



Summary of Archaeological Work in Turkey in 1953

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Anatolian Studies, Vol. 4. (1954), pp. 13-20.

Stable URL:

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SUMMARY OF ARCHAEOLOGICAL WORK IN TURKEY IN 1953

ALANYA

THE DIRECTOR OF the British Institute in collaboration with Dr. D. Storm Rice and assisted by Mr. Michael Ballance conducted a survey of the sea-fortress founded in the 12th century. The results of the survey are reported in the Council's Annual Report, p. 6, while Dr. Storm Rice has sent in the following provisional report on the inscriptions.

At Alanya proper thirty-one inscriptions were examined. They are all in Arabic except two which contain some Persian words. They were recorded and photographed. Some of them are placed so far up in the walls that only the use of tele-lens photography has made them accessible. They provide the following data for the study of the monuments.

The three oldest texts appear on the walls of the Kızıl Kule. They are dated 623/1226. The architect responsible for erecting this tower is named. He was Abu 'Alī ibn Abī'r-Rakhā' al-Kattānī of Aleppo. The same architect was employed eleven years earlier in Sinop, as is evidenced by an inscription in the fortress there. A Syrian architect was also engaged by 'Alā' ad-Dīn for the construction of his great mosque at Konya which shows affinities with Syrian mosques. The Kızıl Kule is the best constructed edifice at Alanya. The stone is expertly cut and beautifully joined and the inscriptions are the most carefully cut ornamental inscriptions in the whole building complex.

The Aşağı Kapı (or Orta Kapı) is contemporary with the Kızıl Kule and also dated by an inscription to 623/1226.

In the same year a general of 'Alā' ad-Dīn, Yāqūt Otakbaşı, was responsible for erecting the *inner* gate facing the main cistern (the outer gate was not added until five years later). The name of the same general is also found on a tower built at Sivas under 'Alā' ad-Dīn. It was a long-established habit to entrust military commanders with the execution of architectural works, not only fortifications but also works of a civil and religious character. They often had to meet the cost of these constructions and were allowed to engrave their names in the inscriptions.

The next complex of buildings to be erected was the Ahmedik. It is not clear how the fortress came to be named "little Ahmed", it might be the nickname of the amir or general entrusted with its execution which has been preserved in the local tradition. An inscription on the outer wall (facing the enemy) bears the date 624/1227.

The towers of the Tersane followed a year later in 625/1228. The date also appears on the Tophane.

The outer Main Gate bears an inscription of 628/1230-31 and the architect is named as a certain Karaca—in all probability a Turk. A fragment of stone bearing the same name is re-used in the masonry of the great cistern where it was first noticed by Mr. Seton Lloyd.

628/1230-31 is also the date of the small mausoleum of Aqshebe. This mausoleum and its minaret "covered with tiles" were mentioned by the Turkish traveller Evliya Çelebi together with the Najm ad-Dīn Cistern facing it. An inscription by the same Aqshebe is also found in the Andızlı Cami. The Andızlı Cami is dated 676/1277—forty years after the death of 'Alā' ad-Dīn. It is therefore wrong to give to this (now almost entirely rebuilt and ruined) mosque the name of Alaeddin

Camii (as does Riefstahl). It is claimed as the work of a certain Badr ad-Dīn who styles himself as “amir of the littoral”—*amīr as-sawāhil*.

Other inscriptions found at Alanya contain either abbreviated undated inscriptions naming ‘Alā’ ad-Dīn or are no longer *in situ*. Several datable fragments are found embedded in the masonry of the late (XVIIth c.) mosque in the fortress and in its minaret and enclosing wall. Other complete inscriptions are to be seen in the local school building where they are preserved.

Most of the inscriptions (except those of the Kızıl Kule) are cut in relief on marble slabs which seem to have been rare. Often ill fitting slabs of marble are used to gain sufficient space for the text (see Aqshebe).

Several of the inscriptions are surmounted by roundels which show the device of ‘Alā’ ad-Dīn—“*al-minna li’llāh*”, “The benefactions are God’s”.

The chronological order of the inscriptions reveals the progress of ‘Alā’ ad-Dīn’s building programme and shows the order of priority dictated by military considerations. The highest priority was given to the protection of the harbour and to the erection of the Kızıl Kule. Then came the construction of the fortress which barred the only way of access from the North and effectively sealed the most vulnerable flank of the “rock”. Only then did ‘Alā’ ad-Dīn turn to the building of the Tersane and the last project was the re-inforcing of the eastern wall by an outer wall and an outer gate. None of the buildings in the İç Kale are dated but I should venture to suggest that they were not undertaken until the completion of these works as was also Aqshebe’s mausoleum.

The inscriptions of ‘Alā’ ad-Dīn are of varying lengths. The fullest string of titles appears in the longest text on the Kızıl Kule. Here he claims such lofty titles as “Shāhinshāh”, “sultan of sultans”, “protector of the lands of Islam”, “reviver of Justice” etc. . . . His relationship with the Abbasid caliph from whom—in theory—he derived his claim to the sultanate, is expressed by the title *burhān amīr al-mu’minīn* “witness of the Commander of the Faithful”. In the last epigraphic text, however, on the outer main gate he claims the loftier title of *qasīm amīr al-mu’minīn* “Partner of the Commander of the Faithful”. The same title also appears over the entrance of the Tersane and the inscription is set in a frame similar to that of the main gate. This seems to indicate that it too is at least three years later than the Tophane.

Oba

Three dated inscriptions, all associated with the mosque, bear the year 775/1373-4 and the name of Badr ad-Dīn Maḥmūd Bey, an amir of the Karamanoğlu. The medrese is not dated but belongs in all likelihood to the same period.

Alara

The inscription above the entrance to the Khan is dated 629/1231 and names ‘Alā’ ad-Dīn as the living sultan. The inscriptions near the entrance to the castle are fragmentary but fit well into this period.

*ARSAMEIA NYMPHAIOS*¹

The ancient city of Arsameia on the Nymphaios was discovered in 1951 near the modern village of Kâhta by Dr. Friedrich Karl Dörner and identified with the aid of the ἱερὸς νόμος passed by Antiochus I of Kommagene for the hierothesion of his father, Mithradates, and inscribed in five columns on the living rock

¹ Condensed from information kindly supplied by Prof. F. K. Dörner, Münster.

on the south slope of the Eski Kale. Excavations, begun in 1953, were concentrated on this area to lay bare the whole rock inscription and in the expectation of locating the hierothesion of Mithradates. We came upon a relief, 3.30 m. high, representing Herakles greeting a Kommagene king, presumably Mithradates. It is the first Kommagenian relief to be found complete and originally stood on a socle-like platform above the inscription. The hierothesion of King Mithradates is probably to be sought in the bowels of the mountain. Immediately below column III of the inscription we exposed the entrance to a stepped tunnel that led into the hill at an angle of 45-55°. Its outer end was choked and its course interrupted by collapses, but we still succeeded in penetrating to a distance of 80 m. after which work became too dangerous to continue. Moreover, two further socle arrangements, with fragments of the relief, have been cleared on the south slope. These, too, apparently belonged to hierothesia so that the south slope of Eski Kale was evidently a favourite burial place for the kings of Kommagene. Whether buildings on the top of the plateau likewise belong to the sepulchral demesne remains to be seen.

Above the Classical levels on the plateau is a habitation complex suggesting a serail the eastern part of which was cleared in two layers this season ; it extends over the whole plateau. From this medieval castle the occupation of Arsameia extends backwards across the glorious period of Kommagene at least into the Bronze Age as stray finds on the Eski Kale and in the vicinity show. It is planned to continue the excavations and to publish a preliminary report on the 1953 campaign as a number of *Istanbul Mitteilungen*.

CLAROS¹

Professor Louis Robert, assisted by Madame Jeanne Robert and Professor Roland Martin, conducted a fourth season of excavations at the sanctuary of Apollo at Claros from August to October, 1953. The work was devoted primarily to two parts of the sanctuary : the Sacred Way and the Temple. The clearance of the Sacred Way was carried on from the temple in the direction of the Propylaea. The bases of statues of governors and important Roman persons of the first century B.C. were discovered and near some rectangular foundations several bases and stelae of Hellenistic date bearing a decree and honorific inscriptions and, as in previous years, numerous lists from the 2nd century A.D. that had been drawn up on the occasion of the consultation of the oracle by the cities of Asia and Thrace. In the temple the excavators advanced into the interior and cleared the upper part of the vaults of the adyton, postponing till next year an excavation in depth. In the pronaos, with the aid of a pump, the steps and the subterranean corridor, 70 cm. wide, leading to the adyton were cleared to the bottom. There were found numerous fragments of sculpture and an interesting dedication of Caesarea-Germanica of Bithynia. North of the temple was found another similar temple roughly parallel to the first, perhaps a temple of Artemis. A fragment of the frieze was preserved. In the region of the Propylaea a *kouros moschophoros* of the beginning of the 5th century was found.

Before the excavation at Claros the Roberts continued their explorations in Caria. In August they visited the Plutonion of Nysa, and they returned to the region of Mylasa and Iasos, where they discovered fresh documents.

¹ Condensed from information kindly supplied by Prof. L. Robert.

*GORDION*¹

Work at Gordion in 1953 was continued from April through August. A large area at the east side of the mound has now been cleared down to the archaic level. The measurements of the large building to the south of the city gate can now be fixed at approximately 80 by 40 m. This building, from its scale obviously a public structure of some sort, may have been the palace ; it was separated from the rest of the town by screen walls, and had its own postern gate, with street and drain, through the city wall. North of the gate lay a small enclosure open to the sky, surrounding a hearth. Four successive phases could be traced in both hearth and enclosure, and in all four there were marked traces of heavy burning in the hearth. The building may have been a small fire temple. To the south-west of the gate lay another building with inner room and vestibule, oriented to the north-east and similar in plan to the contemporary building unearthed in 1950-1951. The plan suggests that of a small temple with cella and pronaos. Here again the centre of the inner room was occupied by a hearth. This building also went through three phases of rebuilding and enlargement between the 6th century and the 4th. A small annex which lay to the west was decorated inside with figure scenes painted on the wall plaster. To date only a small part of the room has been cleared, and the painted plaster found in very small fragments as it had fallen, so that any interpretations offered are in consequence very tentative. There appear to have been two layers of painted plaster, the first (inner) layer dating from around 500 B.C., the second from a redecoration of perhaps fifty years later. One scene—a panel—seems to have been taken from the gymnasium : to the music of a large figure who plays the double flute, several smaller figures are apparently engaged in gymnastic exercises—running, tumbling, throwing, etc. Bright colours were used : red, blue, green, violet, orange and yellow. The technique was certainly not fresco. The colours seem to have been laid on in broad thin washes which allowed the drawing beneath to show through. The work would seem to have been under the influence of East Greek art of the 6th century.

A deep cut through the central part of the archaic gate was made in order to open up the earlier (Phrygian) gate which lies beneath. The walls of this earlier building, which was constructed entirely of stone, had been levelled down to the height desired by the later builders for their gate building, and the rooms filled in to the same level. A few sherds recovered from this filling included a fragment of a lydion of about the middle of the 6th century. This, together with the evidence for fire-cult in the buildings to north and west of the gate, afford a strong indication that the buildings of the archaic level date from the early days of the Achaemenian Empire at Gordion, just after the middle of the 6th century. The walls of the earlier gate stand to a maximum height of over 8 m., built of roughly dressed stones laid loosely in roughly horizontal courses and covered over the surface with mud stucco. They are made with a noticeable inward batter ; the nearest parallel would seem to be the walls of Troy VI. In plan the Phrygian gate is essentially similar to that of its successor—a central opening flanked by a large court at either side. Here, however, the opening passes obliquely through the wall. The inner screen wall with its doorway has not yet been found, and much of the gateway itself remains choked with the filling of clay and rubble thrown in to bed the later building. The cleaning of this in a future campaign will lay bare a highly impressive monument probably of the 8th century.

¹ Condensed from information kindly supplied by Rodney Young.

*ISTANBUL (HAGIA SOPHIA AND THE KAHRIYE CAMI)*¹

On 18th December the Byzantine Institute of America completed its season's work for 1953 in Hagia Sophia and the Kahriye Cami in Istanbul under the direction of Professor Paul Underwood of Harvard University at Dumbarton Oaks. Working with a larger staff than usual considerable progress was made in the task of conserving and cleaning the mosaics and frescoes of the 14th century in the former church of the Monastery of Chora, now known as the Kahriye Cami. While the mosaics in this church have been widely known for the past half-century, they have appeared at anything but their best advantage owing to the coverings of yellow paint and whitewash with which they were in good part obscured while the building was in use as a Moslem mosque. Progress on the mosaics has now reached the point where slightly more than half have received complete treatment.

It had been thought that all the mosaics were known at the Kahriye Cami, but this year fragments of two imperial personages were discovered under a coating of plaster in the lower parts of a panel on the eastern wall of the Inner Narthex. One of these represents the early 12th century Sebastocrator Isaac Comnenos, Porphyrogenitos, brother of the Emperor John II. The other figure represents the nun Melane who can be identified as the half-sister of Andronicus II, Palaeologus.

Attached to the south side of the church is a mortuary chapel whose frescoes, covering all its walls and vaults, had been all but completely obscured by daubings of yellow paint followed by complete and repeated coverings of whitewash. The Institute has now made considerable progress in uncovering these paintings and has laid bare some of the finest examples of late Byzantine painting known. The conche of the apse contains a splendid and remarkably well preserved representation of the Anastasis, or, as it is called in Western art, The Harrowing of Hell. On the wall of the apse, beneath, are a series of six Church Fathers. These are now cleaned and work has also been almost completed in the dome of the chapel where are to be found twelve angels surrounding a central medallion of the Virgin and Christ Child.

At Hagia Sophia the Institute has almost completed the cleaning, this past season, of some large mosaic rinceaux in the vaults of a high chamber, at Gallery level, immediately above the south-west ramps. These are clearly Early Christian decorative mosaics of considerable interest in the history of ornament of the period.

*KARATEPE*²

In 1953 the restoration work of the sculptures of Karatepe (begun on a small scale in the previous year) was taken up on a large scale by the Turkish Antiquities Department with the help of the Türk Tarih Kurumu, in collaboration with the Roman Istituto Centrale del Restauro of the Ministry of Public Instruction, Italy. Work lasted from 13th June to 22nd October, 1953. The team consisted of Halet Çambel, with Ali Caravella (from the Istituto del Restauro), assisted by Fehim Zeybek and Saim Tuğrul (from the Turkish Antiquities Department) and Eva Maria Bossert, as draughtsman. Professor C. Brandi, Director of the Istituto del Restauro, was invited by the Turkish Ministry of Public Instruction to Karatepe for expert opinion and drew up a general programme of work.

¹ Condensed from information kindly supplied by Paul A. Underwood (Field Director).

² Condensed from information kindly supplied by Dr. Halet Çambel.

During this campaign, work was mainly concentrated on the lower, north-eastern entrance-gate, where the left side-chamber had been found completely empty, with the exception of the fifth of a sphinx and two panels still partly standing. Work on the many hundreds of fragments belonging to this area made it possible to complete both of these panels, to recompose and restore most of the sphinx (consisting already of over 150 fragments), two lions, six new reliefs with various scenes (tribute-bearers, two hunting scenes, a royal chariot, two men facing a tree of life, and a woman bearing a jug), as well as five socle-stones and fragments of a few inscriptions.

In the almost empty left side-chamber, to which these must belong, the partly fragmentary socle-stones still in place were completed, restored and provided with a continuous, solid cement foundation, 30 cm. deep, upon which they were replaced and which thus remains invisible. The main preparations for the putting back in place of the sculptures could thus be completed.

With the aim of preserving the general appearance of the ruins and of stopping further destruction, it was decided to restore the towers and walls connected with the gateways. Accordingly all the walls and the tower forming the south-western half of this lower gateway were restored, and the filling, emptied out to a great extent in consequence of the crumbling of the supporting walls, was brought up to its original level.

In connection with the upper, south-western entrance-gate, work consisted chiefly in the recomposition of the sculptures and reliefs, with one exception. There remained no time for restoring, i.e. dowelling and sticking them together. From what could already be put together this year, it became apparent that here must have stood at least four lions and two sphinxes, amongst them one with a Hittite hieroglyphic inscription (nearly completely recomposed), and another with a Semitic inscription. The recomposition of various reliefs, begun last year, was continued and four new panels with various scenes (an enthroned figure, a fighting scene, and two of tribute-bearers) have been nearly or totally completed.

It was observed on both working areas, that some of the missing pieces were not to be found among the existing fragments. It was therefore decided to undertake supplementary soundings on the slopes below each gate. This work, that could only be partly carried out during this season, was, however, crowned by great success, through the discovery of a great many fragments, including inscribed, sculptured and blank pieces, many of which could at once be put in their place. A continuation of this work next year is absolutely necessary to supplement restoration.

Another problem that had to be faced this year was the immediate necessity of covering up the two gateways, in order to stop the continual and catastrophic effect of alternating sun and rain on the sculptures and inscriptions. It was decided that pending the completion of the studies for a permanent roof and the provision of the necessary funds, a provisional shelter should be constructed with local wood and corrugated sheet-iron. With further funds granted for this purpose by the Director of Antiquities and with the kind help of contributions from the citizens of Kadirli, we were able this year to roof in completely the lower, north-eastern gate and the left side-chamber of the upper south-western one, while the rest of the sculptures and inscriptions were covered up in one way or another, to protect them from the worst effects of weathering.

What had already been vaguely suspected last year became quite apparent during this campaign: the possibilities of a recomposition of the inscribed and sculptured blocks of Karatepe surpass by far all initial hopes and expectations. Provided we are able to carry on the work on the same basis as this year, it will be

possible to arrive at a very nearly complete recomposition of the fragments into their original form as sculptures, reliefs and inscriptions, and there will be nearly enough of these to fill almost completely the empty rooms and spaces of the two entrance-buildings, where they once stood. Considering that some of the blocks have been broken into innumerable bits (for instance, over 150 fragments have already been put together to reconstitute a single sphinx without completing it), it is evident that much patient work has yet to be done. Moreover, many delicate problems, such as that of the original sequence of the panels, insoluble on the basis of the scenes depicted on them alone, await solution.

KÜLTEPE¹

The excavations of Kültepe were continued in July, August and September, 1953, on behalf of the Turkish Historical Society and the General-Directorate of Antiquities and Museums. This year work took place both on the hüyük and in the area of the *Karum*, and the following results were obtained :—

(a) In the *Karum* more archives in an excellent state of preservation came to light, and work was continued on a wide area on the open places and along the street which unites the districts of the *Karum* lying 1,000 m. distant from each other. In Level Ib well-organised buildings were preserved with complete ground-plan, and in their rooms were found a pot with hieroglyphic signs, a tablet with a stamp-seal impression, stamp-seals and an ivory head, deposited in a grave as a present to the dead man, a statuette of the goddess, a statuette of twin gods sitting on their thrones, clay pots hitherto unparalleled forming remarkable examples of skill and craftsmanship and a stone mould depicting a woman, her husband and sons in a row. It is again noticeable that these objects show differences from objects of the 2nd level in technique, shape and style.

The buildings of Level II exhibited new architectural features and were full of tablets and all kinds of domestic material. Amongst these were rhytons in the form of fish, lions and bulls, a model boat with boatman and a fruit-dish ornamented with the head of a bull. These objects are all unique both in the *Karum* area and for the *Karum* period.

(b) In the main dig on the mound, the much destroyed Roman houses and the Phrygian buildings, investigated in part in 1950 were once more uncovered on a wide area, and fundamental information was acquired about the archaeology of Kaniş in the 9th–7th centuries B.C. within the territory of Tabal. Kaniş was a very important city in the first quarter of the 1st millennium B.C. The objects which emerged in the building levels of this period confirm our previous findings. Further, the most important discovery on the mound consists of a large building of megaron type which was uncovered with its ground-plan complete. One of the great rooms of the megaron was filled with unworked obsidian. The column bases of the second hall of the megaron, a hearth in the earth near one corner and typical Hittite objects on the ground floor were preserved *in situ*. This great building was used for a long period after its construction and several times repaired, and only destroyed about 1200 B.C.

In a deep cutting made in the western half of the same area, following on Hittite cultural levels, investigation was begun of levels corresponding to Alişar III and below them to Alişar Ib (so-called Copper Age Culture). In particular, new unknown

¹ Condensed from information kindly supplied by Dr. Tahsin Özgüç.

types of pottery belonging to Alişar III were discovered. Apart from these it was learnt that the well-known Kültepe disc-shaped idols of alabaster belonged to this level. It was further proved by abundant examples that Alişar Ib followed on the culture of Alişar III, and that the "depas" cups as well belonged to the last phase of Ib.

*SIDE AND PERGE*¹

Excavations under the auspices of the Turkish Historical Society in the Pamphylian cities of Side and Perge lasted from 25th September till the end of October, 1953, under the direction of Prof. Arif Müfit Mansel of the University of Istanbul. The excavations in the western necropolis of Side (*AS. III*, p. 10) disclosed a second rectangular court, surrounded by a wall, which preceded the temple court proper and possessed a stately façade facing the sea and embellished with loggia, pillared halls and towers; the façade seems to be influenced by that of Diocletian's palace at Spalato (Split). Moreover, both in structure and ornament the funerary temple displays a striking similarity with Diocletian's palace, showing that this monumental sepulchral edifice was erected towards the end of the 3rd century A.D.

In Perge the city gate, flanked by two imposing round towers (see K. Lanckoronski, *Städte Pamphyliens und Pisidiens*, I, pp. 40 ff.) was investigated, and the greater part of the oval court inside it was cleared. It was established that the walls of the court, embellished with niches are Hellenistic, like the round towers, but under the Empire (2nd–3rd centuries A.D.) had been faced with variegated marble and decorated with a two-storeyed pillared structure, projecting in front of them, substantial pieces of which were brought to light. Furthermore the excavations recovered quite a number of statues of heroes and gods, mostly more than life size, and in addition a series of inscribed statue bases. Hence it can be inferred that in the niches of the wall stood statues of the founders of the then-existing city (including Plancia Magna, priestess of Artemis Pergaia, her father and her brother, Marcus Plancius Varus), together with statues of deities (Apollo, Hermes, the Dioscuri, Pan, a Muse and others), and of the city's mythical founders (e.g. Mopsos, Kalchas). The rear part of the court was at the same time adorned with a ceremonial façade in the shape of a triumphal arch with three openings. Next year we plan to excavate this marble arch which seems to have been richly decorated with statues and inscriptions.

*YAZILIKAYA*²

Prof. A. Gabriel, of the Institut Français d'Archéologie de Stamboul, has not been able to continue his excavations at Yazılıkaya in 1953, but hopes to resume, and if possible complete, operations in 1954. Meanwhile many of the large pithoi recovered last year in the prehistoric cemetery have been reconstructed and are now in the Archaeological Museum at Istanbul.

¹ Condensed from information kindly supplied by Prof. A. M. Mansel.

² Condensed from information kindly supplied by Prof. A. Gabriel.