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# ADALYA

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SUNA-İNAN KIRAÇ AKDENİZ MEDENİYETLERİ ARAŞTIRMA ENSTİTÜSÜ  
SUNA & İNAN KIRAÇ RESEARCH INSTITUTE ON MEDITERRANEAN CIVILIZATIONS

# ADALYA



SUNA-İNAN KIRAÇ AKDENİZ MEDENİYETLERİ ARAŞTIRMA ENSTİTÜSÜ YILLIĞI  
THE ANNUAL OF THE SUNA & İNAN KIRAÇ RESEARCH INSTITUTE ON MEDITERRANEAN CIVILIZATIONS

## ADALYA

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## The Rock-cut Tomb on the Düver Peninsula: An Early Example from Pisidia and Remarks on Cultural Interactions

Tarkan KAHYA\*

### Introduction

The Düver Peninsula settlement, located on the edge of Yarıklı Lake 32 km. southeast of Burdur, became known to the academic world in the 1960s as part of an extensive archaeological pillaging (Figs. 1-3). "The Research Project on the Settlement History of Düver"<sup>1</sup> initiated by the author aims at studying the settlement history of Düver, which is renowned for its architectural terracottas. Unfortunately their archaeological context and cultural heritage have been damaged through their dispersal to many countries.

Düver houses important finds from archaic Anatolia. These are comprised of a series of architectural terracottas which have various functions and are interrelated belonging to a variety of roofs. Among these is an acroter that suggests a close relationship with the rock façades of Matar Kubileya in western Phrygia, pendant friezes known only from sites in Phrygia such as Gordion and Pazarlı and long spouted tiles in the Phrygian style that strongly suggest the presence of a temple to the Mother Goddess. Another structure of the 6<sup>th</sup> century BC is decorated with horseman-griffin plaques that clearly display Lydian cultural influence<sup>2</sup>.

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I would like to express my deep gratitude to the Suna and İnan Kırac family for the opportunities they presented to me for my education. Further thanks are due to Mr. H. A. Ekinci, director of the Burdur Archaeological Museum for his continuous support during my doctoral research; to civil engineer Ö. Türel, MSc (ITU) for the drawings of the tomb; to K. Dörtlük, director of AKMED, for visiting the site during my field work and for giving me the opportunity to discuss with him the issues many times; to Prof. Dr. N. Çevik for his erudite guidance in writing the present article and to the General Directorate of Cultural Heritage and Museums for the permission to research at Düver.

<sup>1</sup> T. Kahya, "Surveys in the Settlement History of Düver in 2011", *Anmed* 10, 2012 (in press); T. Kahya, "Pisidia Arkaik Dönem Pişmiş Toprak Çatı Elemanları Üzerine Bazı Gözlemler", *International Young Scholars Conference I: Mediterranean Anatolia 04-07 November 2009 Antalya. Symposium Proceedings* (2012) 175-194; T. Kahya, "Surveys in the Settlement History of Düver in 2010", *Anmed* 9, 2011, 219-223; T. Kahya - H. A. Ekinci, "Burdur Müze Müdürlüğü Düğer-Yarımada Yerleşim Tarihi Araştırmaları", *Türk Eskiçağ Bilimleri Enstitüsü Haberler Dergisi* 27, January 2009, 8.

<sup>2</sup> T. Kahya, *Düver Pişmiş Toprak Kaplama Levhaları ve Çatı Elemanları* (İstanbul University Unpublished PhD Thesis 2012).

The only rock-cut tomb at the settlement, whose interpretation will make an important contribution to the historical geographical studies of the region, was studied in depth by this researcher (Figs. 5-20, 23). Although the tomb has been mentioned briefly by scholars who have conducted research in the region, it was never studied in detail<sup>3</sup>. The description, dating, origins and areas of interaction of this tomb constitute the scope of the present article.

## I. Düver Rock-cut Tomb

### a. Tomb Elements

The tomb, difficult to access, is cut into the south cliff of the peninsula that extends into Yarıslı Lake for about 1 km (Figs. 4-5). The tomb must have been accessed via a rock-cut path, which was discovered during our research in 2011<sup>4</sup> (Figs. 6). There exists no other tomb on the rock cliff, and it deserves a detailed study for it is a unique example in the region.

The tomb does not have a *dromos* or an antechamber (Fig. 7). The direction of the tomb is dependent on the cliff. The single burial chamber measures 2.45x2.70x1.72 m, almost a square (Fig. 23). Access to the interior is through a plain rectangular doorway, which measures 103x67 cm. The doorway has a five-stepped moulding on the exterior (Figs. 7-10). The perimeter of the doorway does not bear any traces of door wings or a frame<sup>5</sup>. The jambs and the bottom side of the lintel are chiselled very smoothly. The only profile is found on the threshold, on the side where steps lead into the chamber. This low profile was most likely meant to prevent rain or melted snow from getting inside (Fig. 19). The threshold does not have a mortise or a shaft hole. Thus, this doorway resembles neither those of Lycia with sliding doors nor those of Caria with inward-opening doors that revolve on a shaft. It is known that the Phrygian rock-cut tombs were furnished with door wings as the Urartian ones<sup>6</sup>. In regional examples with door stones, sometimes the stone is lifted above<sup>7</sup>. The rock-cut tombs at Karakaya and Beypınarı have stone plaques closing their doorways<sup>8</sup>. Possibly the doorway of our example at Düver was closed off with stone blocks cut to the size. Parallel examples for this type of closure can be found at the Urartian Kayalıdere tomb<sup>9</sup> or the later Etenna tombs, whose doorways are closed with several blocks<sup>10</sup>.

<sup>3</sup> G. Labarre – M. Özsait – N. Özsait, "Monuments funéraires et inscriptions de Pisidie (Burdur-Isparta)", *Anatolia Antiqua* XVIII, 2010, 70-71 figs. 28-31; M. Waelkens et al., "The Survey and Excavations in 1996 and 1997 preliminary reports", in: M. Waelkens – L. Loots (eds.), *Sagalassos V. Report on the Survey and Excavation Campaigns of 1996 and 1997. Acta Archaeologica Lovaniensia Monographiae* 11 A (2000) 184 figs. 241-243; M. Waelkens, "The Survey and Archaeometrical Research at Sagalassos 1996", XIII. *Arkeometri Sonuçları Toplantısı* (1998) 4 fig. 4; M. Özsait, *İlkçağ Tarihinde Pisidya* (1980) 105 fig. 42.

<sup>4</sup> Waelkens proposed that the tomb was originally accessed via rock-cut steps; Waelkens 2000, 184.

<sup>5</sup> The rectangular hole in the upper part of the right jamb must have belonged to a later phase of use for a different purpose.

<sup>6</sup> N. Çevik, *Urartu Kaya Mezarları ve Ölü Gömme Gelenekleri* (2000) 35; C. H. Haspels, *The Highlands of Phrygia* (1971) Vol. II, 531-4, 534-3.

<sup>7</sup> Haspels 1971, Vol. II, 533 1-4.

<sup>8</sup> T. T. Sivas, "Phrygian rock-cut monuments from western Phrygia, with observations on their cult functions", in: A. Çilingiroğlu – D. Darbyshire (eds.), *Anatolian Iron Ages 5. Proceedings of the Fifth Anatolian Iron Ages Colloquium held at Van, 6-10 August 2001* (2005) 218-219.

<sup>9</sup> *Supra* n. 6, Çevik 2000, 35 pl. 76a

<sup>10</sup> N. Çevik, "New rock-cut tombs at Etenna and the rock-cut tomb tradition in southern Anatolia", *AnatSt* 53, 2003, 103 figs. 7, 16, 17.



A low step leads into the burial chamber, which is furnished with three *klinai* - one opposite the doorway and one on either side (Figs. 15, 23). The *klinai* are cut from the rock (Figs. 12-16). The *klinai* on the left and right sides adjoin the walls while the third one extends parallel to the back wall (Fig. 11). Their surfaces are plain and smooth (Fig. 16). Each one has a raised ledge along the outer edges of the top upon which the bodies were laid<sup>11</sup>. No special features like a cushion for the head or feet are seen<sup>12</sup>. Today the *klinai* are partially damaged. The pit for facilitating movement is flat, and there is no place for storing bones (Fig. 17).

The ceiling of the burial chamber is shaped like a pitched roof (Fig. 11, 23), and this feature recalls the Phrygian religious rock monuments and rock-cut tombs found extensively between Afyon and Eskişehir<sup>13</sup>. The ceiling reaches a maximum height of 172 cm. Both the ceiling and walls seem to be smooth and undecorated as far as can be seen because the interior of the tomb has become heavily sooted over time by fires lit by shepherds.

A short inscription in ancient Greek can be seen on the interior left wall<sup>14</sup> (Fig. 20). The inscription does not seem to be related with the first construction phase of the tomb. Furthermore, it is not found on the back wall or the façade but rather on the wall behind the *kline* on the left. Therefore, it should belong to a secondary or later use. As many other sites in Pisidia validate, such rock-cut tombs were re-used as tombs or for other purposes.

#### b. Façade arrangement, relief motifs and painted décor

In spite of the pitched roof-like arrangement of the ceiling, the façade does not have a pediment. The façade is accentuated with stepped mouldings as on some Urartian<sup>15</sup> and Phrygian rock-cut tombs<sup>16</sup> (Fig. 8). Although the rock surface by the mouldings is smoothed, it is possible to talk of a plain architectural arrangement. The mouldings on the façade decrease in height toward the doorway. The outermost moulding encircles the doorway on three sides. The second outermost moulding extends only vertically, while the third, fourth and the fifth ones encircle on three sides just like the first one. Thus, five vertical mouldings flank the doorway on the left and right, while there are only four horizontal mouldings over the lintel. The tomb has been heavily damaged by looters, and most of the relief motifs and some of the mouldings have been damaged as well, particularly on the left side (Fig. 7).

<sup>11</sup> The benches in the Lydian rock-cut tombs, whose earliest examples date to the 6<sup>th</sup> century BC, do not have any decoration other than the high border observed a times; E. Baughan, "Lydian Burial Customs", in: N. D. Cahill (ed.), *The Lydians and Their World* (2010) 285 fig. 23.

<sup>12</sup> This is observed in the Phrygian rock-cut tomb Zey 9 dated to the 6<sup>th</sup> century BC; see, Sivas 2005, 220. The horseshoe shaped cushion is a later practice known from the Etenna examples in Pisidia; supra n. 6, Çevik 2000, 96.

<sup>13</sup> For Typalla rock-cut tomb with pitched roof in Lycia see supra n. 10. Çevik 2003, 111 fig. 31.

<sup>14</sup> Labarre – Özsait – Özsait 2010, 71; Asst. Prof. Dr. F. Onur states that this poorly preserved inscription comprises only a few letters and presently contains only some possibly genitive endings, not even whole words. I would like to thank him for the information.

<sup>15</sup> Supra n. 6. Çevik 2000, pl. 20b. Kayalıdere rock-cut tomb.

<sup>16</sup> Regarding this parallelism observed on the façades of Urartian and Phrygian rock-cut tombs Çevik comments as follows: "Mouldings framing the doorways of the tombs bring to our attention the issue of cohesion again" (supra n. 6. Çevik 2000, 102). For similarities observed on Paphlagonian tombs, see E. Dökü, *Paphlagonia Bölgesi Kaya Mezarları ve Kaya Tapınakları* (Akdeniz University Unpublished PhD Thesis 2008) 31. Stepped beams can also be seen at Median necropoleis in the Dokân-e Dâvüd rock-cut tombs (op. cit., fig. 17). The Düver rock-cut tomb distinguishes itself from the Median and Paphlagonian tombs because it does not have an antechamber or columns flanking the doorway.



The top portion of the outermost moulding and the second all-encircling moulding are decorated with motifs in relief (Figs. 8-10), which display two basic types. The first type recalls a cross comprising four equal arms stretching from a hollow circle in the middle. The outermost horizontal moulding on top must have featured a series of this motif placed side by side but today only the ones at the ends are extant. It is difficult to present parallels of this motif from antiquity and ascribe a meaning relevant to the tomb. Possibly it is a vegetal motif like the other one<sup>17</sup>.

The second motif, on the other hand, is the lotus flower placed side by side both horizontally on the second top moulding and vertically on its vertical extensions. The lotus flower<sup>18</sup> in the context of funerary iconography is found in the painted burial chamber of Elmalı Kızılbel<sup>19</sup>, the Harpy Monument in Xanthos<sup>20</sup> as well as grave stelae from Pisidia and Lydia. An architectural terracotta with this motif from Karamusa Höyük is reported to have been found at Düver<sup>21</sup>.

Traces of red paint are still visible on the façade, and it is very likely that they belong to the first phase of the tomb (Fig. 8). The entire façade was not painted; only one horizontal moulding and the vertical mouldings were enhanced with red painted bands. Painted bands and mouldings do not overlap one on one. The vertical painted bands are narrower than the mouldings, not covering them entirely. Thus, the tomb's appearance was enhanced with painted decoration. The "Painted Tomb" of Myra - with its red, yellow, and blue paint still somewhat visible - is a good example for painted rock-cut tombs. No doubt with its polychrome style, it is a further developed version of Düver<sup>22</sup>.

Although there are traces of paint on the edges or partially on the motifs themselves at the Düver rock-cut tomb, it is not possible to comment on the actual painting program. It

<sup>17</sup> Perhaps *Aubrieta olympica*, an endemic plant with four-petal flowers from Bozdağ (Mt Tmolus), can be given as an example; see D. Cimok, *Wild flowers of Anatolia* (2009) 12. This motif, whose parallels on rock-cut tombs are not known at all, has some similarity regarding form with the cruciform elements of the bridle set from Balıkesir Üçpınar Tumulus of the 6<sup>th</sup> century BC. However, the likelihood is very remote. H. Kökten Ersoy, "Two wheeled vehicles from Lydia and Mysia", *IstMitt* 48, 1998, 108, 111 fig. 2 pl. 6.1-6.2; H. Kökten, "Balıkesir, Üçpınar Tümülüsü araba buluntuları konservasyon projesi", *AST XI*, 1993, 415; F. Arman, "Lydia Arabaları", *Arkeoatlas* 5, 2006, 138-139 (the large photo). This tumulus in Mysia from the reign of Darius I contained chariot wheels and horse bridle sets just as in the burial traditions of Lydian tumuli under Persian rule.

<sup>18</sup> I would like to thank Dr. Ö. Ürkmez for sharing information on the lotus flower being the symbol of immortality, reincarnation, light and soul; on the souls attaining immortality with this flower; and on the relation between the lotus flower and death and afterlife from an article under preparation titled "Kızılbel Tümülüsü ve Klazomenai Lahitleri Arasındaki İkonografik Benzerlikler".

<sup>19</sup> For this attribute of a good omen learned from Egyptian, Assyrian and Syrian traditions, see M. J. Mellink, *Kızılbel: An archaic painted tomb chamber in Northern Lycia* (1998) 23. The winged figure in frieze I on the west wall holds the lotus flower. In addition, for examples of ivories from Nimrud and Til Barsib in Assyrian painted art, see *op.cit.* 59.

<sup>20</sup> E. Akurgal, *Die Kunst Anatoliens* (1961) figs. 87, 89. The seated female figure at the right end of the western frieze and the three women proceeding towards her hold a lotus flower in their hands.

<sup>21</sup> Akurgal is of the opinion that the pomegranate, egg and chicken presented to the deceased on the Harpy Monument are the symbols of bounty and fertility (Akurgal 1961, 134). Indeed, here the chicken represents the poultry offered in the monthly feasts for the deceased (I would like to thank Prof. Dr. N. Çevik for sharing this information). It has been proposed that the pomegranate, egg, snake and *alabastron* depicted on grave stelae are objects related with the cult of the dead; see G. Polat, "Daskyleion'dan Yeni bir Anadolu-Pers steli", İ. Delemen et al (eds.), *The Achaemenid Impact on Local Populations and Cultures in Anatolia* (2007) 217. The lotus flowers on the rock-cut tomb of Düver should be related with such beliefs in the afterlife. While we lack knowledge in the details, perhaps it was believed that they brought good luck to the deceased during his/her voyage.

<sup>22</sup> N. Çevik – S. Bulut, "İkinci Kazı Sezonunda Myra ve Limanı Andriake", in: N. Çevik (ed.), *Arkeolojisinden Doğasına Myra/Demre ve Çevresi* (2010) 33.



is also somewhat likely that some of the lotus flowers may have been painted in various colours just like the lotus flowers on the Archaic Lydian architectural terracottas.

### c. Tomb Context

A very fine layer of dust-like earth in the burial chamber was cleaned within the frame of our project. Very small fragments of bone found inside the chamber may not belong to the original burial<sup>23</sup>. Like the entire site this tomb was also pillaged; therefore it is not possible to speak of any finds.

The tomb does not provide us with much information regarding the cult of the dead and burial. There is no architectural element regarding the cult of the dead. There are no niche(s), wells, pits or bowls cut inside or outside the tomb<sup>24</sup>.

## II. Pisidian Rock-cut Tombs

The main reason for the existence of rock-cut tomb(s) is an economic one, particularly the culture to which the individual, family or society belonged. That is, their presence is directly related with the existence of a rock-cut tomb tradition<sup>25</sup>. Furthermore, their rarity or high frequency in a given region is also dependent on the availability of suitable rock surfaces. Cutting rocks for graves was a preferred tomb type in Pisidia both before and after the Roman period<sup>26</sup>. Information on the rock-cut tombs in Pisidia is very limited, and there has been no study covering them altogether to date. Only a few articles have been published examining various grave groups and rock-cut tombs in Pisidia from different periods and cultural features<sup>27</sup>. Apart from these, most of the tombs identified have been reported without any drawings or photos within survey reports or cultural heritage inventories.

Pisidia, with its very rough terrain, should be considered a geographical term until the reign of the Emperor Diocletian, when it became a separate province<sup>28</sup>. It is due possibly to this fact that no peculiar rock-cut tombs exist datable to earlier periods. Çevik, who presented the rock-cut tombs in Etenna to the academy, states that a rock-cut tomb tradition was never established in Pisidia<sup>29</sup>. The rock-cut tombs in the region are usually evaluated as “mostly Greek in character and products of the Hellenistic period”<sup>30</sup>. That the

<sup>23</sup> Rock-cut tombs usually contained inhumation burials. A very good example is those of *loculus* type at Etenna with multiple *klinai*; supra n. 10: Çevik 2003, 97-116; N. Yılmaz, “Necropoleis and Funerary Monuments in Pisidia during the Roman Period”, Adalya X, 2007, 179.

<sup>24</sup> Such architectural elements are very well documented in Urartian rock-cut tombs. N. Çevik, “Urartu Kaya Mezarlarında Ölü Kültüne İlişkin Mimari Elemanlar”, TürkAD XXXI, 1997, 419-437.

<sup>25</sup> Supra n. 10: Çevik 2003, 112; Yılmaz 2007, 178.

<sup>26</sup> Yılmaz 2007, 177.

<sup>27</sup> G. Labarre – M. Özşait – N. Özşait, “Parlais et Prostanna: sites et territoires”, Anadolu Antiqua XIII, 2005, 223-257; K. A. Gay – Th. Corsten, “Lycian tombs in the Kibyratis and the extent of Lycian culture”, AnatSt 56, 2006, 47-60; supra n. 10: Çevik 2003, 97-116; G. Fiedler – M. Taşlıalan, “Un monument rupestre phrygien au bord du lac de Hoyran”, Anatolia Antiqua X, 2002, 97-112. M. Seyer, “Ein neu entdecktes Felskammergrab in der Kibyratis”, IstMitt 57, 2007, 715-721; E. Dökü, “Eurymedon Vadisi Asarbaşı Yerleşimi Kaya Mezarları”, Olba XIX, 2011, 127-158.

<sup>28</sup> H. Bracke, “Pisidia in Hellenistic times” (334-25 BC), in: M. Waelkens (ed.), Sagalassos I. First General Report on the Survey (1986-1989) and excavations (1990-1991) (1993) 15.

<sup>29</sup> Supra n. 10: Çevik 2003, 97-116; N. Çevik, “Anadolu’daki Kaya Mimarlığı Örneklerinin Karşılaştırılması ve Kültürlerarası Etkileşim Olgusunun Yeniden İrdelenmesi”, Olba VIII, 2003, 213-250.

<sup>30</sup> O. Doğanay, Isauria Bölgesi Kaya Mezarları ve Ölü Gömme Gelenekleri (2009) 277.

Pisidian rock-cut tombs with the variety in the arrangement of their façades and interiors do not exhibit a standard scheme may be explained through their broad time range as well as their interaction and proximity with various cultural zones. Certainly it is of utmost importance that the settlements and the burial traditions are studied carefully to be able to identify the cultural identity of the rock-cut tombs. It is also necessary not to be hasty in seeing the landscape where the tombs are found as the territory of the culture from which they are influenced and subsequently in drawing the cultural or political borders based on these tombs. This cannot occur because the quantitative information on tombs in Pisidia is not available yet. The following is an attempt to determine the geographical distribution of the rock-cut tombs in the region:

In Antalya province: Four Lycian type of the Hellenistic period and 12 arcosolium type of the Roman period in Termessos<sup>31</sup>; two Lycian type rock-cut tombs on İnkaya Tepesi in Kırkpınar<sup>32</sup>; one Lycian type at Osmankalfalar which neighbours this village<sup>33</sup>; rock-cut tombs I and II in İnlice district of Andeda<sup>34</sup>; one in Karaceliağa district and three in Kırkkavak district of Çaykenarı village near Pogle (Çomaklı)<sup>35</sup>; 41 rock-cut tombs and more in the second necropolis at Delikli Ören, in ancient Etenna in the vicinity of Sirt village 109 km east of Antalya<sup>36</sup>.

In Burdur province: Berber Taşı (between Sagalassos, Büğdüz and Bayındır) and Çingiraklı district (ancient Magastara) of Ağlasun<sup>37</sup>; two at Pazaravdan (Kızılkaya) Kızkapan district of Bucak<sup>38</sup>; two to the south of Yakaköy in Bucak<sup>39</sup>; at Çirçiller (Pirenli) of Yazır village<sup>40</sup>; Kayacık village-Killik (Aşılık) district<sup>41</sup>, Söğüt<sup>42</sup>, Anbarcık (Cavur Damı)<sup>43</sup>, Kozağacı (Kızıltepe), and another incomplete possibly Lycian rock-cut tomb at Kozağacı<sup>44</sup>, one between Bayır and Kozağacı purported to reflect Lycian and Greek influence<sup>45</sup>,

<sup>31</sup> A. V. Çelgin, Termessos Kenti Nekropol'leri (İstanbul University Unpublished PhD Thesis 1990) 144-151. The tomb of Alketas, which was not considered part of the rock-cut tombs with respect to typology within this dissertation, is also excluded in our study.

<sup>32</sup> T.C. Antalya Valiliği Kültür Envanteri (Korkuteli-Elmalı) 2005, 49.

<sup>33</sup> K. Kjeldsen – J. Zahle, "Lykische Gräber. Ein vorläufiger Bericht", AA, 1975 fig. 3 no: 57; E. Petersen – F. von Luschan, Reisen Lykien Milyas und Kibyrtis. Reisen im südwestlichen Kleinasien (1889) Band II, 170.

<sup>34</sup> S. Mitchell – İ. Cüceren, "1993 Yılı Pisidia Yüzey Araştırmaları", AST XII, 1995, 499; Yılmaz 2007, 178.

<sup>35</sup> Mitchell – Cüceren 1995, 501.

<sup>36</sup> Supra n. 10: Çevik 2003.

<sup>37</sup> Waelkens 2000, 83 figs. 96-97; Yılmaz 2007, 178.

<sup>38</sup> Mitchell – Cüceren 1995, 505.

<sup>39</sup> Mitchell – Cüceren 1995, 507.

<sup>40</sup> For the two rock-cut tombs built on top of each other see M. Özşait, "2006 Yılı Burdur ve Isparta illeri yüzey araştırmaları", AST XXV.2 (2008) 312 fig. 4; these tombs with two klinai are built into a vertical rock mass and dated to the Hellenistic period. H. Ekinci et al., Burdur Valiliği Kültür Envanteri. Burdur İlçeler (2007) 250.

<sup>41</sup> M. Özşait, "Burdur ve Isparta Yüzey Araştırmaları 2006", Anmed 5, 2007, 109 fig. 2; Ekinci, supra n. 40, 252. It is dated to the Hellenistic period.

<sup>42</sup> K. Gay – Th. Corsten, "Lycian tombs in the Kibyrtis and the extent of Lycian culture", AnatSt 56, 2006, 49 figs. 6-10.

<sup>43</sup> Ibid., 51 figs. 12-14.

<sup>44</sup> Ibid., 53 figs. 16-19, 54 figs. 20-22.

<sup>45</sup> Supra n. 27: Seyer 2007; Th. Corsten, "Kibyra 2005", AST 24.1 (2007) 55 fig. 4.



all in Çavdır; Uylupınar village's Gavur Damı<sup>46</sup>, at Yamadı ca. 15 km east of Kibyra<sup>47</sup>, at Alacain of İbecik village<sup>48</sup>, at Delicein of Elmalıyurt village<sup>49</sup>, all in Gölhisar; one at Deliktaş of Harmankaya (Manca) village<sup>50</sup>, three at Kale Tepe district of Karamanlı<sup>51</sup>; one at Kayapınarı district between Karamanlı and Yeşilova<sup>52</sup>; four in the mountainous area in the southwest of Karamanlı district<sup>53</sup>; at Çiğli Tepe ca. 2 km northwest of Tefenni<sup>54</sup> and at Belkaya at the entrance to Belkaya village 19 km east of Tefenni<sup>55</sup>; İnönü district of Ece village<sup>56</sup>; at Deliktaş over Kaynarca district of Yaylaköy village of Tefenni township<sup>57</sup>; and at Yankı Tepesi of Alan village of Yeşilhisar<sup>58</sup>.

In the province of Isparta: At Bozanönü village<sup>59</sup> and Çardak<sup>60</sup>, Çünür Tepe<sup>61</sup>, Yazısöğüt village<sup>62</sup>, Çaltepe district of Aliköy<sup>63</sup>, all of Isparta main township; at Sivri Tepe (ancient Tynada) of Terziler village in Aksu township<sup>64</sup>; two at Balıkbaşı (Odalar) district of Harmanören village in Atabey township<sup>65</sup>; one at Galli Bağları district of Barla town

<sup>46</sup> M. Özşait, "2006 Yılı Burdur ve Isparta illeri yüzey araştırmaları", AST XXV.2, 2007, 314; H. A. Ekinci, "Güneybatı Anadolu'nun Görkemli Kenti Kibyra", Aktüel Arkeoloji 10, 2009, 96; K. Dörtlök, "1975 Uylupınar Kazı Raporu", TürkAD XXIV-2, 1977, 11 pl. vi-viii.

<sup>47</sup> T. Corsten, "Kibyra 2005", AST 24.1 (2007) 51; T. Corsten, "Kibyra 2004", AST 23.1 (2005) 19.

<sup>48</sup> Ekinci, supra n. 40, 166. It is from the Roman period.

<sup>49</sup> Op.cit. 167. This tomb is also dated to the Roman period.

<sup>50</sup> Supra n. 40, Özşait 2008, 309 fig. 2; Ekinci supra n. 40, 257. The tomb, which is located at a high rock dominating over the plains, has a triangular pediment. It is dated to the Hellenistic period.

<sup>51</sup> Ekinci supra n. 40, 188. They are dated to the Roman period. The one described in detail has a square burial chamber measuring 2.5 x 2.5 m and has a vaulted ceiling.

<sup>52</sup> M. Özşait, "Isparta ve Burdur 2010 Yılı Yüzey Araştırmaları", Anmed 9, 2011, 173.

<sup>53</sup> M. Özşait, "2004 Yılı Burdur ili yüzey araştırmaları", AST 23.2 (2006) 260 fig. 2. Özşait states that most of the potsherds in the environs are from the Roman period.

<sup>54</sup> M. Özşait, "2005 Yılı Burdur İli Yüzey Araştırmaları", AST 24.2 (2007) 465; M. Özşait, "Burdur İli 2005 Yılı Yüzey Araştırmaları", Anmed 4, 2006, 95 fig. 2. The tomb has a *dromos*.

<sup>55</sup> Supra n. 54. Özşait 2006, 97 fig. 4. This rock-cut tomb is furnished with three *klinai* and dated by Özşait to the Roman period.

<sup>56</sup> The tomb is reported to have a lion's head figure on the façade and is dated to the Hellenistic period. Ekinci, supra n. 31, 251.

<sup>57</sup> Ekinci, supra n. 31. This tomb has a *dromos* and a single *kline*; it is dated to the Hellenistic period.

<sup>58</sup> M. Özşait, "1999-2000 Yıllarında Burdur ve Isparta Yüzey Araştırması", AST 19.2 (2002) 181 figs. 4-5; Ekinci et al., op.cit., 236. It belongs to the Roman period.

<sup>59</sup> M. Özşait, "Burdur ve Isparta 2008 Yılı Yüzey Araştırmaları", Anmed 7, 2009, 116. It belongs to the Roman period.

<sup>60</sup> This rock-cut tomb together with the rock cave next door is called Çardak Kaya caves. Özşait states that its floor is filled with earth and dates it to the Roman period. Therefore, it is not known whether or not it has any *klinai*. Özşait, op.cit. 2009, 116.

<sup>61</sup> M. Özşait, "1997 Yılı Isparta ve Çevresi Yüzey Araştırmaları", AST XVI (1998) 78-79 fig. 4.

<sup>62</sup> Isparta Kültür Envanteri 1. Isparta Valiliği, İl Kültür ve Turizm Müdürlüğü Yayınları: 3 (2009) 183. It is dated to the Roman period.

<sup>63</sup> Op.cit. 204. It is claimed that this tomb type with a *dromos* was quite widespread in Roman period Pisidia and that its parallels are found at Yazısöğüt and at the necropolis of ancient Seleukeia Sidera near Bayat village of Atabey township.

<sup>64</sup> M. Özşait – G. Labarre – N. Özşait, "Timbrada et Tynada (Pisidie)", Adalya XII, 2009, 203 figs. 18-19; M. Özşait – H. Şahin, "1996 Yılı Isparta ve çevresi yüzey araştırmaları", AST XV.II (1998) 125 fig. 4; Isparta Kültür Envanteri (1), 230. The tomb is not dated. However, the temple and building remains of the settlement are dated to the Hellenistic period. This rock-cut tomb recalls the Düver rock tomb with the mouldings on its façade.

<sup>65</sup> M. Özşait, "Isparta ve Burdur 2010 Yılı Yüzey Araştırmaları", Anmed 9, 2011, 167.



(ancient Parlais) in Eğirdir township<sup>66</sup>; one Roman rock-cut tomb at Dereköy of Uluborlu<sup>67</sup>, one at İnhisar village of Uluborlu<sup>68</sup>; one at Tekkaklık district of Küçük Kabaca village of Uluborlu<sup>69</sup>; at Kırbağlar 2 km. southeast of Gönen<sup>70</sup>; many at İncirlikaya of Koçtepe village of Gönen<sup>71</sup>; three at Aydoğmuş town 17 km northwest of Keçiborlu<sup>72</sup>; one at Kaplanlı village<sup>73</sup> and one at Çukurören village<sup>74</sup> of Aydoğmuş; one on the monoblock rock mass known as Ağa Tepe<sup>75</sup> 2 km southwest of İncesu town; one with multiple *dromoi* at Gençali village of Senirkent<sup>76</sup> and the famous one at Aşağıtirtar village of Yalvaç township. As seen above, these are mostly from the Roman period, some from the Hellenistic period and very few of them are traditional Lycian tombs. Furthermore, excluding Etenna, none constitute a rock-cut necropolis.

### III. Dating, Issues of Origin and Fields of Interaction

According to Özsait, architectural terracottas found at Düver provide evidence for Phrygian penetration this far up to Pisidia. Furthermore, Özsait reports the presence of Phrygian pottery between Yarıklı Lake and Düver. Interpreting the rock-cut tomb and the Phrygian settlement on Küçük Ada reported to him, Özsait concluded that Phrygian presence in this area was not weak<sup>77</sup>. Pottery identified on the surface of the settlement is dated to the 6<sup>th</sup> century BC by Mellink<sup>78</sup>, and the numerous fragments include decorated Phrygian wares<sup>79</sup>. One potsherd presented here (Fig. 21) from black on red painted wares, which are abundant at the site, is quite similar to a fragment from Gordion that belongs to imported west Anatolian pottery, thus verifying Mellink. The sherd from Gordion belongs to the middle of the 6<sup>th</sup> century BC<sup>80</sup>.

Traces of the Phrygian culture are also attested around Düver. One fibula from Hacılar is dated to 900-600 BC<sup>81</sup>. The tumulus at Taşlı Tepe (Soğanlı) in the territory of Sagalassos

<sup>66</sup> G. Labarre – M. Özsait – N. Özsait, "Parlais et Prostanna: sites et territoires", *Anadolu Antiqua* XIII, 2005, 233 ff., fig. 11. Özsait is of the opinion that this tomb, with its structure and features differing from those in Pisidia, should be dated to the late Hellenistic period. M. Özsait, "2001 yılı Isparta ili yüzey araştırmaları", *AST* XX.2 (2002) 236 fig. 5.

<sup>67</sup> Supra n. 59, Özsait 2009, 116.

<sup>68</sup> Supra n. 59, Özsait 2009, 117. This rock-cut tomb has a single *kline*, a saddle-like ceiling and measures 1.88x2.35 m.

<sup>69</sup> Supra n. 59, Özsait 2009, 116, 117 fig. 2. This tomb also belongs to the Roman period.

<sup>70</sup> Supra n. 59. Özsait 2009, 118 fig. 3.

<sup>71</sup> All of these tombs are from the Roman period; Isparta Kültür Envanteri (2) 47.

<sup>72</sup> Özsait has published the photo of only one tomb: M. Özsait, "Isparta ve Burdur 2010 Yılı Yüzey Araştırmaları", *Anmed* 9, 2011, 170 fig. 8 Aydoğmuş Koca Mağara chamber tomb.

<sup>73</sup> Supra n. 72. Özsait 2011, 170.

<sup>74</sup> Çingırağın rock-cut tomb; supra n. 72, Özsait 2011, 170.

<sup>75</sup> This tomb faces northwest and has a pitched roof and two *klinai*. The burial chamber is accessed via a single step. There are votive niches on the top left corner of the entranceway, on the top left corner of the tomb's entranceway and two to its right; supra n. 63, Özsait 2011, 169.

<sup>76</sup> Supra n. 60, 95.

<sup>77</sup> Özsait 1990, 105 n. 61; 106 n. 63.

<sup>78</sup> M. Mellink, "Archaeology in Asia Minor", *AJA* 79, 1975, 24.

<sup>79</sup> Waelkens 1998, 4.

<sup>80</sup> G. P. Schaus, "Imported West Anatolian Pottery", *AnatSt* 42, 1992, 162 pl. XXXV no. 21. The Düver sherd's clay is 5YR 6/6 reddish yellow, the paint is 5YR 5/3 reddish brown, the slip is 5YR 6/6 reddish yellow and 5YR 6/4 light reddish brown. Its clean and compact fabric does not contain mica and is well-fired. It contains very little lime particles and very few pores on its surface.

<sup>81</sup> E. Caner, *Fibeln in Anatolien I*, PBF Abteilung XIV, 8. Band (1983) 74 nr. 362 pl. 29, 362.

was introduced to the region by the Phrygians<sup>82</sup>. A tumulus of piled earth next to Yağlıyurt Höyüğü opposite the Düver Peninsula reflects the Phrygian/Lyidian influence that reached Düver (Fig. 18).

Façades of some rock-cut tombs in Pisidia can be considered to be influenced by elements attested on Phrygian examples<sup>83</sup>. It has been proposed that the rock-cut tomb with triangular pediment facing the lake in the territory of Aşağıtirtar village on the east side of Eğirdir Lake was built under Phrygian influence<sup>84</sup>. In addition, the rock-cut tomb at Manca is believed to be under Phrygian influence<sup>85</sup>. Thus, the influence of the Phrygian rock-cut tomb tradition must have penetrated into Karamanlı township in the southern part of Burdur province. Then it would not be a mistake to expect Phrygian influence at Düver settlement and its rock-cut tomb, which are located close to the provincial border of Afyon geographically<sup>86</sup>.

According to M. Waelkens “Düver rock-cut tomb’s façade is decorated with a geometrical pattern, partly carved, partly painted in red, reminiscent not of the tombs, but of the façades of some of the rock-cut sanctuaries from Phrygian Highlands. Despite its slightly different appearance, the monument is clearly of Phrygian inspiration, if not also carved by Phrygian craftsmen”<sup>87</sup>. Some features of the Düver rock-cut tomb recall Phrygian rock-cut tombs. It is cut into a mass of rock difficult to access, just like many Phrygian rock-cut tombs. It has a single burial chamber just like Phrygian rock-cut tombs, which do not have multiple rooms<sup>88</sup>. In addition, it has a simple entranceway, just like those tombs, which have a square or rectangular small, simple entrance<sup>89</sup>. Furthermore, the presence of mouldings around the doorway points to a parallelism with some Phrygian rock-cut tombs. The first example of this is the Yapıldak Kale Phrygian rock-cut tomb categorised under Group I by Haspels, despite its advanced features<sup>90</sup>. This tomb differs itself from the Düver example in that it has a triangular pediment, two burial chambers and no *klinai*.

<sup>82</sup> Waelkens 2000, 103 fig. 110.

<sup>83</sup> Yılmaz 2007, 179; Hürmüzlü, 2007a, 9.

<sup>84</sup> M. Özşait – N. Özşait, “Yalvaç ve Çevresi Araştırmaları”, Proceedings of the First International Symposium on Pisidian Antioch, Yalvaç, 2-4 July 1997, Kocaeli (1998) 3.

<sup>85</sup> Dökü 2011, 140. The tomb is located in Karamanlı township, further north of Çavdır.

<sup>86</sup> It is not possible to speak of “a relation between the rock-cut tomb and the divine depiction produced in the Phrygian tradition” for the Düver rock-cut tomb, as is the case with Paphlagonian rock-cut tombs with a temple outlook. See F. Işık, “Hilal ya da Yalınlaştırılmış Boğa Boynuzu”, H. Şahin – E. Konyar – G. Erkin (eds.), Özşait Armağanı. Mehmet ve Nesrin Özşait Onuruna Sunulan Makaleler (2011) 213-216. See also the comment by O. Doğanay: “Façades of the 6<sup>th</sup> century BC in Phrygia are reminiscent of Greek examples but are decorated with Persian lions and have *klinai*”; O. Doğanay “Isauria Bölgesi Ölü Gömme Adetlerine Genel Bir Bakış”, Arkeoloji ve Sanat 133, Ocak-Nisan 2010, 50.

<sup>87</sup> Waelkens et al. 2000, 184; Waelkens 1998, 4.

<sup>88</sup> “The single burial chamber of many Phrygian tombs is arranged with beds for the deceased and is parallel to the tombs of late settlements in western Urartu...[thus] verifying the formal development of Urartian rock-cut tombs themselves,” supra n. 6, Çevik 2000, 101. The opinion opposing this view claims that the castles and rock formations upon which the single-chamber rock-cut tombs are found do not provide any clear evidence for the Urartian period and that the appearance of these tombs should be dated to the post-Urartian, Persian and particularly Hellenistic and Roman periods; see K. Köroğlu, “Urartu kaya mezar geleneği ve Doğu Anadolu’daki tek odalı kaya mezarlarının kökeni”, Arkeoloji ve Sanat 127, Jan.-Apr. 2008, 21-38. Then, should all the single-chamber rock-cut tombs in other places of Anatolia be dated to the Persian period and thereafter?

<sup>89</sup> Haspels, 1971, 1:112. The entranceways of Urartian tombs are also rectangular; supra n. 6, Çevik 2000, 96.

<sup>90</sup> Haspels 1971, 1:115; 2:figs. 118, 532; T. T. Sivas – H. Sivas, Frig Vadileri. Friglerden Türk Dönemine uzanan kültürel miras. TMMOB Chamber of Civil Engineers, Eskişehir Branch (2007) 49.



Another example is that at Gökçekısı<sup>91</sup>. Apart from the motifs in relief on Düver's façade, the Gökçekısı tomb closely parallels the Düver tomb with respect to its façade arrangement. The Gökçekısı tomb is classified into Group II and dated to the second quarter of the 6<sup>th</sup> century BC by Haspels. The interior arrangement and pitched ceiling of the Düver tomb can be compared to Köhnüş no. 26 of Group I and Fırın İn Köhnüş no. 40 of Group II<sup>92</sup>. For the ceiling, the Yapıldak Kale rock-cut tomb and the Karacakaya/Gelin Kız rock-cut tomb<sup>93</sup> of the mid-6<sup>th</sup> century BC can be given as parallel examples.

The Düver rock tomb's façade is painted in dark red like the rock façade of Böğürtlen/Balkayası near Sivrihisar<sup>94</sup>. It is likely that the interior of the Düver tomb, which is painted on the outside, was also painted imitating the roof of a timber house<sup>95</sup>. Rock-cut tomb chambers with painted beams on their roofs are known from Phrygia and Lycia<sup>96</sup>. A Lydian contribution to this issue is the painted burial chamber of Lale Tepe (Ahmetli Tumulus) 8 km west of Sardis<sup>97</sup>.

The stepped arrangement encircling the doorway at Düver recalls the rock-cut tomb at Tynada in Pisidia. However, there is no other parallelism between these two rock-cut tombs. The façade of the Tynada rock-cut tomb is cut deep into the rock-cut to facilitate the burial process. Although both tombs are on steep cliffs difficult to access, the fact that the Düver tomb does not have an antechamber can be explained by a difference in chronology and burial practices. Furthermore, the Düver tomb does not have carved basins, which the Tynada tomb has and which are the products of a later tradition<sup>98</sup>.

On the other hand the lotus flowers seen on the Düver tomb point to another important culture of the period, namely Lydian, whose products have been previously found at Düver<sup>99</sup>. The lotus flowers are also frequently seen on the architectural terracottas from Pisidia-Karamusa Höyük, an architectural terracotta with Lydian influence claimed to have come from Düver<sup>100</sup> and stelae with anthemion capitals from Sardis<sup>101</sup>, Samos and Miletos

<sup>91</sup> Haspels 1971, 1:127, 134; 2:figs. 245, 545:1, 7.

<sup>92</sup> Ibid., 1:120; 2:figs. 536:1, 4, 6 and 1:134; 2:figs. 545:4, 8-9.

<sup>93</sup> Sivas 2008b.

<sup>94</sup> Sivas – Sivas 2005, 219, dwg. 4.

<sup>95</sup> The rock-cut tomb at Yazılıkaya – Midas City imitates a timber house not by paint but actually by carving on the rock. For more information on the richness of rock architecture in Anatolia see supra n. 29. Çevik 2003, 213-250.

<sup>96</sup> C. H. Greenewalt, Jr. – N. Cahill – P. T. Stinson – F. Yegül, *The City of Sardis. Approaches in Graphic Recording*, Harvard University Art Museums (2003) 140.

<sup>97</sup> This tomb dated to the late Archaic period probably belonged to a Lydian-Persian elite and represents the polychrome painted ceiling tradition of Anatolia. Here beams and rafters are given in red, while details are given in blue, green and black. P. T. Stinson, "Lale Tepe: A Late Lydian Tumulus near Sardis. 2. Architecture and Painting", in: N. Cahill (ed.), *Love For Lydia. A Sardis Anniversary Volume* presented to Crawford H. Greenewalt, Jr. (2008). A meticulous cleaning process to remove the thick layer of soot is necessary to expose any possible traces of painted decoration inside the burial chamber of the Düver tomb.

<sup>98</sup> Supra n. 64.

<sup>99</sup> S. Ü. Türkteki – B. Hürmüzlü (eds.), *Sadberk Hanım Müzesi Koleksiyonu Eski Çağ'da İçki ve Sunu Kapları/Sadberk Hanım Museum Collection Ancient Drinking and Libation Vessels*. Sadberk Hanım Museum Publications (2007) 68. "Lydia, double-handled beaker, 6<sup>th</sup> century BC". This kantharos with orientalising décor may have come from Düver, as Greenewalt proposes; C. H. Greenewalt, Jr., "Lydian Pottery", N. D. Cahill (ed.), *The Lydians and Their World* (2010) 107-124. It is highly likely that this well-preserved object originally came from a tomb. I am of the opinion that this object may have come from a tumulus in the vicinity of the Düver Peninsula (see fig. 22).

<sup>100</sup> W. W. Cummer, *Phrygian Roof Tiles in the Burdur Museum, Anadolu (Anatolia) XIV*, 1970, 45 fig. 4.

<sup>101</sup> G. M. A. Hanfmann, "Lydian Relations with Ionia and Persia", *The Proceedings of the Xth International Congress of Classical Archaeology, Ankara-İzmir 23-30/IX/1973* (1978) 30 pl. 9 fig. 8; G. M. A. Hanfmann, *Sardis from Prehistoric to Roman Times. Results of the Archaeological Exploration of Sardis 1958-1975* (1983) 107 fig. 128.



dated to the second half of the 6<sup>th</sup> century BC. Similar stelae with lotus motifs have been found at Delipınar tumuli dated to the last three decades of the 6<sup>th</sup> century BC<sup>102</sup>. This tumulus is also of the Lydian type. This motif is also attested on the Fikellura vases of southern Ionia<sup>103</sup>. However, the most important point here is that the lotus flower is fondly used on tomb structures in Lydia. A painted human figure in the burial chamber of Aktepe Tumulus smells a lotus flower<sup>104</sup>, and similar lotus flowers adorn the *klinai* of Lale Tepe Tumulus. These are of great importance for the iconography of the Düver rock-cut tomb<sup>105</sup>.

The lotuses of Düver recall the upside-down lotus on the Ionic stele of Sardis dated to 540-530 BC by Hanfmann<sup>106</sup>. The lotuses of Düver with their flaring petals (Fig. 10) differ from those on architectural terracottas, and their bodies are also longer than those on the Delipınar stelae. They have asymmetric petals depicted quite unskillfully and coarsely; therefore they may have been carved after the other examples had been produced. The lotuses of Lale Tepe Tumulus are dated to the first half of the 5<sup>th</sup> century BC, and this is of importance for the dating of Düver's lotuses.

#### IV. Conclusion

Although the Düver rock-cut tomb does have some features of Phrygian rock-cut tombs, it is not a typical Phrygian rock tomb. Therefore it is not right to call it a Phrygian rock-cut tomb<sup>107</sup>. On its façade are lotuses well known from the Lydian architectural terracottas, stelae and burial chambers of tumuli. In this form, the Düver rock-cut tomb, located at the crossroads of roads and cultures, reflects some cultural features of both Phrygian and Lydian cultures. A similar situation is valid for the architectural terracottas of the Archaic period found at the settlement<sup>108</sup>.

This rock-cut tomb should not be too distant in time from the terracottas we have dated to the mid-6<sup>th</sup> century BC. In this case, this tomb is not only one of the earliest rock-cut tombs of Pisidia, but also earlier than the rock-cut tombs of many neighbouring cultures<sup>109</sup>. Thus it is inferred that the early date of the Düver example is based not on Pisidia, which does not have such peculiar rock architecture, but rather on neighbouring cultures like Phrygia and Lydia, which are earlier and more prominent.

<sup>102</sup> B. Hürmüzlü, "Pisidia Bölgesi'nde ele geçen anthemion tipi steller", *Colloquium Anatolicum* VI, 2007, 97-114.

<sup>103</sup> R. M. Cook – P. Dupont, *East Greek Pottery* (2003) 46 fig. 8.13e; mid- to late 6<sup>th</sup> century BC.

<sup>104</sup> İ. Özgen – J. Öztürk, *Heritage Recovered: The Lydian Treasure* (1996) 43 fig. 79.

<sup>105</sup> Supra n. 98, Stinson 2008, pl. 2.

<sup>106</sup> C. Ratté, "Anthemion Stelae from Sardis", *AJA* 98, no. 4, October 1994, 602 fig. 14b. Ratté gives a wider time range for the work and points to the second half of the 6<sup>th</sup> century BC.

<sup>107</sup> Waelkens 1994, 4.

<sup>108</sup> Supra n. 2

<sup>109</sup> The earliest Lycian rock-cut tombs do not date earlier than the 5<sup>th</sup> century BC (supra n. 6, Çevik 2000, 103). In Paphlagonia rock-cut tombs start from the early 5<sup>th</sup> century BC (Döku 2008, 122). The Carian rock-cut tombs with columned façades date to the 4<sup>th</sup> century BC. Lydian rock-cut tombs start from the 6<sup>th</sup> century BC (supra n. 11, Baughan 2010). Isaurian examples are much later (Doğanay 2010, 50). In Cilicia no rock-cut tombs exist before the late Hellenistic period (supra n. 29, Çevik 2003, 242). "The earliest date proposed for the rock-cut tombs in the Olba region is the second half of the 1<sup>st</sup> century BC or the first half of the 1<sup>st</sup> century AD", M. Durukan, "Olba teritoryumunda Hellenleştirme ve Romalılaştırma Politikalarının Arkeolojik İzleri", *Adalya* XIV, 149 n. 72. For the dating of rock-cut tombs at Korykos, Elaiussa Sebaste, and Kanytelles see A. Machatschek, *Die Nekropolen und Grabmäler im Gebiet von Elaiussa Sebaste und Korykos im Rauhen Kilikien* (1967) 60, 61. For the tombs at Kelenderis see G. Bean – T. B. Mitford, *Journeys in Rough Cilicia* (1970) 193, 209 fig. 166, 182. For the Lamotis rock-cut tombs in West Rough Cilicia see Y. E. Scarborough, "Dağlık Kilikya-Lamotis Mezarları", *Olba* 1, 1998, 79 fig. 1.

The early date of the Düver tomb with respect to the examples in the region raises the question of Düver's part in the interaction between the regions. Haspels claimed that there was no influence or connection between Phrygia and Lycia<sup>110</sup>. No Lycian examples similar to the Phrygian rock temples have been identified to date<sup>111</sup>. Therefore, transitional elements should not be sought among the earliest rock-cut tombs of Pisidia. Indeed the Düver rock-cut tomb is the only one of its own kind, and it is not right to expect such a unique one to represent a transition.

When one considers that the period in which this tomb was built was the time of Persian rule in Anatolia, then it should have belonged to a Persian elite. It is known that the Persians were influenced from the burial traditions of Phrygia and Lydia in Anatolia. As it is also known that monumental tombs and stelae of this period reflect the influence of Ionian and Attic iconography, the absence of Persian cultural features on the Düver rock-cut tomb may be misleading in the identification of its cultural identity<sup>112</sup>. However, no evidence for Persian culture has been attested at and around Düver settlement. The land of the Pisidians is mentioned for the first time in the *Anabasis*<sup>113</sup>, but is not mentioned in the taxation regions of Anatolia in the Persian period<sup>114</sup>.

Under the present circumstances only future research in the region will be able to cast further light on several outstanding questions. Was this tomb originally built by an elite class or a ruling family, who also built the structures of the mid-6<sup>th</sup> century BC settlement?<sup>115</sup> Did the elite class of Düver adapt itself to the political, economic and artistic atmosphere of this new period whose details are incapable of being known at this time? Or rather did this tomb belong to a Persian nobleman?

Consequently, the Düver rock-cut tomb can be considered a solid example of the multiple cultural interactions Pisidia had with nearby regions. Its proposed date is from the end of the 6<sup>th</sup> century BC or the beginning of the 5<sup>th</sup> century BC at the earliest. A date in the first half of the 5<sup>th</sup> century BC may look more plausible for this tomb in Pisidia, because Iron Age of this region is still shrouded in mist. Keeping the geographical location of Düver in mind, it is possible that this tomb was built by a master(s) of Lydian origin<sup>116</sup>, who was closely acquainted with Phrygian and Lydian architectural traditions.

<sup>110</sup> Haspels 1971, 1:101.

<sup>111</sup> For the relations and lack of relations between Anatolian Iron Age cultures see N. Çevik, "The Gods and Temples in: From the 2<sup>nd</sup> Millennium to the 1<sup>st</sup> Millennium B.C. A Comparative Study," Proceedings of the International Symposium Cult and Sanctuary through the Ages (From the Bronze Age to the Late Antiquity) Dedicated to the 10<sup>th</sup> Anniversary of the Department of Classical Archaeology and to the 15<sup>th</sup> anniversary of Trnava University (2008) 123-141.

<sup>112</sup> For the plans of the rock-cut tombs of Darius I and Artaxerxes I at Naqsh-e Rostam see D. Huff, "Das Grab von Doğubayazıt. Seine Stellung unter den urartäischen und iranischen Felsgräbern", TürkTKB X vol. I. Ankara 22-26 September 1986 (1990) pl. 79 and 80.

<sup>113</sup> Xenophon, *Anabasis*. T. Gökcöl (trans.) (1988) I, 11.

<sup>114</sup> Herodotos, *Tarih*. M. Ökmen (trans.) (2006) 90.

<sup>115</sup> It is very tempting to think that this tomb belonged to the kinsmen of the ruler depicted riding a horse on the Düver plaques with horseman-griffin composition. Supra n. 1. Kahya 2011, fig. 2.

<sup>116</sup> Stone masters working the stones for the palace of Darius I at Susa were Javanians (Ionians) and Lydians; see G. D. Toteva, "Pers Kentleri ve Sanat. On Binlerin Düşü", *ArkeoAtlas* 6, 2007, 41.



## Özet

### Düver-Yarımada Kaya Mezarı: Pisidia'dan Erken Bir Örnek ve Kültürel Etkileşimler Konusunda Düşündürdükleri

Bu satırların yazarı tarafından başlatılan *Düver Yerleşim Tarihi Araştırmaları Projesi* Burdur İli'nin yaklaşık 32 km. güneydoğusunda yer alan Düver-Yarımada'nın tarihini, özellikle onlarca ülkeye dağılmış Arkaik Dönem mimari terrakottaları ile birlikte ele almayı hedeflemektedir. Bölgenin yerleşim tarihi araştırmalarına önemli katkıları olacağı düşünülen tek kaya mezarı da bu proje kapsamında incelenmiştir. Makalenin içeriğini mezarın tanımlanması, tarihlendirmesi, kökeni ve etkileşim alanları konularında araştırmalarla ulaşılan veriler oluşturmaktadır. Mezar, Yarışlı Gölü'nün içerisine yak. 1 km. bir dil gibi uzanan Yarımada'nın ulaşılması zor kayalık güney yamacında açılmıştır. Mezara kayaya açılan eğimli bir patika yol ile ulaşılmaktaydı.

Mezarın dromosu ya da bir ön alanı yoktur. Tek odası 2.45x2.70x1.72 cm ölçüleri ile yaklaşık kare formundadır. Odaya giriş tek bir kapıdandır. Giriş açıklığı 103x67 cm ile dikdörtgen şeklindedir. Giriş cephe 5 kademeli olan silmeli bir düzenlemeye sahiptir. Girişin karşında bir, sağında ve solunda birer olmak üzere üç klineli olan odasına alçak bir basamak yardımıyla inilir. Klineler kayadan oyulmuşlardır. Sağ ve sol klineler yan duvarlara yaslanmış, üçüncü kline ise bu ikisinin arasına, arka duvara paralel yerleştirilmiştir. Tavan beşik çatı biçimde oyulmuştur. Bu haliyle mezar Afyon ve Eskişehir arasında yoğun karşılaşılan Phryg dini kaya anıtlarını ve bölgenin kaya mezarlarını aklı getirir. Cephe bazı Urartu ve Phryg kaya mezarlarında olduğu gibi kademeli silmelerle hareketlidir. Mezarın süslü cephesini çevreleyen silmelerin üzerinde kabartma bitkisel bezekler mevcuttur. Bezeklerden biri lotus çiçekleridir. Lotus çiçeği mezar ikonografisi bağlamında ilgi coğrafyalarında Elmalı Kızılbel boyalı mezar odasından, Xanthos Harpy Anıtı'ndan ayrıca Pisidia ve de Lydia mezar stellerinden ve Karamusa Höyük'te ele geçen ve Düver'de bulunduğu bildirilen bir mimari terrakottadan bilinmektedir. Cephe 2. sonrakı kullanımdan değil de çok büyük olasılıkla ilk yapım aşamasından kalma kırmızı boya kalıntılarını görmek hâlâ mümkündür. Antik Dönem'de talan edildiğinden mezar kontekstine dair bir bulgudan bahsedilemez.

Pisidia Bölgesi'nin kaya mezarları farklı cephe ve farklı düzenlemeleriyle standart bir şemaya sahip değildir. Bunun sebebi uzun bir dönem içerisine yayılmalarıyla, farklı kültür coğrafyalarına yakınlıklarıyla ve etkileşimleri ile açıklanabilir. Mezarlar çoğunlukla Roma Dönemi, kısmen Hellenistik ve çok az da Lykia geleneksel tiptedirler.

Yolların ve kültürlerin kavşak noktasında olan Düver'in kaya mezarı bazı özellikleriyle Phryg kaya mezarlarıyla, cephesindeki lotus çiçeği kabartması ile de Lydia Bölgesi eserleriyle yakınlıklar kurar ve erken ve dominant çevre kültürlerin etkileri altındadır.

Ama kendine has karakterlidir. Ünik bir örnek olduğundan bölgeler arası kültür alışverişinde aracı olmasını beklemek yanlıştır. Çok büyük olasılıkla mezar zamansal açıdan Anadolu'nun Pers hakimiyeti altında olduğu bir dönemde oyulmuştur. Ama Persli bir elite ait olup olmadığı ne Düver yerleşmesinde ne de çevresinde şimdiye dek Pers kültürünün varlığına dair bir kanıt ele geçmediğinden bilinmemektedir. Mezar büyük bir olasılıkla İ.Ö. 5. yy. ilk yarısına tarihlenebilir. Düver'in coğrafik konumu göz önüne alındığında ve Lydia'lı taş ustaların I. Dareios'un Susa sarayında görev aldığı düşünüldüğünde mezarın Phrygia, Lydia Bölgesi'ndeki mimari geleneği tanıyan olasılıkla Lydialı bir ustanın/ustaların ürünü olduğu varsayılabilir.



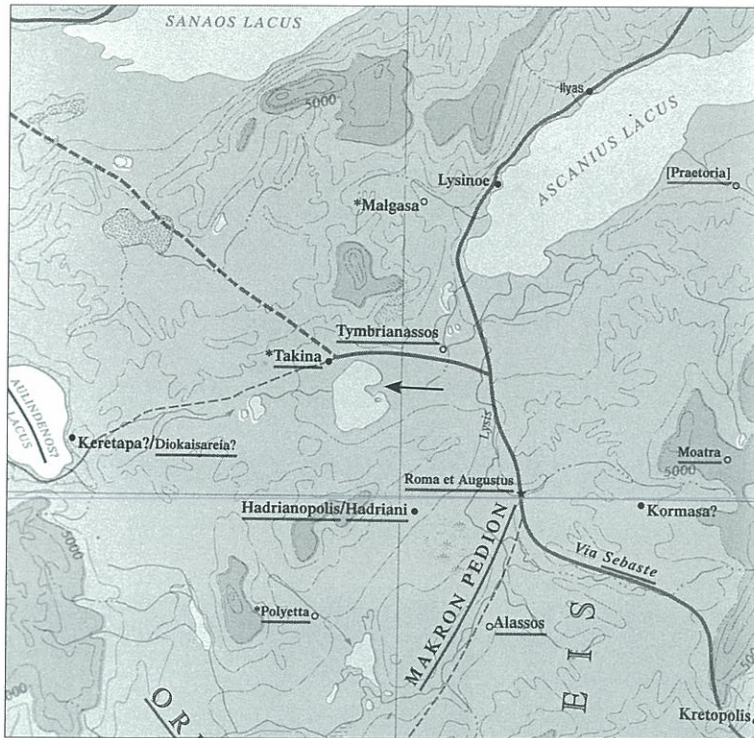


Fig. 1  
(from R. J. A. Talbert [ed.]  
Barrington Atlas of the Greek  
and Roman World [2000] 65)

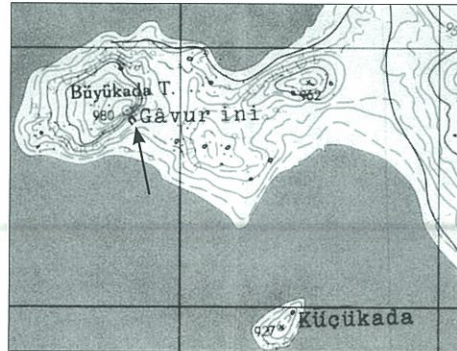


Fig. 2



Fig. 3



Fig. 4



Fig. 5

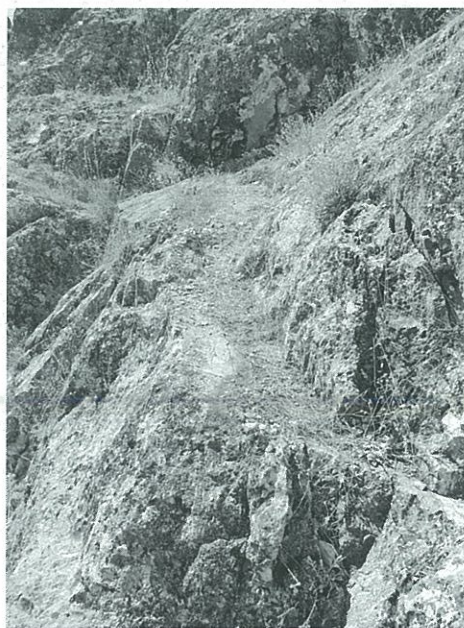


Fig. 6

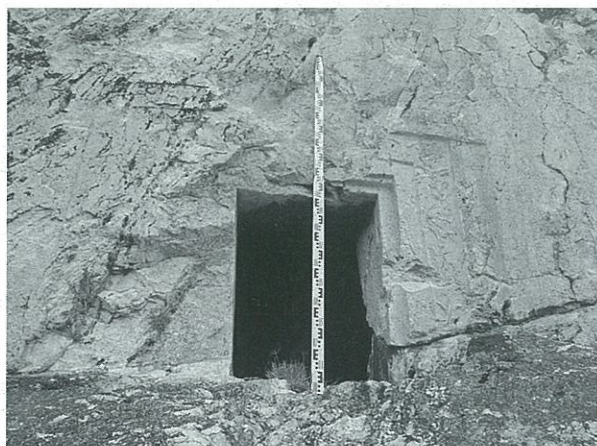


Fig. 7



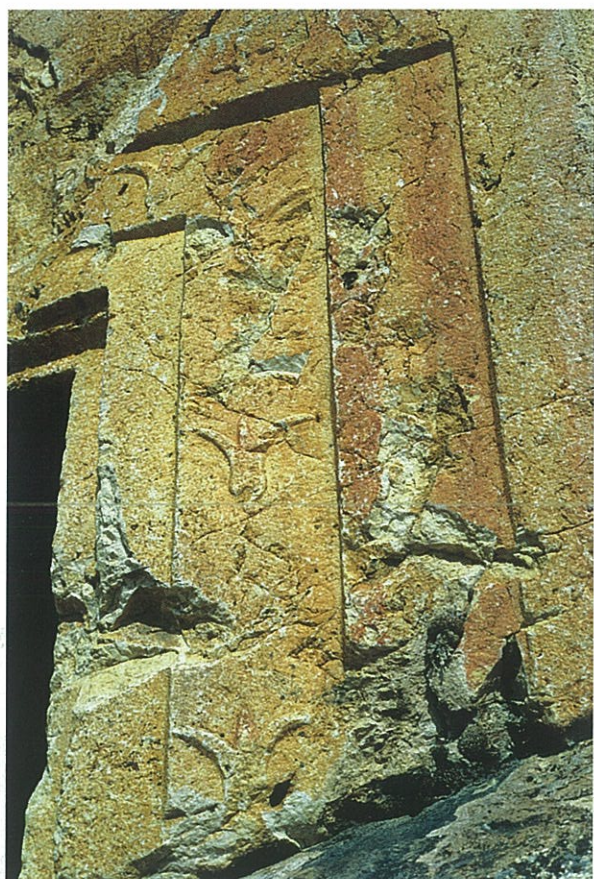


Fig. 8 (Photo: Nezih Başgelen, 1983).



Fig. 9



Fig. 10



Fig. 11





Fig. 12



Fig. 13



Fig. 14



Fig. 15



Fig. 16



Fig. 17





Fig. 18

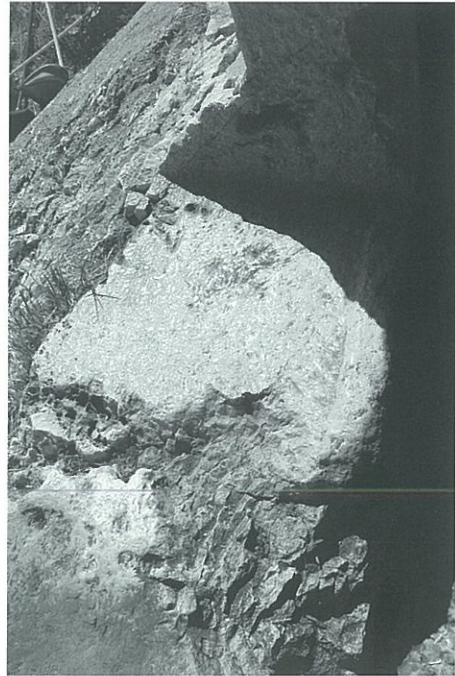


Fig. 19



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Fig. 20  
(from Labarre – Özsait –  
Özsait 2010, 71)

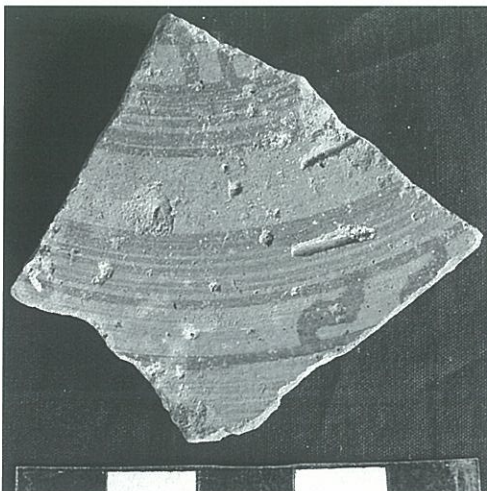


Fig. 21

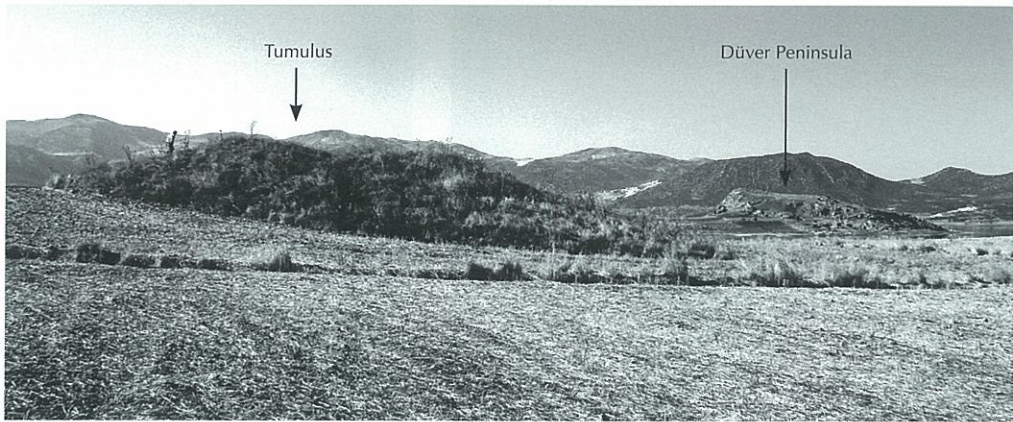


Fig. 22

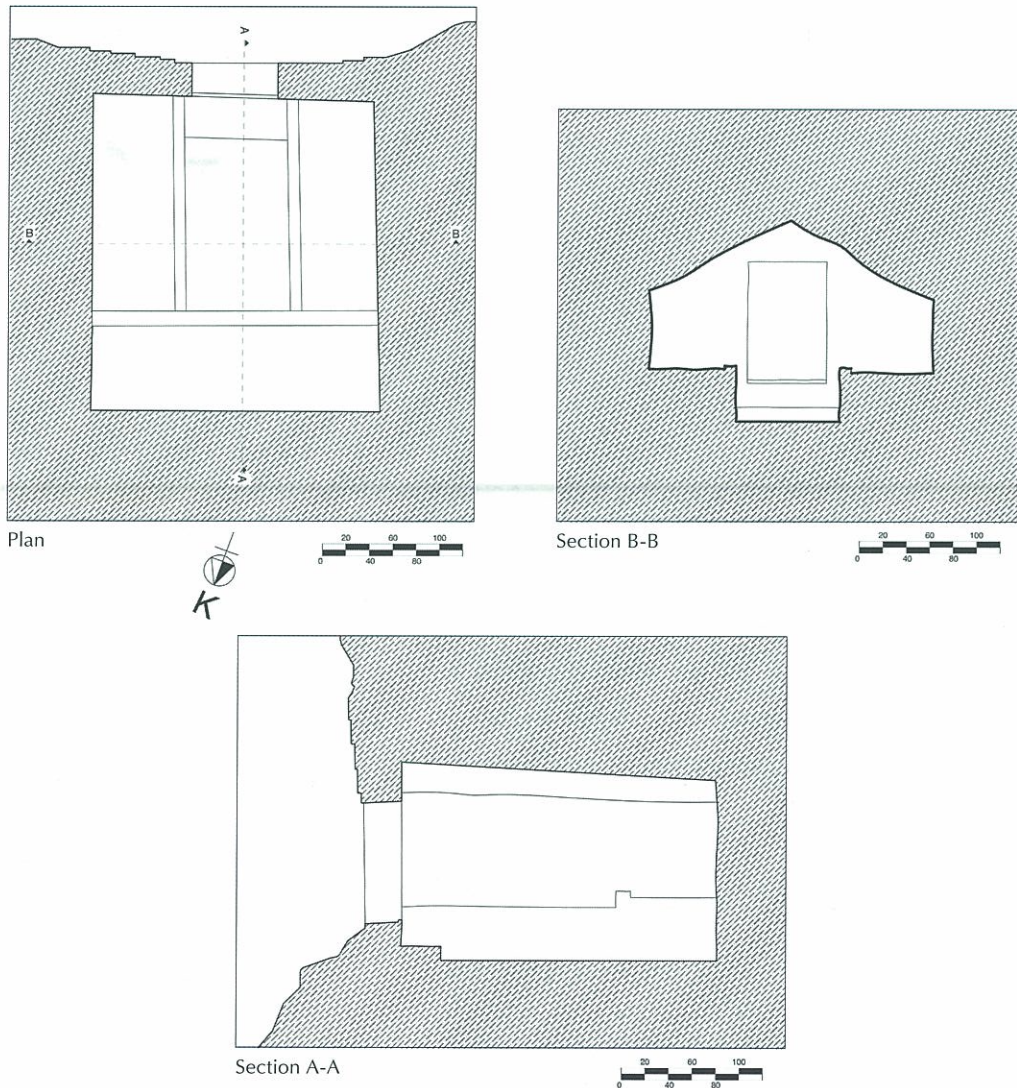


Fig. 23