 Byzantine fortification wall on the west of the castrum



Fig. 8 East terrace walls of the acropolis, Hellenistic period



Fig. 9 Acropolis, heroon and the statue postament next to it

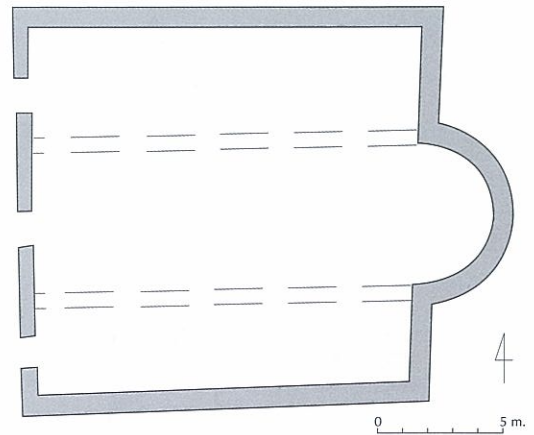


Fig. 10 Acropolis church



Fig. 11 Acropolis general view



Fig. 12 Cistern on the east slope of the acropolis



Fig. 13 Theater and the fortifications
of the acropolis behind it



Fig. 14 Baths, south wall



Fig. 15 Baths, Unit II

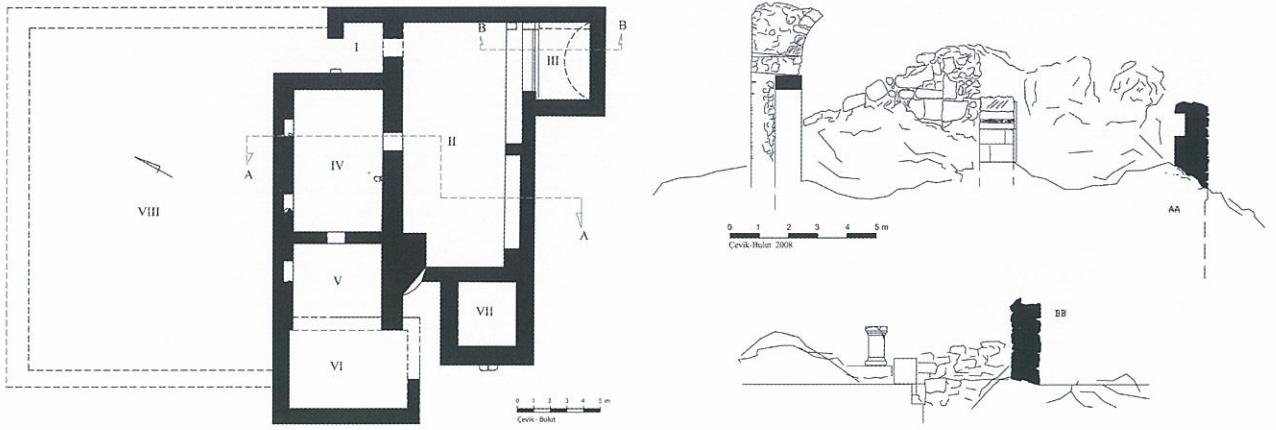


Fig. 16 Baths, plan and cross-sections



Fig. 17 Baths, frigidarium pool



Fig. 18 Windows opening into the frigidarium



Fig. 19 Baths, doorway connecting frigidarium to tepidarium



Fig. 20 Water canal



Fig. 21 Water canal, corner block

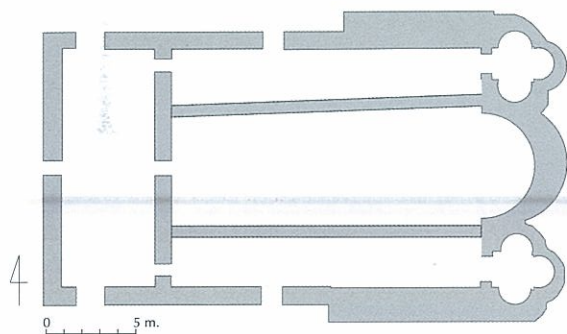


Fig. 22 North church, plan

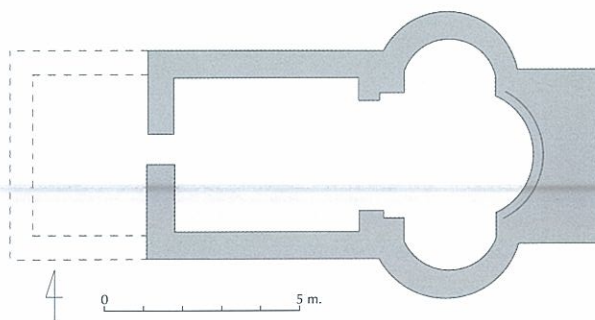


Fig. 24 South church, plan

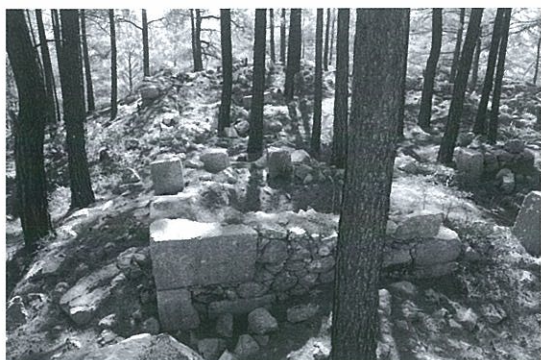


Fig. 23 North church, seen from northeast



Fig. 25 South church, apse.



Fig. 26 Necropolis, city center



Fig. 27 Necropolis, group east of city center



Fig. 28 Necropolis, sarcophagi in front of the baths, detail of the ridgepole

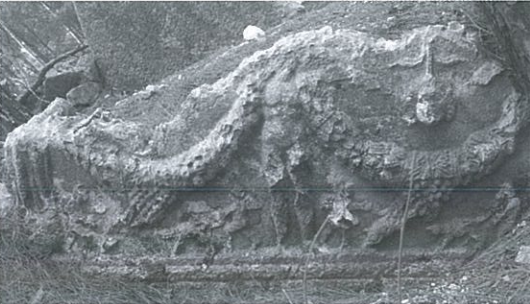


Fig. 29 Sarcophagus with garlands



Fig. 30 Lid of the sarcophagus with garlands



Fig. 31 Detail of statue base on the lid of sarcophagus with garlands

Fig. 32
Bronze figurine
of Men from
İdebessos

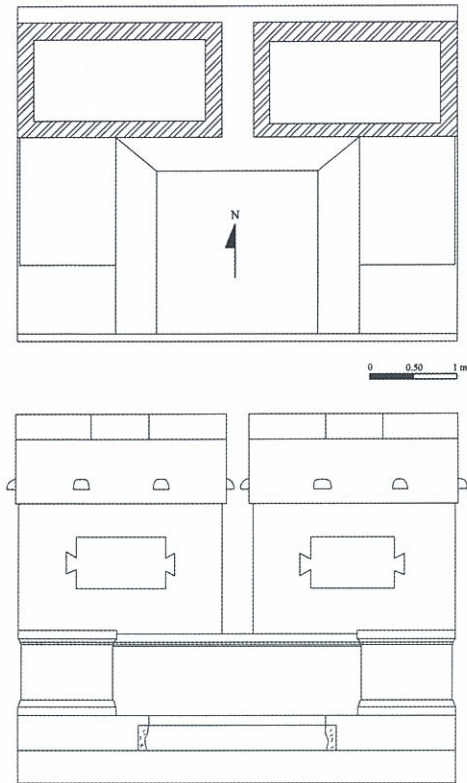


Fig. 33
U-shaped tomb of exedra
type, plan (Aktaş 2008)
and photo

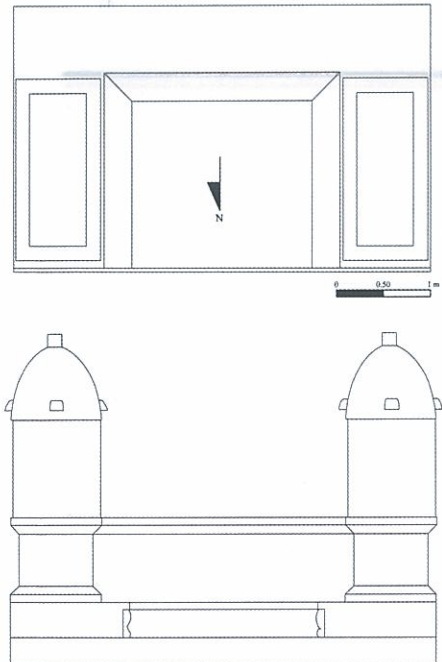


Fig. 34 Necropolis, tomb with exedra south of city center, plan (Aktaş 2008) and photo

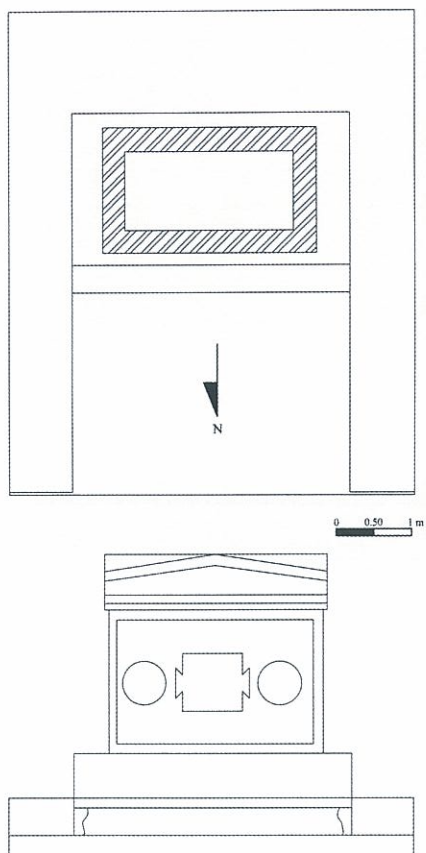


Fig. 35
Tomb with exedra, plan
(Aktaş 2008) and photo

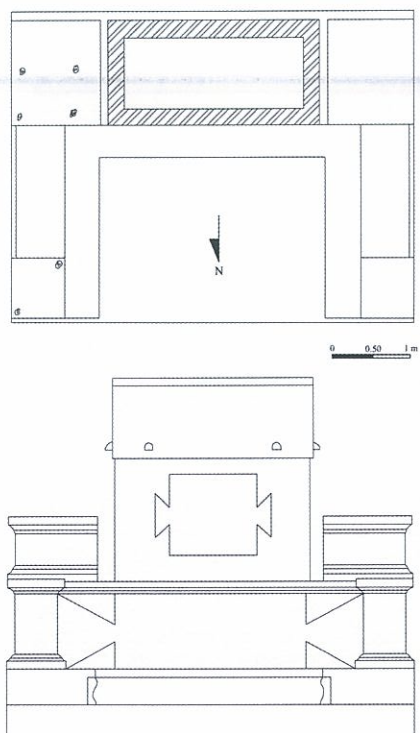


Fig. 36
Tomb with exedra, plan
(Aktaş 2008) and photo