

**Proceedings of the International Symposium**

**“Trade and Production Through the Ages”**

**Konya, 25 - 28 November 2008**

**Editors**

**Ertekin M DOKSANALTI**

**Erdoğan ASLAN**

Selçuk University

Faculty of Letters Department of Archaeology



The Scientific and Technological Research Council of Turkey



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### **Contact address:**

Selçuk University Faculty of Letters Department of Archaeology Konya/ Türkiye TR01

+903322231373

erdoganaslan@gmail.com

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## CONTENTS

Preface

ASLAN, Erdoğan - ÖZKAN, Güzin: A Group Of Commercial Amphorae At Konya Archeological Museum	7-18
CİRTİL, Saim: Muğla-Yatağan Tepecik Kazısında Bulunan Fatih Sultan Mehmed Sikkeleri	19-32
DOĞAN, Banu: Trade And Exchange In Prehistory. A Theoretical Evaluation	33-50
DUFKOVÁ, Marie: Greek Terracottas Of The Archaic And Classical Periods In The Northern And Western Black Sea	51-66
EREK, Cevdet Merih: The Findings and Production Technologies in Direkli Cave (Kahramanmaraş)	67-84
EROL, Ayşe F.: Slave Trade Of Black Sea Region From Archaic To Hellenistic Period	85-96
FINDIK, Ebru Fatma: Late Roman-Early Byzantine Pottery From The Excavations Of St. Nikolaos Church In Myra	97-114
İNANAN, Filiz: Anaia - Kadikalesi: A New Zeuxippus Ware Production Centre	115-128
KARAUĞUZ, Güngör: Thoughts On Road Network Of The Inside Areas In The Light Of Ancient Fortresses In Zonguldak Area	129-142
KUZMOVÁ, Klára: Terra Sigillata in Barbaricum North of the Pannonian Frontier: Evidence of Long-Distance and Local Trade	143-154
NOVAKOVA, Lucia: Drug trade in the classical antiquity in the eastern Mediterranean area	155-166
ÖZEL, Pırıl : Used Trade Roads in Anatolia and İmportance of İskenderun Bay	167-174
TIRPAN, Ahmet Adil- GIDER, Zeliha – BÜYÜKÖZER, Aytekin Wine Production And Trade In Belentepe In Byzatine Period	175-188
UZUNEL, Ömer – TAŞKIRAN, Murat: A Workshop from Caria Chersonesos	189-202

ÜNAL, Ceren; The Reflection of Byzantine Coin Iconography to the Coins of Artuqids: The Figure of Virgin Mary Crowning the Emperor	203-216
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## Appendix

BALDIRAN, Asuman – KARAUĞUZ, Güngör – SÖĞÜT, Bilal: Centre Unissant Les Cultes Hittites Et Romains : Fasillar	219-256
BALDIRAN, Asuman- SÖĞÜT, Bilal: Kybele Monument In Lykaonia Region Beyşehir And Seydişehir Counties	257-278
DOKSANALTI, Ertekin- KARAUĞUZ, Güngör: The Hellenistic and Roman Ceramics from Field Surveys at Devrek and Its Environs	279-298
SUHAL, Sağlan: A Group Of West Slope Pottery Discovered In Kelenderis	299-312
TIRPAN, Ahmet Adil- EKİCİ, Makbule: Börükçü Olive Oil Workshops	313-327



## Preface

Bilateral relations between Selcuk University and Trnava University continue in the form of scientific meetings. In this framework, the symposiums that Trnava University had already begun continued in a symposium held in our university in 2008. Entitled “*Trade and Production Through the Ages*”, this international symposium aimed at discussing the archaeological reflections of production and trade conducted in ancient ages and sharing new information and findings in this regard. Trade and production, which began with exchange of goods and assumed a new dimension with the invention of money, have triggered cultural development across the ages and ensured cultural exchange among civilisations. It is known that as a result of the interaction in question, cultural changes have taken place as well as historical ages. The symposium dealt with change brought about by means of production and trade and cultural change that ensued.

The international symposium entitled “*Trade and Production Through the Ages*”, which was hosted by Selcuk University Faculty of Letters Department of Archaeology and sponsored by TUBITAK on November 25-28 2008 was jointly organised by Selcuk University Department of Archaeology, Trnava University Department of Archaeology, Slovak Archaeological Society and Uludag University Archaeology Department. 49 speakers from seven countries, namely Austria, Slovakia, Germany, The Czech Republic, Italy, Uzbekistan and Turkey participated in the symposium. A trip was organised to Catalhoyuk and Eflatunpınar Monument at the end of the symposium and it ended with a closing cocktail.

The papers submitted to this symposium and the papers submitted to the additional section entitled Anatolian Archaeological Studies were published in English and French together with 20 papers.

Editors  
Konya, July 2010



## KYBELE MONUMENT IN LYKAONIA REGION BEYŞEHİR AND SEYDİŞEHİR COUNTIES

*Asuman Baldiran and Bilal Söğüt*

**Keywords** : Kybele, Lykaonia, Region, Beyşehir, Seydişehir

Discoveries about The Mother Goddess in Anatolia began in Çayönü and Nevali Çori with the men of the first Neolithic age. Then they were kept in Çatalhöyük and Hacilar and it was made public<sup>1</sup> after but fecundity and reproductively attributed to her have remained unchanged<sup>2</sup> belief which originated in Anatolia remained.

Although this belief is widespread in Anatolia, the monuments from Lykaonia region are rare. But it is known that there is a holy Kybele area in the ancient site in Sızma town in Konya<sup>3</sup>. The Kybele monuments which were found in Sızma and taken to Konya Archaeology Museum, and Kybele monuments which were used on the walls of Ali Demir's house as a rolling, prove that there is a holly area in Sızma<sup>4</sup>. Stone monuments discovered in Phrygia region in the north of Lykaonia. Dibektaş<sup>5</sup> and Domuztepe<sup>6</sup> samples are known from Cilicia Tracheia Region in the south of Lykaonia. Our researches<sup>7</sup> show that there are different stone monuments in Lykaonia region which provide crossing from the inland regions to south coasts; and Kybele monument is still known in this region. This article has the first findings of a research which is still continuing. We also study on the samples of different types of stone monuments found in Seydişehir and Beyşehir districts of Konya in Lykaonia region.

It was found out that there were stone niches, steles, offering bowls, water sources having steps and there was an open-air temple where there were those findings.

### A- Stone Niches (Cult Niches)

1- Niches with Relief of Kybele: The best sample with Kybele embossed is in Karahisar village, 11km. away from Beyşehir. That was figured on the terrace which is 10 meter high from the south slope ground of the rock in the north of the village, over looking

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<sup>1</sup> Işık 1999, 15.

<sup>2</sup> Vermaeseren 1977, 21-24; Naumann 1983, 17; Işık, 1999, 22.

<sup>3</sup> Here, Kybele worshipped with the name of Zizimene (?). See RE, V, 1, 652 (1903); Arık 1956, s.23 ff.; Robinson, 1927, 28; Ramsay, 1918, 148; Laminger-Pascher, 1984, 87-94; Graillet, 1912, 347 ff.

<sup>4</sup> We talked to the person who had found the Kybele monument and taken it to the museum during our researches in Sızma. He showed the place in this field where he had found the Kybele Monument. Today there is nothing on the surface. But the owner of the field mentioned that there were walls built using big rocks but later the rocky were taken and used. The stories told about that area and our observations show that there might have been a sacred area including a temple and that might have belonged to Kybele.

<sup>5</sup> Swoboda-Knoll 1935, 45, 69 ff. ; Bean-Mitford 1970, 114, no:97-100 ; Bahar 1991, 44 ; Zoroglu 1994, 305,Pl.27.2.1 ; Bahar 1999, 16, Pl.45 ; Işık 1996, 35, Fig. 15 ; Börker-Klahn, 1996, 419 ff.

<sup>6</sup> Bahar 1999, 15, Pl.43.

<sup>7</sup> Our researches which is going on is sponsored by Selcuk University, Research Fund. We thank Assistant Prof. Dr. Hasan Bahar who took us in the group studying on surface researching.

to the south (Figure 1). In front of the rock there is small flat platform. Kybele embossed is in a niche which is surrounded with plaster in two sides and around area on the top. There is a horn shaped acroter on the middle top of the arch. Kybele is standing in the niche and it is posed from the front the head and arms were damaged. There are two lion figures up to its knees facing to the Goddess<sup>8</sup>. Kybele is holding a snake hanging down.

The bull horn on the arch is seen on the stone niche in Phrygia Midaskent<sup>9</sup> and in the Pınara<sup>10</sup> stone temple tomb in Lykia. As F.İşık mentioned, these acroters are a holy sign<sup>11</sup> which reaches today from Çatalhöyük and that must have been built to mark the place as a temple. Kybele is figured sitting on her throne with her lions in niches in Kınıclar sacred stone in Likya as in Karahisar<sup>12</sup>. An embossed Kybele figured superficially from the front in a rectangular niche is used as a wall stone on the north wall of a plateau house in Dibektaş in Isauria<sup>13</sup>. Kybele was embossed on a mobile rectangular lime stone block<sup>14</sup>. The snake with the Kybele can be seen in different figures. On votive stele, exhibited in Boston Fine Arts Museum now, the snake is figured drinking something out of a pot Kybele is holding. That votive stele might Asia Minor, most probably from Phrygia region<sup>15</sup>.

## 2. Stone Niches which were not embossed - Non embossed stone niches:

Niches which do not have any embossed figures are two types in size. One of them is smaller than 0.50m. horizontally and vertically and those are classified as small niches. The other is longer than 1meter horizontally and vertically and it is in the group classified as big niches. A profiled figure was engraved on the front and sides of the big niches in the small and open air temple in the north side of the ancient area in Karahisar village and the other part of this profiled figure ends on the top of the niche shaped as cradle roof. So the part between the top of the niche and roof profile is like a temple's front which looks like an inscription tympanon on the forehead. As considered Kybele had been in these niches even if they are empty<sup>16</sup>. That should be taken as a small naiscos, When Kybele was accepted, it will be suitable to consider as a little naiscos. From the above mentioned groups it is the small scaled ones that are faced with. It is possible to classify these into squares, rectangular and rounds among themselves. One of the niches has been deal with in a different way from the other in offering a bowl<sup>17</sup>. This type can be dose in width and height to each other and have 1/5 less height than its width as found 40meter west near the fountain north of Karahisar. The small niches are generally gathered together while the different and same types are in a mixed position (Figure 2). These can be found in the fronts of rock blocks, spread from 3 to 6 in spread out distances. In the rocks 50 meter south a holy area in Labraunda several examples in different shapes have been studied collectively. Small niches found in a certain or no

<sup>8</sup> İşık 1999, 37, Figim 10. We have seen similarly figure on vase from Hattuşa in the period of Phrygian. Şimşek 1999, 325-327, 347, Fig.10.

<sup>9</sup> İşık 1995, 120, Fig.21; İşık 1999, 14.

<sup>10</sup> İşık 1995, 120, Fig 22.

<sup>11</sup> İşık 1999, 11-13.

<sup>12</sup> İşık 1995, 118, Fig.18.

<sup>13</sup> Bahar 1999, Pl.XLIV,2.

<sup>14</sup> Today, We haven't seen Kybele relief. Because, there was covering of cement on the relief.

<sup>15</sup> Ritti-Ceylan 1997, 62-63, Pl.15.

<sup>16</sup> "... Tıpkı boşluğa çıkan basamaklı sunaklarda olduğu gibi , ya da mihrabın "kapı" algısıyla kaya derinliğine açıldığı gibi "orada var düşünme" dir bu. Her iki durumda da görünürde bir "hiç", özde ise bir tanrıya yöneliştir...." (İşık 1999,7).

<sup>17</sup> This example will be studied broader later.

organization within a group are carved into rocks placed near the entrance of the holy place or into ones that are leading to a holy place. The depth of the niches is never the same below and above; however, there are niches having the same depth below and above. The difference in most of them is the lack of the depth above. In several, different examples however, the upper part of the niche starts according to the declivity of the rock, and having completed the corner below, it forms a rectangular niche. Niches formed in this way wouldn't form a different interpretation. For, in the altars found at the west rock in Termessos, niches were carved together forming a rectangular at the lower end and left open at the top<sup>18</sup>.

The altars considering its length and volume and resembling the temple cells found in residence A at the holy terrace in Limyra<sup>19</sup> and the south slopes of Acropolis in Trysa have been found alike in basis as well as in the shape. In the small scales of Karahisar (Figure 3) there are some found in Göynüş<sup>20</sup>, which corners are framed. The cult terrace in residence B in Limyra,<sup>21</sup> however, has been left as it was, in the shape of being carved into the rock and directed by stairs. The small scaled collective niches, undoubtedly being made for Kybele found in Ephesus Panayırdağ, temple rock in Foça, Kapıkaya in Pergamon and the altar of the Telmessos Castle<sup>22</sup>. These altars, same in basis but different in shape have been transferring with little difference in their scales to Phrygia, Lykia, Ionia, Caria and Paphlagonia regions from Urartu. As thought has been the basis here, there can be diversity in measure.

#### B- Erected Stone Carvings:

There are opened carvings to situate Stele or erected stones. Especially as is seen on the rocks east of Fasıllar Aşağıkale, there must have been erected a stele, especially carved out and placed into it, next to another carved out square (Table 1). Libation bowls organized in such a way that the upper, when filled, would pour into the other bowl and connected to each other by a single channel in front of the erected stone carving on the top of the rocks of Elvastepe, from Dikilitaş-Seydişehir (Figure 4-5)<sup>23</sup>. Similar steles carvings are seen in Kınıclar, the area of Lykia and Midaskent, in Phrygia<sup>24</sup>. Erected stone carvings can also be seen at the ground of the altar, as in Hyacinth,<sup>25</sup> Midaskent and Residence A in Limyra<sup>26</sup>.

It has been documented with excavations in Limyra that most probably a Kybele carving or a home altar had to be added to the erected stone carvings or steles<sup>27</sup>. Phrygians used to believe that stele was at the same time Kybele. These could be at a temple in Nevali

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<sup>18</sup> Işık 1999,4, Fig.7.

<sup>19</sup> Işık 1995, 113-114, Fig.1; Borchardt 1999, 34-36, Fig.9-10.

<sup>20</sup> Işık 1995, 114, Fig.4.

<sup>21</sup> Borchardt 1999,34-35, Fig.9.

<sup>22</sup> Işık 1999, 3-4, Fig.2-3, 5-6. Collective altars are mostly seen in the mountain of the towns in Samos.

<sup>23</sup> This erected stone carving has been emptied and carved out on a smooth rock with straight edges. Also to the south a smooth area can be found. At first sight this type of monument could be confused with carved out osthotec types, because it's so small and therefore could be thought to be a normal sized grave. But graves such as osthotec types seen in Fasıllar's south a disorganized cutting is missing as is normally seen in this type and also it has to be secure of rainwater coming down in to the grave having a raised profile of 2-4 centimeters. Which can be situated of the cover as is seen in the tomb of Cleopatra and her husband ( Fasıllar Tombs Number 37 ). On the other hand these tombs do have smooth grounds. The corners of the erected stone carvings and ground is different from the tombs. Sterrett 1888, 168, Nr.276.

<sup>24</sup> Işık 1995, 119, Fig.17-18.

<sup>25</sup> Haspels 1971, 80, Fig.34 ; Gabriel 1965, Pl.20.

<sup>26</sup> Borchardt 1999, 34-36, Fig.9-10.

<sup>27</sup> Borchardt 1999,34.

Çori<sup>28</sup>, an altar in an open-air temple altar in Altuntepe<sup>29</sup>, a Phrygian home altar in Hattusa<sup>30</sup> as well as an open-air temple in Gerga Kome<sup>31</sup> or a stone in a disorganized tablet<sup>32</sup>. There is no difference in basis, in placing the stele completed or uncompleted at the edge of the stone tablet except the difference in description. This tradition has continued for a long time starting from Nevali Çori to many places in Anatolia, as well as deserted places and high mountains. The person sitting at the throne's back is the standing erected stone figure of Kybele. That means the steles are a carved cult figure replacing Kybele's erected stone obstruction. These dimensional erections formed of a one stone piece could be surrounded with a holy wall as seen in the Tyrsa example of the Early Archaic Period<sup>33</sup>. The erected stones were figured next to the altar's or offering bowl from rock, having a connection with the grave itself<sup>34</sup>.

#### C- Offering Bowls:

Offering bowls can be found in a mountainous area in different forms of single, double and triple forms. In a place situated at the very east of Aşağıtepe, an antique residence in Karahisar (Figure 6), three different types of rock bowls have been found carved, side by side, as it was in Fındıkkaya<sup>35</sup> bowls in Phrygia. Although the three rock bowls resemble each other very much, they are not connected to each other with a channel. At that same residence, the rectangular form of offering bowls were carved into the rock and the rock piece was smoothed in raised platforms (Figure 7). In the north of the offering bowl, however, a carved part in the shape of a semicircle raised attention (Table 2). Offering bowls at Elvastepe, though, were connected of each other by a drainage system. The rectangular offering bowls can be found around the middle of the front tombs shaped like big, rectangular, stone boxes carved into the rocks of Aşağıkale, Fasıllar (Figure 8).

The rock bowls in the culture of Hatti affecting the Hittite tradition can be seen quite often. The same tradition was in demand in Phrygia. These were found having a relation to the graves from time to time, sometimes not having a relation to anything at all, and several times being related to stepped altar. Basically liquid offerings of the god or goddess given by the person who had died come from that wish. Offering bowls presented to the god or goddess for the same reason and being carved out just beside a grave in Fasıllar, can be seen in Divriği, Urartu and on a rock beside a grave in Sura, Lykia as well as on the grave's roof in Aslantaş Phrygia<sup>36</sup>.

#### D. Offering Bowls with Niches:

There are also known different types of examples processed with offering bowls and niches. Around 50 meters southeast of the open air temple on the way to Gavur Mezarı situated on a hill just in the south of Karahisar, a rectangular niche close to a square is combined with an offering bowl just in front of it (Figure 9; Table 3). This is the only example known in this

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<sup>28</sup> Işık 1999,8, Fig.24.

<sup>29</sup> Özgüç 1969,28-33, Pl.26-27; Işık 1999,7-8, Fig.25e.

<sup>30</sup> Işık 1999, 7-8, Fig.25b.

<sup>31</sup> Işık 1999, 33, Fig.63.

<sup>32</sup> Steles have been described as a rectangular tableau side by side in the western rocks of Termessos and one of them together with the Kybele relief in the shape of a stele with a rectangular figure added as relief. Işık 1999,8-9, Fig.26-27.

<sup>33</sup> Işık 1998,162, Abb.5.

<sup>34</sup> Işık 1999, 8, Fig.26.

<sup>35</sup> Işık 1995,116, Fig.10.

<sup>36</sup> Işık 1995,116, Sura:11, Göynüş-Aslantaş:28.

area. Even though there have been found differences in these Stele offering bowls, there are no changes in basis, because stele is representing the goddess herself and the offering takes places in front of her. As niches, empty in side, have been representing the goddess in basis, offering in front of the niche is considered the same as offering in front of the goddess.

#### E. Stepped Altars:

Stepped Altars, niches, offering bowls and stele carvings and a likes have their roots in Anatolia, representing Kybele, the tradition of mother goddess. A similar example of the Findikkent<sup>37</sup> rock symbol has been chiseled in a piece of rock being 3 meters high in the area of necropolis northeast of Karahisar (Figure 10). Here, 11 steps are taken from the south in order to get the rock and on the plain ground of the rock there can be found offering bowls similar to each other (Figure 11). In the same village disorganized steps just situated in the east of the rock of the temple ground around Gavur Mezarı are leading towards the top of the rock. Stepped altars, basically being the same, show differences when the number of steps and shape.

A stepped temple like altar was made using block stones and rocks, 200 meters south of the temple area around Gavur mezarı. Today, it is only possible to be able to see the part of the temple, carved into the rock. This temple was built looking to the east-west directions and the steps showing to the east. Two different steps can be seen on the way to the temple one of which has smaller steps, following bigger steps and finally leading to a throne, carved in the shape of the big, final steps. The other steps are wider and lead to the temple. In the middle of the smoothed area following the final step, a drainage system has been placed towards the steps.

The drainage system starts from the middle of the smoothed area and it cannot be understood which point this system begins from. A base profile has been carved towards the west and east parts where the steps are starting and on which there is the drainage system (Table 4). The steps were probably partly made of block stones or they could be partly have been made by rocks serving as offering bowls (or may be a stele carving) leading to the temple. The reason for this is the draining system facing east, which is the best evidence showing that there was located on altar. The entire parts east and south as well as the upper parts of west and north must have been filled up with block stones because there weren't enough rocks. Today these block stones look like an emptied area since the stones have been taken away from its place. The starting part of the eastern drainage system is found on the blocks which had been taken away. For this reason it is impossible to fix the entire drainage system.

Monuments such as these, found in the deserted mountainous areas can be traced back until the Hitit period<sup>38</sup>. Normal steps in the altar of Midaskent Kale<sup>39</sup> and the throne steps a little farther show not only small differences among themselves but do also have the same source with the Karahisar monument. Another example resembling the stepped altar in Karahisar, is the Kybele monument in Dibektaş. The steps at the monument in the Dibektaş

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<sup>37</sup> Işık 1999,7, Fig.18.

<sup>38</sup> Because it is known in the Hittite documents that same religious ceremonies were open air. The figurines representing goddess were made of clay by them and taken to the mountains to be put on the rock after putting sacrifices on the altars. Bağana 1981,275-278; Bahar 1999,18.

<sup>39</sup> Işık 1999,17, Fig.19.

plateau<sup>40</sup>, as well as the throne and offering bowl cavity has been preserved because it was all carved into rocks.

Northeast, at the area of necropolis a second monument is situated 10 meters on a piece of rock carved towards the south having an 11 stepped altar. The second monument is 4 stepped (Figure 13). Here we can find a little area which was smoothed after the last step. At the lower part of the first step, a long sarcophagus from the Roman Period has been carved, the longer side of which was formed from a rock. When the sarcophagus was formed the first steps belonging to the monument were cut. The steps here show us that they were not least present even before the Roman period. The steps go until the middle of the rock where they disappear. As it is seen in Domuztepe<sup>41</sup>, Anamur, certain evidence for offering bowls or niches being present last the end of the steps has not been found. For Kybele the rock itself was important, since the goddess was considered being in existence in its basis and therefore may not be anything like niches, relief or erected stone carvings. Steps, expressing the way to God and being on his way, do always mean the same thing whether they finish at the top of a rock or at the basis of a stone. Therefore, understanding the goddess in front of the rock can be achieved by rock altar in temples of the mountain and by cellars in the temples of the towns<sup>42</sup>.

#### F. Open Air Temple:

At the area around Gavur Mezarı, north of the village Karahisar, there is a terrace situated at a close point to the top at the south hill. This is considered as our open air temple constructed by stepped throne temples, offering bowls and stepped and throne altars as well as niches and stepped altars; therefore they are different from the monuments which we have deal with (Figure 14). The monument known in that area is unique (Table 5). 20 meters south of the temple area one can easily point out the smoothness in the shape of a ceremony area, formed a terrace with stones which were polygonal but edged in a disorganized way, and raised. This is smooth area as well as the temple on the top form two different terraces. Towards the southwest of the rock block where the terrace was added southwest of it, the relief of the goddess Kybele was carved. 10 meters to the east steps on rocks, about 50 meters to it an offering monument has been discovered.

The north and west of the temple area has been bordered with a terrace in the south and with natural rocks in the west. The entrance is close to the northeast corner. Here, natural rocks were shaped to form the border. Rocks with small shape were left at its place while the high ones were shaped, while were lying among the monuments. The ground was formed up going in the north whereas steps were formed of it in the east.

A big niche was situated in the middle of the north, having 3 steps in the front and being towards the south of a rock which was 2 meters of height. Only niche with fronts were carved to the rock, the other part, however were left untouched. A frontal addition, triangle, was placed on both sides which were profile and on the top part, as it is seen in residence at of the cult terrace in Limyra<sup>43</sup>. Right above the triangle frontal addition, on both sides two small niches can be found, the western one being a little bigger than the other one. The

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<sup>40</sup> Swoboda-Knoll 1935, 45,69 ff; Mitford 1970,114, no.97-100; Bahar 1991, 44; Zoroğlu 1994,305, Pl.27.2; Bahar 1999 16, Pl.18.

<sup>41</sup> Bahar 1999, 15, Pl.43.

<sup>42</sup> Işık 1999, 20.

<sup>43</sup> Işık 1995, 113, Fig.1; Borchardt 1999, 34, Fig.9-10.

ground of the big niche made for the monument is smooth and on the ground, right to the west of the rock with the niche there has been placed an offering bowl.

Towards the west of the temple area, steps and offering bowls have been carved together to another rock piece. Just opposite the niche, an offering bowl in the shape of a square was found on a rock raised by steps from each side. Next to it, on the same rock piece two offering bowls are placed, on rectangular, the other squared. Just beside the rectangular bowl in the west, the attention turns to a different part raised on a different block and to a round anathyrosis.

Between the niche and the offering, raised by step, near the ground area there's a round, small finishing part circular and getting narrow downwards, and a second offering bowl is present. This offering bowl is the lower than all the other rock altar found in that holy area and the edge of the mouth carved out towards exactly according to the ground shape.

The rock pieces being southeast of the niche and leading until the holy area have been spread with monuments in the same way. The upper part of the entrance in the very north towards the south has been plundered by diggers<sup>44</sup>. The left part, standing side by side must be the lower part of the armchair and was all we could determine. According to the villagers, that missing part used to be the place where the most beautiful armchairs were present. On the rock piece south of this part, two steps were added towards the west rectangular block so as to form a symmetric form with the west. Further south stepped parts smoothed on top of the south are present. A step holding the axis but being empty in the middle because of the split rock combining the monuments together can be seen. It can be understood that at the period when the monuments were in good condition the temples area of the monuments showing east were all closed showing the west direction.

Monuments which we have studied here have shown us that in the area of Lykaonia, especially in Beyşehir and Seydişehir borders, the remains of the Kybele cult do really exist. Especially in the antique resided village of the town Beyşehir named Karahisar, the Kybele cult's existence can be realized<sup>45</sup>. Throughout history, mountains and rocks have always continued being respected and holy with various believes. In the necropolis of Fasillar different shapes of crosses have been carved into the rock era a northern street<sup>46</sup> In the south of a hill where an antique residence as discovered in Karahisar, manuscripts writing "Allah" in arabic on the rocks shows that the holy mountains have been sacred in the Turkish period as well (Figure 15). The important thing is here the essence and the people's forms of interpreting this.

The Kybele cult has been remained vivid until the Roman periods in Seydişehir as well as Beyşehir and other regions. Monuments were organized one by one from time to time, and sometimes collectively, in the shape of a holy area. We are aware of the difficulty setting on certain thought for the date of the monuments. However, the transformation of the Kybele monument into a tomb monument and that It dates back to the Roman period shows that this monument was built before the Roman period. Besides rock monuments made in the name of Roman Period Kybele, it can be understood the holy areas built by block stones such as in the Sızma village were also formed.

Asuman Baldıran  
l'Université Selçuk de Konya  
abaldiran@yahoo.com

Bilal Söğüt  
l'Université Pamukkale de Denizli  
bsogut@pau.edu.tr

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<sup>44</sup> When we went there to study the area, we saw newly broken up pieces being spread around.

<sup>45</sup> We would like to thank Yusuf Benli, telling us the different monuments and walls in Karahisar.

<sup>46</sup> On the Karahisar way, the area of necropolis carved in to the south rock piece 10 meter.

#### LIST OF FIGURES

- Figure 1 Karahisar (Niche with Relief of Kyble)  
Figure 2 Karahisar (Small Niches)  
Figure 3 Karahisar (Rectangular Niches)  
Figure 4 Elvastepe-Seydişehir (Offering Bowls and Erected Stone Carvings)  
Figure 5 Elvastepe-Seydişehir (Erected Stone Carvings)  
Figure 6 Karahisar (Offerings Bowls)  
Figure 7 Karahisar (Offerings Bowls)  
Figure 8 Fasıllar-Beyşehir (Rectangular Offering Bowls)  
Figure 9 Karahisar (Offering Bowls with Niches)  
Figure 10 Karahisar (Stepped Altar)  
Figure 11 Karahisar (Offering Bowls on Stepped Altar)  
Figure 12 Karahisar (Stepped Altar)  
Figure 13 Karahisar (Stepped Altar)  
Figure 14 Karahisar (Open Air Temple)  
Figure 15 Karahisar (Manuscripts writing 'Allah' in Arabic on rocks)

#### LIST OF TABLES

- Table 1 Fasıllar (Erected Stone Carving)  
Table 2 Karahisar (Rectangular and Semi Circle Offering Bowls)  
Table 3 Karahisar (Offering Bowls with Niche)  
Table 4 Karahisar (Stepped Altar)  
Table 5 Karahisar (Open Air Temple)



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FIGURES



Figure 1 Karahisar (Niche with Relief of Kybele)



Figure 2 Karahisar (Small Niches)



Figure 3 Karahisar (Rectangular Niches)

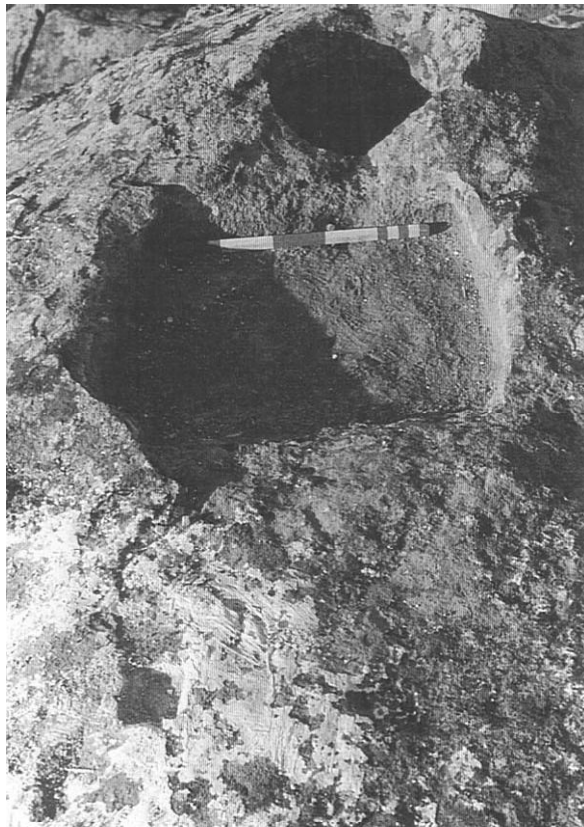


Figure 4 Elvastepe-Seydişehir (Offering Bowls and Erected Stone Carvings)



Figure 5 Elvastepe-Seydişehir (Erected Stone Carvings)



Figure 6 Karahisar (Offerings Bowls)

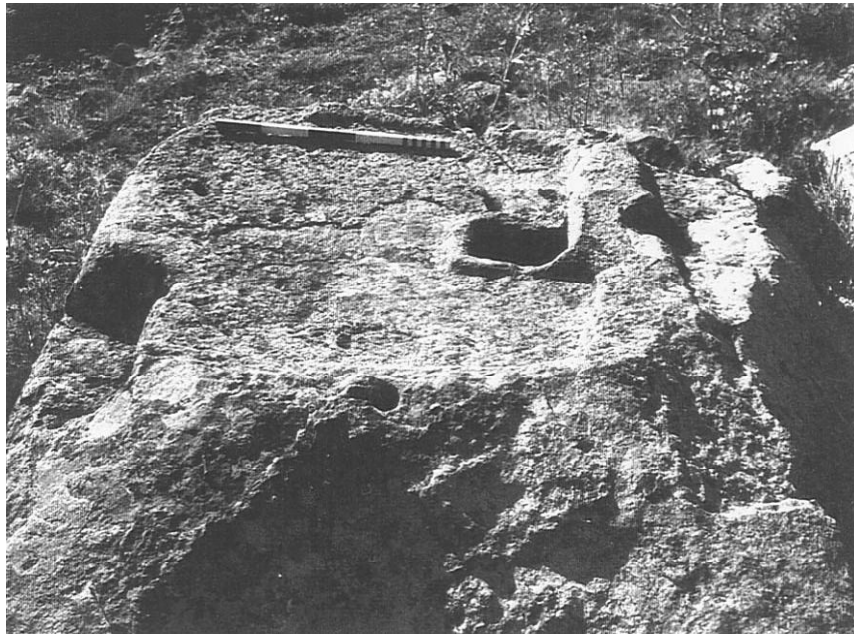


Figure 7 Karahisar (Offerings Bowls)



Figure 8 Fasillar-Beyşehir (Rectangular Offering Bowls)

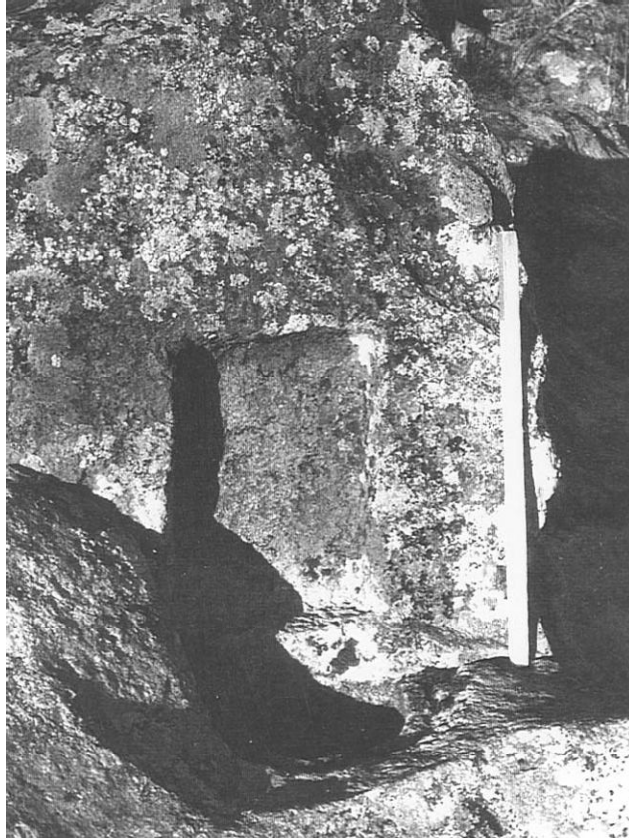


Figure 9 Karahisar (Offering Bowls with Niches)



Figure 10 Karahisar (Stepped Altar)

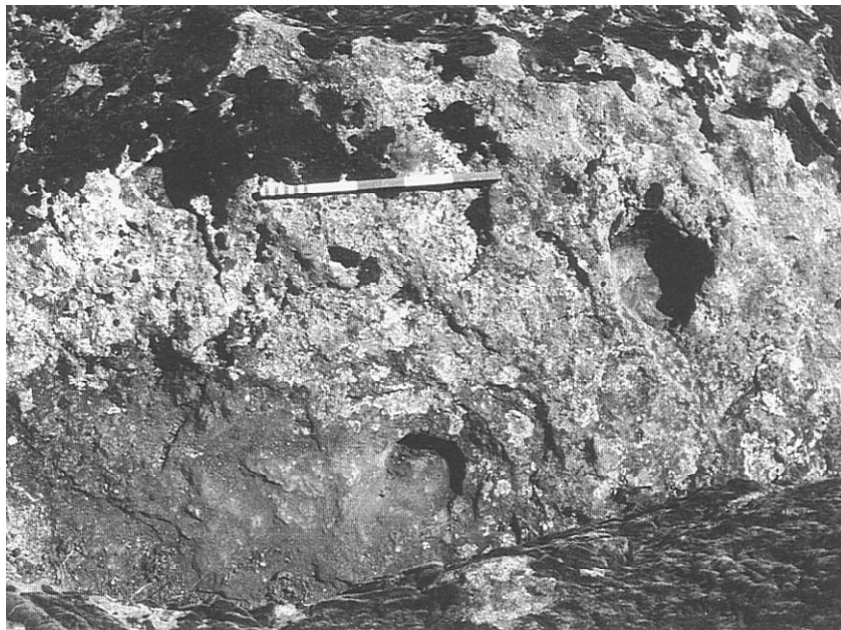


Figure 11 Karahisar (Offering Bowls on Stepped Altar)



Figure 12 Karahisar (Stepped Altar)



Figure 13 Karahisar (Stepped Altar)



Figure 14 Karahisar (Open Air Temple)





Figure 15 Karahisar (Manuscripts writing 'Allah' in Arabic on rocks)

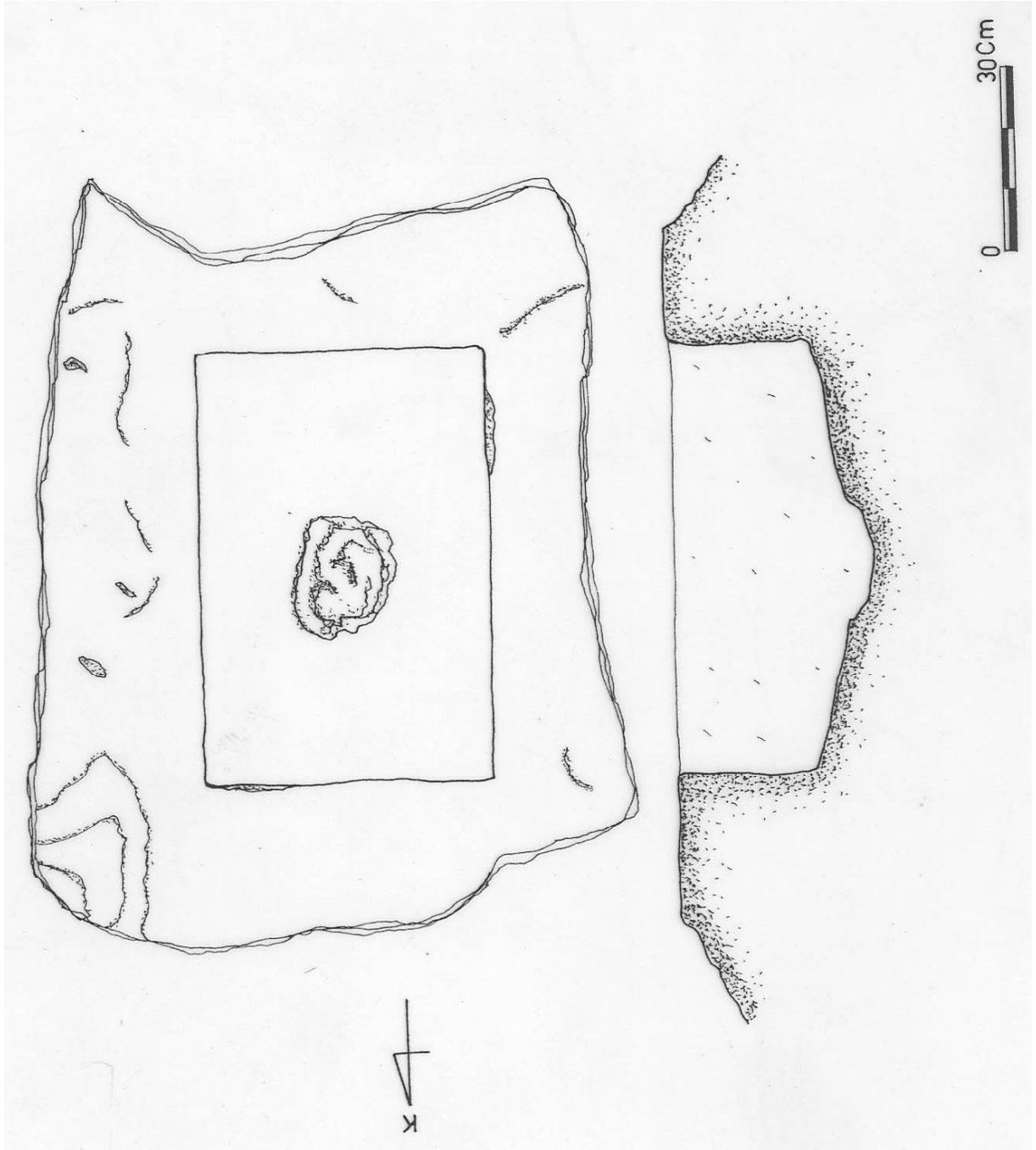


Table 1 Fasillar (Erected Stone Carving)

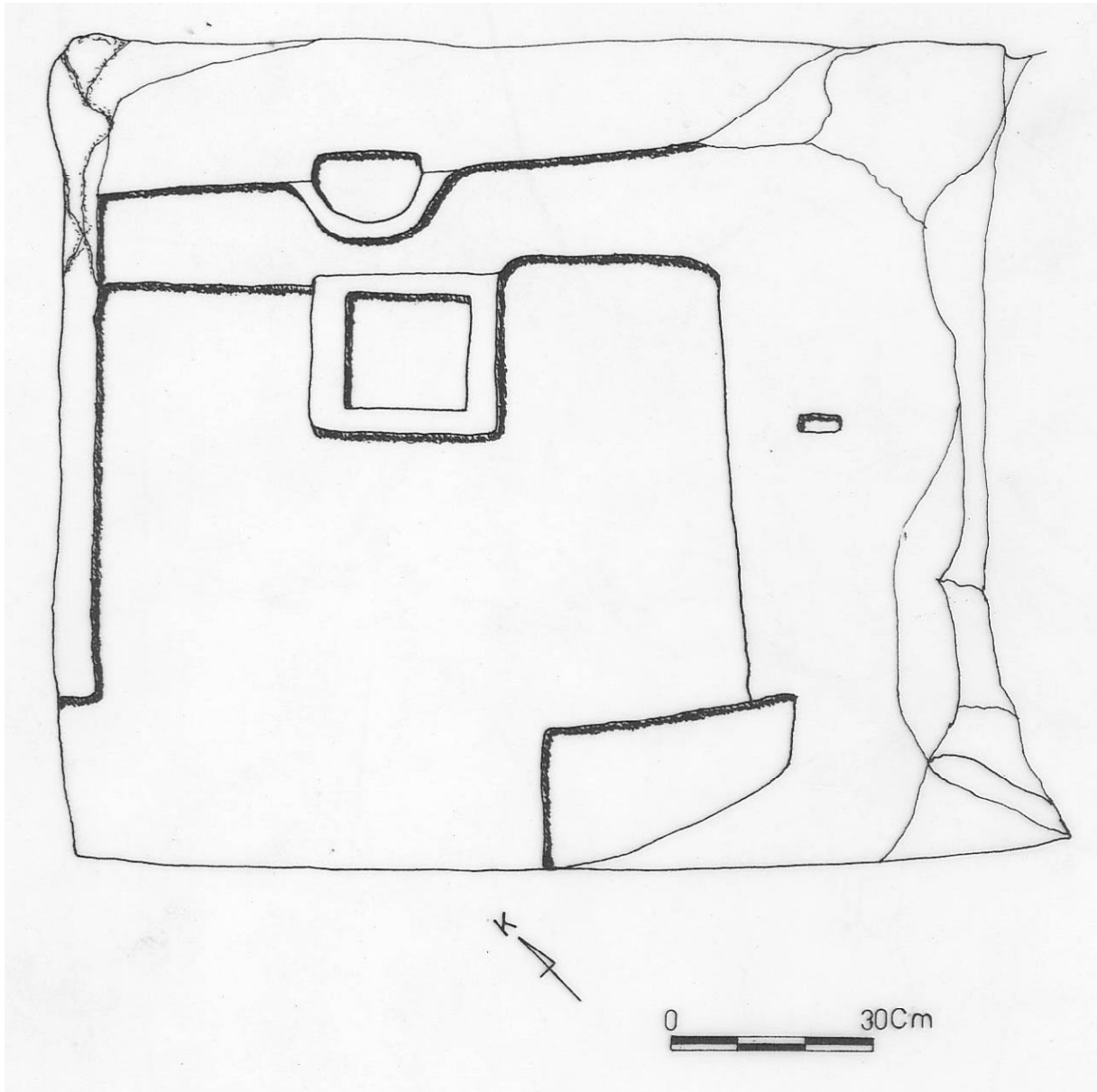


Table 2 Karahisar (Rectangular and Semi Circle Offering Bowls)

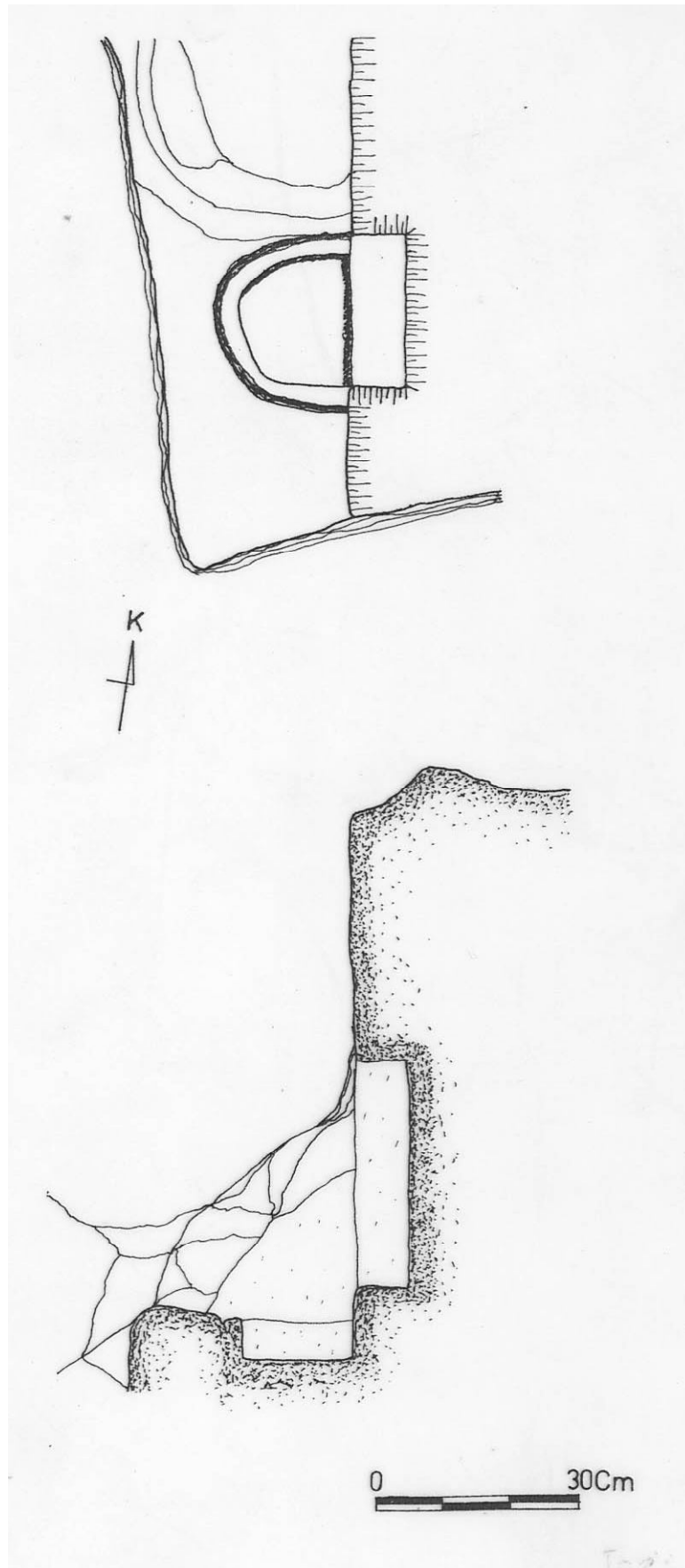


Table 3 Karahisar (Offering Bowls with Niche)

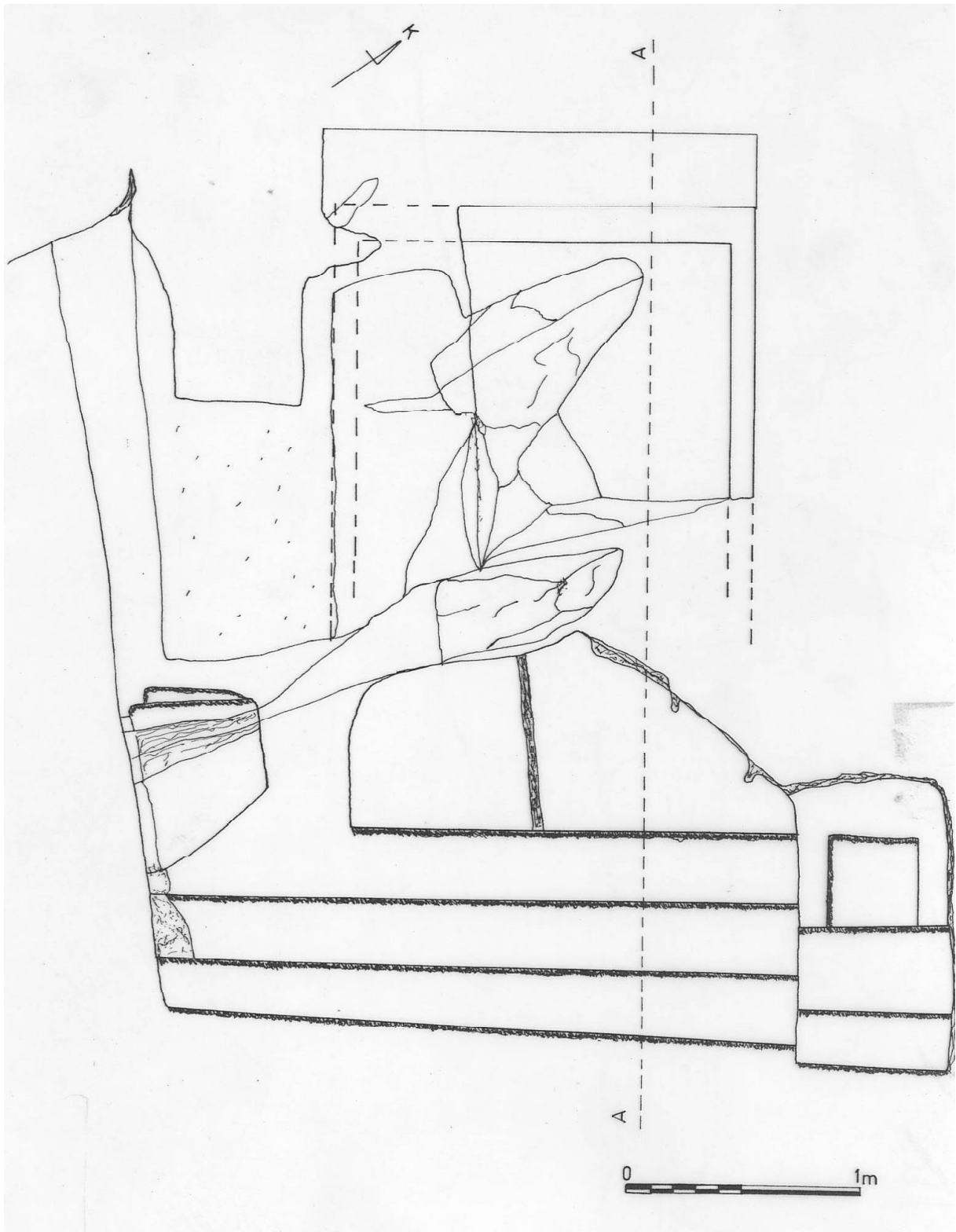


Table 4 Karahisar (Stepped Altar)

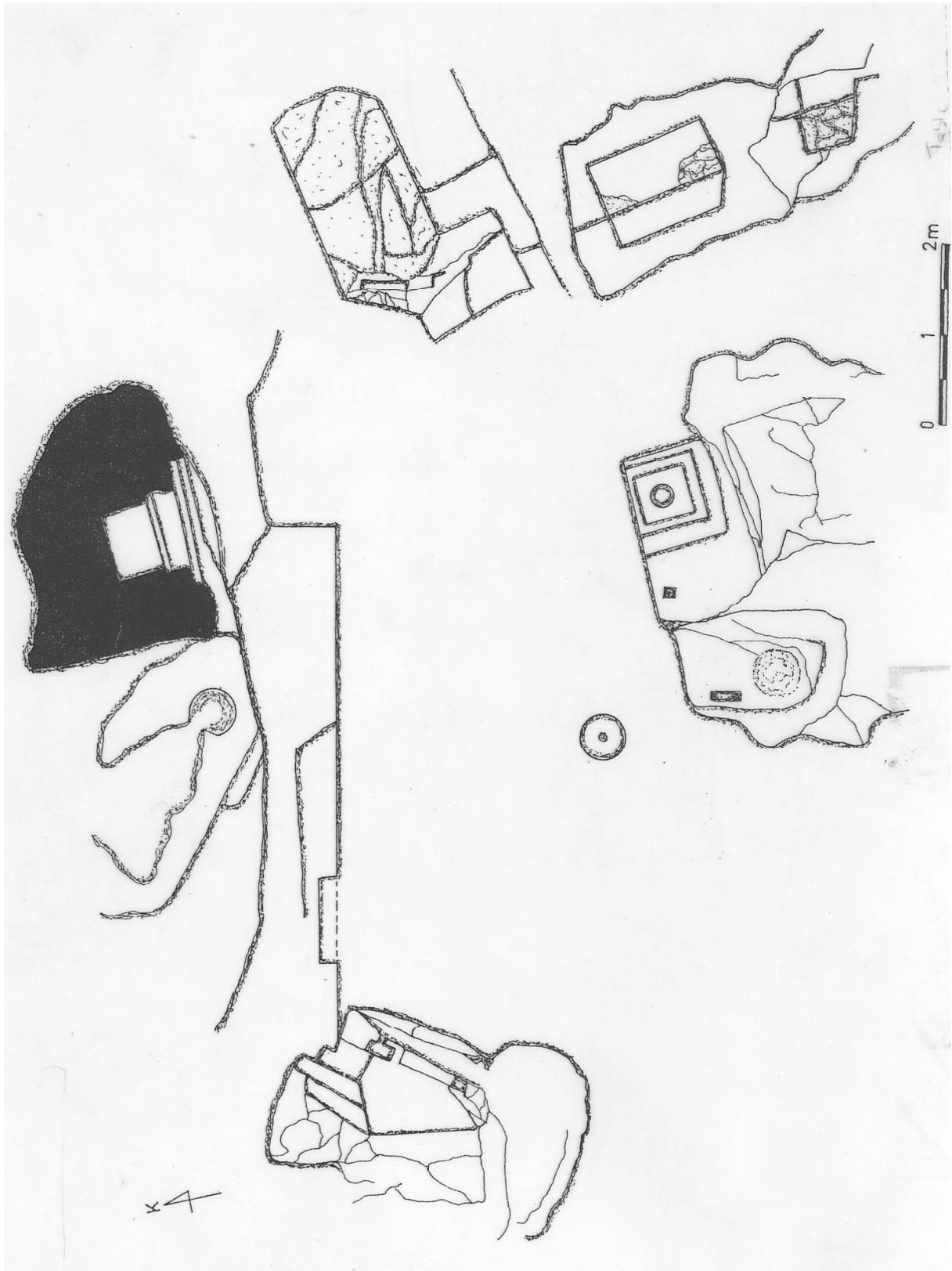


Table 5 Karahisar (Open Air Temple)



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