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HIERAPOLIS-CASTABALA

(HIERAPOLIS-CASTABALA: The Urban Development in A.D. 1st to 3rd Centuries)

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PREFACE

I would like to thank the people of Castabala who gave the city its soul with the buildings they constructed and provided me with the topic for this dissertation. I am also thankful to the director of the ongoing Castabala excavations, Professor Dr. Turgut Zeyrek, who helped re-embody the city through the excavations and allowed me to make use of all the finds and findings he obtained in the excavations. My supervisor, Professor Dr. Sandro De Maria, has enabled me to acquire a strong academic formation and deserves a big note of gratitude for his invaluable guidance, the opportunities he offered me in Bologna, and above all, his ever-present moral support, which has been a major factor in the writing of this dissertation. The strength I have drawn from his considerable friendship has enabled me to complete the dissertation in a short period of time. Being his student has been the greatest blessing and source of happiness for me. I am forever indebted to him. Professor Dr. Nicolo Marchetti has been closely involved in my dissertation from the start and has provided me with guidance and support through his invaluable knowledge and experience. I cannot thank him enough. My friends, Tune Phillip and Filiz Çakır Phillip, have offered their valuable assistance and ideas on a wide range of subjects and have facilitated my work while shedding light on the path I chose to follow. The strength I have drawn from their unfaltering friendship has been a major driving force behind the completion of this dissertation. They have my gratitude.

I would like to thank the faculty and students of the archaeology department who have turned my doctoral work into pleasure through their friendship during my stay in Bologna.

This dissertation could only be completed thanks to the peace of mind and infinite understanding offered by my wife, Esra Zeyrek, and the patience shown by our son, Mustafa, and our daughter, Ayşe. I cannot thank them enough.

Ali Nadir Zeyrek
Bologna, 2015

SUMMARY

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With the Roman domination in Cilicia important reconstruction activities are seen in the areas situated in the southeast of Asia Minor. In this territory civic transformation processes occur with the architectural activities supported by the emperor and local authorities. Modern Roman cities fitted out with improved infra-structure and public structures supersede the defensive residentials of the Classical and Hellenistic periods. Modern Roman cities fitted out with improved infra-structure and public structures supersede the defensive residentials of the Classical and Hellenistic periods. The new settlements in Castabala carry almost all the signs of an average Roman settlement. Moreover in these areas, distinctive structures are attractive. It can be easily said that the conditions cause these territories to be similar and different in certain characteristics.

The goal of the present dissertation is to explore the urbanization process in Castabala in A.D. 1st to 3rd centuries, along with the factors affecting the urbanization of the city and the impact of Romanization on this process, by making use of the buildings that are proven or assumed to date back to this period. A further goal is to provide a general assessment of these buildings based on the finds and findings revealed

by the excavations in Castabala, which first started in 2009, and use these as evidence for proposing new dating for buildings that have not been fully dated.

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Keywords: Turkey, Osmaniye, Rome, Castabala, Cilicia, Urban, Urbanization, Architectural.

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VOLUM - I

I.1. INTRODUCTION

I.1.1. The Names of the City

There are different proposals about the name of the city. Castabala, assumed to be a literal translation from Hittite or another local language, is the name that is generally accepted.[1] E.J. Davis is the first researcher who wrote about the ancient city.[2] When he arrived in the area in 1875, he called the settlement Bodrum, since its ancient name was not known. H. Çambel links the etymology of Bodrum with the term used for column drums in the local language.[3] In the meantime, J. Th. Bent, who visited the city in 1888–90, proposed Castabala based on an inscription he found there.[4]

During the Seleucus period, marked by an influential Pan-Hellenism ideal, the city was named Hierapolis[5] under the Hellenisation[6] policy.[7] The city must have been renamed as Hierapolis during the colonization period governed by Antiochus IV Epiphanes (175–164 B.C.).[8] This name was likely given in reverence to the goddess Perasia, worshipped since the early days of the city.[9] J. Th. Bent identified Hierapolis in the inscriptions he found in the ancient city in 1890.[10] There are different views as to whether the city was called Hierapolis or Hieropolis.[11] However, Hierapolis has gained general acceptance.

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[1] Although the name of the city has not yet been documented, Castabala has been preferred in the studies by T.H. Zeyrek, the director of the excavations, and in descriptions of the city, as well as the archival and documentary works on the ongoing excavations that were also launched by Zeyrek. Offering the first analysis of the findings and the finds unearthed by the excavations and the affiliated research, the present dissertation uses Castabala in designating the city that is used by the director of the excavations and archaeological literature in order to adhere to a common terminology with the archives of the excavations.
[2] Davis 1879, 127–34.
[3] Çambel 1995, 115.
[4] Bent 1890, 234–35.
[5] Özdemir 2008, 173.
[6] Acculturation.
[7] Capecchi 1991, 67–68; Durugönül 1998b, 72–73.
[8] Meyer 2001, 506; Mørkholm 1966, 16–17.
[9] Sayar 2000a, 3.
[10] Bent 1890, 234–35.
[11] Feld 1986, 77; Laminger-Pascher 1974, 54.

The inscriptions that offer information about the pre-Roman culture and settlement patterns in the Cilicia region also provide clues about the pre-Roman names of Hierapolis. We can build a link to Hierapolis based on the information[12] given by the literary text entitled *Siege of Uršu* about the first Syrian campaign of the Hittite king Hattusili I. The content of the document has not been definitively linked to the specific campaign of Hattusili I; nevertheless, events are assumed to take place during the reign of that king.[13] According to the text, the Hittite king directed the siege from the city of Luhuzzantiya.[14] Luhuzzantiya=Lawazantiya, which is assumed to be near Uršu and Haššuwa to the north of Carchemish, has not been fully localized.[15] The Telipinu Proclamation mentions that Hattusili III got married upon his return from the Battle of Kadeš and that this city is near Haššuwa and Zizzilippa.[16] On the other hand, A. Kempinski and S. Košak agree that Luhuzzantiya is, in fact, the city of Castabala (Hierapolis).[17]

Written Assyrian sources (839–838 B.C.) from the period of Šalmanassar III refer to a city called Kisuatni located around the Amanos Mountains in Çukurova today.[18] The etymology of Kisuatni is assumed to derive from the region known as Kizzuwatna in the Hittite period, bordering the Amanos Mountains in the east.[19] In the campaign he launched to Que in 834 B.C., Šalmanassar III went over the Amanos Mountains and destroyed many settlements in the region.[20] The Karatepe inscriptions also mention a city called Pahri, which had to be rebuilt.[21] The city must have been affected by the destruction caused by Šalmanassar III in this region.[22] Pahri,[23] which has

[12] Peker 2009, 16–18.
[13] Peker 2009, 16.
[14] Peker 2009, 17.
[15] Peker 2009, 17, fn. 27.
[16] Peker 2009, 17–18, fn. 27.
[17] Kempinski and Košak 1982, 103.
[18] Borgia, Casabonne, and Egetmeyer 2002, 188; Borgia and Casabonne 2004, 44; Casabonne 2007, 57; Casabonne 2009, 2.
[19] Casabonne 2002, 185–95; Casabonne 2004, 138–42; Casabonne 2009, 2; Desideri and Jasink 1990, 117; Kozal et al. 2007, 14–15; Tremouille 2001, 57–78; Yamada 2000, 200–05.
[20] Alkım 1965, 14.
[21] Bing 1987, 95.
[22] Bing 1987, 95.
[23] Ünal 2000, 31.

been read in the Karatepe inscriptions and equated with Pahara/P "H" by researchers, is proposed to be the city of Castabala (Hierapolis).[24]

The oldest written document in which Castabala is mentioned was discovered near the village of Bahadırlı in 1961 and contains a landmark Aramaic inscription that dates back to the Achaemenid period (5–4th centuries B.C.).[25] The name Pirvasua mentioned in the inscription has been identified with the Anatolian mother goddess Kubaba.[26] It is still unclear whether the Kaštabalay referred to in the text concerns a city or a piece of land. Epigraphic documents discovered in the city have not yielded specific archaeological results about Kaštabalay.

I.1.2. Boundaries of the Research Area

I.1.2.1. Physical Geography

Castabala is located in Anatolia east of the Mediterranean region and Çukurova and within the borders of present-day Osmaniye.[27] It is 12 km north of Osmaniye's city centre and about 3 km north of the town of Cevdetiye, on the common pastures shared by the villages of Kesmeburun, Kazmaca, and Bahçe. The area where the city developed is a valley with a surface area of 914.5 km² in the west-east axis. Opening to a plain in the east, the valley has Castle Hill rising in the northeast. Located in a region that had no link to the sea and no strategic importance, the city had connections with a range of different regions in antiquity due to its geographical characteristics. Moreover, the fertile plain it commanded had considerable agricultural potential, which made the

[24] Forlanini 2001, 557–60.
[25] Casabonne 2009, 2; Dupont-Sommer and Robert 1964, 7–15.
[26] Sayar 2000a, 2.
[27] Osmaniye is bordered by the provinces of Hatay in the south, Kahramanmaraş in the north, Gaziantep in the east, and Adana in the west. It is located in the northern hemisphere between 35°52′–36°42′E and 36°57′–37°45′N. Osmaniye and its surroundings were part of the Cebel-i Bereket Sanjak under Ottoman rule. When sanjaks were converted to provinces subsequent to the proclamation of the Turkish Republic in 1923, Osmaniye assumed the name Cebel-i Bereket Province (Nacar and Sağır 2008, 31). Osmaniye was made a district under the province of Adana in 1933 and became a province in its own right on 24 October 1996 when it was designated the 80th province in Turkey. Its surface area is 3,222 km², the altitude is 121 m, and the province is located 20 km from the Mediterranean Sea.

location attractive for settlers throughout various periods of history. Despite different political and administrative rules and severe earthquakes, Castabala continued its existence in the same site from the Late Neolithic–Early Chalcolithic period until the end of the Middle Ages.

The Taurus[28] Mountains separate Çukurova from the Central Anatolian Plateau in the north and northwest. The Lower Tarsus Plain, the Amanos Mountains (Khamanu, Gâvur),[29] and the Mediterranean, also known as the Cilician Sea,[30] surround Çukurova, respectively, in the west, east, and south.

Cilicia is known to have been divided into two regions in antiquity, comprising the rough terrain and the plains, in line with its geographical structure.[31] The vast, extremely productive plains are encircled by mountains in a crescent shape. The mountainous terrain is formed by a large mountain mass leading down to the sea.[32] There are no flat areas in the narrow coastal stretch of Rough Cilicia. The Limonlu (Lamos) River forms a border between Rough Cilicia and Flat Cilicia.[33] Flat Cilicia is composed of two different sections. The section called the Upper Plain formed by the erosion of soft limestone plateaus is on average 80 m above sea level. The Nur Mountains[34] (Cebel-i Nur, Pagrion, known as Parion in antiquity), which start in Yılankale and stretch parallel to the Ceyhan River,[35] limit the Lower Plain[36] from the north to the south. These are land masses that were severed from the Taurus Mountains over the geological ages and have remained in the sea as islands. However, through

[28] Aladağ (3,756 m), Bolkar (3,337 m), and Tahtalı (2,419 m) are the highest peaks.
[29] The Amanos Mountains do not follow the Taurus Mountains line rising parallel to the Mediterranean coast but are rather vertical to the Taurus Mountains, an extension of the Alps stretching parallel to a long coastline. They are as high as 2,208 m for the Harmankaya Hill in the Daz Mountains between Osmaniye and Dörtyol. Their length from the north to the south is 175 km, while their width ranges between 15–30 km, reaching heights of 2,240 m. Cuneiform tablets refer to the Amanos Mountains as Khamanu. Throughout history they have formed a 180 km insurmountable ridge between the Anatolian Peninsula and Syria. The Belen Passage (Pylae Syriae=Syrian Passage) offers access in the southern tip of the Amanos Mountains, while the Hınzır Promontory (Promontorium Rhodosicum) offers entry in the southwestern tip. Currently, the Amanos Mountains are also known as the Gâvur Mountains, and this etymology is probably associated with the Arabic expression *gavr*, *al-gavr*, which means "a flat piece of land among hills."
[30] Cilicia qalasa.
[31] Strabo, *Geography*, book 14, V, 1.
[32] Jones 1971, 191.
[33] Kurt 2009, 328; Strabo, *Geography*, book 14.
[34] The peaks reach up to 750 m.
[35] Schaffer 1903, 20.
[36] Its altitude is 25 m.

time, the alluvia[37] washed away by the Tarsus (Kydnos, Tarsi flumen, Hierax), Seyhan (Saros, Samri in Hittite?), and Ceyhan (Pyramos, Puruna in Hittite?) Rivers for thousands of years filled up the plain, and these elevations remained on the land.[38] Since the Neolithic period,[39] the thickness of the erosion-borne sedimentation has become more than 4 m in central Anatolia, providing the impression that the sedimentation must be much higher in the plain formed by the Ceyhan River. This geographical area defined as the Castabala Plain is a rift plain and has emerged and survived to our day through the collapse of the plain and the rising of elevations since the Pliocene epoch.[40] The Castabala Castle developed on a steep hill at the edge of the plain, while the ancient city flourished in the foothills. The city lay at the intersection of the cultural regions of northern Syria and Cilicia, right in the centre of trade routes that connected the north to the south and the east to the west, endowing it with a geopolitically important position.[41]

In antiquity the ancient city of Castabala located within the borders of Flat Cilicia and its environs had morphological shapes characterized by fissures, steep slopes, and alluvial fans formed by moving riverbeds in the small plateau section.[42] The formation of the Castabala Valley is directly related to the geological evolution of the northeastern Mediterranean–Cilician basin, which started to develop from around the end of the Tertiary period.[43] The morphology of the province of Osmaniye is different in the north and the south.[44] In the northern part, including Castabala, the Mesozoic era limestone series were subject to heavy erosion until the mid-Paleozoic era, giving rise to extremely deep valleys.[45]

Castabala is located in the Adana-Ceyhan Basin bordering the Mediterranean Sea in the south, the Amanos Mountains in the east, and the Bolkar and Ala Mountains forming sections of the Middle Taurus Mountains in the west and northwest. The topographical elevations of the region are composed of lithologic units dating back to

[37] Özbayoğlu 2003, 159–71.
[38] Aksu and Uluğ 1992, 55–71.
[39] Hütteroth and Höhfeld 2002, 118.
[40] Göney 1976, 22.
[41] Ünal 2000, 27.
[42] Yıldız, Tufan, and Çevikbaş 2003, 10.
[43] Erol 2003, 59–81.
[44] Yıldız, Tufan, and Çevikbaş 2003, 10.
[45] Yıldız, Tufan, and Çevikbaş 2003, 10.

the Mesozoic era and the Tertiary period of the Cenozoic era. This is an area through which pass the active fault zones of the Alpine-Himalayan belt, one of the most seismic regions of the world.[46] One of the major faults of the planet, known as the Rift System, starts in East Africa and spans 6,000 km, passing through Anatolia near the east of the Adana-Ceyhan Basin.[47] This earthquake system has also led to seismic activity in Castabala and its environs,[48] causing Castabala and its immediate vicinity to suffer a series of earthquakes throughout various periods in its history.[49] There are discordances between the Lower and Middle Eocene epoch, the Lower Miocene and Pliocene epochs, and the Pliocene and Pleistocene epochs in the basin.[50] This demonstrates that the area has a unique structure, not only in terms of sedimentation but also due to techtonics. The anographical and fracture lines that developed in the southwestern-northeastern direction probably formed before the Miocene epoch and after the Cretaceous period.[51] Starting from the end of the Miocene, young techtonic epeirogenic movements began in Castabala and the mountainous areas surrounding it, continuing also in the Pliocene epoch and Quaternary period.[52]

I.1.2.2. Streams

The Ceyhan, a major river in the region, flows 2 km southeast of Castabala.[53] The flow regime of the river has been dictated by the climatic features of the region throughout history. As precipitation started in the winter, the maximum flow of the river increased, while in the summer it decreased with the soaring evaporation and interruption of precipitation. The Ceyhan River, originating from the Central Taurus Mountains, has always been a major source of water for Castabala.

[46] Biricik and Kurt 1998, 96.
[47] Biricik and Kurt 1998, 106–07.
[48] Biricik and Kurt 1998, 107.
[49] Biricik and Kurt 1998, 98.
[50] Biricik and Kurt 1998, 108; Yıldız, Tufan, and Çevikbaş 2003, 3.
[51] Biricik and Kurt 1998, 108.
[52] Biricik and Kurt 1998, 108.
[53] Biricik and Kurt 1998, 96.

The Ceyhan Basin is surrounded by Kızılırmark in the north, Asi and Euphratis in the east, the Seyhan Basins in the west, and the Mediterranean Sea in the south.[54] The Söğütlü Brook, which springs from Nurhak Mountain (3,100 m) in the Central Taurus Mountains, is the source of the Ceyhan River.[55] This stream is joined by the Sarsap Brook in the north of Elbistan, the Hurman Brook rises from the Tahtalı Mountains in the northewest of Elbistan, and the Göksun Creek emerges between Binboğa and the Işık Mountains in western Elbistan and assumes the name Ceyhan.[56] The Ceyhan River reaches the Menzelet Dam Reservoir downstream.[57] The Süleymanlı Creek from the northwest is joined by the Kayaözü, Tekirsuyu, Hamas, and Kavurma Brooks and flows into the Menzelet Dam Reservoir along with the Ceyhan River.[58] The water coming out of Menzelet first flows into the Kılavuzlu Dam and then into the Sır Dam Reservoir.[59] Here the Erkenez Creek joins the İçeriksu and Körsulu Brooks and mixes with the Aksu Creek (150 km), which is one of the major arms of the Ceyhan River.[60] The water collected there first accumulates in the Berke Dam reservoir and then in the Aslantaş Dam Reservoir.[61] The water released from the Aslantaş Dam joins the Savrun Creek coming from the Kadirli region, and the streams flowing from the Ceyhan and Kozan Plains.[62] It then flows into the sea between the districts of Yumurtalık and Karataş.[63]

I.1.2.3. Historical Geography[64]

The Cilician Region[65] is surrounded by the Mediterranean/Cilician Sea[66] (*κιλικία θαλασσα*) in the south, Lykaonia in the north, Pisidia and Pamphylia in the west, and

[54] Özbakır 2009, 7.
[55] Özbakır 2009, 7.
[56] Özbakır 2009, 7.
[57] Özbakır 2009, 7.
[58] Özbakır 2009, 7.
[59] Özbakır 2009, 8.
[60] Özbakır 2009, 8.
[61] Özbakır 2009, 8.
[62] Özbakır 2009, 8.
[63] Özbakır 2009, 8.
[64] The information is largely based on the unpublished Ph.D. dissertation by Evren Şar on the historical geography of the Cilician Region ("The Ptolemaic Dynasty in Cilicia." Istanbul: Istanbul University Social Sciences Institute Department of Prehistory, 2010).
[65] Kammenhuber 1969, 208–09.
[66] Strabo, *Geography*, book 11, I, 7.

Syria in the east.[67] Ancient sources divide Cilicia based on its physical and geographical features as Flat Cilicia[68] (Gr. *κιλικία Πεδιάς*, Lat. *Cilicia Campestris*) and Rough Cilicia[69] (Gr. *κιλικία Τραχεια*, Lat. *Cilicia Aspera*). The geographical variety between the coastline and the inner areas has also had an impact on the history of the region.[70] The coastline, which is open to outside forces, displays Hellenic, Roman, and Near Eastern influences, while these influences have had less effect on the inner areas.[71] Although trade helped urban life develop in Cilicia Pedias, primitive tribal life prevailed in Cilicia Trakheia.[72]

The Selinus[73] (Adanda Brook) and Kalykadnos[74] (Göksu River) divide the Taurus Mountains into valleys, and along with the Lamos[75] (Limonlu Creek), are the major streams in Rough Cilicia. The Seyhan (Saros)[76] River, Tarsus (Kydnos)[77] Creek, Deliçay[78] (Pinaros), and the Ceyhan (Pyramos)[79] River flowing near Castabala are streams within the borders of Flat Cilicia.

Samos (Sisam), Kelenderis (Aydıncık), and Nagidos (Bozyazı) were major cities in Rough Cilicia.[80] Other cities in Rough Cilicia were Elaiussa (Ayaş), Korasion (Susanoğlu), Korykos (Cennet-Cehennem), Seleukeia (Silifke), Olba (Uzuncaburç), Soloi, and Claudiopolis (Mut), the last two mentioned said to be in Isauria by the historian Ammianus. In the east of the region lies the Aleion Plain (Çukurova),[81] reaching out to the sea through the common delta of the Saros[82] (Seyhan) and Pyramos[83] (Ceyhan) Rivers. Xenophon refers to this plain as extraordinarily beautiful,

[67] For detailed information, see Ruge 1922a, 385–89; Kammenhuber 1969, 208–09.
[68] Strabo, *Geography*, book 14, V, 1; Ruge 1922a, 385–89; Schneider 1999, 27–43.
[69] Ptolemy, *Geography*, book 5, 5.3 and book 5, 5.9; Schneider 1999, 28; Strabo, *Geography*, book 14, V, 1.
[70] Er 1991, 40.
[71] Er 1991, 40.
[72] Jones 1971, 191.
[73] Strabo, *Geography*, book 14, V, 3.
[74] Strabo, *Geography*, book 14, V, 4.
[75] Strabo, *Geography*, book 14, V, 6.
[76] Xenophon, *Anabasis*, book 1, 4.1; Strabo, *Geography*, book 12, II, 3.
[77] Strabo, *Geography*, book 14, V, 1.
[78] Arrian, *Anabasis*, book 2, 10; Erzen 1940, 22.
[79] Strabo, *Geography*, book 12, II, 4.
[80] Zoroğlu 1994, 22.
[81] Ruge 1922a, 387; Kammenhuber 1972, 209.
[82] Xenophon, *Anabasis*, book 1, 4.1; Diodorus Siculus, *Library of History*, book 14, 20.2; Strabo, *Geography*, book 14, II, 3; Pliny, *Natural History*, book 5, xxii, 91.
[83] Strabo, *Geography*, book 14, II, 4.

vast, well watered, and surrounded by high mountains and the sea where all kinds of animals and plants grow abundantly.[84]

The Cilician Gates[85] (*Κιλικιάι Πύλαι* or Gülek Pass) in Flat Cilicia[86] had commercial importance in antiquity by virtue of its location on the main trade routes between Sardeis in the west and Mesopotamia in the east. It also had a strategic position during military campaigns from the east to the west and vice versa.[87] The Sertavul Pass in the west of the region provides a connection between the northeast of Seleucia ad Calycadnum and the hinterland. Olba (Uzuncaburç) is a city that had high strategic significance due to its position between these two passages.[88]

The flat inner sections of Cilicia are dominated by a continental climate where heavy snowfall takes place during winters. The climate of this region has been hot, excessively humid, and dry during the summer, and thus the land is arid. The lack of drainage systems turned the area into marshland following rainfall in the winter and fall so that malaria constituted a serious problem.

I.1.3. Research Methods and Scope

Castabala is a city in the Cilician region that is understudied from an archaeological perspective but has been well preserved. Due to regulations, the excavations are subject to the annual renewal of an archaeological excavation permit by the Turkish Ministry of Culture and Tourism. At the end of each excavation period, directors of the various excavations make presentations at the scientific meeting organized by the ministry and the presentations are published as short reports summing up the activities during the respective year.[89] For the first time, this study offers an assessment of the finds and findings unearthed in the excavations carried out between 2009 and 2014. The findings from the assessment have been taken up in terms of the

[84] Xenophon, *Anabasis*, book 1, ii, 9.
[85] Diodorus Siculus, *Library of History*, book 14, 19, 20; Pliny, *Natural History*, book 5, xxii, 91; Xenophon, *Anabasis*, book 1, 2.20; Also see Ruge 1922b, 389–90.
[86] Strabo, *Geography*, book 14, V, 1; Ruge 1922a, 385–89; Schneider 1999, 27–43.
[87] Xenophon, *Anabasis*, book 1, 2.21; Durugönül 2002, 108.
[88] Durugönül 2002, 108.
[89] Zeyrek 2011; 2012; 2013; 2014.

Romanization process of Castabala. It is clear that such an approach is required to properly understand and interpret an ancient city as a whole. Hence, this dissertation confines itself to the settlement in Castabala during A.D. 1st to 3rd centuries. However, since this is the first comprehensive study of the city, references will be made to information regarding the history of the city in antiquity as required.

The earliest studies of Castabala, beginning at the end of 19th century, concerned themselves with epigraphy and the city's history in antiquity. Although studies of Castabala date back quite a while, they only focused on the inscriptions found on the surface or discovered coincidentally during illegal digs or agricultural activities. Furthermore, there are works that explore the North and South Churches along with other churches in the region. Meanwhile, researchers doing epigraphic surveys have done some general work on the archaeological remains on the surface, despite the fact that those fell outside their fields of interest. These archaeological fragments belonged to remains of the buildings that were covered by 1.50–2.50 m of eroded soil on the slopes of the valley and by 2.50–4.50 m of eroded soil in the valley bottom. Moreover, the major part of the ancient city is private property and continues to host agricultural activity in which modern machinery is used for deep ploughing. Architectural remains such as frieze blocks, capitals, and column drums exposed by man-made destruction throughout the years have been moved to places near and far. Most of the architectural fragments observed on the surface are not in situ, which meant that until the scientific excavation commenced and stratigraphic deep excavation was carried out in 2009 little was known about the buildings in the city and their plans. The archaeology, settlement, and buildings of the city taken up by the current dissertation have not been studied previously. The initial excavations and systematic scientific archaeological work pertaining to Castabala were launched by Professor Dr. Turgut Zeyrek in 2009. His work still continues. The original finds and findings revealed by the excavations are evaluated by this dissertation for the first time with permission from Professor Dr. Turgut Zeyrek. The scarcity of archaeological studies on the topic increases the importance and originality of the present dissertation.

I.1.4. Selection of the Historical Period

During the reign of Septimius Severus (A.D. 193–211), Castabala experienced its wealthiest period as did many other Cilician cities. Findings from the excavations demonstrate that Castabala was a modest settlement until the end of A.D. 2nd century when it started growing. This was also the period when Castabala became a large city and the religious and economic centre of the region. Architectural finds dating back to before the Severan dynasty (A.D. 193–235) are negligible, while remains of monumental structures such as the Theatre, Roman baths, colonnaded street, and aqueduct dating back to the Severan dynasty are proof of the city's growth during this time. This conclusion is further supported by archaeological findings showing that the Theatre, temples, Roman baths, and Cenotaph in Castabala mostly date back to the Severan dynasty in the late A.D. 2nd century and early 3rd century. The transformation of Castabala began and continued during the reign of Septimius Severus. There must be a significant reason for the transformation that the city underwent.

According to historical sources, Severus pardoned some of the cities he punished after a while and reinstated good relations with them. However, these historical sources remain silent when it comes to Castabala's position during this process. So far, no epigraphic finds have been discovered in the city that can shed light upon this question. Therefore, archaeological finds are the only point of reference that can help reveal Castabala's situation at the time. This is the context in which the current study, with the help of archaeological finds, wishes to cast light upon the Romanization of the city at the end of A.D. 2nd century to early 3rd century.

I.1.5. Recent Research and Bibliographical Sources

From the beginning of the Roman imperial period, Castabala was the most urbanized city in Cilicia and has attracted a great deal of attention from travelling researchers visiting many regions in Asia Minor during the 19th and early 20th centuries, mainly due to the epigraphs observed on the surface. The British consul W.B. Barker

was the first person to refer to Castabala.[90] Studies of ancient Castabala began during the last quarter of the 19th century when the British diplomat E.J. Davis drew attention to the city in 1875 and provided a detailed description.[91] E.J. Davis was followed by J. Th. Bent[92] (1888–90) and R. Heberdey and A. Wilhelm[93] (1892) who travelled to the city to carry out research.[94] G.L. Bell[95] (1905), J. Keil and A. Wilhelm[96] (1914), and F. Stark[97] (1954) continued the research with the chief goal of collecting epigraphs. Michael and Mary Gough completed architectural drawings of the buildings in Castabala, prepared their reliefs, and investigated the coins found in the city in 1948–49 and 1956. However, the results of these studies have not been published. The city has also attracted considerable attention from Turkish epigraphers. M.H. Sayar conducted a regular epigraphic study of the Cilician region in 1990.[98] These studies have also included epigraphs revealed coincidentally during agricultural activities and illegal digs. When Professor Dr. Turgut Haci Zeyrek started the first excavations in 2009, archaeological surveys carried out by M.H. Sayar and other researchers in the region were terminated as of 2008.

Professor Dr. Turgut Zeyrek launched the first excavations in the city in 2009 following the report he submitted to the Turkish Ministry of Culture and Tourism after the first study visit he paid to Castabala in 2008. The report emphasized the historical and archaeological significance of the city. These excavations still continue under the direction of Professor Dr. T. Zeyrek in a systematical manner.[99] The 2009 excavations took place at the colonnaded street, Eastern Temple Terrace, Vaulted Temple Terrace, and Theatre. Excavations could not be carried out due to a bureaucratic problem in 2010. The excavations recommenced in 2011 and continue to this day. This part of the

[90] Barker 1853; Borgia 2003a, 74–75.
[91] Davis 1879, 127–34.
[92] Bent 1890, 234–35.
[93] Heberdey and Wilhelm 1896, 25–31.
[94] Bell 1906, 5–9; Dagron and Feissel 1987, 203–08; Dupont-Sommer and Robert 1964; Hild and Hellenkemper 1990, 293–94; Keil and Wilhelm 1915, 49–52; Gough 1955, 91–134; Krinzinger and Reiter 1993, 269–81; Sayar 1992, 203–21; 1995, 41–42; 1996, 64; 1998, 335; 1999, 410, 413; 2000a, 2–4; 2000b, 239; 2001a, 279; 2001b, 373–80; 2002, 116; 2003, 62; 2004, 159; 2006, 1–12; 2007, 210; 2008, 285–86; Siewert, Taeuber, and Sayar 1989a; Stark 1958, 8–11; Verzone 1957, 54–57.
[95] Bell 1906, 5–9.
[96] Keil and Wilhelm 1915, 49–52.
[97] Stark 1958, 8–11.
[98] Sayar 1992, 203–21; 1995, 41–42; 1996, 64; 1998, 335; 1999, 410, 413; 2000a, 2–4; 2000b, 239; 2001, 279; 2002, 116; 2003, 62; 2004, 159; 2006, 1–12; 2007, 210; 2008, 285–86.
[99] Zeyrek 2011; 2012; 2013; 2014.

excavations concentrated on such monumental structures as the Northern Colonnaded Street, Southern Colonnaded Street (?), Cenotaph/Heroon (?), Vaulted Temple Terrace, Roman baths, cisterns, Theatre, Necropolis, houses, and churches. The excavations included diverse preservation and restoration efforts, pre-restoration preparatory work, and drilling and excavations, aiming to shed light upon the pre-Roman past of the city. Providing the groundwork for a more accurate depiction of the region and the city during the Roman period, the excavations continue to unearth new finds.

The excavations mentioned above have revealed architectural remains of Castabala. The current dissertation provides a detailed assessment of these remains and discusses them in terms of the city's process of urbanization. Hence, this dissertation confines itself to Castabala during the late A.D. 2nd century and early 3rd century and constitutes a Ph.D. thesis entitled "Hierapolis-Castabala: The Urban Development in A.D. 1st to 3rd Centuries," which was carried out under the supervision of Professor Dr. Sandro De Maria.

I.1.6. Technical Concepts

I.1.6.1. The Goal of the Dissertation

The primary goal of this dissertation is to identify the urbanization process of the city throughout A.D. 1st to 3rd centuries, to discuss the factors having a bearing on this process in terms of their original historical context, to reveal how the city's outlook changed at the end of A.D. 2nd century and early 3rd century, to show the extent to which the traditions dating back to before the end of A.D. 2nd century and early 3rd century have been preserved, and to demonstrate the impact Romanization has had on this process based on the buildings that are proven or assumed to date back to this period. A further goal is to propose new dating for these buildings, departing from the evidence revealed by the excavations in Castabala. Another topic covered by the thesis is to identify buildings whose locations have been determined by the help of existing building parts and reveal their possible plans.

I.1.6.2. Scope of the Dissertation

Virtually all of the archaeological remains dating back to the Roman imperial period in the city are located in the northern, southern, and eastern slopes of the valley and the valley bottom. The remains dating back to this period in the southern and western slopes of the valley remain unidentified; therefore the study mainly focuses on the evidence collected from the northern and eastern slopes of the valley and the valley bottom.

The section of the dissertation on Cilician history discusses the place and importance of Castabala and the period between the time before the Roman imperial period, which provides the earliest archaeological finds, and the Middle Ages (A.D. 12th to 13th centuries), which brought the settlement to an end. The historical account has specific weight on the city during the Roman imperial period, and the problem concerning the city's status at that time is discussed in detail. The historical factors affecting the settlement patterns and urbanization activities are also taken up in the first chapter of this dissertation.

The buildings in Castabala constitute the second chapter of this study. The second chapter provides a detailed discussion of datable and undatable buildings. Buildings that can be dated with great or moderate certainty through various archaeological and epigraphic evidence have been described in detail and conclusions are offered about their places and functions in the city. Furthermore, these have been assessed by means of dating criteria, and more accurate datings were offered for some of the buildings thanks to the evidence revealed by the excavations.

The urban development of Castabala in A.D. 1st to 3rd centuries and the associated factors make up the last chapter of this study. That chapter also provides a review of the factors affecting the urban development of Castabala. These factors are offered from a wide perspective that includes a discussion of the Romanization concept and an analysis of cultural changes, socio-economic phenomena, and imperial policies. Moreover, the chapter includes a study on Hellenic and Roman elements in the

architectural tradition of the city in the context of the characteristics of the buildings and the ways in which these have impacted the urbanization process.

The concluding chapter offers a general assessment of the subject and the conclusions drawn by the present study. Archaeological finds from Castabala and a general assessment are attached to the thesis as appendices.

I.1.6.3. The Method Followed by the Dissertation

The first phase in the method of the dissertation constituted fieldwork. For this purpose an intensive survey was carried out in the field delimited by the Castabala Valley to find possible remnants of buildings and epigraphs not discovered thus far and to locate buildings whose locations could not be established, particularly during the Castabala excavations in 2009 and 2011–14. Along with this, buildings dated to A.D. 1st and late 2nd to early 3rd centuries were studied in detail with their various elements described and analysed in terms of their positions in the city, the surrounding buildings, and the general plan. Drawings were made of the areas where deep excavations continue, especially for the colonnaded street in the west-east axis. Moreover, a series of photographs were taken to help describe the buildings and the city.

The inscriptions revealed by the excavations have been documented by photographs. The inscriptions that had been published previously have been documented, catalogued, and used in the dissertation.

The second phase of the study consisted of bibliographical research. This phase included the expansion, verification, and supplementation of the information obtained through observation in the field based on a bibliographical study. In this context, libraries of the German Archaeological Institute (Istanbul, Berlin, and Rome), the French Institute for Anatolian Studies (Istanbul), and the British Archaeological Institute (Ankara) have been used extensively.

The current dissertation belongs to the larger field of classical archaeology. This discipline is an indispensable part of antiquity studies. It would remain partial if it were isolated from ancient history, just as ancient history would only be partial if it were studied on its own. Therefore, this dissertation has drawn on historical information concerning antiquity as much as possible and has used such information as complementary to archaeological evidence.

I.2. THE HISTORY OF CILICIA-CASTABALA AND URBAN DEVELOPMENT IN CASTABALA UNTIL THE ROMAN IMPERIAL PERIOD

I.2.1. History

I.2.1.1. Neolithic–Early Hellenistic Period

The history of settlement in Cilicia informs that the region has assumed the role of a bridge between Syria and Anatolia since prehistoric times. The archaeological surveys and excavations have revealed dense settlements in the area since prehistoric times.[100] Villages dating to the Neolithic period (Yumuktepe, Gözlükule) in the area carry the influence of Syrian, Mesopotamian, and central Anatolian cultures.[101]

It is known that Cilicia was visited by ships from Cyprus after 2500 B.C., and from Egypt, Crete, and Mycenae starting from 2000 B.C.[102] During the time of the Luwians, the region was first annexed to the Hittites in the 17th century B.C. and later to the Kizzuwatna Kingdom. [103]During the Cilician Hittite Empire, the region was taken under Hittite control by King Shuppililiuma I. [104]Hittite sources dating back to this period refer to Cilicia Pedias, i.e., "Flat Cilicia," as "Land of Adanija." [105] Cilicia Pedias

[100] Lloyd 1982, 33–55.
[101] Şar 2010, 21.
[102] Şar 2010, 21.
[103] Şar 2010, 21.
[104] Sayar 1999c, 3.
[105] Jones 1971, 191.

is referred to as Qedi/Kedi or Kode in Egyptian sources from the 15th century B.C. [106]The capital of the land was known as Tarsa (Tarsos).[107]

The region was attacked by the Sea Peoples in the 1200s B.C.,[108] which was followed by the establishment of Late Hittite kingdoms.[109] Assyrian sources from this period refer to these kingdoms as Que[110] and Hilakku.[111] The region came under Assyrian rule in 713–663 B.C.[112]

Castabala is thought to be a sacred centre and one of the regional capitals in Cilicia starting with the Hittites.[113] M.C. Trémouille has opposed the general view equating the sacred city of *Kummani* mentioned by Hittite texts with Comana/Shahr in northern Cataonia and instead identified it with Castabala in eastern Cilicia.[114] Aramaic inscriptions found in villages around Karatepe have revealed that the people there worshipped the mother goddess Kubaba.[115] Indeed, a landmark with information on Castabala dating to the 5th to 4th centuries B.C. was found in the village of Bahadırlı located 10 km north of Karatepe. It is clear that Castabala's status as a sacred city continued during the Hellenistic and Roman periods. The Aramaic inscription dating back to the Achaemenid period refers to the land of the Anatolian Mother Goddess, also known as Pirvashua, as Castabala.[116] H. Çambel wished to localize the city mentioned by the inscriptions in the area discussed by the present dissertation.[117] She also argued that the centre of the Perasia cult, whose origins she associated with Pirvashua in the Late Hittite period, was here.[118]

Archaeological research taking place in different centres in Cilicia have revealed finds from the Hellenic world. Among these, the ones found in Flat Cilicia date earliest

[106] Jones 1971, 194.
[107] Hild and Hellenkemper 1990, 30.
[108] Şar 2010, 22.
[109] Şar 2010, 22.
[110] The region known as Çukurova today. See Jones 1971, 191, and Arslan 2001, 1–17.
[111] Dinçol 1982, 122.
[112] Hild and Hellenkemper 1990, 30.
[113] Casabonne 2002, 33.
[114] Trémouille 2001, 66–67.
[115] Dupont-Sommer and Robert 1964, 7–15
[116] Çambel and Akman 2008, 125.
[117] Çambel and Akman 2008, 125.
[118] Strabo, *Geography*, book 12, II, 7; Robert 1964, 53–54.

to the 16th century B.C.[119] This offers the impression that the geographical position of Cilicia attracted the attention of the residents of the Aegean Islands and coastal cities in western Anatolia from an early period. Nevertheless, studies so far have revealed that the Hellenes were not a political power in the region until the end of the 8th century B.C. It has been established that they set up colonies in Rough Cilicia starting from the end of the 8th century B.C., ranging from the west to the east, including Soloi (Viranşehir), Holmoi (Taşucu), Aphrodisias (Ovacık), Kelenderis (Aydıncık), and Nagidos (Bozyazı).[120]

The people who lived in the Que area migrated to the Hilakku region to protect themselves from the Scythian raids in 625 B.C.,[121] which resulted in the emergence of a small kingdom in the area after the Assyrians.[122] Solon, who came from Athens and settled in Sardis in 561 B.C., was banished by Croesus after some time and settled in Cilicia where he set up a city with many other Athenians.[123]

When Anatolia entered Persian rule, the Cilician satrapy remained autonomous in 546–401 B.C.[124] This was the time when the Persian Empire carried out military campaigns in Anatolia and turned over the administration of the lands they acquired to kings called *syennesis* through local dynasties.[125] The Persian danger put an end to the conflict between Babylonia and Egypt in 543 B.C. A reaction was formed against Persians in eastern Cilicia around this time and a possible rapprochement took place with Egypt.[126] During the Persian invasion, the Cilician cults were identified with the Hellenic pantheon.[127] On the other hand, the Persians did not interfere with the Cilicians' local cults.[128]

A new period started in Cilicia in the last quarter of the 5th century B.C. as wars among the Delian–Attic Sea League shifted to Anatolia and the eastern Mediterranean

[119] Arslan 2001, 3.
[120] Arslan 2001, 3; Hild and Hellenkemper 1990, 30; Jones 1971, 194.
[121] Hild and Hellenkemper 1990, 31.
[122] Hild and Hellenkemper 1990, 31.
[123] Ussher and Pierce 2006, 110–11. This city was named Soloi in a later period (Şar 2010, 23).
[124] Hild and Hellenkemper 1990, 31.
[125] Şar 2010, 23–24.
[126] Dandamaev 1989, 41.
[127] Zoroğlu 2001, 425.
[128] Zoroğlu 2001, 425.

from 477 B.C. onward.[129] During this period, a dark era began in centres such as Nagidos (Bozyazı), Tarsus (Gözlükule), and Mersin (Yumuktepe) associated with the Persian invasion of Anatolia.[130] Castabala and its environs also witnessed a similar regression following the Persian invasion.

After the middle of 5th century B.C., the policies of the Persians changed in Cilicia.[131] It has been understood that they allowed and supported the development of cities in the region.[132] It may be suggested that along with other Cilician cities, Castabala developed to the extent permitted by Persians and in line with Persian policies.[133] The Persian rule in the region consisted of the Persian administrative system and was not too rigid.[134]

Phoenician cities revolted against the Persians in 349 B.C. along with Egypt.[135] Cyprus also joined in this revolt, uniting with Cilicia, Iudaea, and Phoenicia.[136] When the resistance failed, Phoenicia and Cilicia were joined together under a single satrapy.[137]

The Macedonian king Alexander the Great crossed the Dardanelles Strait in 334 B.C., defeated Persian armies in the Granicos River (Biga River) Valley near Troy, and started to advance into Anatolia.[138] The eastern shores of the Gulf of Issus (İskenderun Gulf), located between Asia Minor and Syria and forming the northeastern part of the Mediterranean, reached up to the Amanos Mountains. There were two passages — the Aslan Pass in the north and the Belen Pass in the south — in these mountains.[139] Alexander the Great defeated Darius III in a battle (Dörtyol) against the Persians in 333 B.C. at Issus and soon conquered his empire.[140] However, his wish to unite the countries

[129] Şar 2010, 24.
[130] Durukan 2007, 238–39.
[131] Durukan 2007, 240.
[132] Durukan 2007, 240.
[133] I believe that the findings of the ongoing excavations in Castabala will answer some of the questions about this subject.
[134] Şar 2010, 28.
[135] Dandamaev 1989, 308.
[136] Dandamaev 1989, 308.
[137] Şar 2010, 29.
[138] Şar 2010, 29.
[139] Şar 2010, 33.
[140] Diodorus Siculus, *Library of History*, book 17, 36.

in the east and west under his own rule remained unfulfilled due to his death in Babylon on 13 June 323.[141]

Commanders who had served Alexander started to fight for the throne upon his death. In a state council held in Babylon, the Diadochi, Alexander's successors, discussed the fate of the world empire he had set up and decided to appoint Perdiccas the regent of the empire.[142] During these deliberations, it was decided to preserve the Cilician satrapy.[143] The administration of the region, which also included Castabala, was given to Seleucus as a result of the agreements made among the successors of Alexander.[144] Agriculture played an important role in the Seleucid Kingdom due to the geographical conditions and the fertile lands of Cilicia.[145]

Disagreement over the domination of Asia Minor meant that the Ptolemaic dynasty in Egypt and the Seleucid Kingdom were in a permanent state of war.[146] Nevertheless, historians have generally focused on wars waged for the control of Syria and the southern shores of Asia Minor.[147] Even though Cilicia and Castabala were under Seleucid domination in this period, Ptolemaic influence was felt more in this region.[148]

Little information is available regarding the Hellenistic period in Castabala. However, it is known that Ptolemaic forces attacked the Seleucid Kingdom both from Cilicia and southern Syria during the Third Syrian War.[149] Controlled by the Ptolemaic dynasty for some time during this period, Anatolian shores were recaptured by the Seleucid king Antiochus III (223–187 B.C.) in the early 2nd century B.C.[150] Castabala's position in this process is not known. It must have been one of the cities Antiochus III conquered in Cilicia during the first phase of the military operation he launched against the Ptolemaic dynasty in 197 B.C. In addition to this information, the deep excavations

[141] Curtius, *History of Alexander*, book 10, 5, 6; Arrian, *Anabasis*, book 7, 28; Davis and Kraay 1973, 31; Şar 2010, 37.
[142] Şar 2010, 37.
[143] Şar 2010, 37.
[144] Magie 1950; Jones 1971, 196; Mitford 1980, 1230–61.
[145] Musti 1984, 196.
[146] Şar 2010, 38.
[147] Hild and Hellenkemper 1990, 31; Şar 2010, 38.
[148] Jones 1971, 198.
[149] Jones 1971, 198–99.
[150] Livy, *History of Rome*, book 33, 20; Grimal 1984, 36.

have revealed ceramic finds associated with the Hellenistic period, although these are limited to the excavation area.

The 2nd and 1st centuries B.C. were a period when pirates controlled Cilicia, especially Rough Cilicia.[151] The Seleucid Kingdom lost its control over the region during this time, and Rome had not yet achieved success in its fight against the pirates operating from there.[152] The chaos that consumed the entire Roman world due to civil wars in Rome, the Roman-Mithridatic wars, and the activities of pirates lasted until the Battle of Actium in 31 B.C.[153] No finds dating back to this chaotic period have been discovered in Castabala.

The assignment of Archelaus, the king of Cappadocia, to rule Rough Cilicia in the last quarter of the 1st century B.C. must have changed Castabala's destiny as well as that of other cities in the region. Declaring Elaiussa as the summer capital, Archelaus made the city a centre of Romanization in the region.[154] The richness and pomp that made itself felt in architectural structures such as the two harbours and affiliated buildings[155] — the temple of the imperial cult,[156] theatre,[157] baths,[158] agora,[159] aqueducts,[160] and palace[161] — whose construction began during Archelaus's reign continued in the city at an increasing rate until A.D. 170–180.[162] These building forms were built with techniques and materials unique to Rome.[163] This process of development identified in Elaiussa[164] can also be witnessed in Castabala and offers the impression that this was the time when the region intensified its construction efforts.

[151] Durukan 2009a, 77ff.
[152] Durukan, Kaplan, and Aşkın 2013, 348–49.
[153] Durukan 2011, 147–48.
[154] Durukan, Kaplan, and Aşkın 2013, 349.
[155] Durukan, Kaplan, and Aşkın 2013, 349.
[156] Berns 1998, 154; Borgia 2008, 249–50; Kaplan 2009, 23–32.
[157] Spanu 2003a, 15–16.
[158] Spanu 2003b, 11; Borgia 2003b, 248–49.
[159] Giobbe and Morselli 2010, 367–83.
[160] Schneider 2008.
[161] Strabo, *Geography*, book 14, V, 6.
[162] Durukan, Kaplan, and Aşkın 2013, 349.
[163] Durukan, Kaplan, and Aşkın 2013, 350.
[164] Durukan 2011, 154–55.

I.2.1.2. Late Hellenistic–Early Roman Periods

Castabala was one of the major centres in the geographically diverse Cilician region and was at the same time located on the crossroads of different cultures. The city shared the same destiny with a region where political instability reigned in the 1st century B.C. and new arrangements were frequently made.[165] The authority vacuum that emerged in the regions during the late Seleucid Empire, piracy, and the Parthian threat played a decisive role in Rome's administrative policies concerning Cilicia. During this period, Castabala was one of the settlements in the eastern region where Romans ruled over Anatolia but delegated administration to local rulers.[166] The most characteristic implementation of this type of an administrative reorganization in the Cilician region was found in Castabala where local forces and cults were emphasized and empowered through personal friendship ties. The Kingdom of Tarkondimotos ruling the city from the middle of the 1st century B.C. until early A.D. 1st century adopted policies that were dependent on Rome and complied with Roman administrative principles.[167]

Rome's interest in eastern Cilicia in A.D. 1st century has been explained with various reasons.[168] However, the main origin of this interest is accepted to be the threat posed by piracy against Rome in 67 B.C.[169] The Roman general Pompey was assigned to this region with very wide powers bestowed upon him with *Lex Gabina*[170] in order to solve the problem of Cilician pirates.[171] Pompey put an end to the activities of the pirates in the western and eastern Mediterranean shortly after his arrival.[172] Once the military problem was solved, Pompey carried out a number of administrative arrangements in the region.[173] His reorganization expanded the boundaries of the province of Cilicia and increased the importance of the region.[174] With the authority of *Imperium consulare maius* given to him by the Senate, Pompey formed Provincia

[165] Kurt 2011, 429–45.
[166] Levick 1939, 325.
[167] Kurt 2011, 430.
[168] Kurt 2011, 431.
[169] Mutafian 1988, 196.
[170] Cicero, *Lege Manilia*, 35; Piganiol 1930, 352.
[171] Mutafian 1988, 196.
[172] Plutarch, *Pompey*, 28.3; Ten Cate 1961, 36.
[173] Appian, *Roman History*, book 12, 96; Plutarch, *Pompey*, 28; Strabo, *Geography*, book 14, III, 3; Mutafian 1988, 196.
[174] Syme 1939, 299–300.

Cilicia with Tarsos as its capital.[175] Pompey thus associated the province of Cilicia with the region known by the same name. Cilicia Pedias, which was formally under Seleucid rule, was annexed to the province of Cilicia.[176] Nevertheless, although Cilicia Tracheia and Cilicia Pedias were joined geographically, the presence of temple states, cities, and dynasties in the region indicates there was more than one political power in Cilicia at the time.[177]

Pompey undertook a reorganization to reinforce Roman rule in Cilicia Tracheia and Cilicia Pedias.[178] Initially, he put major centres in the region under his control.[179] However, in cities in eastern Cilicia where Archelaus, the king of Cappadocia, was assigned as ruler, administrative problems persisted during the last phases of the Seleucid Empire.[180] Therefore, Romans carried out a series of arrangements to fill the power vacuum in the region and prevent the reoccurrence of problems originating from the lack of authority.[181] Control over the eastern parts of Cilicia was delegated to a local kingdom based in Castabala.[182] No information is available regarding the initial phases of this kingdom in sources from antiquity.[183] There is only an honorary epitaph found in Castabala[184] where the name of Tarkondimotos's father, Stratōn, has been read.[185] It was also identified that one of the sons from the Tarkondimotos lineage also carried this name.[186] Some researchers are inclined to acknowledge Tarkondimotos as the founder of the Castabala local kingdom due to the fact that archaeological documents do not mention Stratōn as a king.[187] The Tarkondimotos Kingdom carried influences from the old Seleucid Kingdom and had a Hellenic administrative system.[188] The members of this family used Hellenic names and titles.[189] Some researchers have tried to explain the etymology of the name Tarkondimotos through the name of the old Luwi storm god

[175] Syme 1939, 299–300.
[176] Ünal and Girginer 2007, 232.
[177] Jean 2001, 6.
[178] Shaw 1990, 199–233.
[179] Shaw 1990, 199–233.
[180] Kurt 2011, 432.
[181] Kurt 2011, 432.
[182] Jones 1971, 203–04.
[183] Kurt 2011, 433.
[184] Heberdey and Wilhelm 1896, 28, nr. 63.
[185] Heberdey and Wilhelm 1896, 28, nr. 63.
[186] Heberdey and Wilhelm 1896, 28, nr. 63.
[187] Calder 1912, 105–09; Stein 1932, 2297–98; Syme 1995, 161–65.
[188] Calder 1912, 105–09; Stein 1932, 2297–98; Syme 1995, 161–65.
[189] Magie 1950, 1240, fn. 53; Tobin 2001, 382.

Tarhunt, widely used in Cilicia Tracheia; however, this has not been documented with any concrete evidence.[190]

The boundaries of the Tarkondimotos Kingdom have not been established with any certainty, just like the early phases and origins of this Castabala-based kingdom. Ancient sources and archaeological finds do not offer any definitive information regarding the size of the land ruled by Tarkondimotos. An inscription found in Castabala honoured Tarkondimotos as *toparch* ("principal ruler").[191] This offers the idea that the region under the control of Tarkondimotos was an extension of a *toparchia*, i.e., one of the local administrative units in the Seleucid period.[192] Some researchers point out that the Castabalis mentioned by the epitaph refers to the area owned by Castabala.[193] Castabalis is assumed to be an area attached to Anazarbus during the reign of Tarkondimotos I.[194] The area located in the north of the city extended to the Taurus Mountains and probably to around Epiphaneia (=Burnaz Han).[195] In this period, the cities of Augusta, Eirenopolis, and Flaviopolis are known to have been established in the north of Castabala and Anazarbus.[196] Regions more to the north had not yet been taken over by Roman rule.[197]

The inner parts of Flat Cilicia extending north toward the Taurus Mountains have not been studied enough to reveal any information about how the Romans and Tarkondimotos controlled the region at the early stages of Roman rule. Furthermore, no empirical archaeological evidence is available to explain how the inner parts of Cilicia extending north toward the Taurus Mountains were controlled. Neither is there any information on the connection of the lands under the control of Tarkondimotos with the sea. Nevertheless, Tarkondimotos must have attempted to establish a connection to the sea via the Gulf of Issus.[198] Yet it is known that Tarkondimotos II kept the whole coastline until Elaiussa-Sebaste under his control.[199]

[190] Syme 1995, 163.
[191] Heberdey and Wilhelm 1896, 28, nr. 66.
[192] Çambel and Akman 2008, 127.
[193] Sayar 2001b, 377.
[194] Sayar 2001b, 377.
[195] Sayar 2001b, 377.
[196] Ünal and Girginer 2007, 232.
[197] Ünal and Girginer 2007, 232.
[198] Gough 1952, 93, dpn. 30; Kurt 2011, 434, fn. 10.
[199] Dio Cassius, *Roman History*, book 54, 9.

Marcus Tullius Cicero was appointed proconsul of Cilicia in 51 B.C.[200] When the new proconsul reached Cybistra on the border of Lycaonia-Cappadocia,[201] he was presented with a letter of fidelity from Tarkondimotos.[202] However, Cicero's records do not once mention the contributions of Tarkondimotos, the loyal ally of Rome in the region, in establishing Roman rule in Cilicia.[203] Tarkondimotos was not yet a king during this period.[204] He received the title of king about ten years after Cicero's post as proconsul of the province of Cilicia ended.[205]

The civil war (49 B.C.) between Julius Caesar and Pompey also had repercussions in Flat Cilicia. Tarkondimotos sided with Pompey during the Battle of Pharsalus in 48 B.C. and became his chief ally in preparing his fleet; however, Pompey was defeated in this battle.[206] Tarkondimotos wanted to preserve his own status by handing over the supporters of Pompey to Caesar.[207] Upon his arrival in Anatolia from Egypt in 47 B.C., Caesar convened representatives from the cities in the province in Tarsos and reorganized Cilicia's administration.[208] Tarkondimotos was among those pardoned by Caesar.[209] The fact that one of Tarkondimotos's daughters born in this period was named Iulia and his grandson was named Gaius Iulius Strato is accepted as a sign of gratitude to Caesar for his forgiveness.[210]

New civil wars (*bellum Italicum*) erupted in Rome when the republicans M. Brutus, G. Cassius, and their friends assassinated Caesar on 15 March 44 B.C.[211] Tarkondimotos once more found himself involved in Roman civil wars during this time.[212] One of the assassins, Gaius Cassius, who fled Rome and was captured in the province of Syria, forced Tarkondimotos to make an alliance with him at the Battle of

[200] Kurt 2011, 434.
[201] Cicero, *Ad Familiares*, book 15, letter 4.3; Hunter 1913, 80; Cicero reached Cybistra on 18 September 51 B.C.
[202] Kurt 2011, 434.
[203] Kurt 2011, 435.
[204] Kurt 2011, 435.
[205] Kurt 2011, 435.
[206] Magie 1950, 402–03.
[207] Sayar 2000a, 4.
[208] Mutafian 2001, 383.
[209] Ünal and Girginer 2007, 237.
[210] Tobin 2001, 383.
[211] Plutarch, *Caesar*, 72.
[212] Dio Cassius, *Roman History*, book 47, 26; Mutafian 1988, 203; Ramsay 2000, 112.

Philippi.[213] Pressured by Brutus, Tarkondimotos had to side with Cassius.[214] The triumvirate was established after Caesar's murderers were defeated at the Battle of Philippi in 42 B.C.[215] The eastern Mediterranean, and therefore the region Castabala was located in, came under the control of Mark Antony.[216]

As with many other places in Anatolia, Mark Antony preferred to rule the eastern part of Flat Cilicia through kingdoms led by local leaders trusted by Rome rather than through large and strong kingdoms.[217] Mark Antony made Tarkondimotos, the king of Castabala, submit to him in order to serve Roman interests.[218] In 40 B.C., Tarkondimotos became an ally of Mark Antony,[219] who gave the long-time ruler of the region the title of king for his loyalty to Rome and for his courage.[220]

Strabo writes concerning Tarkondimotos and his kingdom: "After Mallos one arrives at Aigeai, a small village with an anchorage, and then at the gates of Amanides, also with an anchorage. This is where the Amanos mountains, going down the Taurus Mountains and stretching eastward via Cilicia, end. This region has always been ruled by various strong tyrants who always captured the castles. However, during my time, an important person had himself accepted as the master of all, and was proclaimed the King by the Romans due to his righteousness and honesty. By this I mean Tarkondimotos who left the kingdom as his inheritance to his descendents."[221]

These remarks by Strabo reveal that Tarkondimotos became the ruler of eastern Flat Cilicia by establishing control over local chieftains there.[222] The fact that Tarkondimotos proved himself as a reliable ally of Rome numerous times was the main reason he was recognized as the leader of the region and proclaimed the ruler by the Romans.[223] The influence of Tarkondimotos over local tribes in the Taurus and Amanos

[213] Mutafian 1988, 203; Ramsay 2000, 112.
[214] Dio Cassius, *Roman History*, book 47, 26; Mutafian 1988, 203; Ramsay 2000, 112; Kurt 2011, 436.
[215] Kurt 2011, 436.
[216] Sayar 2001b, 373.
[217] Kurt 2011, 436.
[218] Levick 1996, 647; Sayar 2001b, 373.
[219] Levick 1996, 647.
[220] Sayar 2001b, 374.
[221] Strabo, *Geography*, book 14, V, 18.
[222] Syme 1995, 163; Sayar 2001b, 374.
[223] Sayar 2000a, 4.

regions and his wide knowledge of the eastern Mediterranean and the Cilician shores played a role in the concessions he was awarded.[224]

The reorganization undertaken in Anatolia by Mark Antony in 39 B.C. included the attachment of Cilicia Pedias to the province of Syria.[225] During this period, a dependent kingdom ruled by Tarkondimotos was established in the area between Flat and Rough Cilicia, and Castabala became its capital.[226] The inner areas located in the northeast of Cilicia, partly bordering Cappadocia, were given away.[227] Overcoming administrative problems in the region and securing the connection between Anatolia and Syria are accepted as some of the chief reasons Mark Antony formed this kingdom.[228]

Problems began to emerge regarding the control over the rough terrain in the south of Anatolia during the division of the Roman Empire due to civil wars at the end of the 50s B.C. and early 40s B.C.[229] Roman administrators gradually withdrew from these areas and opted for an indirect form of control.[230] Certain Olba temple kings who had relations, albeit limited, with Castabala used the title *toparch* on some Olba coins; this was a title that had been used in Castabala to refer to Tarkondimotos.[231] Nevertheless, there is a striking difference between two Cilician dynasties named Teukros and Tarkondimotid.[232] Tarkondimotos and his successors did not carry the title of archpriest (*archiereus*).[233] However, it has been suggested that Tarkondimotos must have played a considerable role in the Kubaba/Artemis Perasia cult in Castabala and that the kings of Castabala also acted as priests of the temple of Castabala.[234]

The Roman administration implemented in the Castabala region must also have been applied in Flat Cilicia. During the Roman civil wars after Caesar's death, the Tarkondimotid dynasty joined the revolt against Rome started by Mark Antony.[235] After the death of Mark Antony, the reinstatement of the alliance with Rome and similar

[224] Syme 1995, 163; Sayar 2001b, 374.
[225] Kurt 2011, 437.
[226] Kurt 2011, 437.
[227] Kurt 2011, 437.
[228] Kurt 2011, 438.
[229] Shaw 1990, 227.
[230] Shaw 1990, 227.
[231] Casabonne 2002, 35.
[232] Kurt 2011, 438.
[233] Casabonne 2002, 35; Robert 1963, 436–37.
[234] Casabonne 2002, 35–36.
[235] Zoroğlu 2001, 427.

events are thought to have been influential in changing the eastern policies of Romans about a half century later.[236]

Octavian undertook some administrative reorganization in Cilicia in 29 B.C. as part of the idea of establishing Pax Romana following the Battle of Actium.[237] In this process he allowed most of the eastern dynasties to preserve their kingdoms. When Tarkondimotos died in a sea battle fighting Agrippa,[238] his son, Tarkondimotos Philopator, was expected to succeed him. However, he was only allowed to become king ten years after his father's death, most likely because his father was a supporter of Mark Antony.[239] In 20 B.C., Augustus gave Tarkondimotos Philopator the right to rule the lands in the coastal area controlled by his father before the man's death.[240] This arrangement caused the Tarkondimotid kingdom to lose some of its territory and its direct connection to the sea.[241]

Augustus visited Cilicia Pedias in 19 B.C.[242] During this visit, Tarkondimotos II, Philopator's brother, re-established Anazarbus by renaming it Kaisereia to honour the Roman emperor.[243] Therefore, a second political centre started to develop in the region in addition to Castabala, which was the capital of the Tarkondimotid dynasty and had a strong religious aspect.[244] Tarkondimotos II died in A.D. 17,[245] and during the reign of Tiberius, Germanicus attached Castabala to Rome's province of Syria along with other territories of the Tarkondimotid kingdom.[246]

Tarkondimotos Philopator's daughter, Iulia, was honoured with the title of queen in some inscriptions.[247] Not much is known about the end of the Tarkondimotid dynasty after Iulia II.[248] However, Tacitus writes that Iulia's sons ruled Cilicia in A.D. 17.[249]

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[236] Zoroğlu 2001, 427.
[237] Shaw 1990, 208.
[238] Dio Cassius, *Roman History*, book 51, 14.2.
[239] Dio Cassius, *Roman History*, book 51, 2.2; Magie 1950, 445.
[240] Dio Cassius, *Roman History*, book 54, 9.2.
[241] Dio Cassius, *Roman History*, book 54, 9.1; Syme 1995, 162.
[242] Sayar 2001a, 208.
[243] Sayar 2001a, 208.
[244] Çambel and Akman 2008, 128.
[245] Kurt 2011, 440. Tacitus mentions that a nobleman known as Philopator died in Cilicia in the same year (Tacitus, *Annals*, book 2, 42.7).
[246] Sayar 2004, 6.
[247] Dagron and Feissel 1987, 71; Robert 1964, 45, fn. 6.
[248] Casabonne 2002, 35.

Caligula left the administration of the western parts of Cilicia and the area of Cilicia under Tarkondimotid rule, along with the Amanos region, to Antiochus IV, the king of Commagene, in A.D. 38.[250] This regional capital remained under the control of Antiochus IV until A.D. 72–73.[251] In A.D. 72, Vespasian separated Flat Cilicia from Syria and united it with Rough Cilicia.[252] During this period, the Castabalis region, previously ruled by the Tarkondimotid dynasty, joined the province.[253] When Cilicia became a Roman province, the Tarkondimotid kingdom was eliminated.[254] A prosperous era began in the region as Castabala came under Roman rule. There is a strong possibility that a marble male portrait found during the excavations of a water canal in the south of Anazarbus belonged to Tarkondimotos II.[255]

I.2.1.3. Roman Imperial Period

Like many other Cilician cities, Castabala experienced its most prosperous time during the Roman imperial period. Excavations have revealed Castabala to be a modest settlement that started to grow from the end of A.D. 2nd century. During this time, it became a large city and the religious and economic centre of the region. This fact is proven by the construction of monumental buildings during the Severan dynasty such as the Theatre, Roman baths, colonnaded street, and aqueduct, while there are almost no architectural finds dating before the Severan dynasty. One of the strong justifications for this argument supported by archaeological evidence is the fact that memorial tombs such as those associated with temples were most common in Castabala during the Severan period. This process of transformation in Castabala began and continued during the reign of Septimius Severus. There must be a significant reason for this transformation. It is known that the initial years of Severus were very troubled. Indeed, he was involved in civil wars with two major rivals, Niger and Albinus. During these

[249] Tacitus, *Annals*, book 2, 43, 78, 80.
[250] Kurt 2011, 440.
[251] Sayar 2004a, 28.
[252] Kurt 2011, 440.
[253] Tobin 2001, 385.
[254] Kurt 2011, 440.
[255] Özgan 1988, 372.

civil wars, many cities located around the empire supported one of the three rival generals. The cities and people who supported Niger and Albinus during the civil wars are known to have been punished by Severus. If we view Castabala's development from the perspective of the civil wars, it can be suggested that the city supported Severus during this process.

According to historical sources, Severus pardoned some of the cities he punished after a while and reinstated good relations with them. However, these historical sources remain silent when it comes to Castabala's position during this process. So far, no epigraphic finds have been discovered in the city that can shed light upon this question. Therefore, archaeological finds are the only point of reference that can help reveal Castabala's situation at the time.

Castabala went through a rapid phase of development during the reign of Septimius Severus. In fact, construction efforts reached a peak, which can be taken as a sign of economic growth. This situation was not only valid for Castabala but was in line with the overall positive developments seen in Cilicia during the Severan dynasty. The first few years of Severus's reign offer satisfactory evidence to explain the unprecedented growth of Castabala during this period. One can safely argue that during the civil wars Castabala sided with Severus and was probably among the cities rewarded by the emperor upon his accession to the throne.

The developments that took place in the city during Severus's reign were quite impressive and striking. However, before inquiring about why these developments were so interesting, we need to remember the previous character of Castabala.

The assignment of Archelaus, the king of Cappadocia, to rule Rough Cilicia in the last quarter of the 1st century B.C. must have changed Castabala's destiny as well as that of other cities in the region. Declaring Elaiussa as the summer capital, Archelaus made the city a centre of Romanization in the region.[256] The richness and pomp that made itself felt in architectural structures such as the two harbours and affiliated buildings[257] — the temple of the imperial cult,[258] theatre,[259] baths,[260] agora,[261]

[256] Durukan, Kaplan, and Aşkın 2013, 349.
[257] Durukan, Kaplan, and Aşkın 2013, 349.
[258] Berns 1998, 154; Borgia 2008, 249–50; Kaplan 2009, 23–32.

aqueducts,[262] and palace[263] — whose construction began during Archelaus's reign continued in the city at an increasing rate until A.D. 170–180.[264] These building forms were built with techniques and materials unique to Rome.[265] This process of development identified in Elaiussa[266] can also be witnessed in Castabala and offers the impression that this was the time when the region intensified its construction efforts.

The construction of the Theatre, baths, colonnaded street, and mausolea that began during the reign of Septimius Severus, and the arrangement of the sanctuaries during this time, reveal Castabala's special position in the region.

Today, Castabala's Necropolis is private property, making it impossible for excavations to start. The survey and research begun here in 2009 have revealed that the buildings in Castabala's Necropolis went through their own architectural development. Early architectural examples from the Severan period appear dramatically different from the graves dating back to A.D. 3rd century. The graves located on the rocky surface surrounding the valley in Castabala are all early examples that date before the Severan dynasty, while the vaulted graves are observed to have been built during or after the reign of Severus. The construction of memorial tombs was discontinued after the Severan dunasty; however, these graves were used for a long time in subsequent periods.

I.2.1.4. Castabala's Decline in A.D. Mid-3rd Century

The Theatre, temple, colonnaded street, and memorial tombs are positive reflections of the growing economy and soaring prosperity in Castabala. The fact that no new buildings were added to this group of structures beginning in the last quarter of A.D. 2nd century implies that Castabala started suffering from political and economic

[259] Spanu 2003a, 15–16.
[260] Spanu 2003b, 11; Borgia 2003b, 248–49.
[261] Giobbe and Morselli 2010, 367–83.
[262] Schneider 2008.
[263] Strabo, *Geography*, book 14, V, 6.
[264] Durukan, Kaplan, and Aşkın 2013, 349.
[265] Durukan, Kaplan, and Aşkın 2013, 350.
[266] Durukan 2011, 154–55.

problems. A short period of crisis was experienced in the eastern regions of the Roman Empire from A.D. 175 onward.[267] Riots especially originating from Syria caused chaos in the whole of the eastern Mediterranean.[268] Castabala must have been affected by this process as were other cities in the region. Shortly after this crisis, the reign of Commodus (A.D. 180–92) commenced and brought about a serious economic burden and sanctions that soon turned into oppression of the people.[269]

Sources relaying the events during this period do not offer any specific information on whether these developments had any direct bearing on Castabala.[270] The architectural techniques employed in settlements in Castabala are characteristic of the Severan dynasty. However, paradoxically, archaeological findings in Castabala start to diminish as one nears the end of A.D. 3rd century. For example, none of the vaulted graves date back later than the end of A.D. 2nd century or early 3rd century. This suggests that the vogue for building memorial tombs was interrupted rather suddenly in Castabala and that after the Severan dynasty these buildings were no longer erected.

I.2.2. The Settlement

The settlement in Castabala provides significant clues regarding the socio-cultural characteristics of the people who lived in the city in the past, including their philosophical thoughts, perspectives on trade and economics, urbanization styles, interactions with other communities and settlements, and achievements in urbanization. In other words, studying this ancient settlement is the principal method to acquire findings about the specific period and the settlement in question. The presentation and discussion of these findings will assume a guiding role in the restoration of the ancient city with the help of a limited number of remains bearing the traces of the city's past glory. In this context, the present study explores the settlement of Castabala, the functions of the buildings in the city, their interaction with the rest of the city, and their implications for its physical development.

[267] Durukan, Kaplan, and Aşkın 2013, 351.
[268] Durukan, Kaplan, and Aşkın 2013, 351.
[269] Rostovtzeff 1957, 393–94.
[270] Herodian, *History of the Empire*, book 3, 4.7, and 6.9.

I.2.2.1. Organization of the Settlement

In terms of its course of urbanization, Castabala initially developed as a multi-site settlement followed by a process of acculturation, most likely resulting in a polis centred on the northern and eastern slopes of the Castabala Valley and the Castle Hill (Acropolis). However, it must have only reached a size rivalling other cities on the Cilician plain during the Roman imperial period.

It has been suggested that before the Roman imperial period the settlement initially spread to the bottom and southern slopes of the valley and then to the plain in the west from the limited area in the northern and eastern slopes on the foothills of the Castle Hill. There are no architectural remains from this period; however, thanks to deep stratigraphic drilling, the few ceramic fragments found in the Castabala Valley and its southern slopes shed light on what the borders of the settlement were at that time.

The use of land in Castabala was planned with due consideration of environmental issues, while the features of the city were decisive in shaping land use. The fertile flat plain in the western part of the valley where the city developed was utilized for agricultural activity, while the steep, rocky area in the north, the rough, partially rocky slopes in the east and south, and the valley bottom were allocated for settlements. The earliest finds date the settlement to the Late Neolithic and Early Chalcolithic periods, and the fact that the area was densely populated from the Roman imperial period until A.D. 12th to 13th centuries documents that the area was a major centre for sustainable life. The former land use in the city and its environs has survived through the millennia with a few slight changes.

Topography and a certain hierarchical arrangement seem to have been effective in the planning of the urban area. Climatic conditions, the wish to be close to centres of public and religious life or to commercial centres, i.e., the marketplace or busy shopping streets with rowed stores opening to columned galleries, must have had a defining role in the construction of the city, as did pleasant views and similar aesthetic factors. The northern slope of the valley where the city developed has a milder incline in the

southwest direction and has a large area suitable for development, though it is interesting that the northern section has more buildings. The area commands a view of the plain in the south-southwest direction, the steep rocks surrounding the valley provide natural defence for this part of the city, and the northeasterly wind circulates air well.

The southern slope is steep in the east, losing its height and becoming flatter as it descends westward. The steep topographical structure of the southern slope makes the construction of buildings impossible. The architectural fragments observed on the surface must belong to small workshops. On this slope, which commands the whole city, a cult terrace was built independent of the religious, economic, and social development on the northern slope. The excavations in 2009 identified a podiumed temple here that has been dated to the Roman period. The temple covers the entirety of the eastern terrace. Illegal digs and agricultural activities have caused great destruction as well as the erosion of the cultural layers in this vicinity. The finds from the excavation suggest that this terrace is a cult centre dating back before Roman times. The northern part of the eastern slope is somewhat flat, and the land descends northeast, while the southern and eastern sides are steep and high. The eastern slope was supported with a terrace wall in the west.

Starting from the centre of the northern slope, an intra-city transportation network was developed on the Northern Colonnaded Street and the streets leading to it as far as the topographical features of the land allowed. Although it is not yet possible to argue for the existence of a socially differentiated settlement model in Castabala during the Roman period, it is interesting that the public and religious monumental structures were clustered in the foothills of the Castle Hill, which suggests that the social and economic zoning in the city probably reached a peak during the Roman imperial period.

The urban area housed functional buildings used for religious, economic, cultural, and military purposes. The excavations and research carried out in the northern and eastern slopes and the valley bottom, as well as at the Necropolis, revealed important findings about the city's archaeology. The excavations undertaken in the city began only recently in 2009 and are relatively new when compared to those in cities such as Ephesos, Perge, and Pergamon. Even so, it has been possible to obtain

maximum information on a general level regarding the construction activities in the city in light of the archaeological finds and findings.

Based on the findings of the deep excavations and structures and group of structures observed on the surface, we have established that the structures in the Roman city of Castabala consisted of religious and cult structures, cultural buildings, houses, workshops, commercial buildings, springs, military defence structures, and graves. The current archaeological finds are insufficient for a functional classification of the settlement and structures in the city in the pre-Hellenistic period and earlier. However, in certain areas of the city where excavations, research, and deep excavations have been undertaken, it has been possible to establish the historical chronology and match the basic functions of the buildings.

When one considers the distribution of monumental buildings across the plan of the city, it becomes evident that the topographical features of the area have enabled a homogenous distribution. The palace of the ruler had to be on the Castle Hill. Apart from the temple and Theatre, there are also commercial spaces on the foothills of the Castle Hill. The areas used for agricultural purposes are found on the plains that become wider in the west of the valley. Houses are observed in different areas of the city, and the villas belonging to the rich upper class must have been located in the southeastern part of the valley. It has not been possible to identify the differences between the neighbourhoods occupied by the rich and the ordinary citizens and their houses.[271] Nevertheless, the workshops located on the foothill of the steep rocks in the northern slope attest that humble and modest houses are to be found in these peripheral areas. The houses identified during the Agora/Macellum (?) Deep Excavations 1–2 and the excavations on the Northern Colonnaded Street, as well as the peristyles on the southwestern slopes, create the impression that stately houses occupied by wealthy people were built behind the shops on the colonnaded streets or around the urban centre. However, current findings are not sufficient to arrive at a general assessment of the houses in the southwestern and northeastern slopes of the valley or the top of the southern slope in terms of their similarities and differences.

[271] Excavation and research permits have not been issued for the areas occupied by the houses in the city because these are private property. Furthermore, during the medieval construction phase, houses that did not have a specific plan were built using Roman and earlier architectural fragments.

The research carried out on the northwestern and southwestern slopes of the valley document that the settlement structure varied considerably. However, the work undertaken so far creates the impression that the house forms in the northwestern part of the city were homogenous. It has been suggested that some people lived in small houses that also occasionally had small workshops in the northwestern area where a mixed population of middle and low income with varying social standing lived together. Nevertheless, considering that the residents of large houses constituted a heterogeneous community in the ancient world, it is not yet possible to speak of the existence of a neighbourhood in Castabala where a homogenous upper class in the modern sense resided.

Physical proximity to the Castle Hill and major structures such as the northern slope temple terrace, Eastern Temple Terrace, and Theatre has played a major role in forming a central location in the city. There is little doubt that these were attractive locations for the elite groups active in the economic and political fields as well as the social life in the city and who often lived with their attendants. As a general conclusion, it may be suggested that Castabala's areas of dwelling possibly displayed some social variety. This social and functional differentiation does not seem to have played a large role in urban planning in the city. However, this does not mean that the city was not separated into various zones in terms of land use and buildings. The special security arrangements of the rulers as well as proximity to commercial and social centres are among many factors that played a part in this. The differentiation mentioned was not a regular implementation carried out by the ruler's intention or will.

The Eastern Temple Terrace also served as a sanctuary. This area preserved its chthonic character beginning in pre-Roman times and continuing throughout subsequent periods. In contrast, it may be suggested that a temple dedicated to the Roman imperial cult was built on the vaulted terrace on the northern slope of the valley. Information on the temple in this area and its plan is rather scant as it was largely destroyed during late antiquity and the Middle Ages. The choice of this location for the temple was probably due to its proximity to the Castle Hill and the city centre. Unlike the Eastern Temple Terrace, the history of the sanctuary in the northern terrace does not date back to older times. The Roman buildings on the northern slope of the valley are not the product of long-term planning. The Theatre, the Northern Colonnaded Street, and the temple area

must have been planned and built as a whole along with their annexes in the scope of the urban transformation activities undertaken in the Roman period. It is evident that proximity to the Castle Hill and the sanctuary increased the attraction of the area. Even if this area is not the product of long-term urban planning, Castabala's plan is divided into three functional zones. The residence of the ruler in the city, the sanctuaries, and the possibilities offered by topographical characteristics influenced the creation of these functional zones.

It becomes possible to argue for the presence of differentiated zones in the city plan based on the remains identified in the settlement area in Castabala. The topographical features of the valley where the city was established have had a defining role in the urban plans. The building of the Theatre was facilitated by topographical features. Land conditions were observed in forming the street-and-lane system. Areas that were not arable were chosen for graves and the Necropolis.

Our research on the settlement in Castabala also sheds light on ways of urbanization and the utilization of urban spaces, as well as on the residents' socio-cultural traits, philosophical ideas, and notions of trade and economy.

Among all public spaces, city squares have specific prominence as an urban stage for shopping, culture, arts, and politics. The buildings that fulfilled many of these functions in Castabala are those that played a fundamental role in the development and formation of the city and populated the northern slopes at the foothill of the Castle Hill. This area was the centre and the major part of the settlement where people gathered and most commercial, social, governmental, political, economic, and religious activity took place.

The colonnaded street in the north of the city and the row of columns in the southwestern tip of the valley bottom, which possibly belonged to a second colonnaded street, suggest there were two main streets in the plan of the city — one wide, the other narrow. The main street stretched across the northern slope, which was the centre of the city, while the relatively narrower and shorter second street was positioned parallel to the main street in the southwestern corner of the valley. Buildings were constructed on graded terraces on the slope. Agricultural activity using modern equipment has destroyed all Late Roman-Byzantine city structures. The evidence we have is not

enough to describe the buildings and the settlement plan of the Late Roman-Byzantine building phases that were dated with the help of ceramics and coins.

The earliest archaeological finds discovered in the ongoing excavations in Castabala that started in 2009 are serpentinite adzes and fire stone tools, which have been dated to the Late Neolithic and Early Chalcolithic period. The different buildings that have been identified in the cultural layers date to different periods based on a limited number of classical antiquity, Hellenistic period, and predominantly Roman and medieval finds, indicating the presence of a settlement that has survived throughout many ages. The thickness of the finds varies between 0.30 and 4 m depending on the area of the city.

The buildings in the area where the city developed served a common purpose, which shows that the structures erected there through various phases continued to be used. The buildings were located on terraces formed in accordance with the topographical structure. Despite the lack of a predetermined plan, streets mostly continue in line with the slope. The relatively large open areas among the buildings have been interpreted as small squares. The street system identified in Theatre Deep Excavation 3 helped reveal that the streets perpendicular to the slope were designed as stairs.

A phase of intensive architectural activity seems to have taken place in Castabala in general, starting in the Hellenistic period and continuing with the Roman era and late antiquity. More than one cult site and two churches played an important role in shaping the character of the settlement during this process. Moreover, the importance of agricultural economy in the life of the city should not be underestimated. The first settlement in the city possibly started on the Castle Hill and the surrounding areas. The settlement built around the Castle Hill and especially on the northern slope of the valley began in Hellenistic times and was expanded with monumental buildings during the Roman period, particularly on the three slopes of the valley and the valley bottom. The colonnaded main street, which started in the western edge of the Castabala Valley, continued eastward along the borders of the southern foothills of the Castle Hill on the northern slopes of the valley. This axis of the city formed in antiquity was also

preserved in late antiquity despite the fact that a part of it was blocked with a house and another house constricted the street on the foothill of the Castle Hill in the north.

The Late Roman period saw the continued utilization of structures inherited from the previous period with renovations and repairs, while architectural decline began in the Middle Ages. Buildings constructed by spolia from previous periods mark this period.

I.2.2.2. Factors Affecting Urbanization Activities

One of the major factors affecting the urbanization activities in Castabala is the geographical conditions in the region. The availability of land amenable to development, water sources, natural assets, and the availability and quality of architectural materials required for buildings such as stone and wood have all played a role in the establishment and expansion of the city in the Castabala Valley. Another important geographical factor is the location of the land where the city developed. Indeed, the city's site must have been one of the major triggers for development. The location of the city on an ancient trade route and at the same time on a strategic military point farther inland from the coast must have been decisive in the significance attributed to the city.

Castabala is situated in a flat area in the inner part of the Cilician region, which was a transit point on trade routes between Syria and Mesopotamia and the inner territory of Asia Minor. The region must have attracted the attention of various forces in antiquity, both from a commercial and military perspective. It is known that the Romans used the cities in Flat Cilicia as a base for their eastern campaigns.

Availability of water sources was a critical factor shaping urbanization in antiquity, which explains the siting of a settlement in the Castabala Valley since the Ceyhan River is a prominent geographical feature and flows near the city. Apart from access to water, the presence of arable land must have also played a role in the establishment of the city. The location of cultivable land vis-à-vis the city supports this

idea. Set up at the edge of a small plain, the city has a connection with arable fields of different qualities. Additionally, the natural assets around the city must have had a direct or indirect impact on the initiation or further development of the city.

Hellenes are known to have populated the coastal areas of Cilicia starting from the late 7th century B.C. However, Hellenic cities and their inhabitants were subjects of the king of Cilicia.[272] Hence, these cities were considered to be under Persian rule.[273] No pre-Roman settlement has been found in Castabala. Deep stratigraphic drilling carried out in the excavations has unearthed imported ceramic fragments with black varnish. It is not possible to argue for the presence of a sparse Hellenic colony or population of Hellenic origin in the city based on these finds.

While data on pre-Roman Castabala are extremely limited and allow for only cursory conclusions about the settlement, information on urbanization and building activities becomes more available beginning with the Roman imperial period. There is little doubt that the origins of the city date back to pre-Roman times and that important buildings must have been constructed in the Hellenistic period. Alexander the Great established new cities in the territories he won after his victory at the Battle of Ipsus in 333 B.C. Following his death, his successors continued this process and set up many new colonies and renamed other cities.[274] In addition to this, new settlements were established near temples and sanctuaries that were considered the centre of agricultural products and therefore of wealth.[275] The underlying idea behind establishing a settlement near a temple or a sanctuary is the intention to constrict the power of a temple state and make use of its assets.[276] Castabala can be shown as an example of this situation, which was particularly widespread in Asia Minor.

The Seleucid and Ptolemaic dynasties are known to have played a role in urbanization in the Hellenistic period. The first colonization activities undertaken in Cilicia by the Seleucid dynasty date back to the early 3rd century B.C.[277] However, it is

[272] Aşkın 2006, 25.
[273] Aşkın 2006, 25.
[274] Aydınoğlu 2005, 166.
[275] Aşkın 2006, 27.
[276] Aşkın 2006, 27.
[277] Aşkın 2006, 28.

not yet possible to argue for the presence of a Hellenic colony in Castabala akin to those identified in difference centres in Cilicia.

The Seleucids established their colonies both through synoecism and by bringing over and settling the needed population directly.[278] Moreover, many Seleucid colonies are known to have been set up as military settlements known as *katoikia*.[279] The main reason why the city in the Castabala Valley was established was possibly because a cult centre already existed there and the presence of an urban area ensured the constriction of its power while also making use of its facilities to grow. No Hellenic buildings could be described in the city, since the settlement area in Castabala has been used intensively in later periods.

Castabala has a unique settlement layout defined by its geographical, historical, and political conditions. The Castle Hill makes the buildings on the slopes of the valley appear as a small Acropolis commanding the valley and plain.

I.2.2.2.1. The Pre-Roman Period

The historical process that took place in Cilicia has naturally also affected Castabala. The pre- and proto-historical periods in Castabala still remain obscure. The excavations carried out on the eastern slope of the Castabala Valley in 2009 and on the southern foothill of the Castle Hill in 2013 and their findings have offered significant information about the prehistory of both Castbala and Cilicia.[280] According to this information, settlement in the Castabala Valley seems to have started some time between the Late Neolithic and Chalcolithic periods.[281]

Inscriptions offering information about the pre-Roman culture and settlement in the Cilician region also provide some ideas on the pre-Roman names of the city. We can also draw links to Castabala's name at the time based on the information given by the literary text entitled *Siege of Uršu* about the first Syrian campaign of the Hittite king

[278] Aşkın 2006, 28.
[279] Aşkın 2006, 28.
[280] Zeyrek 2011, 32, 2, 104.
[281] Zeyrek 2011, 32, 2, 104.

Hattusili I.[282] The content of the document has not been definitively linked to the specific campaign of Hattusili I; nevertheless, events are assumed to take place during the reign of that king.[283] According to the text, the Hittite king directed the siege from the city of Luhuzzantiya.[284] Luhuzzantiya=Lawazantiya, which is assumed to be near Uršu and Haššuwa to the north of Carchemish, has not been fully localized.[285] The Telipinu Proclamation mentions that Hattusili III got married upon his return from the Battle of Kadeš and that this city is near Haššuwa and Zizzilippa.[286] On the other hand, A. Kempinski and S. Košak agree that Luhuzzantiya is, in fact, the city of Castabala (Hierapolis).[287]

Written Assyrian sources from the period of Šalmanassar III (839–838 B.C.) refer to a city called Kisuatni located around the Amanos Mountains in Çukurova today.[288] The etymology of Kisuatni is assumed to derive from the region known as Kizzuwatna in the Hittite period, bordering the Amanos Mountains in the east.[289] In the campaign he launched to Que in 834 B.C., Šalmanassar III went over the Amanos Mountains and destroyed many settlements in the region.[290] The Karatepe inscriptions also mention a city called Pahri which had to be rebuilt.[291] The city must have been affected by the destruction caused by Šalmanassar III in this region.[292] Pahri,[293] which has been read in the Karatepe inscriptions and equated with Pahara/P "H" by researchers, is proposed to be the city of Castabala (Hierapolis).[294]

The oldest written document in which Castabala is mentioned was discovered near the village of Bahadırlı in 1961 and contains a landmark Aramaic inscription that dates back to the Achaemenid period (5–4th centuries B.C.).[295] The name Pirvasua

[282] Peker 2009, 16–18.
[283] Peker 2009, 16.
[284] Peker 2009, 17.
[285] Peker 2009, 17, fn. 27.
[286] Peker 2009, 17–18, fn. 27.
[287] Kempinski and Košak 1982, 103.
[288] Borgia, Casabonne, and Egetmeyer 2002, 188; Borgia and Casabonne 2004, 44; Casabonne 2007, 57; Casabonne 2009, 2.
[289] Casabonne 2002, 185–95; Casabonne 2004, 138–42; Casabonne 2009, 2; Desideri and Jasink 1990, 117; Kozal et al. 2007, 14–15; Tremouille 2001, 57–78; Yamada 2000, 200–05.
[290] Alkım 1965, 14.
[291] Bing 1987, 95.
[292] Bing 1987, 95.
[293] Ünal 2000, 31.
[294] Forlanini 2001, 557–60.
[295] Casabonne 2009, 2; Dupont-Sommer and Robert 1964, 7–15.

mentioned in the inscription has been identified with the Anatolian mother goddess Kubaba.[296] It is still unclear whether the Kaštabalay referred to in the text concerns a city or a piece of land. Epigraphic documents discovered in the city have not yielded specific archaeological results about Kaštabalay.

The 8th and 7th centuries B.C. witnessed major changes both in Cilicia and Castabala. The arrival of Hellenic settlers in Cilicia gave rise to a new cultural fusion, but cities did not lose their local cultures altogether.[297] Castabala must have been affected by the radical changes occurring in the region, and deep excavations in the city have revealed ceramics associated with the Aegean world. There are no architectural finds in Casabala that can help document the settlement in classical antiquity. However, the stratigraphic drilling excavations undertaken in the city have unearthed Attic ceramic fragments dating to 5th century B.C. in classical antiquity. These document the city's connections to the Aegean world and one can theorize that Castabala was connected to it for some time, albeit in a limited way. In summary, our conclusions about Castabala in classical antiquity are rather limited for the time being due to the fact that the excavations have only recently begun. It is known that the Seleucid Kingdom, whose borders retracted to Cape Sarpedon, particularly following the Treaty of Apameia (188 B.C.), undertook construction activities to gain strength in Cilicia. However, the current archaeological finds in Castabala are not yet sufficient to confirm a Hellenistic period settlement.

According to myths, in the aftermath of the Trojan War, a group of Achaeans led by Mopsus, Kalkhas, and Amphilochus, who were all diviners from Argos, travelled south through western Asia Minor and founded cities/colonies, particularly in Cilicia.[298] Due to the similarity of his name to "Muksas," which was mentioned in a bilingual epigraph written in Phoenician-Hittite discovered in Karatepe, Mopsus was suggested to be a historical figure.[299] Departing from this idea, if Mopsus is accepted as a historical figure, he may serve as evidence for an Achaean migration to Cilicia. Nevertheless,

[296] Sayar 2000a, 2.
[297] Arslan 2001, 3; Hild and Hellenkemper 1990, 30; Jones 1971, 194.
[298] Herodotus, *Histories*, book 7, 91; Strabo, *Geography*, book 14, III, 3.
[299] Brandt 1992, 20.

research undertaken in Cilicia has not yet provided any archaeological proof of the existence of an Achaean-Mycenaean connection around Castabala.

The remains in the Eastern Temple Terrace indicate there was a major religious development starting from pre-Roman times. The excavations carried out on this site have revealed the first finds that offer important information about the acculturation process of Castabala.

The 2009 excavations have unearthed the stylobate and terrace wall with a preserved foundation belonging to a building recognized as a cult structure. It is impossible to talk about a definitive stratigraphy, since the cultural layers in this area have been destroyed by illegal digs. The ceramic fragments from the deep excavation layer on the northern side of the podium belonging to the temple reveal Castabala's connections to Hellenic culture starting from the 7th century B.C. However, a few ceramic fragments cannot provide evidence for a well-established link to the Aegean. Even if there were arrivals from the Aegean world to the city, it can be argued that this was not a form of colonization but an attempt at cohabitation (symbiosis) with the local people of Castabala.

When the destructive activities of the pirates based in Cilicia increased, especially in the early 1st century B.C., Rome enacted *Lex de Piratis* (the anti-piracy law) in 101/100 B.C.[300] Accordingly, Provincia Cilicia, which included Castabala, was founded.[301]

The fact that there are no architectural findings in Castabala dating back to the Hellenistic period can be explained through the comprehensive urban transformation plan applied in the city during Roman times. The urban change that took place throughout the Hellenistic period must have focused on the northern slope and Castle Hill of Castabala. However, the excavations that have only recently commenced have not yet revealed buildings that can be definitively associated with a Hellenic style dated to this period because the northern slope was a central location of importance in all periods.

[300] Hellenkemper and Hild 2004, 103.
[301] Hellenkemper and Hild 2004, 103.

When Alexander the Great arrived in Cilicia, Castabala likely showed no resistance to his soldiers. At that time Castabala probably did not have city walls to protect itself. Just as in any other period in the history of the city, there were probably fortifications only on the Castle Hill. Although there are no findings regarding the existence of fortifications elsewhere, people of Castabala must have acted in conformity with the political context of the time.

Starting with the Roman period, Castabala experienced significant urban change. The city was rebuilt with ashlar blocks and its lanes and streets were paved with limestone. The street system on the northern slope of the valley had an orthogonal layout. This area was also used as a site for a temple and houses. The Theatre and the monumental structure on the vaulted terrace built on the southern foothill of the Castle Hill are major Roman period buildings in the city plan.

The remains of the colonnaded street on the northern slope of the Castabala Valley stretch from west to east and stop at the southern foothill of the Castle Hill (Acropolis), though they once probably continued eastward, as well. One arrives at the gates of the Castle through the Southwestern Bastion in the southwestern foothill of the Castle Hill. This gate offers passage between the Northern Colonnaded Street and the Castle Hill, while an elevated terrace wall advances along the northern edge of the North Street.

The North Street is very important for its monumental width, for being the main artery providing access to the Castle Hill (Acropolis) from the west entered via the Acropolis Gate, and for establishing a connection to a possible Western Gate located to the street's west. Due to such importance, this street, which also doubled as a plateia, must have been a procession thoroughfare providing access to the Vaulted Temple Terrace on the southern foothill of the Castle Hill (Acropolis) and to the Artemis Perasia Sanctuary, assumed to be located on the Eastern Temple Terrace.

There are also rows of columns on the southwestern foothill of the Castabala Valley in the western part of the valley bottom, indicating the possibility of the existence of a second street. There is the Agora/Macellum (?) stretching along a straight line from west to east, which is more modest when compared to the Northern Colonnaded Street but not too far from it in terms of width. The westernmost point of

this street is unknown, but it must have been connected to the baths and the Theatre in the east. Before the Western Gate was built, or rather before the Roman imperial period, the Agora/Macellum (?) must have extended along a straight line, offering axial symmetry between the westernmost point of the Castabala Valley and terrace of the temple in the eastern tip of the valley and the sanctuary. This proves that the street on the southwestern slope was planned at an earlier stage and provided the external connection for Castabala before the city expanded across the plain to the south.

The earliest architectural remains on the slopes of the Castabala Valley constitute the main finds identified in the deep stratigraphic drilling excavations carried out during the ongoing excavations launched by T. Zeyrek in 2009. However, it is impossible to describe the buildings that they belonged to or the plans of these buildings.

The visible architectural remains of the defence system in Castabala include the medieval walls and towers on the Castle Hill. However, the Southwestern Bastion and the Castle Gate on the southwestern foothill of the Castle Hill, as well as the eastern and southern parts of the walls, some towers, walls between some of the towers, and the wall dividing the front and inner Castle, have been largely destroyed. The pre-medieval building phases of the Castle cannot be identified, since architectural fragments belonging to structures from different periods have been reused in the construction of the current walls and towers. There are no archaeological finds to conclude anything definitive about the first phase of the walls. The towers have been fortified; however, a passive defence technique was used with the walls that do not have battlements. The towers that have undergone numerous renovations throughout time have a round plan and were built to protrude from the walls completely. The main gate of the Castle is located in the southwest, which is the strategically weakest and most easily accessible point on the hill. The bastion in front of the entrance was completely destroyed and can only be identified through flattened surfaces on the main rocky slope. The towers had three floors on top of the ground floor and were built of evenly cut blocks.

The defence systems in the east, west, south, and northwest are not visible on the surface today. Neither are there any remains of a gate offering the city exit to the west. According to unconfirmed information provided by local people, the road between

Osmaniye and Kadirli was built on top of the wall in the western part of the Castabala Valley. In the northwest of the valley, the remains of a brick wall can be seen that stands in the same axis as the Northern Colonnaded Street. There are no findings that can help identify the building where these remains belonged. If we take the information about the construction of the road to be accurate, the remnants of the brick wall would be part of the city gate at the western end of the street. This possible Western Gate was not part of the original walls and was added to them very likely around A.D. 3rd century when the Pax Romana was terminated, or later. The gate forming the western exit for the city was not part of the original walls and was added to them very likely around the 3rd century B.C. or later.

Plans by Th. Bent,[302] as well as by F. Krinzinger, R. Nikitsch, and W. Reiter,[303] have offered some conjectures on the defence system of the western part of the Castabala Valley. Accordingly, the walls extend westward from the point where the slopes begin losing their incline in the southwestern part of the valley where the city developed. They are supported by a tower in the South Church area before they open up toward the plain in the northwesterly direction, they are further supported by a tower along the axis of the Northern Colonnaded Street, continue from this tower towards the northeast and end probably come to an end with a tower. The main gates of the city in the western end of the Northern Colonnaded Street open toward the northwest in line with the topographical features of the terrain and connect to the steep, hilly surface delimiting the plain in the east in a rectangular fashion. Both plans of the city have indicated that only the western part of the city was protected by walls supported by towers. The archaeological evidence underlying these city plans remains obscure. If these plans are accepted as accurate, the city walls in the western part of the city advancing along a linear line appear to have made good use of the available space.

The questions of whether the city walls were built with the goal of enclosing the western part of the Castabala Valley against outside influence, or whether there were any defence systems on the eastern and southern slopes of the city, can only be answered by the findings of the excavations.

[302] Bent 1890, 231–35.
[303] Krinzinger and Reiter 1993, 269–81.

I.2.2.2.2. Roman Imperial Period

Castabala reached a peak in its history of urbanization in the late A.D. 2nd to early 3rd centuries. It was during this time that many monumental structures were erected such as the Theatre, the baths, the temple on the vaulted terrace, the temple on the eastern terrace, the colonnaded streets, the memorial tombs, and the aqueduct, reflecting the historical process and technological developments experienced by other regions under Roman rule. The things that remained unchanged during this period were Castabala's status as a religious centre with its temples, agricultural character, and economic potential. It was also during this period that the city further developed its agricultural assets by building an olive oil production plant. During this time, Castabala expanded westward outside the valley as well as to the northwestern and southwestern wings of the valley as new buildings were added.

Cilicia has featured cities that have been established in drastically different ways. With its unique plan, Castabala filled a significant gap regarding the history of settlements in its region as well as in Anatolia as a whole. Ancient sources do not offer any description of Castabala. The excavations started for the first time in 2009 have revealed that the urban organization during the Roman period was rather superior. The architectural remains found to be physically unrelated to the pre-Roman settlement in the city date back to the Roman-Late Roman periods and the Middle Ages. These findings in Castabala also fill an important gap pertaining to the history of settlements in the region.

The Romans, who regarded the city as the most efficient institution to spread culture, must have created an impact similar to Hellenization, which not only changed the social structure in cities but also their physical form, as mentioned by S. Mitchell.[304] The Romans did so from the moment they arrived in the region as part of Romanization activities that were a political extension of Hellenization. The spatial and structural organization in Castabala clearly shows signs of a process of Romanization. The public

[304] Mitchell 1995, 71.

works that were a reflection of new and well-structured urban models had a meaning beyond ideological propaganda because they were a distinction offered by *Romanitas*. As a concrete reflection of the Roman worldview, the buildings in Castabala do not stand out singularly; rather, they coexist in a form of harmony that does not override difference.

Urban planning in Castabala can be associated with the grid plan characteristic of the Hellenistic and Roman periods adapted to the sloping terrain. The Roman Empire, particularly during Pax Romana, is thought to have enabled a period of great prosperity and peace in Castabala, along with the development of the city and urban life. Defence was no longer an important concern in Castabala thanks to the security offered by the empire, and city walls were apparently not needed anymore in areas outside the Castle Hill.

Castabala was also affected by the construction activities undertaken by the Romans across the whole empire. Monumental buildings, colonnaded streets, and other public buildings became more prevalent in the city. These buildings not only had the aim of ornamenting the urban texture but they also had the goal of providing people with some direction. Just as in other Cilician cities, Pax Romana caused new urbanization activities in Castabala. The informed design principles and the diversity of building types gave the city a Roman character. The resistance shown by the difficult terrain against construction activities was overcome by the clever solutions introduced by the Romans. Ultimately, what emerged was a city marked by Roman traits despite the limited nature of the city blocks.

One of the main elements that defined and guided Castabala's development was undoubtedly the structure of the land where it was established. The topographical and morphological conditions of the land shaped Castabala's plan to a large extent, and the specific terrain of the city brought about its unique planning process.

The historical process was yet another major element in the urbanization of Castabala that is worthy of attention. The changes in certain historical conditions brought about new approaches to construction activities and laid the groundwork for new phenomena. However, there are no surviving remains of the city walls to help define the defence system of the city. Since Pax Romana eliminated the need for

defence in cities, the fortifications in Castabala must have started to lose their previous importance, as was the case in other Cilician cities.[305] The elimination of fortification efforts appears to be a major defining moment in Castabala's process of Romanization.

Acropolises are known to have existed in nearly all cities in Cilicia. The Castle Hill must have assumed the function of an acropolis in Castabala in the pre-Roman period. Although an acropolis was far from being an essential element in the Roman approach to urbanization, the Castabala Acropolis probably retained its importance during the Roman period, while Roman public buildings were built along the slopes of the Castabala Valley and in the valley bottom on suitable land.

Roman urban planning posed a number of basic expectations regarding the links among buildings in terms of aspects such as their optical relations and axiality.[306] Castabala's Acropolis did not meet these expectations; as a matter of fact, the primary role of the Castle Hill was to serve a military function and provide the ruler with a residence. The topography of the valley, which was marked by sloping inclines and constricted inner areas, was not suitable for establishing Roman public buildings. Since there are no flat areas on the northern and eastern slopes to provide land for buildings and the terrain of the valley made it extremely challenging to undertake urban construction that could meet Roman expectations, the required flat areas were achieved using continuous vaults on the northern slope and terrace walls arranged in the form of steps on the eastern slope to create the necessary space for the construction of large buildings.

Castabala's rough topography and shortage of land led to the fact that uniform axial lines and orderly insulas could not be formed. However, this did not mean the city lacked such arrangements altogether. In areas allowed by the topography, some buildings were clustered together, i.e., there was an attempt at forming groups of buildings with an axial unity among themselves. Although there has not been any suggestion regarding the presence of a general axial system covering the whole city,

[305] Aşkın 2006, 65.
[306] Wurster 1996, 165.

each insula formed by collections of buildings in certain areas of the settlement appears to have a certain internal pattern.

The urban planning process in Castabala evolved around a main axis on the northern slope of the valley. It is not yet possible to observe a street-and-lane system that might have advanced parallel or vertical to this axis. The plan clearly shows that the other buildings in the city were positioned by taking this main axis as a base. Monumental buildings stand on the two sides of the decumanus on the foothill of the Castle Hill. The fact that public buildings with a representative character were planned to exist together created a high degree of harmony among these buildings. Axial relations in the city plan in this area were formed by limiting squares by means of buildings occupying large spaces. The decumanus that advances eastward from the gates of the city ends in the Cenotaph/Heroon (?) positioned on its axis. The possible street in the southwest of the city continued toward the east and reached the Theatre and the baths. The Theatre was built with its back toward the northern slope of the valley. The southern foothill of the Castle Hill that occupied a central place in the city and the terrace built on continuous vaults clearly had a certain impact on the Roman plans of the city. However, the fact that the majority of the remains in this area are buried underground prevents a definitive conclusion. As seen here, Rome's activities in Asia Minor also had implications for Castabala where a well-organized urban plan was tailored for the city. The Cenotaph/Heroon (?) and the Theatre conform to the axial system; the relationship between the Theatre and the baths to its south also supports this idea.

There are remnants of houses with peristyle courtyards in the Roman settlement in the inclines of the southwestern part of the Castabala Valley. It is clear that this part of the city was also designed in accordance with a holistic plan, as was the case for the northern slopes of the valley.

Despite the rough topography, there appears to have been an effort to choose the most suitable areas for specific building types when public structures were erected. The cavea of the Theatre was placed independently on the northern slope of the valley in an area that was suitable for construction without any concern for direction. This prevents the inclusion of the Theatre in the general axial system of the city or one of its axial

groups, mainly due to the conditions of the terrain. Likewise, the particular conditions of the terrain made it possible to place a stadium in the city plan east of the Castabala Valley. However, no architectural remains have been found to prove the existence of such a structure.

It becomes clear at first sight that the southern part of the valley was designed in accordance with a holistic plan. The row of columns stretching in the west-east axis in the southwestern part of the valley implies that there could be a second main street in the city. This row of columns forms the axial group of the baths in the east. There is a nearly vertical relationship between these two groups. However, all of the buildings in this route have been destroyed, so these two are accepted as two separated axial groups until excavations result in further findings.

The remains of a peristyle courtyard of a house unearthed during illegal digs in the southwestern part of the city suggest that there were well-arranged city blocks in this area and that the southern part of the city was designed in line with a holistic plan.

I.2.2.2.3. Late Antiquity–Middle Ages

During late antiquity, the settlement of Castabala retained its identity as a religious centre, which it had formed during the Roman period as proven by its two churches. While it was a large urban centre during the Roman imperial period, Castabala was transformed in late antiquity into a small- or medium-scale rural settlement engaged in agricultural production. The North Church and South Church buildings added to the settlement during this period are evidence for Castabala's continued status as a major religious centre. The settlement continued to expand toward the south and west with new buildings, while structures inherited from previous times went through comprehensive renovations and continued to be used. The spaces in the south of the settlement, production equipment, sarcophagi, and churches indicate that the settlement grew in this direction.

The churches are archaeological evidence for late antiquity settlement here, since both feature three naves and basilica plans. They must have been built in A.D. 5th century and used until A.D. 7th century. Spolia from buildings from late A.D. 2nd century and early 3rd century have been used in the construction of these buildings. The use of spolia from monumental buildings from the Roman period was banned until A.D. 397.[307] After this date spolia were permitted in the case of emergencies to repair aqueducts and city walls, provided the material came from a building already destroyed.[308] Spolia appear to be widely used in the architecture of buildings in Castabala after A.D. 5th century.

The evidence for the buildings constructed during late antiquity in Castabala has emerged in the form of architectural finds discovered in deep excavations, surface finds, and ceramics. The studies carried out on ceramic materials identified in the excavations reveal that ceramic was utilized in vessels both for daily and commercial use. These have been dated to different periods between A.D. 4th and 7th centuries. There was stagnation in the Castabala region in A.D. 4th century from all accounts, owing largely to the political authority vacuum experienced there. However, the economy of the city was revived after stability was reinstated in Castabala and its environs after A.D. 5th century. The effect of this was strongly felt on the construction process that took place in the city, particularly in A.D. 5th century.

Data and material concerning Castabala in late antiquity are still limited due to the recent commencement of excavations. Nevertheless, this time should not be judged as a "decline and collapse" process following the Roman imperial period when the city's wealth reached its peak as attested by the monumental buildings then extant. Findings from the new excavations have revealed that a rural area like Castabala showed a much more marked development in comparison to large cities. The first findings from archaeological research point toward a wealthy rural settlement in Castabala in A.D. 5th and 6th centuries engaged specifically in olive growing and possibly grains and grape production and animal husbandry. A rural settlement that turned into a social centre seems to have replaced the city that was weakened with the changes in late antiquity. It is an established fact that there were rural settlements in

[307] Ceylan 2003, 81.
[308] Ceylan 2003, 81.

different regions of the Roman Empire that were larger and more populated than cities.[309]

The physical features of the settlement in Castabala do not display radical changes when compared to previous periods. The city did not develop according to a pre-set scheme but grew in line with the topography, partially dependent on the street-and-lane system of previous ages. Yet there were no predesigned streets or a grid plan. In some areas, especially on the northern slopes of the valley, vertical streets were shaped by buildings that had to be positioned facing a certain direction due to climatic factors. The spaces between close-standing buildings formed narrow lanes that were at times paved with flagstones. Although it lost its previous splendour, and even though its subgrade level was raised by the relics of the neighbouring structures and soil erosion, the now-narrower Northern Colonnaded Street continued to be the main thoroughfare cutting across the entirety of the settlement.

The deep excavations around the Northern Colonnaded Street have documented the presence of rows of shops along the avenue. The shops on the vaulted terrace on the northern slope of the valley were filled up by soil erosion in late antiquity, elevating the subgrade level. This area was rearranged by erecting rows of shops and workshops in front of the vault openings sealed by soil, following the same axis as the original shops. There were shops in the Northern Colonnaded Street, Western Area, Deep Excavation 1, and southern part of the Cenotaph/Heroon (?) deep excavation area. This proves that the houses there had rooms opening to the street that featured shops and workshops.

Apart from these, the settlement of Castabala in late antiquity was composed of houses. The excavations in the city have only recently begun and no excavations or research have taken place in the dwelling areas as yet. Nevertheless, the excavations and research carried out so far in the Agora/Macellum (?) Deep Excavation 1, as well as Deep Excavation 1 and Cenotaph/Heroon (?) deep excavation areas of the Northern Colonnaded Street, suggest that the courtyard was an indispensable part of the Castabala houses and that while larger houses were shaped around the courtyard, Castabala houses from late antiquity were built as rectangular structures often along one edge of the

[309] Banaji 2001, 10.

courtyard. The rooms in the ground floors of these houses were used as storage, pantry, or workshops, while the upper floors must have been occupied by living spaces.

There is no concrete archaeological evidence from Castabala's history from between A.D. 5th and 6th centuries, when it was at a peak in terms of its size and wealth, to A.D. 12th and 13th centuries. When Emperor Heraclius decided to evacuate the garrisons east of Tarsus, the region was left unprotected against Arab attack. The Arabs conquered Tarsus in 672 and settled in an area that reached the Lamas River.[310] The desertion of many Cilician settlements is explained through the plague epidemic, climate change, and Persian attacks, but the biggest factor behind the decline of the rural settlements in the region was the collapse of the agricultural economy.[311] The rural settlements that owed their development to economies that relied on goods such as olive oil and wine that were marketed throughout the empire began to decline when they lost their market at the end of late antiquity.[312] These must have been among the elements that also had an adverse effect on Castabala.

The city's historical process helps explain the continuity of the settlement of Castabala. The region's geostrategic importance was the main reason the city was continuously populated. As taken up in detail in the previous pages, Castabala started to develop in the Hellenistic period but reached its peak during Roman times with intensive construction activity in the city. The settlement seems to have continued until late antiquity and the Middle Ages.

Castabala's urban structure during the rise of the Roman Empire and in A.D. 4th century showed considerable difference. There is significant variation in the settlement patterns in the Roman imperial and Late Roman imperial periods. In this context, signs of a new settlement layout begin to reveal themselves in Castabala in A.D. 5th century. In fact, this was a phenomenon observed everywhere in the empire and there are many reasons to explain that. The socio-cultural transformation of the Roman Empire had an impact on the organization of settlements and their religious structure. The spread of Christianity triggered changes in administrative mechanisms. The fact that two churches

[310] Haldon 1997, 130.
[311] Ceylan 2009, 53.
[312] Ceylan 2009, 53; Foss 1995, 213–34.

were built in the city suggests that the church became an institution gaining power. Certain public buildings were renovated in this period and partially converted into houses. The villa built on the vaulted terrace on the foothill of the Castle Hill, whose plan also included a bathroom with a hypocaust system, is a clear example of this. Moreover, a colonnaded gallery in the eastern part of the South Church from the Roman period was renovated whereby the gap between two columns was closed and converted into a fountain via a connection to a stream.

The construction activities and the ensuing architectural change observed in the Middle Ages had to do with the political instability in Castabala. During this period, the settlement consisted of a castle, two churches, and modest houses that were built using a cyclopean masonry technique in a short period of time, none of which followed any given plan. The settlement appears as self-sufficient and modest and as only one among many agricultural settlements that made up the backbone of the agricultural economy. The architectural structures, memorial tombs, and production equipment in the settlement offer chronological data that support and corroborate one another.

I.3. BUILDINGS OF CASTABALA

The buildings discussed in this study are either datable with exact or near-exact certainty or cannot be dated in terms of their archaeological and architectural features. Castabala's initial development must have taken place on the northern slopes of the valley on the foothill of the Castle Hill/Acropolis (?). Streets and findings indicating a vertical plan are few in number. However, the deviations of the positions of the Roman imperial and Early Byzantine buildings and the connections between the Northern Colonnaded Street and rows of columns in the southwestern part of the valley help us identify terrain-specific arrangements in some sites and streets. The streets and lanes that previously existed in the northern part of the valley must have been preserved throughout different periods of time. Nevertheless, the excavations that have only recently started have not yet revealed a grid plan in the old settlement area in the city.

The settlement on the northern foothill of the Castle Hill must have begun from the slopes in the Hellenistic period and spread to the eastern and southern slopes of the valley. The street system identified in the western part of the Theatre on the valley slope indicates the presence of a grid plan based on wide streets and narrow lanes. The street system is shaped based on the city's location and topographical structure. Hence, there might have been deviations from the grid plan in some places. The houses were located in insulas separated by narrow lanes, but the plan separating the borders of the insulas has not yet been drafted.

Excavations carried out in Castabala thus far have revealed the influence of the Anatolian antiquity tradition. Many similarities emerge when the buildings in Castabala are compared with those in centres located far to the west outside Anatolia, namely, in Italy, and in northern Syria to the east.

As was the case in other cities of Anatolia, Castabala experienced a series of changes in line with social and political conditions following its establishment. This process has to be tackled in terms of the historical trajectory of the city. The areas where excavations are carried out have revealed plans with unique Roman architectural elements. These plans have been preserved during later renovations.

Buildings such as the Theatre, baths, and Eastern Temple Terrace display a symmetrical harmony. The Roman architect and civil engineer Vitruvius suggests that harmony emerges in connection with imposing courtyards that compete with the splendour of internal spaces.[313] Indeed, the buildings in Castabala also boast ornate courtyards. Each space in the structures in the insulas displays a symmetrical harmony.

The architectural ornaments dating back to the Roman period in Castabala offer significant clues about the opulent phase the city went through during and shortly after the Severan period. The dating method for Severan buildings in the city is based on the ornamentation on specific structures. The colonnaded street, the Theatre, the baths, the vaulted terrace and the building over it, the Eastern Temple Terrace and remnants of the temple, and the memorial tombs are some of the stately edifices erected during this period. The many capitals and friezes unearthed in different locations across the city

[313] Vitruvius, *On Architecture*, book 1, 2.6.

also date back to the same period. These belong to the large colonnaded street and Theatre. The excavations, the stratigraphic deep excavations, and the survey in the city have not revealed sufficient finds belonging to the pre-Roman architecture.

In Castabala a high number of architectural blocks that were used as spolia in buildings erected in the Middle Ages have been identified. These are revealed to be column capitals and shafts as well as corbel cornices accompanied by simas. The founding blocks of the colonnaded street, the Theatre, and the buildings around the Eastern Temple Terrace were spolia. The blocks of a frieze with raised garlands carried by bucrania were used in the masonry of the buildings surrounding the colonnaded street. Their sizes and styles are similar, so they likely belong to the same building. This finding documents that architectural blocks belonging to monumental structures from the Severan dynasty that have not survived until our day were used in buildings in later periods as well as in the walls of the Castle.

The memorial tombs found in Castabala do not date back earlier than the Severan dynasty, which supports the idea that the standards of Castabala rose or that the city became more prosperous toward the end of A.D. 2nd century, particularly during the reign of Septimius Severus. Monumental buildings, architectural ornaments, and inscriptions show that Castabala developed economically toward the end of A.D. 2nd century, contributing to the construction efforts in the city.

I.3.1. Datable Buildings

I.3.1.1. Buildings from the Roman Imperial Period

I.3.1.1.1. The Colonnaded Street

The existing literature on Castabala that mentions the city on various occasions and mostly focuses on epigraphic studies does not offer much information regarding the

architectural remains on the colonnaded street.[314] The first such information arrived at the end of the 19th century from travellers who carried out epigraphic work in the area. They must have seen the remains better preserved than their current state. In the published work that includes the results of their research, the travellers do not offer detailed information on the topic but interpret and mention the remains as being the remnants of the colonnaded street. Certain sources refer to the presence of a colonnaded street in the city and provide some hypotheses about the location of that street. However, these studies do not mention any details about the structural features of the street. A detailed assessment of the colonnaded street is taken up in Caroline Jaroslava Williams's doctoral dissertation, "The Development of Monumental Street Architecture."[315] The dissertation analyses the development of monumental street architecture in general terms and refers to the Castabala street while tackling the position and structural traits of streets.[316] However, the physical findings revealed by the excavations that began in the city in 2009 dramatically changed the previous perceptions and analyses regarding the street.

The data offered by the findings in the area between the visitors' parking lot and the North Church in the ongoing excavations that started on the northern slopes of the Castabala Valley in 2009, and the architectural elements unearthed in the excavations on the southern foothill of the Castle Hill such as the stone paved base of the street, pavements, wastewater and freshwater channel systems, in situ stylobates, plinths, column bases, shafts, and capitals, as well as the column tambours, capitals, architraves, friezes, and corbel cornice blocks prevalent on the valley slope in a west-east axis, enable a series of significant conclusions regarding the construction activities in this area. The data at hand reveals the presence of two rows of columns that extended in the west-east direction.

The fact that the in situ architectural elements belonging to the rows of columns advance in a parallel direction and the distance between the centres of the columns are

[314] Cf. Barker 1853; Bell 1906, 5–9; Bent 1890, 234–35; Borgia 2003a, 74–75; Dagron and Feissel 1987, 203–08; Davis 1879, 127–34; Dupont-Sommer and Robert 1964; Gough 1955, 91–134; Heberdey and Wilhelm 1896, 25–31; Hild and Hellenkemper 1990, 293–94; Keil and Wilhelm 1915, 49–52; Krinzinger and Reiter 1993, 269–81; Sayar 1992, 203–21; 1995, 41–42; 1996, 64; 1998, 335; 1999, 410, 413; 2000a, 2–4; 2000b, 239; 2001a, 279; 2001b, 373–80; 2002, 116; 2003, 62; 2004, 159; 2006, 1–12; 2007, 210; 2008, 285–86; Siewert, Taeuber, and Sayar 1989a; Stark 1958, 8–11; Verzone 1957, 54–57.
[315] Williams 1979, 235–47.
[316] Williams 1979, 235–47.

equal clearly reveals that the two rows of columns facing each other in the west-east axis have preserved their existence and function for a long time despite the destruction in late antiquity and the Middle Ages and even in our day. Nevertheless, it is strongly likely that both rows of columns did not just end on the southern foothill of the Castle Hill. The tambours observed on the surface suggest that the street continued in the direction of the Eastern Temple Terrace.

The infrastructure underlying the rows of columns is identified through the findings revealed by the excavations that still continue in the western part of the street. An analysis of the available architectural data suggests that the rough topography of the land required the arrangement of terraces to eliminate elevation differences and enable the regular placement of rectangular blocks bearing the bases. This arrangement took place from the western beginning of the street until the foothill of the Castle Hill in the east.

The columns rising above the bases were not monolithic but consisted of tambours varying in height. The fluteless columns became thinner from the bottom to the top as suggested by the drums, and an entasis can be noticed on the column shafts, although it is not pronounced. Some drums feature special niches to mount corbels. These niches are rectangular, they are not standard, and their sizes vary. Similar fluteless columns are found in the streets of other Cilician cities such as Diocaesaria[317] and Soloi-Pompeiopolis.[318]

As for the height of the columns, these can be calculated approximately by taking departure from certain points. The location of the base and capital of the row of columns in the southwestern part of the street, and the drums lined up eastward along the axis of the street, create the impression that they belong to the same column. The drums that start from the in situ column are partly preserved but mostly toppled on the ground. When the height of the drums is measured and added, the height of a full fust appears over 5.60 cm. The bottom diameter of the fust is 0.83 m, while the upper diameter measures 0.73 m.

[317] Aşkın 2012, 296.
[318] Peschlow and Bindokat 1975, 373–74.

The capitals found among the remnants on the surface in situ and around the street reveal that the columns bore Corinthian capitals with a height of 0.75 m and a width of 1.05 m that were decorated with little detail. The architraves on top of the capitals, which have a height of 0.60 m, an upper width of 1.03 m, and a lower width of 0.73 m, feature triple fascias on both sides, and the upper parts have been decorated in the shape of a crown. The length of a full architrave block can be identified through other architectural fragments belonging to the street by measuring the distance between the centres of the columns. This measurement is most likely 2.90 m. The frieze fragments observed on the surface around the street that have a splay "S"-shaped profile featuring dentils on the upper part must belong to the frieze on the architrave.

Accompanied by sima, corbel cornice blocks that are 0.57 m in height can be identified over the friezes. One of the corbel cornices is visible on the surface in the northern part of the colonnaded street. The details on the ornaments on this corbel cornice fragment document that there were vegetal ornaments on the cassettes between the corbels.

As mentioned above, when one takes into account all of the architectural elements of the in situ column in the westernmost end of the southern row of columns, including the architrave, frieze, and corbel cornice blocks with the plinths, shaft, and capital, the structure is revealed to be higher than 8.25 m.

It is possible to find many important clues regarding the features of the Northern Colonnaded Street based on the architectural elements hitherto preserved. The northern part of the two rows of columns that advance facing each other in a parallel fashion has largely been destroyed. There have been big changes in the use of this part of the street especially in the Middle Ages. Excavations taking place in the street have established that houses were built in various areas of the street in A.D. 5th century and that those occupied the columned galleries of the street. What is more, some also expanded across the base of the street. The findings of the excavations have helped establish that the colonnaded gallery lost its function nearly along the whole street, particularly in the southern wing of the street.

Topographic conditions have always played a role in terms of the routes and architectural designs of colonnaded streets. It can be suggested that the Castabala

colonnaded street is a good example of a topographically friendly organization. Indeed, the southwestern row of columns begins from a lower elevation in the western part of the valley opening toward the plain and is located on a terrace on the slope that is raised in the northerly direction. The difference in height between the earth base and the upper part of the rectangular block (plinth) carrying the base is measured as approximately 0.80 m. Considering that the street has gone through several building phases, there should be a difference in elevation between the paved base of the street dating back to A.D. 5th century and the Middle Ages identified by the excavations and the Roman period street base. In this context the layer of filling between the Roman imperial period base and the medieval base needs to be taken into account. This suggests that the stylobate bearing the columns and the Roman period street base have less difference in elevation. It may be argued that this arrangement was carried out to eliminate the elevation difference caused by the sloping land with the purpose of creating a flat plane for transportation on the street. There were many such practices adopted in different parts of the Roman world owing to the unique conditions of each city, and the construction of the colonnaded street in Castabala must have been another example to this.

Colonnaded streets are interpreted as a reflection of the economic prosperity of cities.[319] Qualities such as the labour used in the architectural ornaments of the streets, the type of material employed, the width of the street, and the sewage system offer an idea about a city's level of prosperity during antiquity.[320] The width of the Castabala colonnaded street at the level of the street base has been measured as 10.5 m.

The shops and workshops located on both sides of colonnaded streets play a major role in the city's economic activity. It can be suggested that buildings serving similar purposes were also located on both sides of the street in Castabala. Nevertheless, there is not sufficient evidence on the surface to corroborate this idea.

The colonnaded street located in the west-east axis must have been built through the addition of columns to a previous street from the Hellenistic (Late Hellenistic?) period that most probably existed here. There is a unity between the architecture of the street

[319] Aşkın 2012, 301.
[320] Aşkın 2012, 301.

and the architectural context of the surrounding area. The beginning and ending points in respectively the west and the east remain unknown. The street in Castabala must have been planned along with the great construction efforts during the reign of Septimius Severus. The stylistic characteristics of the Corinthian capitals of the columns on the street date back to the Severan period. The capitals are made of local marble as are all other Corinthian capitals on the street. The unity between the capitals and bases is worthy of attention. Architectural elements forming the facade of the street and the superstructure of the porticos are still to be unearthed.

Since the material is identical, local quarries must have been used as a source for the limestone used in column shafts on the street in Castabala. The similarity observed among all marble architectural fragments — bases, shafts, and capitals — may be explained through the employment of masons belonging to itinerant groups who knew the characteristics of the marble well and travelled for work from city to city as a result of the construction activities in Anatolia that took place particularly in A.D. 2nd century. Limestone pieces must have been processed by local workers; the differences in profiles and ornaments may be due to differences in style among local groups working for a large construction project. These differences, which can even be observed in other buildings across different parts of the city, potentially have to do with intensive repair activities that took place in later periods.

Buildings erected from A.D. 5th century onward occupied the major part of the northern gallery and certain parts of the southern gallery. The area of houses starting at the western foothill of the Castle Hill (Acropolis) and proceeding in western and northern directions bordered the northern gallery of the colonnaded street in the south. The galleries of the street in this direction were built over by houses, while some houses were expanded on the street base. As for the southern foothill of the Castle Hill, a house or houses was built over the northern gallery in the area between the bastion and the Cenotaph/Heroon (?). This structure or structures went through renovations and was also used in the Middle Ages.

The street is about 7.7 m in width and is suitable for pedestrian and horse cart traffic. Moreover, pavements were built on both sides of the street. However, there are no marks of wheels on the stone pavement on the street. There are porticos in the north

and south. The shops behind the porticos cannot be identified due to repairs done in A.D. 5th century and the Middle Ages. The agricultural activities that have been going on with modern agricultural tools still continue particularly in the northern part of the street, which has made the galleries in the street and the shops behind them impossible to recognize.

The columns of the porticos are composed of stacked fluteless drums of local marble. The marble used in the shafts was supplied from local quarries. The bases of the columns are all Attic-Ionian and were all produced out of local limestone also used in the columns. Capitals are in the Corinthian order. The architraves, friezes, and geison blocks forming the upper structure of the porticos were not preserved. However, it is understood that the shops behind (in the south) the rows of columns in the southern gallery continued to exist for a long time with changes made in late antiquity and the Middle Ages. There are no noteworthy finds pertaining to these columns today.

Paved by limestone blocks, the base of the street follows a decline from east to west. The paved base declines from the centre toward the two sides and the pavements providing a slightly elevated edge on both sides that gives way to the dirty water canal that continues along the street. These canals collected water from the fountain on the southern foothill of the Castle Hill (Acropolis) as well as dirty water from the housing area surrounding the street, carrying it away from the city. There are no marks on the paved base of the street indicating that the street was open to horse cart traffic.

Apart from the shops behind the porticos, the presence of any public or religious buildings on the colonnaded street following the west-east direction cannot be established with any certainty. However, this street, which not only formed the main thoroughfare of the city but also constituted a centre with statues erected on both sides, honorific inscriptions, a square-like representation area and a lively trade hub with shops, was bound to be a point of attraction for public structures that would be built nearby. This can be explained through the destruction of religious and public buildings due to unknown reasons. These structures may have lost their former glory during late antiquity and the Middle Ages after the street assumed its monumental status. Another possibility is the reuse of materials from these buildings in late antiquity and the Middle

Ages that would render these structures impossible to identify or recognize without carrying out excavations.

Colonnaded streets are an innovation introduced by Roman architecture in the context of urbanization.[321] These structures, which are not buildings per se, contribute significantly to creating the visual image and skeleton of a city through their architectural details.[322] It is accepted that the emergence and development of these streets played a great role in the creation of the Roman concept of the city.[323]

Both sides of the colonnaded street advancing in the west-east direction have remnants of buildings from the Roman imperial period, late antiquity, and the Middle Ages that are scattered and mixed. The functions of these buildings can only be established after excavations bring about some findings. The findings from this architecture that date back to the Roman period most likely belong to a possible temple which developed on the vaulted terrace and the surrounding area and a possible Cenotaph/Heroon (?) located on the foothill of the Castle Hill. Places that would have hosted the northern and southern galleries and the spaces leading into them are occupied by the remnants of a building from late antiquity and the Middle Ages featuring unelaborated rubble work and a brick wall.

Due to alterations made in late antiquity and the Middle Ages, it is not possible to identify the type of monumental building whose remnants remain around the street. Nevertheless, it is highly likely that the shops in the western part of the street, and especially behind the gallery in the south featuring the in situ rows of columns, were also used in the Middle Ages following various renovations.

I.3.1.1.1.1. Analysis

The street outlined here with its general features can be evaluated as a decumanus maximus. However, the presence of a cardo intersecting this street is still

[321] Güven 2003, 39.
[322] Güven 2003, 39.
[323] Güven 2003, 39.

not established. The street starts in the west, possibly at the city gate, and advances toward the sanctuary and Theatre on the foothill of the Castle Hill in the east. The row of columns in the southwest of the valley indicates a second decumanus on the bottom of the valley. The traces of the street and lanes that have so far been identified in Castabala do not provide sufficient data to reveal the city plan in its entirety. Stratigraphic deep excavations have revealed a well-organized settlement plan underneath the buildings from the Middle Ages and the Byzantine period.

Colonnaded streets usually start with a memorial gate; however, no remnants from the city gate in Castabala have been unearthed. Although it is impossible to speak with any certainty, examples from other cities suggest there was a gate at the western edge of the street in the Roman period.

The beginning point of the street in Castabala that was probably located in the northwest of the valley has not been identified with any exactitude. Nevertheless, one can still make a guess based on the architectural order and directions. The location assumed to be the starting point of the street has the remnants of a brick wall whose connection to the city gate has not been proven. These may be the remains of a gate building. Both sides of the colonnaded street had porticos with shops, houses, and public buildings behind them, suggesting the street probably had covered porticos at some point that granted it a noble view.

In A.D. 5th century and the Middle Ages, the street was occupied by houses. These were stately buildings in the Roman period as implied by the remaining fragments of Attic-Ionic bases rising on plinths and columns equipped with Corinthian capitals.

Colonnaded streets were among the most imposing structures in Roman imperial cities. These streets occupied a significant place in the architecture of the cities, particularly in the eastern provinces of the empire.[324] Such streets occupied a commanding position in the landscape of the cities and were among the major architectural elements that defined the urban character.[325] Moreover, they became centres of daily life in cities where they were the main thoroughfares, featuring rows of

[324] Ward and Perkins 1974, 32; Owens 2000, 159.
[325] Ward and Perkins 1974, 32; Owens 2000, 159.

shops that usually led into columned galleries and religious and public buildings around them.

There is no hard evidence and no finds regarding the architectural origins of the colonnaded street in Castabala. This street must have been built within the scope of an arrangement during the Roman imperial period, replacing a possible procession road that offered access to the Eastern Vaulted Terrace in the Hellenistic period. The street had its own shops and porticos forming a complex and giving rise to a new building type of the Roman imperial synthesis in the city.

The street built on the northern slope of the Castabala Valley was probably planned as the main thoroughfare of the city for functional use rather than out of aesthetic concerns in the pre-Roman period. However, it is the best example of a scenographic view in Roman architecture in the city. Especially in the Roman imperial period, the street must have created a monumental unity with the facades of the other buildings lining the southern foothill of the Castle Hill. During this period, the street concept gained a monumental character as an architectural work. Therefore, a possible large plateia[326] that existed in the same route as the street must have provided an ideal ground for the building of the colonnaded street in the Roman period.

This colonnaded street in Castabala bears the unique character of Roman imperial architecture much more than other architectural works in the city. In the Roman imperial period, similar streets in Castabala gathered separate sections of the city, turning them into a whole.[327] A monumental street planned for processional and ceremonial purposes must have been built in the city previously with the goal of providing access to the cult terrace on the eastern slope of the valley. However, so far there are no findings to prove this. The colonnaded street on the northern slope of the valley emerged as the main thoroughfare of the city in the real sense in the Roman period for the first time and was built to meet the public needs of the society.

The southern foothill of the Castle Hill (Acropolis) rose to a central position during the Roman imperial period. The conversion of the city to a colonnaded one must

[326] On the use of the term *plateia* to refer to main streets that are larger and wider than other streets in the cities, see Coulton 1976, 177; Henig 2000, 584–85; Waelkens 1989, 81.
[327] Ball 2001, 262.

have taken place around the same time, i.e., A.D. late 2nd century to early 3rd century. The street originates from the eastern edge of the Castabala Plain at the northwestern tip of the valley and continues in a linear axis toward the east, conforming to the topography to rise with a slight incline and reach the foothill of the Castle Hill (Acropolis).

It is possible to accept that Castabala was also subject to the orthogonal plan often implemented in other cities established in the Hellenistic period. The west-east colonnaded street on the northern foothill probably had a Hellenistic precursor. The street advances in a linear direction and does not have any breaks until the foothill of the Castle Hill. There was an attempt to break the rigidity of this Hellenic-inspired plan by the Cenotaph/Heroon (?) built at the eastern end of the street.

Colonnaded streets were present in many cities in the eastern part of the Roman Empire, which made them one of the most salient features that distinguished the cities in the east from those in the west.[328] The colonnaded street was met with great acceptance in Syria and other eastern provinces starting from the end of A.D. 1st century,[329] becoming an indispensable part of monumental city planning in A.D. 2nd century in Asia Minor[330] and a vital part of nearly all eastern cities of the empire in A.D. 2nd and 3rd centuries.[331] Particularly, the colonnaded streets constructed in A.D. 2nd and 3rd centuries in the cities of Ashdod, Apamea, Barsheba, Bostra, Damascus, Jerusalem, Laodiceia, Palmyra, Philadelphia (Amman), and Sebaste (Samaria) constitute notable examples.[332]

Throughout the second half of A.D. 1st century and 2nd century in the Asian provinces of the empire, colonnaded streets were a part of the plans of cities such as Aizanoi, Ephesos, Hierapolis, Nicaea, Pergamon, and Sardis where general elements of Hellenic architecture were preserved.[333] The colonnaded streets that became especially

[328] Ball 2001, 261; Güven 2003, 47.
[329] Hanfmann 1975, 49; Güven 2003, 42.
[330] Lyttelton 1974, 256.
[331] Hanfmann 1975, 49; Güven 2003, 42.
[332] Ball 20001, 156–203; Bejor 1999, 47–70; Segal 1997, 5–53.
[333] Bejor 1999, 21–32; Ward and Perkins 1974, 32.

widespread in Cilicia in A.D. 3rd century[334] can be found in the city plans of Antiochia ad Cragum, Olba-Diocaesarea, Soli-Pompeiopolis, and Tarsos.[335]

The colonnaded streets in many urban centres in the Roman Empire's eastern provinces are distinctive features that set apart the architecture of the eastern cities from those in the west.[336] However, there are diverging views about the origins of this type of street. Some researchers suggest that the architectural form of the street spread from Syria to the western regions between the 1st century B.C. and A.D. 1st century.[337] Furthermore, colonnaded streets are known to have occupied a significant place in the plans of the cities in Asia Minor in A.D. 2nd century.[338] In the western part of the empire, there were many cities such as Djemila, Lepcis Magna, Ostia, Stobi, Timgad, Volubilis, and Vaison-la-Romaine where colonnaded streets were built.[339] However, the earliest among those was built in Lepcis Magna, dating about A.D. 200.[340] Therefore, it can be comfortably suggested that colonnaded street architecture emerged and matured in the east of the empire. The current datable archaeological finds create the impression that colonnaded streets spread to Asia Minor, starting from the east and south of Syria. The influence was also felt in the west, but the colonnaded street never became as indispensable as it was in the east.

There are no data that provide an exact dating for the colonnaded street in Castabala. Nevertheless, we can arrive at a reliable result by taking certain architectural features into account. The in situ capitals on the columns help date the capitals unearthed in the excavation of the street. The jambs and lintel used as spolia in the street gate of the church must have belonged to one of the shops. They at least reveal some idea about the shops. There are also architectural fragments among the cornerstones used in buildings constructed around the street in the Middle Ages. These finds indicate late A.D. 2nd century and early 3rd century as suitable dating for the street.

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[334] Hanfmann 1975, 49; Güven 2003, 42; Hellenkemper 1980, 1262–83; Peschlow and Bindokat 1975, 373–91; Yağcı 2002, 288–94; 2004, 49–60; 2005, 415–20.
[335] Ball 2001, 156–203; Bejor 1999, 47–70; Segal 1997, 5–53.
[336] Ball 2001, 261; Güven 2003, 47.
[337] Güven 2003, 47; Waelkens 1989, 81.
[338] Waelkens 1989, 81.
[339] Bejor 1999, 82–91.
[340] Ward and Perkins 1974, 32, fn. 32; Ball 2001, 263.

I.3.1.1.2. The Theatre

The Theatre that was built in the Roman imperial period when major construction activities were undertaken in the city consisted of the cavea, orchestra, proscenium, and two-storey scaenae frons, as well as the scaena building. As part of the general settlement plan in Castabala, the Theatre was erected inside the city and was built on the northern slope of the valley. When the location of the Theatre was chosen, the conditions of the terrain and the proximity to other related buildings were taken into consideration.

A lot of land was needed to build the Theatre in Castabala. The choice of location for constructing the cavea was essential and required a big budget. As such the northern slope of the valley was used to shape the cavea, saving the cost of a wall encircling the rear part of the lower tier of cavea seats.

In terms of the general structure and plan, the Theatre in Castabala can be compared to those in the cities of Anazarbus, Claudiopolis, Diocaesarea, Elaiussa Sebaste, Mampsista, Magarsa, and Soli-Pompeiopolis in Cilicia. Topographical features also played a key role in the choice of locations for the aforementioned theatres. The fact that the scaena building did not have the preferred natural landscape behind it supports the idea that savings from construction costs were an important concern in the choice of location. In addition to this, proximity to sanctuaries in the city centre must have been taken into consideration when choosing the location.

In Aizanoi, Pergamon, Perga, and Tralleis, the theatre, stadion, and sanctuary formed a complex.[341] These buildings are also thought to have had a close functional relationship.[342] When a construction programme was undertaken in Castabala in late A.D. 2nd century to early 3rd century, the Theatre must have been planned along with other buildings in the city. Theatres in Asia Minor preserved their Roman function of being a sanctuary and served as a station in religious processions.[343] A Roman imperial period source known as the Salutaris inscription has helped establish that the Ephesos

[341] Öztürk 1999, 26.
[342] Öztürk 1999, 26.
[343] Öztürk 1999, 27.

theatre was not only used for political meetings and public games but also as a station for large Artemis processions.[344] The likely link between cult rituals and theatre has also been suggested for the Artemis Pergai temple in Perga.[345] Similarly, it is possible that the Castabala Theatre played a role in processions for the Castabala goddess Artemis Perasia.

The location of the Artemis Perasia Temple has not yet been identified. The current study offers a proposal for locating the temple. However, the localization of the temple will only be possible with the help of finds to be revealed in the later stages of the excavations.

There is a large area in which no architectural finds have been found on the surface in the eastern extension of the northern slope where the Theatre's cavea was built. The northern and southern slopes of this area had an incline that made them suitable for building the gradus. This situation has attracted the attention of researchers who carried out epigraphical and historical geographical studies in the city, and they suggest that a theatre-and-stadion complex was here. However, current finds are not yet sufficient to conclude that such a complex existed in the city.

Local supplies of stone were used in the construction of the Theatre. Limestone is the main building material here. The material and labour used in the construction of a theatre is the prime element in shaping the general appearance of the building. It is known that construction work often placed a big financial burden on Roman cities. Digging out blocks from quarries, processing and carrying these bulky rocks, and setting up workshops for these and similar operations require huge budgets that can only be provided on a long-term basis. Local limestone procured from the quarries around the city was used in the construction of the cavea and the scaena building of the Theatre, while marble was used for the scaenae frons.

[344] Rogers 1991, 101–02; Öztürk 1999, 27; Price 1984, 104; Wörrle 1988, 192–93.
[345] Öztürk 1999, 27–29.

I.3.1.1.2.1. Cavea

The Theatre has largely been obliterated, which makes it impossible to present a detailed description of the building. The seats on the lower tier of the cavea have been partly preserved, while the seats in the western and eastern wings have been destroyed. The steps on the second tier are unrecognizable.

The cavea, the section where spectators sat, faced south and southwest, resting its back against the northern slope of the valley. It faces the valley and partly the plain. The land in this location provided a natural ground on which the cavea could be built, but artificial filler was required to enable the western and eastern analemmata wall to reach the upper cavea. The analemmata was built in an isodomic style, using uniformly processed limestone blocks. Lintels were employed in the masonry of doorjambs and the ends of arches. Internal walls were also built with isodomic masonry.

Leaning the cavea against a foothill is a Hellenic tradition. However, unlike many Anatolian theatres, the Castabala Theatre is not a continuation of a Hellenic performing space. Furthermore, although it was a brand-new Roman building, it did not fully reflect a Roman plan. The shape of the cavea went slightly over a hemicycle and it rested against a natural slope, two aspects that distinguish this Theatre from the Roman tradition. Moreover, the richly ornamented fragments belonging to the frontal architecture of the scaenae frons suggest that it was built in the Anatolian manner.

The cavea, which was built in a 23 degree northwest direction, is similar to the Alabanda, Antiocheia Epidaphnes, Apollonia, Cremna, Cyzicus, Letoon, Magnesia, Phaselis, Tlos, and Troia theatres[346] in Anatolia in terms of its alignment. Built into the slope, the cavea is open to the circulation of air that would have come from the valley and the Castabala Plain. Therefore, it can be argued that this building conformed to topographic and climatic rules foreseen by Vitruvius regarding the construction of theatres.[347] The radius of the cavea is not a hemicyle and neither is it smaller than a

[346] Isler 1994, 354, 362, 369, 390, 406, 447, 470, 475, 515, 527.
[347] Vitruvius, *On Architecture*, book 5, 3.1–8.

hemicycle as suggested by H.P. Isler for Anatolian theatres.[348] Some of the wedges (cunei) connecting to the analemmata are built over parodos vaults on both sides as was the case with theatres in Aspendos,[349] Nysa,[350] and Perge.[351] Thus, the cavea had a plan larger than a hemicycle.

The cavea of the Castabala Theatre is divided in two by a diazoma. On the diazoma plane, the vaulted gallery expanding beneath the seats of the upper cavea was not designed as a promenade; rather, it was designed to carry the upper structure and to provide access to the upper seating area.

The cunei, lower than the seating areas in the lower and upper cavea, create regular steps among the seats in the cavea in a radial fashion, starting from the orchestra. The lower cavea is divided into 11 cunei with a row of steps. We have limited information about the original shape of the cavea, since the upper cavea seats, as well as their infrasctructure, have been completely destroyed. There were probably 22 seating rows in the lower and upper caveas, each, respectively, with 15 and 17 rows of seats. It is possible to suggest that the seats on the upper cavea were built on parodos vaults. The fact that the upper cavea has been completely razed just like the proscenium and possibly the two-storey scaenae frons makes it impossible to provide any measurements.

The gradus in the cavea were built by placing local limestone blocks on a foundation produced by rubble mortar filling. The blocks belonging to the gradus on the upper cavea must have been reused in the construction of the buildings close to the Theatre in the Late Roman period and Middle Ages. Blocks whose upper profiles have been roughly flattened or which were left in their natural state lie scattered in a large area in the vicinity of the Theatre.

There are parodoi in the west and east used to access the diasome in the Theatre. The arched entrances in the diasome lead into vaulted galleries that bear the upper cavea. It appears that the covered-vaulted entrances built with ashlar blocks were largely employed in the Anatolian-Roman type of theatres during the Roman imperial

[348] Isler 1994, 362.
[349] Lanckoronski 1890, 103–04.
[350] Kadıoğlu 2002, 22–23.
[351] İnan et al. 2000, 286–87.

period.[352] The wings of the cavea in the Castabala Theatre continue over these vaulted accesses. Nevertheless, their connection to the analemmata wall cannot be identified, since the wall has been destroyed. Both the analemmata wall and the parodos vaults were fashioned out of limestone. These vaults formed an infrastructure for the gradus.

The gradus in the lower cavea lean against the slope of the hill. The gradus were set on a roughly processed foundation. The destroyed gradus of the upper cavea must have been built on parodos-like vaults, resting against the analemmata wall; however, the wall cannot be described with the remnants revealed so far. The upper cavea seats are more apparent on the level of the slope present in the eastern and western wings. However, there are missing sections from the curved area of the cavea in the northern direction and the upper part in the level of the slope.

The analemmata wall in the north offers access to the upper cava through the parodoi that have been symmetrically built in the eastern and western wings. This type of access to the diasome from the parados area was used in Hellenic theatres dating to the 2nd century B.C. for the first time in Anatolia.[353] However, Roman period theatres also featured vaulted entrances.[354] In the Castabala Theatre the doors of the eastern and western parodoi opening to the northern wall provided access to the diasome, but the passages that afforded the connection between these doors and the diasome have collapsed and were blocked with earth and stones.

The main entrances of the Theatre are next to the parodoi covered with vaults at the edge where the cavea joined the scaena building on the western and eastern sides. Due to the fact that the performance had to face a certain direction, the scaena — which defined the area of the performance, formed a backdrop for the chorus, and furnished a place where decorations could be hung — is located in the south. The hemicyclic orchestra in the centre of the Theatre is between the scaena building and the cavea. The scaena building with the two-storey scaenae frons reached the cavea in the eastern and western wings. The Hellenic and Roman architectural elements coexist in the plan of the

[352] Bernardi Ferrero 1974, 61–62; Isler 1999, 685.
[353] Dörpfeld 1894, lev. 1 and 3, 2; Kadıoğlu 2002, 27.
[354] Bernardi Ferrero 1974, 61; Isler 1999, 685–86; Kadıoğlu 2002, 27–28.

Castabala Theatre, giving it close similarities with other Anatolian theatres of the Roman imperial period.[355]

I.3.1.1.2.2. Orchestra

The cavea of the Castabala Theatre has an orchestra larger than a hemicycle. The radius of the orchestra is about 13.5 m. The distance between the ground pavement and the first tier of the cavea is around 1.5 m and cannot be identified due to the architectural fragments of the Theatre and the eroded land filling. Local limestone blocks of various sizes with heights of about 0.40 m were used in the construction of the scaena building. The remnants of the wall observed on the surface prove that limestone mortar was utilized to bond the stones. The surfaces of the stones used in the masonry of the wall are rough and unpolished, which suggests that the surface of the wall was plastered.[356]

Excavations have revealed that the scaenae frons toppled in the southern direction. This collapse might have occurred because of an earthquake. It is possible to carry out a reconstruction of the scaenae frons through available architectural fragments that suggest there was a proscenium, a large niche, and two doors, one on side of the niche.

I.3.1.1.2.3. Proscenium

Due to the fact that the performance had to face a certain direction, the scaena — which defined the area of the performance, formed a backdrop for the chorus, and furnished a place where decorations could be hung — is located in the south. The hemicyclical orchestra in the centre of the Theatre is between the scaena building and the cavea. The scaenea building features rich architectural ornament motifs and building

[355] Cf. Kadıoğlu 2002, 30–32.
[356] A detailed description of the wall and facade architecture will only be possible after the excavations are completed.

elements unique to the Roman period, while the scaenae frons was enriched with an order featuring two columns on top of each other.

Beginning in the 3rd century B.C., theatres in the Hellenistic period featured a proscenium facing the orchestra. The proscenium encircles the scaena and the front part of the scaena building. The term *proscenium* is used to refer both to the stage[357] and the decorated facade of the stage.[358] The proscenium of the Castabala Theatre, which lies in front of the scaena building in the east-west direction, was built in A.D. 2nd century along with the scaena building. The proscenium and the richly ornamented architectural blocks were unearthed in 2009.[359] These architectural elements indicate a richly decorated facade with columns. The marble doorjambs of the hyposcenium were found in situ and mark two door openings on the front wall of the proscenium. These doors connect the orchestra and the hyposcenium. The wall of the scaena building was largely destroyed on the current level of the ground.

The stages in the theatres of ancient cities in different regions of Anatolia vary by eight to ten feet[360] in height.[361] It is known that plays were performed in the proscenium, which had a higher stage starting with the Late Hellenistic period in Anatolia.[362] This practice was also adopted in Roman imperial period theatres.[363] The scaena building of the Castabala Theatre is as low underground as the first tier of the orchestra. However, the architectural finds unearthed indicate that the tradition was also adopted here at this stage.

[357] Performance/play area.
[358] Kadıoğlu 2002, 33, fn. 172.
[359] These architectural blocks have been unearthed for the first time in the excavations that began in 2009.
[360] About 2.35–2.94 m.
[361] Kadıoğlu 2002, 35.
[362] Kadıoğlu 2002, 35.
[363] Isler 1999, 683–88; Kadıoğlu 2002, 35.

I.3.1.1.2.4. Scaena Building

The facade of the two-storey scaena building was decorated with rich ornaments and rose in front of the cavea, facing south in the valley and enclosing the Theatre to the outside. The line of stone blocks identified in the southerly direction in the southeast is evidence that proves the scaena building toppled as a whole at an unknown date, causing great damage to it. However, our research has established that the northern and southern wings of the scaena building were connected to the cavea.[364] The buildings providing this connection were destroyed, but two doors have been identified on the facade wall, indicating two spaces behind the scaenae frons that were not connected to the cavea.

The spaces connected to the analemmata in the two wings cannot be described with the help of architectural remnants on the surface. The scaena building has two storeys and a dynamic frontal architecture. The scaene, hyposcenium,[365] proscenium,[366] and a possible parascenium[367] were destroyed and architectural fragments left under the filled earth.[368] The scaena building was a two-storey structure composed of neatly trimmed local limestone blocks.[369] Two doors have been identified on the scaenae frons, while there is a central niche in the middle. The scaena building formed a whole with the cavea and has been preserved in the tier close to ground level. There is little information regarding the upper parts of the building. The scaenae frons, which had a two-storey colonnaded frontal architecture, most likely possessed a high scaena podium.

The blocks belonging to the scaenae frons were richly ornamented with fascia, ovolo, astragal, avetto, and cyma recta moulding. The scaenae frons had a dynamic

[364] The current findings do not offer any idea on the length and depth of the scaena building.
[365] Basement level.
[366] The front part of the scaena.
[367] The building constructed in the form of two towers rising from two sides of the scaena.
[368] Some fragments of the scaenae frons were carried off to surrounding settlements. A mask relief architectural fragment was discovered in the Celil Uşağı neighbourhood in the village of Eskikent in Ceyhan, while an architectural fragment featuring a relief with a garland borne by bucrania was identified in the village of Koçyurdu (Endel).
[369] The surface remains from the scaena building of the Theatre were completely destroyed and architectural fragments were scattered around settlements in the vicinity. Excavations in the Theatre began in 2009 for the first time and promise a detailed description of the scaena building.

frontal architecture with aediculas and corbels. A large niche has been identified in the middle of the two doors. There must also have been small niches on the other sides of the doors. The frontal architecture included an architrave with triple fascias featuring small pediments and columns, ornamented entablatures, and friezes decorated with relief theatre masks placed at regular intervals.[370]

The geison and sima were forged as a single block, the dentil was decorated with Lesbian cymation, and Ionic cymation was used to decorate between and around the corbels, while the cassettes between the corbels were ornamented with rosettes. The geison frontispiece, geison crown, and sima were decorated by, respectively, flute/tongue motifs, a string of beads, and an athemion comprising open-closed palmettes. The lower surface of the corbel boasts acanthus leaf decorations, while the corner corbel's lower side is embellished with palmette leaves and the lower side of the geison frontispiece features braiding patterns.

In the Ionic cymation the gap between egg and dart is wide and shallow, while the alternating element is in the shape of a spear. The tongue leaf of the Lesbian cymation is in the form of a spur and merges with the eye above. The middle leaf that originates from a single stem forks into two at the top. The ornament is a stylized and elaborate bas relief. The anthemion is composed of open-closed palmettes, each with seven separate leaves. The pearl sequin has two short and one long string of beads, which are embedded in the background of the decoration. The flute/tongue motifs with a flat lower side and round upper side are independent of one another. These feature fine frames and fine and deep carvings in between. There is a double braiding motif on the lower side of the geison. The cassettes between the corbels feature rosettes with centres and four or eight petals.

The labour and ornament sequences on the architectural elements display a unity with eastern Roman decorations that originated in Anatolia during the reign of Trajan

[370] Archaeological efforts take time and require patience and sacrifice. The excavations that started in 2009 for the first time promise to offer a detailed description of the frontal architecture of the scaena in light of findings and finds.

(A.D. 98–117).[371] Furthermore, they carry the influence of Roman architectural plastics that expanded from western Anatolia to Palestine and date back to the Severan dynasty.

Although the present findings about the scaena buildings are insufficient, it is possible to conclude that the stage can be included in the Anatolian scaenae frons. According to the typology[372] identified for the scaenae frons in line with the basic plan of theatres, the characteristic features of the Anatolian-type scaenae fronses are also visible in the Castabala Theatre. It is characteristic of these types of scaenae frons to feature a continuous rear wall. Nevertheless, while it was a widespread practice to divide the rear wall of the scaenae frons with five doors, the Castabala Theatre has one niche in the middle and two door openings, one on the eastern side and the other on the western. The architectural finds unearthed by the excavations show that the scaenae frons was richly decorated.

I.3.1.2. Late Roman–Medieval Buildings

I.3.1.2.1. Buildings from the Roman Imperial Period The Castle

The Castle Hill was an island of land that shifted from the Taurus Mountains into the sea in past geological ages. Today it is a limestone rock elevation on the edge of a rift created by alluvium that filled up the plain. It has emerged through the collapse of the plain and the rising of the hill since the Pliocene epoch.[373] The city is thought to have grown out of the Castle Hill (elevation 35 m) and developed in the valley. There is a Castle on the hill that was secured by a defence wall supported by towers in the Middle Ages. There are no findings about the fortification system in the city before the Late Roman period.

Given the weaknesses in its defence system and military power, Castabala must have readily accepted the rule of the Late Hittites, Assyrians, Alexander the Great, and

[371] Cf. Özgül and Ahunbay 2006, 115–24.
[372] Dombart 1922, 4–5; Fiechter 1914, 112–13.
[373] Aksu and Uluğ 1992, 55–56; Göney 1976, 22; Ünal and Girginer 2007, 24.

Rome. The fact that city opened its gate without showing any resistance to the ruling powers who organized campaigns into this region may be explained through a lack of a wall system. However, even if there are so far no finds of a pre-Roman fortification in the settlement in the valley, the people of Castabala must have had walls and fortifications to protect them beginning at least from the Late Hellenistic period. The rather sophisticated fortification system on the Castle Hill dating to the Late Roman period suggests that the city had fortifications in earlier times. Definitive conclusions regarding the first phase of the city wall can only be offered after excavations are completed.

The walls in the north of the Castle Hill were reinforced with towers and feature almost continuous battlements constituting a passive defence technique. The towers, which have undergone numerous renovations over time, have a round plan and were built to protrude from the walls completely. The main gate is located in the west, and the walls were reinforced with a round tower in the north. A symmetrical second tower must have existed to the south of that tower. The wall exists in our day with considerable damage and was most likely erected to replace the tower in the south at a later period. The towers and walls were built in the isodomos technique and feature clean-cut local limestone-travertine blocks with bossage.

The Castabala Castle had a complex wall system that included walls, towers, a gate, and a bastion. It is possible to date back the earliest phase of the Castle walls, one of the monumental buildings in the city, to the Hellenistic period with the help of the strategic changes in the city's history. It can be suggested that the Castle was built after the Pirate Wars in 76 B.C. due to the new powers granted to Pompey by the Roman Senate.

Several questions remain unresolved regarding the construction of the city walls surrounding the valley where Castabala developed. The valley has a natural defence facility thanks to the steep, rocky terrain in the north, while there are no remnants of a defence system on the eastern and southern slopes of the valley. Whether the walls located on the western side of the valley leading into the plain were built with the purpose of encircling a settlement that previously existed on the slopes of the valley, or

whether the city developed in the valley and expanded into the plain during the Seleucid period, is still unknown.

From the reign of Augustus (27 B.C.–A.D. 14) to the end of A.D. 2nd century, prosperity and peace (Pax Romana) flourished in the Roman world, making the construction of fortifications in cities relatively unnecessary. Castabala spread outside its valley during Pax Romana, and in the Severan period, big construction activities were inaugurated. The colonnaded street, propylon, Theatre, baths, Stadium, Agora, and aqueduct were the major works built in this period. When peace came to an end, many Anatolian cities reinforced their city walls and pulled down public buildings to obtain construction materials.[374] The western walls and the walls around the castle in Castabala were reinforced in the Late Roman period, largely using architectural elements from monumental buildings as building material. Stone was the main substance employed in renovations and extensions done on the walls.

Surrounding the valley in the west, the city wall closed off the settlement to the plain, forming an outer wall. The city walls were shaped in conformity with the bends in the city plan.[375] The Castabala walls encircled the city by following the shortest, straightest route in the western part of the valley facing the plain where the city developed.[376] This was where the city gate was located as a major part of the active defence system.[377] The remnants of the city walls came to a halt in the south. The slopes of the hills on the southern and eastern sides, as well as the steep rocks in the north, formed the natural and passive defence line of the city. The straight defence line in the western tip of the valley enabled swift action, minimizing the number of soldiers required for the city's protection.[378] The city gate made it possible for soldiers to exit the walls to fight off enemy attacks when that was necessary.

The citadel located in the north of the city looks like a castle surrounded by a wall. It is a small defence structure planned in accordance with the topographical features of the land. Although the Castle has not been studied in detail, it can be

[374] Türkmen 2001, 4.
[375] Wall thickness is 1.90–1.40 m.
[376] No extensive study of the Castabala walls exists. The remnants of the wall that have survived to our day are negligible, similar to other buildings in the city that were destroyed by human activity.
[377] Strabo, *Geography*, book 14, IV, 2–3; Türkmen 2001, 1.
[378] Türkmen 2001, 98.

suggested that significant techniques were used from the perspective of ancient military architecture in the construction of the Castle, which has been well preserved. Its position commanding the surrounding area has been taken into consideration. The building was strong enough to enable it to resist long sieges. The cantilevered wall system on the Castle Hill, reinforced by towers, forms a passive defence line adapted to the topography. The thick walls were reinforced by towers at the tips of the hill. These towers were positioned to control each other. The wall, which takes a broad bend and appears like a large tower in the east, connects to a wall that advances westward in a straight line in conformity with the features of the terrain in the south. The north side of the hill was open to outside effects; therefore, the city walls were reinforced by two towers connected with a cantilevered wall in the north and another third tower at the northwestern tip of the hill. Because the southwest corner was the weakest point in the Castle, the walls were largely destroyed here along with the northwest tower.[379]

Since the Castle Hill has an incline in the western direction, this creates the impression that two terraces were formed on the surface of the hill. The thick walls were built on a stone foundation with a mortar-filled centre, while the internal and external surfaces were fashioned using the stone masonry technique. The architecture of the wall bears regional characteristics. The masonry technique helps distinguish among repairs and renovations carried out over time. Many architectural fragments from the Roman monumental buildings were utilized as spolia in the stone masonry. The rock facade of the western slope of the Castle Hill was trimmed, giving way to a terrace. The rectangular beam holes in the same direction on the trimmed rock facade suggest a bastioned gate in this direction. It was reinforced and secured with a tower in the north. Cisterns have been identified in various points of the citadel.

The entrance leads into the bailey, which at the same time is the lower courtyard. To secure the Castle, the entrance to the lower courtyard would always be watched from the section located on top of the main outer wall.[380] No further buildings were erected outside the Castle for security purposes in Castabala. The gates, including the escape doors, were controlled and secured from the tower and the main outer walls. The tower

[379] Facing stones have been removed from the walls that have collapsed down to their foundation in the western and southwestern parts. The remaining facing stones are also falling off. The plan of the Castle can only be described after the excavation and cleaning works are completed.
[380] Akpolat 2008, 11.

adjacent to the gate in the northwest provided camouflage and the possibility to open fire when needed.

The material and techniques used in the architecture indicate that the wall system of the Castle needs to be dated to A.D. 4th to 6th centuries. In an environment of political uncertainty and turmoil in the region,[381] repairs and additions were made to the walls of the castle between A.D. 9th to 14th centuries. The Castle was a salient element of the medieval urban fabric and would have been an imposing edifice whose foundations carried features of a fortification from antiquity while being built during the time of the Knights of Saint John,[382] dating it to A.D. 13th century.[383]

The Castabala Castle lacks a number of architectural features that distinguish it from other castles built in A.D. 12nd to 13th centuries, such as not containing a chapel. The reason for that must have been the shortage of space on the Castle Hill and the fact that there was already a church on the foothill. The Castabala Castle is more modest and plainer in comparison to similar structures built in Syria and Palestine in the Middle Ages. However, it has the same functional elements as other castles.

The Castle in Castabala was located on an important junction between the Syrian-Cilician passages and the route of Arab raids into central and western Anatolia. The city and castle near the city of Tarsos, which was chosen as a base by the Abbasids during their raids into central Anatolia, must have been acquired during these attacks. The people of the region continued to cohabit despite the complex political structure of the time and the fact that the area assumed a cosmopolitan structure during continuous invasions and wars in the Late Roman and Ottoman periods, which makes it difficult to draw definitive conclusions regarding the origins and production of works dating to A.D. 13th to 14th centuries found in the Castle and its immediate surroundings.

[381] Ünal 2006, 85–86.
[382] Umar 2000, 163–65.
[383] Sayar 2000a, 2.

I.3.1.2.2. Churches

The emergence of Christianity in Palestine caused significant changes in social life in Cilicia, just as it did in other eastern Mediterranean provinces of the Roman Empire.[384] Christian communities began to flourish, initially in Antioch, and then in cities such as Tarsos and Seleucia.[385] However, churches in Castabala only started to appear in A.D. 5th century, suggesting that paganism was rather strong among the public during the pagan period and afterward. The city must have been largely affected by the process of change that took place in the region in A.D. 5th century, explaining the presence of the two churches in Castabala.

The churches in Castabala are located in two different parts of the valley and will be referred to as North Church and South Church in this study according to their positions in the city plan. The North Church is found on the northern slope where the settlement was dense on a terrace close to the southwestern slope of the Castle Hill, while the South Church is located at a point connecting the settlement area with the plain in the southwest of the Castabala Valley. These two buildings are among monumental edifices from late antiquity in Castabala.

The churches of Castabala[386] were indicated for the first time on the city plan prepared by Theodore Bent.[387] Nevertheless, the existence of the churches in the city was previously known. E.J. Davis referred to the presence of two churches in the city.[388] However, it was L. Robert who first firmly mentioned the churches.[389] Rudolf Heberdey and Adolf Wilhelm published a plan of the South Church in 1896.[390] Ten years later Gertrude Bell prepared a plan of the North Church and described both churches.

[384] Özyıldırım 2007, 246.
[385] Özyıldırım 2007, 246.
[386] Feld 1986, 77–86.
[387] Bent 1890, 234.
[388] Davis 1879, 131.
[389] Cf. Dupont-Sommer and Robert 1964, 27.
[390] Heberdey and Wilhelm 1896, 25; Dupont-Sommer and Robert, 1964, 27; Strzygowski 1903, 53; Schultze 1926, 324; Liesenberg 1928, 109; Gough 1955, 203.

Researchers all agree about the similarity of the plans of the two churches; however, it was probably E.J. Davis who first identified this.[391]

Churches are divided into naves by rows of columns. As a rule, the central nave that lies on the same axis as the apse is wider than the others. However, the central nave of the North Church is narrow and the colonnades appear to have been placed in the building at a later period.[392] O. Feld is convinced that the first building phase for both structures was probably churches in the form of a colonnaded basilica (*Säulenbasiliken*).[393] Hansgerd Hellenkemper argues that the rows of columns (*Pfeiler*) were placed in the church as part of the renovations done after the earthquake in A.D. 526.[394] Yet it is widely agreed that the church could not have been built before A.D. 6th century or that it would be impossible for renovations to be carried out.[395] Furthermore, so far no colonnaded basilicas have been identified among churches dating back to A.D. 5th to 6th centuries in Cilicia.[396] The monoblock columns in the North Church suggest that the building featured a high roof. This high roof indicates that the church must have belonged to a rather late building phase, i.e., the Middle Ages.[397] Columned churches are seen frequently in the Armenia Minor Kingdom.[398] The columns of the North Church with a long and rectangular plan were placed in the west-east axis. The arcade width is around 2.60 m, while the arch span is close to the measurements of a large colonnaded basilica. The features of the North Church's architectural plan document that its construction commenced after A.D. 6th century.[399]

The similarities between the North and South Churches suggest they were planned together. There are some minor differences, though, such as the monumental gate of the North Church, which offers access to the street due to the fact that it was located next to the colonnaded street.[400]

[391] Davis 1879, 131.
[392] Feld 1986, 77.
[393] Feld 1965, 140.
[394] Feld 1986, 77, fn. 8.
[395] Feld 1986, 77.
[396] Feld 1986, 77.
[397] Feld 1986, 78.
[398] Feld 1986, 78.
[399] Feld 1986, 78.
[400] Gough 1955, 203.

I.3.1.2.2.1. South Church

The location of this church lies in the southwest of the valley where the settlement developed. The church was largely destroyed and no reliefs exist, which makes it difficult to offer an assessment about this structure. However, by looking at churches in the region in general, one can argue that the South Church also had a three-nave basilical plan. In addition to the curved apse in the east, there are doors leading to the northern and southern apses from the pastophoria. The walls of the South Church would likely have been built using rectangular block stones.

While the plan of the South Church[401] prepared by R. Heberdey and A. Wilhelm did not feature a connection between the pastophoria and the apse, G. Bell argues that the apse of the North Church was connected to the northern space with a door and that the southern space, which was largely destroyed, must also have had a door leading to the apse.[402] In 1962 doors were discovered on both sides of the apse in the South Church, each with a width of 0.98 cm.[403]

The plans and the wall masonry of both churches are rather similar, with the exception of the size of the South Church, which is smaller. Spolia were used less in the construction of this church, particularly in the apse, which is the best preserved section of the structure. The two capitals on the external facade of the apse windows are similar to the capitals on the Anazarbus triumphal arch dating to A.D. 3rd century.[404] The two capitals observed on the inner surfaces of the apse windows, which are dated to A.D. 3rd to 4th centuries,[405] are different in form. These are a different version of the Corinthian capitals. There are architectural fragments reused in the construction of the church, but these are only embedded in the masonry of the wall.

The colonnades positioned along the same axis in the northeast of the South Church indicate a second colonnaded street in this area. Only after excavations are

[401] Heberdey and Wilhelm 1896, 25.
[402] Bell 1906, 8, fig. 5.
[403] Feld 1986, 78 and fn. 17; Heberdey and Wilhelm 1896, 25.
[404] Gough 1952, 110–13.
[405] Feld 1965, 140, pl. 8a.

completed will we be able to describe a detailed plan of the South Church and conclude whether it had a row of columns that connected it to a street similar to the Northern Colonnaded Street. Currently, the church and the colonnade are located on private property; therefore, it is not possible to carry out excavations or research at this time.

I.3.1.2.2.2. North Church

The church that was built on a terrace in the south of the street on the southwestern side of the Castle Hill is connected to the colonnaded street with a three-step stairway accessible through a door opening to the street from the south. Spolia were used in the construction of this church, which has an apse in the east and the entrance in the west.

The building, which has a rectangular plan in the east-west direction extending parallel to the Northern Colonnaded Street in the south of the street, was largely destroyed. It can only be partially identified with help from the remnants of buildings on the surface. Architectural fragments belonging to the structure were scattered in the immediate vicinity and in other villages close to the ancient city.

Only the doorjambs and lintel of the door have been preserved. The 2011 excavations in the colonnaded street have documented that the doorjambs and lintel were not in situ. They sat directly on the soil filling without any infrastructure. It is not understood what type of building the doorjambs and lintel of this monumental gate belong to. Nevertheless, considering that the site of the church was previously occupied by shops, they most likely belonged to the entrance of one of the shops. There is a 5 m vacant area between the gate and the church that may have served as a small courtyard.

The North Church is composed of the narthex, naos, and western section. The doorjambs of the door opening on the western facade are partially visible on the surface, but the walls of the narthex have largely been destroyed. The eastern wall and door providing entrance to the naos cannot be identified, although the eastern wall of the naos can mostly be detected and the northern and southern walls have been partially preserved at the corners connecting them to the eastern wall.

Nearly all of the spolia architectural fragments used in the construction of the North Church date to the Roman imperial period, with A.D. 5th century proposed as a possible time for the depiction on the window of the apse.[406] However, the capital of the abutment is dated to A.D. 4th century.[407] Therefore, the existing architectural fragments are not considered sufficient to date the building on their own, although R. Bayliss has proposed a dating for this structure from A.D. 5th to 6th centuries.[408]

The North Church, which is understood to have a triple-nave basilica plan, is heavily filled with material due to illegal digs carried out in the interior. Wall remnants, column and pilaster capitals, column bases, and architrave and frieze blocks have been identified on the church site. The capitals and bases are Corinthian.

Neatly trimmed limestone blocks were used in the construction of the church's walls. Stones are lined up in two rows in the wall masonry. The decorated stones seen in the masonry date back to different buildings from previous periods and were used as spolia here. It is impossible to track the spolia stone blocks used in the masonry back to their original buildings.

The narthex of the North Church is accessible through a door opening on the northern facade where only the doorjambs have survived. There is a further door opening that provides entry from the narthex to the naos. The door lintel and doorjambs here have a profile and are made of mono-block stones. There is an apse in the east of the building that remains inside a masonry wall built with protruding corners. Windows have been opened on three facades of the apse wall.

[406] Bayliss 2001, 200; Hill 1996, 104.
[407] Feld 1965, 141.
[408] Bayliss 2001, 201.

I.3.1.2.2.3. Overall Evaluation of the Churches

Along with other cities fostering Roman culture in the eastern Mediterranean, the spread of Christianity triggered a process of social and cultural change in Castabala. During the reign of Emperor Vespasian, Provincia Cilicia was formed in A.D. 74.[409] Antiocheia ad Orontes became the centre to which the churches in the region were affiliated.[410] The economic situation of Castabala in A.D. 5th century was probably not different from the church administration system that had spread to other cities in the region. Priests must have constituted a separate social class in Castabala, exclusively working in religious affairs and probably paid by income generated from renting out property owned by the church to farmers. However, some priests are known to have worked a second job in addition to their religious duties.[411] The priests made up a wealthy class in the city in A.D. 5th to 6th centuries.

The two churches in Castabala were first mentioned by E.J. Davis in 1879,[412] while Th. Bent included these two buildings in the city plan he prepared in 1890.[413] R. Heberdey and A. Wilhelm published the plan of the South Church in 1896,[414] and many studies have referred to this church.[415]

The decorated and undecorated blocks used in the construction of both churches probably came from a single source. Therefore, given the similarity in the plans of the two churches, it can be suggested that they were built in the same period. The building or buildings that provided the spolia utilized in the construction of the churches must have been monumental ones that were the product of extremely good craftsmanship. Therefore, it can be suggested that the stones from the monumental building erected on the vaulted terrace on the northern slope of the valley were used in the churches. The

[409] According to some sources, A.D. 72.
[410] Özyıldırım 2005, 203.
[411] Özyıldırım 2005, 214; Trombley 1987, 118.
[412] Davis 1879, 131.
[413] Bent 1890, 234.
[414] Heberdey and Wilhelm 1896, 25.
[415] Liesenberg 1928, 109; Gough 1955, 203; Schultze 1926, 324; Strzygowski 1903, 53; Wulff 1914, 232.

proximity of this monumental building to particularly the North Church strongly supports this idea.

Although a high number of spolia were used in these churches and the craftsmanship was rather low in quality, Castabala's churches are accepted as the best ones among the churches whose numbers increased in eastern Cilicia in A.D. 5th to 6th centuries.[416] The chorus section in the South Church, which features a polygonal apse, has been divided into naves through rows of columns. The church located in the north of the colonnaded street became known as the North Church in the literature.[417] G. Bell was the first person to describe it as such.[418] The naves of the North Church are divided by pilasters, the church itself dates back to A.D. 6th century,[419] and spolia architectural fragments from Roman imperial buildings were used in its wall masonry.[420]

The North and South Churches are different in terms of the way their central naves are separated from their side naves and masonry.[421] Pilasters limit the central nave in the North Church and indicate a construction phase later than that of the South Church.[422] This suggests the North Church was destroyed in the earthquake of A.D. 526 and that repairs and renovations were carried out afterward.[423] No churches with pilasters dating to A.D. 5th to 6th centuries have been revealed in the Cilician region.[424] The dating of the North Church is controversial. However, it is firmly established that both churches were built before A.D. 6th century.[425]

The atrium in the North Church opens toward the north rather than the west, which must have been a special plan arrangement to provide entrance from the colonnaded street.[426] Some researchers who have studied the South Church claim that the pastophoria and the apse were connected.[427] As for the North Church, even though

[416] Bayliss 2001, 202; Feld 1986, 82.
[417] Siewert, Taeuber, and Sayar 1989b, 204–05.
[418] Bell 1906, 4–9.
[419] Feld 1965, 77–86.
[420] Sayar 2000a, 11.
[421] Feld 1965, 77.
[422] Feld 1965, 77.
[423] Feld 1965, 77.
[424] Feld 1965, 77.
[425] Feld 1965, 78.
[426] Gough 1955, 203, fn. 7.
[427] Heberdey and Wilhelm 1896, 26.

there is mention of only one door leading from the northern room to the apse,[428] there was probably a connection between the two spaces next to the apse as is the case in the South Church.[429]

In terms of their plans, the North and South Churches in Castabala can be compared to early Byzantine-Syrian churches with many similarities.[430] Furthermore, the door frames of the churches feature mouldings that appear to be lined up on a horizontal plane with small protrusions and dents similar to the Syrian door frames from A.D. 5th to 6th centuries. The convex mouldings also comply with this arrangement. The plans of the apses of these churches and the three window openings on the eastern wall appear similar to those in A.D. 6th century Syrian churches. The apses in both churches have a polygonal plan. These two churches have been compared to Diocaesarea's Temple Church, Hagia Thekla's (Meriamlık's) Zenon Church, and the basilica in Ferhatlı in terms of the similarity of their apses with polygonal plans and have been dated to A.D. mid-5th century.[431] A general assessment of their plans and architecture reveals the joint effect of the major centres of Anatolia and Syria on these buildings.

Since the front galleries of Castabala's churches have been largely destroyed, the available information does not make it possible to identify the characteristic entrances with stairs. The excavation and cleaning activities hold promise for recovering missing information about the plans of the churches. The columns and suprastructural elements will be described following the excavation work.

The intact portions of the walls in Castabala's churches are insufficient to offer a general description of these buildings. The fact that the front galleries of the churches have been largely destroyed has made it impossible to identify the stairway observed in other churches. Nevertheless, some researchers wish to compare the Castabala churches with the church in Emporen, Syria.[432] O. Feld has made some estimates regarding the height of the North Church through the size of the surface on which the doorjamb stood

[428] Bell 1906, 8.
[429] Feld 1965, 78.
[430] Sayar 2000a, 11.
[431] Hellenkemper and Hild 1986, 47.
[432] Tchalenko 1958, 32, pl. 12.

in the apse of the church.[433] Likewise, the church in Kadirli, which is close to Castabala, also offers an impression about the height of the North and South Churches.[434]

The pastophoria surrounding the apses of the churches in Castabala indicates Syrian influence.[435] Both churches have a polygonal apse that distinguishes these two churches from other Cilician churches.[436] The form featuring three wide and large windows in the Castabala churches is quite similar to the central building in Resafa, Syria, dating back to A.D. 6th century, as well as to the apses in the cathedral in Bosra.[437]

I.3.2. Buildings Without an Exact Dating

I.3.2.1. Water Systems and Water Edifices

I.3.2.1.1. Water Systems

I.3.2.1.1.1. Freshwater System

Public buildings that give ancient cities their urban character also had an architectural and artistic presence in Castabala and gave the city its monumental aspect. Among these public buildings were structures pertaining to water that included the monumental fountain, the baths, and the water systems in the Northern Colonnaded Street.

One of the biggest investments made by Romans in Castabala was the well-developed water system. The structures built to meet the city's water needs are proof of the high level of wealth and prosperity that the city attained. Water was transported to the city from faraway sites by an aqueduct and a series of channels built for the purpose. Buildings such as the baths and the nymphaeum where the stream was connected inside the city are clear indications of the rising living standards in Castabala during Roman times. Residents of Castabala achieved impressive engineering achievements in the way

[433] Feld 1965, 80.
[434] Feld 1965, 80.
[435] Feld 1965, 80.
[436] Feld 1965, 80.
[437] Feld 1965, 80; Krautheimer 1975, fig. 106–12, 221–23.

they delivered water to the city, and great funds must have been required for these endeavours.

Massive projects were undertaken to meet the water needs of Castabala. Water was transported to the city from a spring located in a valley near the village of Karagedik in the Düziçi district. The aqueducts that carried water to the city near the village of Nergis in Osmaniye were connected to this water system. The water system had three different types of channels, including underground tunnels, galleries carved into the bedrock, and open channels built by either carving the bedrock or building walls with mortar. The channels were concealed with cover systems. The water brought into the city through channels was probably distributed by means of the open and closed water channel system located on the northwestern slope of the valley, while the water that still leaks down the northeastern slope of the valley was most likely a natural spring.

Nymphaea were among the major buildings in the city. These were usually located at the end point of the aqueduct that brought water into the city. The aqueduct in Castabala probably reached the city in the northwest, given the fact that the Castle Hill and the major structures of the city, as well as the houses, were located on the northern slope of the valley. Water still leaks from a spring on the northwest slope of the valley. This spring cannot be associated with the aqueduct, since the Bathhouse on the southern foothill of the slope was a structure that needed a continuous supply of water.

A cistern that received, collected, and distributed water in the city has not been identified yet. However, the water that reached the city must have accumulated in a cistern from where it was transported through water pipes to the baths, the large buildings in the city centre, and the fountain or fountains. The major part of the water distribution system in the city has been destroyed. However, deep excavations have revealed earthenware water pipes.

Since excavations in Castabala have only recently begun, the infrastructure underlying monumental buildings has not yet been sufficiently studied. Studies on water provision have focused on long-distance channels and the trajectory of water in the city,

while the urban water grid has not been fully explained yet. The study of water networks in a city requires in-depth information on roads, monumental buildings, and houses. Furthermore, the water structures and the water provision units must be excavated, which will make it possible to develop more insights and details about the water system in question.

In the Castabala excavations the finds from the water system recovered on the northern slope of the valley have shown that this area was particularly important for the transportation of water. The channels so far revealed were built before the medieval construction phase; therefore, they are estimated to have been constructed in A.D. 2nd to 3rd centuries at the latest. The presence of buildings dated to later periods in the city indicates that the current systems were also used in later periods. The channel carved into the rock surface starting on the northern slopes of the Castle Hill and extending to the northwestern part of the city supplied water to Late Roman buildings.

During the Roman period, the construction of monumental buildings that served the basic needs of the residents of Castabala was given weight. The baths, fountains, and residential water systems were integrated into these large buildings. The need to provide water to the people required an aqueduct that could carry water from nearby water sources. As the water in the channels always flowed in the direction of the incline, the water source must have been brought down from the northeastern part of the valley where the city was established. This was the area that had the most suitable height and is also the place on the northern slope of the valley where water channels are most prevalent.

The people of the city did not use water only for drinking and cleaning. They also seemed to have combined it with architecture to introduce an artistic twist. The Bathhouse in the city vividly reflects this approach to life and its architectural style even today.

Continuous water has always been present in sufficient quantities around Castabala. The city was set up in an area rich in ground and surface water, which made Castabala a centre where water was used in large quantities and became a major aspect of life. Water was carried to Castabala through two main sources: the Pyramos (Ceyhan) River and the Nergis area. The Ceyhan (Pyramos) River originates in Pınarbaşı, about 3

km southeast of Elbistan at an altitude of 2,000 m. It flows across a distance of 460 km and descends into the alluvium Castabala Plain. With its many branches, the river collects water in the whole basin and flows into the Gulf of İskenderun between

Yumurtalık and Karataş. The Kömür Brook collecting the water of the Binboğa Mountains flows southward and joins the Üstüngelen Brook coming from the south and the Tokat Stream coming from the west near Göksun. The Göksun River, which flows eastward from there, joins the Söğütlü Stream to form the Ceyhan River. The river, which flows downstream into the alluvium plain after Tecirli, meanders through the plain. It passes near Castabala, currently within the borders of the town of Cevdetiye. During the Roman period, water needed by the city was largely supplied from this river and the natural springs in the vicinity.

There were three methods used to supply water to the city. These were collecting rainwater in cisterns, bringing out water from an underground source, and transporting water from a nearby area, currently called Nergis. The first method consisted of building wide cisterns on the rocky surface to meet the water needs of houses and farms. Even though it has not yet been proven, daily water needs must have been accomplished by extracting water from wells or carrying it from the Ceyhan River flowing near the city to houses either by humans or animals. However, we should bear in mind that the quantity of water brought by such methods would be very limited. From all accounts it would be more advantageous to bring water from Ceyhan for at least daily use. Furthermore, because the water source was near the level of the baths, the transmission of water would be more convenient and economical. Moreover, when compared to groundwater sources, the quality of the water would be higher. Transporting water from a distant source was more prevalent than any of the methods mentioned previously. These methods were not only expensive but the quality and quantity of water would be lower than the water carried by an aqueduct. Therefore, the most widespread method to supply water during the Roman period was to transport it from a distance via aqueducts.

The water carried into Castabala from the Nergis area reflects the size of the need, while the water edifices used along the way show the level of engineering and architecture attained by the residents of the city. It is known that the waterway coming

from Nergis had aqueducts, various channels, and streams. There were a number of buildings supplied by this water system, proving that major investments were made to bring water to the people of Castabala from Nergis. Some of these buildings include the following: a monumental fountain, baths, the colonnaded street, a bath with hypocaust heating belonging to a house on the vaulted terrace on the northern slope of the valley, Agora/Macellum (?) Deep Excavation 1, Theatre Deep Excavation 1 and 3, Northern Colonnaded Street Deep Excavation areas, and water channels identified during excavations on the southern part of the Castle Hill.

Urban planning in Castabala involved the provision of services and facilities to the residents and the best conditions for buildings. In this context water was of primary importance in Castabala, just as it is in any other city. The Castabala region is well endowed in terms of precipitation and ground and surface water. The Ceyhan River and the presence of water sources close by were reasons for choosing Castabala's location. Drinking water was brought to the city from the Ceyhan River in the Nergis area via aqueducts and channels. An aqueduct (approximate length of 140 m) was built from the Ceyhan River to access its water. This aqueduct is identified by five arches preserved on the northern bank of the Ceyhan River. The width of the abutments was 4.05 by 4.15 m with a height of about 15 m and an arch span of 11.70 m.[438] At this point the width of the Ceyhan River is 30 to 40 m.

The structure known as the Nergis Aqueduct had a single level. Open and closed water channels were employed to transport water into the city in line with the topographical structure of the land. The biggest challenge in water transportation was to keep the incline of the channel at a fixed angle while the terrain between the source and the point of use was variable. For the open waterway to reach the city, the aqueduct had to cross the Ceyhan River Valley and then climb over a hill. From this point various channels were built following the terrain to deliver the water to Castabala. After the light slope required for water flow was created, a channel was built around the slopes of the valley. There is a spring that still leaks down the northeastern slope of the Castabala Valley. Farmers in the area still meet their water needs from this source. It has been suggested that this was the source of the water network that delivered water into the city. Water was supplied through secondary channels connected either directly to the

[438] Hild 1990, 293–94.

spring or to the main channel. This is one of the reasons why there are many earthenware pipes in and out of the city.

It has been revealed that water entered the city by flowing westward along the main street located in the east-west direction on the southern slope of the Castle Hill. The Theatre Deep Excavation 3 in the west of the Theatre and the Northern Colonnaded Street Deep Excavation 1 suggest that water delivered into the city through pipes from the northeast was distributed to different locations on the southern foothill of the Castle Hill.

The deep excavation carried out in the western part of the channel spanning the colonnaded street has revealed numerous rows of earthenware pipes. Based on their inclines, these channels appear to have delivered fresh water to the east, west, north, and south of the city. The channels that continue in a lower level under the ground pavement of the Northern Colonnaded Street are thought to be wastewater channels. The wastewater channels identified in the Northern Colonnaded Street Deep Excavation 1 serviced the channels in the north, while the earthenware pipes serviced the shops behind the colonnaded gallery, the buildings behind the shops, and the channels that led into the lanes. The underground earthenware water channels continued parallel to the open main channel; therefore, these two structures were probably built around the same time.

The existing water system remnants in Castabala do not offer sufficient information to describe the distribution system in any detail. The water that was carried into the city via channels must have accumulated in a large cistern in the northeast of Castabala. There are very few remains of the pipes and plumbing that supplied water from a probable tank to users. However, the row of earthenware water pipes that were part of the water distribution system in the city found in the temple terrace area in the southeast of the valley offer an idea what these may have looked like. The water system must have been connected to the Bathhouse and the fountain located across from the Theatre. The fountain of the bath occupied the northern facade of the Bathhouse built on the valley bottom to the south of the Theatre. This fountain had a hemicyclical plan that consisted of a large niche.

Rows of earthenware pipes belonging to the pressurized water system of the city have been identified in the Northern Colonnaded Street Deep Excavation 1, Agora/Macellum (?) Deep Excavation 1, and Theatre Deep Excavation 1 and 2 sites. These findings document that Castabala made extensive use of a pressurized water system to distribute fresh water starting from the end of A.D. 2nd and early 3rd centuries. The presence of connections to the system in various areas of the city further proves that there was a well-developed water distribution network. Moreover, it also creates the impression that sufficient quantities of water were carried into the city from nearby sources and that a continuous flow was provided for use.

A water distribution system different from the pressurized water one has been discovered in the southern part of the monumental structure on the foothill of the Castle Hill, probably a cenotaph/heroon or temple. The channel, which was built using brick tablets placed in a "U" shape, is observed side by side with the remnants of a foundation that dates back to A.D. 5th century and which likely belonged to a house. A similar channel system has been revealed in the western part of the vaulted terrace on the northern slope. Similarly, the same channel type can be found in a building connected to a cistern/nymphaeum (?) building southwest of the South Church. The fact that these remnants of the channel coexist with A.D. 5th century buildings must be assessed in conjunction with an unpressurized water distribution system. This shows that the need for fresh water in the city did not require a pressurized water distribution system in this period. The bath located on the vaulted terrace featuring hypocaust heating proves that flowing water was still utilized in wealthier homes. However, ordinary people must have met their need for water from the fountains scattered around the city.

There seems to have been some problems in the transportation of flowing water into the city during the unplanned settlement arrangements of the medieval building phase. The source of the water carried by a 20 to 30 cm wide channel with a depth of 20 to 25 cm carved into the rocky slope of the northeastern part of the Castle Hill has not been identified. The remnants of a 20 to 30 cm wide channel with a depth of 20 to 25 cm built on filled land using pieces of flat stone and brick fragments have been revealed on the southern slope of the Castle Hill. The centre of a cubic rock was carved to serve as a simple basin. This system cannot be defined as a fountain, but the fact that the

channel continues in the westerly direction suggests that a very limited water reserve was delivered to users in certain points of the city through simple methods.

I.3.2.1.1.2. Wastewater System

The sewage systems built with the purpose of wastewater disposal in Castabala should be evaluated in the context of water systems. The need to dispose of wastewater created by daily water usage required many Roman cities to look for solutions. The solutions developed for wastewater disposal in the Roman world indicate the importance given to the subject. Wastewater was identified under the ground pavement of the colonnaded street during the deep excavations carried out in that particular area of Castabala. Deep excavations were carried out to identify the building that the row of columns belonged to in the southwestern part of the valley. In the area limited to Deep Excavation 1, a nymphaeum was discovered, which was built in the gap between two columns in A.D. 5th century. The water flowing from this fountain must have been carried away from the site through a wastewater channel. In A.D. 5th century a building that was probably a villa was built on the vaulted terrace on the northern slope through renovations done to an existing structure. This building had a bath with hypocaust heating. The wastewater created by the users in the building must have been connected to a nearby wastewater channel. The findings of the deep excavations prove that the city had an elaborate sewage system.

The purpose of the wastewater system was to keep houses and streets dry and clean and to dispose of waste from public latrines (*latrina*) and residential kitchens and toilets. Springs, baths, fountains, public latrines, residential toilets, and sewage systems not only improved living conditions in cities small and large but also contributed to public health and thus constituted an important component of urban planning.[439] The ground wastewater systems that are closely correlated with the level of urban development have become a vital and indispensable part of our daily lives today. In larger Roman cities with big populations, sewage (drainage) systems were an

[439] Owens 2000, 165.

imperative. However, wastewater systems have not been sufficiently researched due to challenges posed by their physical locations beneath buildings or streets.

In the Roman period, water carried into buildings through aqueducts had to be disposed of after being used and turned into waste, so an underground sewage system was needed. Many cities recognized water drainage to be a problem and tried to deal with it by building larger sewage systems or by enacting various laws. Nevertheless, this system was not implemented in many Roman cities, or when in use, it was only available partially.[440] In the Roman period the sewage system in a city was composed of four separate drainage elements. The first element collected wastewater in buildings such as baths, fountains, and latrines. The second element carried wastewater out of buildings. The water thus collected was removed from a building through a single channel. The third drainage element advanced through large pipes usually built under the streets and carried wastewater to the fourth drainage element, which was located outside the city and usually ended in a nearby stream.[441] The basic water transmission and disposal system inside Castabala consisted of an underground wastewater channel that crossed the east-west direction of the colonnaded street and extended toward the western part of the city.

I.3.2.1.2. Water Edifices

I.3.2.1.2.1. Baths

Two elaborate types of bathhouses can be discerned in Castabala: public baths and residential (private) baths with hypocaust heating. This reveals the importance attached to bathing as part of daily cleaning and purging routines by the residents of Castabala. Advanced Roman techniques[442] of heating, heat distribution, water delivery, and drainage contributed to the architectural development of the Bathhouse in Castabala.

[440] Hodge 1995, 334.
[441] Wilson 2000, 176.
[442] Abbasoğlu 2004, 16.

I.3.2.1.2.1.1. Public Bathhouse (South Bath)

The construction of the Bathhouse must have started during the Severan period at a time when building activities gained impetus in Castabala. The existing remains of the walls feature volcanic tuff used in buildings in late antiquity in the city, suggesting the Bathhouse was in use during this period.

The method used for delivering water to the Bathhouse is not known. Although storing water in cisterns was hardly an affordable method, what was really expensive was transporting water over long distances. The least costly method of all was to deliver water from a nearby source that could provide a continuous flow. There are no cisterns near the Bathhouse or around the city that could meet the water needs of the Bathhouse, which means it must have been connected to the aqueduct that brought water into the city from the Nergizlik area. It is well known that water delivery to Roman cities and baths via aqueducts was a common practice that nearly became a rule. The shortest and best route had to be chosen to connect the building where the water was to be consumed and the reservoir that distributed the water. Typically, the Roman skill at creating new and hybrid architectural forms to adapt to various locations in the eastern provinces can also be observed in the architecture of bathhouses.[443]

The visible remnants of the Bathhouse are insufficient to describe its plan. The existing remains suggest the plan of the building consisted of rooms lined up along the same axis in the north-south direction and that they were among "axial asymmetrical baths."[444] The Bathhouse was positioned in an area easily accessible by waterways arriving from the east and was built in a busy location in the city. It was located south of the Theatre, which leaned against the northern slope of the Castabala Valley. Fragments of earthenware pipes found around the Bathhouse indicate that water was distributed to the various rooms through earthenware pipes. The excavations to be carried out here and a detailed assessment of the findings will reveal more information about the rooms and the building phases.

[443] Yegül 1998, 64.
[444] Yegül 2006, 291.

The Bathhouse was an independent building complex across from the Theatre on the southern slope of the valley. The building leaned against the southern slope on the valley bottom. A few wall fragments have survived from the structure and are visible on the surface. These reflect the geometry of a building of large dimensions; they also suggest that the structure did not have a complex plan and that it was a modest provincial Bathhouse.

The Castabala Bathhouse can be compared to the Roman imperial period baths of monumental dimensions in Cilicia establishdd in A.D. 1st and 2nd centuries in a context where peace brought wealth to Anatolia. The Bathhouse was also one of the major Roman period buildings serving a social function in the city. The location of the Bathhouse in Castabala's city plan emphasizes the function and importance of the building, since it faced the Theatre and its scaenae and was placed in a central area with a great deal of pedestrian traffic.

A detailed architectural study and excavations have not yet been carried out at the Bathhouse's site. The interior of the Bathhouse and many of its rooms have been destroyed; therefore, it is not possible to identify the rooms and their locations. The remains of the Bathhouse's walls above ground have nearly all disappeared and only one room of the building can be identified. The northern wall has been preserved up to a certain height, while the western and eastern walls have partially survived. The remains of the walls prove this to be a large building. The architectural features of the room reveal that it was a frigidarium. The main material in the walls belonging to the monumental structure is brick-covered concrete. The masonry boasts a skilful opus testaceum technique. The (opus mixtum) cross-sections taken from the wall, which was built using vertical brick rows forming intermittent lines along with bush-faced masonry, reveal that it was subject to renovations and extensions. The bathhouses[445] identified in the region offer an idea about the plan of the Castabala Bathhouse. A niche with an apse on the facade of the northern wall belongs to a monumental fountain.

It is possible to view the Bathhouse as an element in Castabala's Romanization process. The height of the surviving walls suggests the Bathhouse was large. Brick was used in the walls' masonry, revealing that Castabala featured a Bathhouse similar to

[445] Aşkın 2006, 162–67.

large-scale ones in the West. However, it is impossible to carry out a detailed contextualization of the Bathhouse before the excavations. Neither is it possible to identify the various rooms and the exact site occupied by the building. Nevertheless, the building's location and the existing remains of its walls offer a general idea about it.

The research on Roman bathhouses has usually included a classification based on plan types.[446] In this context two different bathhouse types, consisting, respectively, of a row of rooms or rooms encircling a central hall, have been accepted as characteristic of eastern Pamphylia and Cilicia.[447] One of these plan types known to have been used widely in Cilicia may also have been employed in the Castabala Bathhouse.

The surviving wall remains from the Castabala Bathhouse suggest the rooms were lined up side by side in the building. The Bathhouse must have consisted of sections that stood adjacent and parallel to each other in the west-east direction. The furnace and storage rooms attached to these sections were likely located in the part of the Bathhouse facing the southern slope of the valley. The main entrance to the Bathhouse has not been identified. However, the western and northern sides were probably used as entrance points. The plan of the Bathhouse was probably more similar to the "row type" bathhouses. Since the surviving remains of the building are located on the same axis, it may be possible to include the building in the axial symmetrical baths category.[448] The construction of the Bathhouse must have begun at the end of A.D. 2nd to early 3rd centuries, and the use of the building in its original function as a bathhouse must have come to a close in early A.D. 5th century.

The new centre that resulted from the urban transformation efforts that took place in Castabala beginning in the reign of Septimius Severus included public buildings such as the colonnaded street and the Theatre. The Bathhouse was built in this new centre featuring public buildings and lies about 40 m from the Theatre, located in

[446] Farrington 1995, 18, fn.15; Krencker et al. 1929, 177–86; Yegül 1992, fig. 142.
[447] Aşkın 2006, 162–63.
[448] Yegül 2006, 291.

the west-east direction to its south. The position of the building faces south-southwest — the warmest position recommended for baths by Vitruvius.[449]

When studying the choice of location for the Castabala Bathhouse, one needs to consider the various reasons why a particular spot was chosen for a bathhouse, for example, the presence of a land lot suitable in size and elevation that satisfied the necessities of water delivery in antiquity. Another reason for the choice of location for baths was aesthetic. The administrators and people of Castabala were certainly engaged in an effort to make their city look beautiful and well organized. Therefore, aesthetic factors must have played a role in the choice of the Bathhouse's location. Bathhouses were usually set up in places with a nice view so that visitors could enjoy the landscape.[450] The Theatre north of the Castabala Bathhouse had a view of the vaulted terrace and the building that rose above it on the northwestern slope, as well as of the Castle Hill. Considering that the Bathhouse also had to have access to a road, there must have been a main street between it and the Theatre.

The direction and position of the Bathhouse may have been designed by considering the Theatre across from it. The reason for this is that dense smoke would have come out of the Bathhouse that had to be kept away from the performers and audience.[451] This factor was probably taken into account during the construction of the Bathhouse and Theatre.

The method used for delivering water to the Bathhouse is not known. Although storing water in cisterns was hardly an affordable method, what was really expensive was transporting water over long distances. The least costly method of all was to deliver water from a nearby source that could provide a continuous flow. There are no cisterns near the Bathhouse or around the city that could meet the water needs of the Bathhouse, which means it must have been connected to the aqueduct that brought water into the city from the Nergizlik area. It is well known that water delivery to Roman cities and baths via aqueducts was a common practice that nearly became a rule. The shortest and best route had to be chosen to connect the building where the water was to be consumed and the reservoir that distributed the water. Typically, the Roman skill at creating new

[449] Vitruvius, *On Architecture*, book 5, 10.1.
[450] Coşkun 2007, 28.
[451] Coşkun 2007, 28.

and hybrid architectural forms to adapt to various locations in the eastern provinces can also be observed in the architecture of bathhouses.[452]

I.3.2.1.2.1.2. Residential (Private) Bath

In A.D. 5th century a building that was probably a villa was erected on the vaulted terrace on the northern slope through renovations done to an existing structure. This building had a bath with hypocaust heating in its southeastern section; however, the structure was largely destroyed during the medieval building phase. Man-made destruction continued at an increasing pace until the launch of excavations in 2009. The building is partially preserved at ground level, revealing that the floor and ceilings were covered with marble. A wastewater channel connection is visible at the ground level of the eastern wall. Wastewater discharged by users in this building must have been connected to a nearby channel. The findings from the deep excavations show that the city had an elaborate sewage system. The space that had hypocaust heating in the bath is located in the south; however, it has been largely destroyed at the valley slope. This area can be identified by a small remnant that belongs to the hypocaust system. The remains pointing at the presence of a hypocaust heating system have been identified at the level of the vault on the vaulted terrace. The vaulted terrace was largely destroyed before the bath was built. The excavation material and the accumulation of eroded soil from the slope filled the vaults up and elevated the ground level to the level of the vaults.

I.3.2.1.2.2. Nymphaeum

As populations increased and the areas in ancient cities expanded, water drawn from nearby sources became insufficient and cisterns, wells, and fountains[453] that could provide a convenient and clean method of delivery were built. Water brought to the city from the main source through channels would have been delivered to the public via

[452] Yegül 1998, 64.
[453] Delemen 2008, 137.

fountains in a clean manner. Large aqueducts usually ended in a monumental fountain in the Roman imperial period.[454] The Castabala fountain was most likely located in the northeastern part of the valley.

I.3.2.1.2.2.1. Public Fountains

Open and closed water systems have been identified in buildings constructed on the foothill of the Castle Hill during late antiquity and the Middle Ages. These archaeological finds suggest there was at least one fountain in this area that had a central position in the city. The excavations in the city promise to unearth tangible archaeological finds regarding this in the future.

There is a niche with an apse on the outer facade of the northern wall of the Castabala Bathhouse belonging to the monumental fountain. The bottom of the valley is covered by 2.5 to 4 m of eroded soil filling. The Bathhouse cannot be described as it is largely covered by this layer of filled soil. The nymphaeum attached to the northern wall of the Bathhouse can only be described through the parts that are visible on the surface.

I.3.2.1.2.2.2. Residential (Private) Fountain

The research carried out in the southwest of the Castabala Valley has identified a house dated to A.D. 5th century. This building is located in the area where a row of columns are partially visible on the surface in the west-east axis near the eastern part of the South Church. To describe the structure pertaining to these columns, deep excavations were undertaken in 2011 (Deep Excavation 1) and 2012 (Deep Excavation 2). Deep Excavation 1 has revealed postaments and column bases as extensions of the colonnade visible on the surface of the western area. The foundations of small symmetrical structures lined up in a parallel axis located south of the colonnade belong

[454] Glaser 2000, 413.

to the first building phase. However, renovations were carried out here in A.D. 5th century and a house with a peristyle courtyard was built. The infrastructure on the floor of the colonnaded gallery has been preserved in this period and suggests the presence of a floor mosaic, but the gap between two columns in the colonnaded gallery was closed and a fountain was built on the stone floor of the courtyard facing the north. Bricks were used in the construction of the fountain. A channel was opened in the floor of the colonnaded gallery, a line of earthenware pipes were installed, and a stream was connected to the newly built fountain.

I.3.2.1.2.3. Cisterns

Cisterns were widespread in settlements without water sources in Anatolia. In Castabala they were either carved into rocks or built using stone,[455] the indispensable building material for cisterns. Local stones were used as the main building material without resorting to additional materials. Most of the many cisterns and wells in Castabala are located on the northern, eastern, and southern slopes and the rocky surfaces on the hills. Residents of Castabala used rainwater stored in cisterns and groundwater they accessed through wells. The high number of cisterns carved into rocks suggests there was no system of water delivery from outside sources before A.D. 2nd century. This meant that cisterns were employed to meet the water demand in the city at a time when the settlement was a long way from springs and streams. Cisterns had been the main method of water provision in Castabala for a long time. They continued to serve their function even after the settlement expanded in and outside the Castabala Valley and after the construction of water channels. Their role was to serve as reserve water tanks by storing water from rainfall every season. Most of the cisterns in Castabala were built next to houses. They especially crowded the northern slope of the valley, the hills of the southern slope, and the southwestern foothills. Their volumes and plans cannot be identified because they are filled up by soil. There are cisterns with rectangular plans in particularly the northwestern and southwestern parts of Castabala. They have been destroyed down to their foundations for various reasons, illegal digs

[455] Kütükçüoğlu 1962, 89.

being the primary one. The building styles and the use of material in the cisterns help date many of them in Castabala to the Roman period and late antiquity.

The cisterns carved into rock on the rough surfaces in the southeastern part of the valley where the city developed are connected to each other through a water system. These are observed on the rocky northern foothills of the valley where the city developed and in the rocky area that expands southward toward the village of Kesmeburun in the southwestern part of the valley along with olive oil workshops.

I.3.2.2. Tombs — Necropoleis

Necropoleis occupy an important place in the urban fabric of Castabala. Types of tombs and their distribution are among the current archaeological findings about Castabala. Studies of areas where tombs are found widely yield significant results in terms of land use and the relations between tombs and urban settlement areas.

The surveys we have carried out in Castabala have revealed that the locations of tombs in the city are largely defined by the geological structure. A big portion of the rocky terrain that remains outside the flat and arable land was dedicated to necropoleis. Therefore, unlike many other ancient cities, tombs in Castabala were not gathered in a single site outside the settlement.

The positioning of the necropoleis in the city, and their tombs, took into account the topographical structure of the land. The present position of the city suggests the settlement was confined to a small area. It seems to have been limited by the Castabala Valley. Necropoleis were planned on rough surfaces at the edges of the settlement, on rocky slopes, on stony surfaces outside the valley close to the city but nevertheless far from the settlement area, in the northwestern part of the Castle Hill, and in the bottom of the plain near the Western Gate of the city.

The necropoleis in Castabala developed on the steep, rocky surfaces and slopes of the valley where the city developed, as well as in the hills of the valley slopes, on the foothills of the rocky slopes expanding in the north-northeastern and south-southeastern

directions, and on top of the rocky hills. Furthermore, rock-cut tombs have been identified in the plain outside the settlement area in the western part of the Castabala Valley, as have other tombs nearby. In these necropoleis there are also sarcophagi. It can be argued that the rough and rocky terrain of the city required that areas outside the city not suitable for settlement and agricultural activities were allocated for necropoleis. The position of the necropolis in the northwestern part of the city near the Western Gate can be explained through the tradition of having necropoleis on the sides of the roads leading into a city.

The diversity of tombs identified in the necropoleis of Castabala reveals that it was a centre influenced by both Western and Eastern burial and tomb traditions. The necropoleis in the city were not studied in any comprehensive manner before excavations began in 2009. Even though researchers undertaking epigraphic studies in the region referred to some tombs in connection with their epigraphical findings, they did not tackle the architecture and typology of these tombs. Therefore, the traditions and influences affecting the funerary art and architecture of Castabala are not known. In this part of the dissertation, the burial and tomb culture of the Castabala necropoleis will be taken up in light of the findings of the ongoing excavations and research activities started in 2009. This has resulted in a typology of tombs for the necropoleis in the city for the first time. The typology of tombs in Castabala is similar to the organization of settlements and necropoleis in the region. It also suggests that in this agricultural settlement the typology of tombs displayed economic and chronological continuity and that it was not subject to much change.

Local limestone and occasionally bricks were used in the construction of tombs. There are no remaining in situ individual sarcophagi. Some sarcophagi found in the necropoleis were taken to villages in the vicinity and can offer ideas about the sarcophagi in the necropoleis and their lids. It has been established that some of the tombs were reused, since the settlement continued to exist through various periods.

The most significant group of tombs in Castabala are memorial ones with a round plan and barrel vaults that feature an aedicule and show some typological variety. These are tombs that were built using large ashlars. Vaulted tombs are more prevalent in Castabala than anywhere else in Cilicia. This tomb type with a barrel vault and aedicule

was first observed in Cilicia beginning in A.D. 2nd century.[456] Funerary architecture in the city displayed some variety between A.D. 2nd and 3rd centuries. Similarly, in other regions near Cilicia, other examples started to be built in the middle of A.D. 2nd century and into A.D. 3rd century.[457]

The tombs in Castabala are akin to those identified in other centres in Cilicia during the Roman period. This similarity reveals that Roman authority was influential in organizing the construction program in the city, as it was in other cities in the region.

The necropoleis in Castabala were destroyed during an unknown period or periods as revealed by the ongoing systematic archaeological research that began in the city in 2009. Our research shows that the tombs in the city date back to Hellenistic and Roman periods and late antiquity. So far no necropoleis where pre-Roman tombs are prevalent have been identified in Castabala. On the other hand, most of the tombs in Castabala date back to the Roman imperial period and late antiquity. The Roman period brought some changes to funerary architecture in the city. At this time funerary architecture started to present some diversity and the number of tombs also increased.

In Castabala inhumation burials were carried out. Thus far, the excavations that commenced in 2009 in the city have not revealed any cremation traditions.

I.3.2.2.1. Materials and Techniques Used in Tombs in Castabala

Castabala's terrain is composed of limestone that offered the ideal material to meet burial needs. All of the tombs and funerary buildings identified in the necropoleis of the city were constructed out of materials produced from local rocks. Rocks constituted a large proportion of necropoleis. The elimination of the need for transportation meant that the cost of this local material was much lower, which probably resulted in the choice of this material over others. It can be inferred that quarries or nearby rocks were employed in the construction of individual sarcophagi. Rock-cut tombs were formed by digging rectangular pits in the flattened rock; in some examples

[456] Machatschek 1967, 67; Durukan 2005, 119.
[457] Scarborough 1991, 320–28.

one or more than one facade of the sarcophagus is at the same level as the ground, while the remaining facades are detached from the rock.

I.3.2.2.2. Necropoleis

Studies carried out in Castabala in the late 19th and early 20th centuries resulted in a number of publications in which the necropoleis are only mentioned in the context of epigraphs. No reference was made to the architecture of the funerary buildings. The start of excavations and research in Castabala in 2009 helped to reveal that the necropoleis spread to a wide area. Accordingly, the tombs in the city can be taken up in terms of the following areas.

I.3.2.2.2.1. Northern Necropolis

The necropolis here is located in the north of the Castabala Valley and has rocky elevations that feature rough and steep, high slopes that extend from the Castle Hill in the east-northeast direction. There are many rock-cut tombs here. They are more prevalent due to the geological structure of the northern slopes of the valley, were built in areas that stand higher than the valley, and are modest and undecorated.

Although this site is limited in terms of size, it houses many tombs that are located in the eastern and northeastern parts of the Castle Hill along the slopes overlooking the valley. It is understood that this area was chosen particularly for the imposing location, which made the tombs visible and gave them a dramatic effect.

There are also marks left by rock-cutting activity in the necropolis. The cut rocks that can be observed especially in the lower sections of the slopes are important for showing that the stone blocks needed for some tombs were supplied here. It thus becomes clear that the raw materials needed for the construction of tombs were supplied locally, directly from the necropolis itself. The stones extracted from the area both supplied stone blocks and opened up areas for tombs.

On the steep and flat facades of the sections of the rocks overlooking the valley and which were not easily accessible, and in the lower sections of this rocky elevation, there are chamosorion-type tombs and rock-cut sarcophagi. On the steeper and higher sections of the same rock mass, there are rock-cut tombs. This is further evidence of land use in accordance with geological conditions and its role in choosing the locations of the tombs. In this area some of the houses and workshops built during the Christian period also have tombs in them. There are more such tombs in houses northeast of this area.

There is a group of tombs in the northwestern part of the Castabala Castle. These have been built in the western foothills of the rock elevation surrounding the northern slope of the Castabala Valley east of the Osmaniye-Kadirli modern road. The tombs descend from the western-northwestern slope of the rocky elevation that surrounds the valley in the north down to a certain level. These tombs, which remain outside the rocky elevation surrounding the valley in a lower level, are located in a small area, but they are many in number and show variety in terms of architectural techniques and plans. However, they are lined up along a linear axis in the west-east direction without following a strict rule. There is a single individual tomb to their south. The individual tombs reflected the social status and financial wealth of the deceased. It can be suggested that these tombs belonged to people somewhat privileged as they were more visible, pompous, expensive, and more easily accessible since they were located near a road. In this context it may be argued that these tombs had a select position in the necropoleis of Castabala.

I.3.2.2.2.2. Southern Necropolis

The types and locations of tombs on the southeastern hill of the Castabala Valley have likewise been dictated by geological structure. On the slopes of the hill that slightly rise from the section near the modern Osmaniye-Kadirli road and on the hills of the slopes, there are tombs, chamosoria, arcosolia and rock-cut sarcophagi, lids belonging to individual sarcophagi, and fragments of cists. On the other hand, starting from the southern slopes of the Castabala Valley, there are groups of chamosoria,

arcosolia, and rock-cut sarcophagi in various areas on the rocky hill where the modern village of Kesmeburun developed. Further into the village, there are rock-cut tombs on bedrocks. The groups of tombs continue intermittently and come to an end when the geological terrain changes and turns into flat agricultural areas (dolines).

As recounted by local people, during the construction of the irrigation channel that passes through the eastern part of the Kesmeburun village cemetery, individual sarcophagi were unearthed in excavations carried out for the purpose of digging the channel foundation near the cemetery in the area southwest of the North Church. Some fragments of sarcophagi situated on the side of the modern Osmaniye-Kadirli road must have been excavated during the road expansion or agricultural activities in this area. However, when, how, and where these fragments were unearthed remains unanswered.

I.3.2.2.2.3. Western Necropolis

There are tombs in a flat area in the western part of the Castabala Valley outside the settlement. These feature a different type and plan. As is the case today, this area must have been used for agricultural activity in antiquity. There are also tombs on the rocky surfaces in certain parts of this flat area, which are composed of arcosolia, chamosoria, and rock-cut tombs.

I.3.2.2.2.3.1. Typology of Tombs

I.3.2.2.2.3.1.1. Rock-Cut Tombs

Our research at the necropoleis in Castabala has helped reveal three main types of rock-cut tombs: chamosorion (Type I), arcosolium (Type II), and burial chambers (Type III). Chamosoria, which can be defined as simple pit tombs carved into rock, are the most prevalent type of rock-cut tombs in the necropoleis of the city. They come in two sub-types. The first of these is the simple chamosorion and the other one is the

sarcophagus-formed chamosorion. In terms of their basic architectural approach, arcosolia were of a single type. Arcosolia, which can be defined as tombs with arched recesses and vaults, are somewhat rarer when compared to the other types. The burial chambers that are visible on the surface have a single chamber.

I.3.2.2.2.3.1.1.1. Chamosorion (Type I)

Chamosoria, which are the simplest rock-cut tomb form, were arranged in two different types in Castabala. The first type is the simple chamosorion formed by digging a rectangular pit carved into bedrock. The other type is a sarcophagus-formed chamosorion on the bedrock that has the appearance of a sarcophagus. The characteristic feature of this type is that both the interior and the exterior of the tomb are carved. The exterior of the vault thus assumes the appearance of a sarcophagus.

I.3.2.2.2.3.1.1.1.1. Simple Chamosorion

Simple chamosoria are the plainest form of rock-cut tombs and were formed by carving the bedrock in a neat rectangular fashion.

I.3.2.2.2.3.1.1.1.2. Sarcophagus-Formed Chamosorion

Sarcophagus-formed chamosoria are tombs given the form of a sarcophagus. In this type the exterior of the tomb is neatly carved and the vault is given a sarcophagus form, while the interior of the tomb is also carved into a rectangular vault. In some examples the flat section arranged for placing the lid is a few centimetres higher than the bedrock and looks more like a simple chamosorion.

I.3.2.2.2.3.1.1.1.1.3. Arcosolium

Arcosolia are built following a single architectural design. The vault is carved in a rectangular form under an arched recess, and an average of 10 to 20 cm of distance between the vault and the arch is flattened, constituting the main features of this type. No distinctive features have been identified in chamber tomb arcosolia with interior or exteriors vaults.

I.3.2.2.2.3.1.1.1.1.4. Burial Chambers

Rock-cut tombs in Castabala were built in the steep, flat facades of the city overlooking the valley, making them difficult to access. They were located in the facade of the western-northwestern slope of this rocky area and the rock surfaces in its foothills, as well as on the rock surfaces in the southeastern part of the valley. The rock-cut tombs in the city did not take directions into account and any geological area fit for building these tombs was used. The rough terrain and the value given to agricultural land caused rock-cut tombs to be used more often in Castabala. No excavations have taken place in the necropoleis in Castabala yet. The rock-cut tombs visible on the surface consist of a single chamber and feature a simple rectangular facade. These tombs suggest that rock-cut tombs in Castabala were generally designed as a single room. The findings suggest that the body was laid in a cist on a *klinē* or a flat surface.

I.3.2.2.2.3.1.1.1.1.5. An Evaluation of Rock-Cut Tombs in Castabala

Rock-cut tombs were part of a widespread entombment tradition in Anatolia beginning in 1000 B.C. These tombs were especially prevalent in Caria,[458] Commagene,[459] Paphlagonia,[460] Phrygia,[461] Urartu,[462] Cilicia,[463] and Lykia.[464] The origins, interactions, and dating of tombs carved into rock, especially the rock carvings during the first half of the first millennium B.C., are still under discussion.[465] The period when arcosolia carved into rock were most widely used was A.D. 2nd and 3rd centuries.[466]

The dating of the rock-cut tombs in Castabala is very problematic. Apart from the fact that the tombs did not feature inscriptions, their continuous reuse is another difficulty encountered in this process. The rock-cut tombs in the city must have been carved during the Hellenistic period and reorganized for repeated use in Roman imperial times. It can also be suggested that their reuse continued through the Early Byzantine and Byzantine periods, which creates a problem, since it resulted in modifications done to the original state of the tomb. Another important point is that the necropoleis in the city were constantly damaged by thieves even up to our day. This destruction both wiped out the whole context and greatly damaged the architecture and/or the interior details of the tombs. These factors were combined with natural destruction, resulting in the disappearance of all dating criteria.

There is no context in the Castabala rock-cut tombs. Chamosoria, the simplest of these tombs, have been used in many areas in Anatolia and have been dated starting from the classical age until Byzantine times.[467] There are examples associated with A.D.

[458] Diler, 2002, 63–95; Roos 1972 and 1985.
[459] Ergeç 2003.
[460] Gall 1966.
[461] Haspels 1971; Kortanoğlu 2006.
[462] Çevik 2000.
[463] Scarborough 1991, 320–28.
[464] Schweyer 2002.
[465] Akurgal 1955 and 1961; Çevik 2003, 213–25.
[466] Çelgin 1990, 150, 558.
[467] Kortanoğlu 2006, 41.

15th century found in Cappadocia.[468] In the Carian cities of Latmos, Heraklia ad Latmos, Labraunda, and Alinda where simple chamosoria and sarcophagus-formed chamosoria are found in great numbers, chamosoria have been dated with a long span from the Hellenistic period until early Christianity.[469]

In Olba in Rough Cilicia there are examples of chamosoria dated to A.D. 2nd to 3rd centuries where the vault is carved into the bedrock, reaching the height of a regular sarcophagus.[470] In Anazarbus in eastern Cilicia there are (semi-individual) sarcophagi created by forming the vaults outside rocks.[471] Although their rims were built to be at ground level, the bedrock was carved in its entirety from the outside and given the volume of a sarcophagus.[472] These types of chamosoria have also been defined as rock-cut sarcophagi.[473] The lids of the tombs have gable roofs and triangular pediments. The lack of context has led to dating problems in the Anazarbus necropolis, which has been dated to the 1st century B.C. to A.D. 4th century or A.D. 2nd to 3rd centuries.[474] Considering Castabala's historical ties with Anazarbus, the spread of the former city's chamosoria can be dated with some probability from A.D. 2nd to 3rd centuries. However, this tomb type must have existed in the necropoleis of Castabala before A.D. 2nd century. A more exact dating can only be enabled through excavations. C. Berns has dated the arcosolia in Olba and Anemurium to A.D. 1st century.[475] In Anatolia in general, arcosolia carved into rock have been dated to A.D. 1st to 4th centuries and it has been assumed that the practice continued or that the tombs were reused in the Byzantine period.[476]

The best example of individual tombs in Castabala is located on the western slope of the rocky surface that extends from the Castle Hill in the direction of north-

[468] Kortanoğlu 2006, 41.
[469] Peschlow 1990, 153–58; 1991, 383–87.
[470] Erten 2005, 13.
[471] Ergeç 2001, 393, figs. 3–4, 8, 10.
[472] Kortanoğlu 2006, 43.
[473] Hild and Hellenkemper 1990, fig. 57.
[474] Ergeç 2001, 399; Kortanoğlu 2006, 44, fn. 36–37.
[475] Berns 2003, 113, 129.
[476] Kortanoğlu 2006, 53.

northeast. The lid found right next to the tomb no doubt belongs to it and forms concrete evidence for chamosorion lids in Castabala. The dating suggested for chamosoria in Olba and Anazarbus is in line with the findings revealing that chamosoria became widespread in Anatolia in A.D. 2nd to 3rd centuries.[477] The arcosolia in Rough Cilicia are usually dated to A.D. 200 to 300.[478] The use of particular arcosolia with vaults may have become widespread in the region starting from A.D. 2nd century, therefore also in Castabala; however, an earlier dating does not seem possible considering the development and spread of this type of tomb.

There are single-chamber rock-cut tombs on the rocky surfaces of the northern slopes of the valley. The facades of these tombs either cannot be identified because of damage, or it is observed that the facades were only arranged as entrances or door openings. These entrances are usually higher than ground level. It has also been argued that the arcosolia in Castabala have been influenced by examples in northern Syria.

I.3.2.2.2.3.1.2. Sarcophagi

I.3.2.2.2.3.1.2.1. Individual Sarcophagi

Fragments of individual sarcophagi have been unearthed during agricultural activity in Castabala and have been found scattered. There are no ornaments on their vaults. A garland sarcophagus fragment was used as a building block over the main door of a primary school built in the village of Bahçe in the northwestern part of the city. These fragments are evidence showing that there are definitive sarcophagi dating to the Roman period and late antiquity in the city. However, no in situ sarcophagi have been discovered so far. Those that have been unearthed during agricultural activity or due to similar situations are often kept hidden with the fear of facing legal problems. The existing fragments of sarcophagi cannot be dated with any exactitude, since there are no ornaments or inscriptions on them.

[477] Çelgin 1990, 150, 558; Kortanoğlu 2006, 45.
[478] Karamut and Türkmen, 1997, 295–96, figs. 13–16; Kortanoğlu 2006, 52; Rosenbaum, Huber, and Onurkan 1967, 49–66.

These types of sarcophagi were formed by carving a rock mass obtained from a quarry in the necessary dimensions in the shape of a cist. It is known that sarcophagi were carried off to distant locations from quarries. As was the case in most other cities, blocks from the nearest local source or quarry were utilized in Castabala. There are reportedly some fragments of sarcophagi that have been found by local people. However, the author of this dissertation has not seen them. These suggest that fragments of individual sarcophagi were generally located in the southwestern part of the valley in the area between the modern cemetery of the village of Kesmeburun and the ancient city. Likewise, locals claim that sarcophagus fragments have been found in the western part of the modern Osmaniye-Kadirli road that passes between the localized area and the memorial tombs that feature a circular plan. The sites indicated for the sarcophagi reported by locals but whose presence cannot be documented with concrete evidence remain outside the settlement and at the periphery of the city.

It would be inconvenient and costly to carry individual sarcophagi to the slopes and hills of the Castabala Valley, which has a rough terrain. Rather, the sarcophagi must have been positioned at the sides of the roads in Castabala.

I.3.2.2.2.3.1.2.2. Standing Rock-Cut Sarcophagi/Chamosoria

Rock-cut sarcophagi and their sub-groups were widely used in the necropoleis in Castabala. These types of sarcophagi were processed as part of the bedrock mass. Just as with individual sarcophagi, the interiors of rock-cut sarcophagi were carved in a rectangular shape and were given a funnel, i.e., trapezoidal form. Almost none of the cists in these tombs have any decorative elements. Like individual ones, these sarcophagi have lids that feature hipped roofs and acroteria anguleria. Acroteria are often the only ornament on the lids.

One of the characteristics identified in the necropoleis of Castabala is the carving of the bedrock around the rock-cut sarcophagi and the placement of elements associated with the death cult around them. The studies undertaken so far have revealed

that rock-cut sarcophagi in the city were designed for a single grave. However, ongoing research may reveal examples designed for two graves in the future.

Rock-cut sarcophagi were widely used in Castabala starting in the pre-Roman period and throughout Roman and Byzantine times. This long history of use makes dating a further challenge. That is why the dating of this particular tomb type, which is rather plain and without relief or inscriptions, is difficult.

In the northern part of the Castle Hill on the western slope of the rocky elevation that extends northeast, there is a fully carved sarcophagus cist. Due to the need to position this cist as an attachment to the bedrock mass, the bedrock was trimmed with a particular emphasis. The sarcophagus became fully independent of the rock. A set was formed on the rock facade and the cist appears to be leaning on the rocky surface. Its workmanship and position suggest that this was a tomb built for a wealthy individual.

There is a tabula ansata on the facade of the cist; however, the surface has been worn out. There are engravings of a Medusa head and an Athena bust, though these should be associated with another tomb or tombs near this sarcophagus but independent from it. The Medusa head motif is popular in tombs both in the central Roman Empire and in the provinces.[479]

During antiquity, depictions of Medusa were used abundantly in religious and public spaces and in tombs.[480] In addition to being employed in tombs for apotropaic purposes, it was also the symbol of the transition between life and death, or its guardian/master.[481] Medusa was used in tombs as the symbol of metamorphosis and a metaphor for death and has been a very strong symbol from early ages onward.[482]

Castabala and its steep topography made out of strong rocks provided local rocks for building individual sarcophagi, while the region was quite suitable for rock-cut tombs. One of the reasons for the choice of this rocky area as a location for necropoleis has to do with its limestone rock structure, amenable to building enduring and strong sarcophagi.

[479] Himmelmann 1974, 45; Young 2003, 171–87.
[480] Kortanoğlu 2006, 90.
[481] Fuchs 2001, 79, 83; Kortanoğlu 2006, 90
[482] Cormack 2004, 91, 96; Kortanoğlu 2006, 90.

The rock-cut sarcophagi in Castabala have been carved with due consideration of the natural distribution of the rock masses. These do not comply with a necropolis order. Areas which were deemed suitable in all of the rocky surfaces in the centre of the city or in the periphery were used for chamosoria, without following a particular order. While one or more sarcophagi were built on suitable rock surfaces side by side, they were sometimes carved vertically or horizontally, depending on the shape of the bedrock. Therefore, rock-cut tombs in Castabala were primarily designed in accordance with the natural conditions of the bedrock.

All of the rock sarcophagi identified in Castabala thus far do not feature any ornaments. The upper surface of the bedrock was trimmed and an area the size of a sarcophagus was carved into the surface, giving rise to the formation of pits in the form of cists. Some of the lids of the rock-cut sarcophagi have been recovered. Most of the lids that have been found are identical to the lids of the individual sarcophagi. They are in the shape of gable roofs and feature acroteria anguleria.

I.3.2.2.2.3.1.3. Memorial Tombs

The memorial tombs in Castabala increased in direct proportion with the increasing construction activities in periods of high political and social welfare in the city. The reason for building memorial tombs is explained as relaying the status of the deceased to the future generations.[483] It is accepted that these tombs were commissioned on behalf of rich individuals, rulers, and members of the nobility.[484] These types of tombs occupy a significant position in the northwestern and western necropoleis of Castabala in terms of funerary architecture. Memorial tombs are assessed as a whole in terms of their plans, building materials, and social content and are among major architectural buildings in Castabala. However, memorial tombs in the city's necropoleis were largely destroyed. This destruction probably intensified between the Middle Ages and today.

[483] Özbek 2007, 165.
[484] Özbek 2007, 165.

Even though architectural remains do not offer detailed information regarding the exterior facade, superstructure, and interior architecture, these types of tombs are usually known to come to the fore with their symbolic significance.[485] They were built in a freer style when compared to other tombs in the city. No two memorial tombs are identical, which shows that in the city they were custom-designed in each individual case. Durability appears as the most important element in these types of tombs,[486] which is also the case in Castabala. One of these tomb types is the memorial tomb with a temple plan, exemplified by a circular temple in Castabala. This tomb has also been studied by researchers who have been in the city before. However, the large architectural blocks used in its construction did not allow for a detailed study and description of the structure. Limited research was undertaken in 2011 in the scope of the Castabala excavations. The land where this tomb is located is private property, as is the case with other memorial tombs, which prevents the undertaking of large-scale excavations. The tomb lies in the western direction of the Castle Hill,[487] and tombs with various types and plans are found scattered nearby, though they follow a certain pattern.

As we know, lands that were not arable were used for necropoleis in Castabala. However, memorial tombs have also been observed in the western and northwestern parts of the city and in the west outside the Castabala Valley in areas suitable for agriculture. This shows that apart from their structural forms memorial tombs were also privileged in terms of their locations.

I.3.2.2.2.3.1.3.1. Temple Tomb

Temple tombs in Castabala were built starting from the Hellenistic period. Tombs constructed using the polygonal masonry technique unique to Cilicia define the characteristic tomb type in this period.[488] The transformation in Castabala tomb forms that emerged during the Roman Empire also affected temple tombs. There were unique

[485] Akçay 2008, 45.
[486] Fedak 1990, 5.
[487] About 600 m west of Castle Hill.
[488] It is not possible to carry out any excavations or research in the necropoleis since these are currently private property.

qualities in the architecture of temple tombs that were seen during the Roman period and especially after A.D. 2nd century. Nevertheless, it is also known that architectural elements from different orders were used in a single building and brought into a synthesis with one another. It is understood that this architectural style was as influential on tombs as it was on public buildings in the city. There are examples of temple-tomb architecture in settlements in this region such as Diocaesereia,[489] Elaiussa Sebaste,[490] Hüseyinler,[491] İmbriogon-Kome,[492] and Özköy.[493]

It has been observed that the majority of temple-type memorial tombs in Castabala feature vaults in their roof construction. In addition to the buildings with vaults, there are also triangular roofs that are the product of cyclopean masonry and were formed using small, uneven stones and mortar. The walls of some of these tombs were also built in the same technique. These tombs were subject to natural and man-made damage. The exterior and interior surfaces and roofs of the structures that used this technique and were not preserved were probably covered by stone or brick. The difference in roof types is a major determinant in dating. In the earliest examples of temple tombs, heavy circular vaults were used in the construction of roofs, while in later tombs lighter and arched roofs are known to have been used.

In the construction of memorial tombs in Castabala, rectangular ashlars were used, displaying a skilful workmanship, while in the naos, a ground was formed by employing ashlars. While these tombs generally had a single storey, there were also examples built as two storeys. There were sarcophagi in the areas used as burial chambers, but these have not survived until our day.

Architectural elements that might help date the temple tombs found in the necropoleis of Castabala have not been preserved. The walls and masonry techniques identified in the ongoing deep excavations in the city help conclude that these tombs started to be built in A.D. 1st century and continued to be erected throughout A.D. 3rd century. This estimation is corroborated by the construction activities that started in the city in late A.D. 1st century.

[489] Wegner 1974, 576–77.
[490] Machatschek 1967, pls. 38–50.
[491] Durukan, 2006, 127–28.
[492] Machatschek, 1974, 254, fig. 52.
[493] Mörtel 2010, 44–46.

I.3.2.2.2.3.1.3.1.1. Tomb with a Circular Plan (M5)

A tomb located about 600 m west of the Castle Hill outside the valley where the city developed is positioned in the same axis as the colonnaded street.[494] An axial symmetry was formed between this tomb, dating to the Augustan period, and the centre of the city.[495] In the plan of the city subject to strict rules in early times, Augustan tombs generally stood out with their appearance.[496] These are located a few hundred metres west of the Western Gate of the city.

There are reports of the existence of at least two more tombs in this necropolis.[497] These buildings are located farther to the west of the tombs described here and are in poorer condition. Moreover, they are similar to the grout-filled, marble-lined, vault-covered tombs (Nr. 20) north of the colonnaded street (Nr. 19) that were built using stone blocks. There are arcosolia in their burial chambers.

The second half of the 1st century B.C. (?) has been proposed as a possible dating for the building that is assumed to have a circular plan (width 4.5 m; length 4.5 m).[498] A reconstruction of the building or a detailed description of its plan cannot be carried out due to its damaged stage. However, it is clearly a memorial building. The door of the single-room burial chamber opens to the south. This is a monument with a circular plan built on an elevated foundation. Its core surface filled with grouted stone (*mörtelbruchstein*) has a wall covered by rectangular limestone blocks. The mortar used in the construction of the tomb is different from the mortar defined by Vitruvius[499] and is described by the term *grouted rubble*.[500] The adoption of these building practices was not immediate in some settlements where the Hellenic tradition was very strong,

[494] Krinzinger and Reiter in Dobesch and Rehrenböck 1993, 269 ff. , pl. 25, 2.
[495] Berns 1996, 134, figs. 198–200.
[496] Berns 1996, 137.
[497] Krinzinger and Reiter in Dobesch and Rehrenböck 1993, no. 21–23
[498] Berns 1996, 256.
[499] Waelkens 1987, 95, fn. 6; Ward and Perkins 1994, 328.
[500] Waelkens 1987, 95, fn. 6; Ward and Perkins 1994, 328.

although Roman construction techniques spread very fast in Anatolia starting in the Augustan period.[501]

The circular building rises on a low podium. There are protruding postaments at regular intervals. The frontal part of the intercolumns is covered by profiled stone slabs. Their lower sections are shield boss and there are corbel cornices over them.

There are no finds that may help date the monument with any certainty. The typology of the tomb is very similar to Italic tombs dating back to the second half of the 1st century B.C.[502] However, no parallel buildings of this type have ever been identified in Asia Minor. A stele that has been identified among the stone blocks belonging to the damaged walls of the building is rather similar to those unearthed in the excavations carried out on the southern slope of the Castle Hill and the Eastern Temple Terrace.

I.3.2.2.2.3.1.3.1.2. Cenotaph/Heroon (?)

Sacred buildings have a prominent place in Castabala's settlement plan. The way temples were arranged on the slopes of the valley ascending in a series of terraces is not different from the arrangement of other public buildings. Space was allocated for a memorial tomb on the terrace forming the inclined topography of the slope on the southern foothill of the Castle Hill. This building is located inside the city and conforms to the axes. The findings of deep excavations have revealed that the bases of the memorial tombs were elevated, which distinguishes these buildings from others. A building rising on a podium and commanding its surroundings was positioned in the centre of the city in a busy area. However, the scarcity of information on the urban fabric in Castabala prevents a full-fledged assessment of the building's structure within the city's general plan. This building, which is assumed to have been designed in conjunction and in harmony with the city plan in Castabala, is thought to have connections with the Castle Hill and the Vaulted Temple Terrace.

[501] Uğurlu 2006, 117.
[502] Berns 1996, 256.

Travellers, epigraphists, and researchers who worked on the history of antiquity in this area attempted to localize a propylon where the aforementioned building is located. The first excavations in this area were launched by Professor Dr. T. Zeyrek in 2011. The initial findings from the ongoing excavations have revealed that the building in this area is not a propylon.

The excavations have produced no finds that can help to identify the function of the building. The fact that remnants of water edifices dating back to late antiquity and the Middle Ages are widespread here initially created the impression that there could be a nymphaeum in this site. Nevertheless, new finds unearthed by the excavations suggest a heroon or a temple.

The Roman building phase of the structure can be described within a limited area studied by deep excavation. Findings from the study have helped to establish that the building was constructed to lean against the hill on the southern slope of the Castle Hill. The building leaning against the Castle Hill was built in the north-south axis and features a rectangular plan. This building faces south and has a base with a podium following the incline. The stairs of the stepped facade have not survived, but the difference in the level of the doorstep and the ground pavement of the street shows that the building had a facade with many steps. The columns carried by the postaments bear Corinthian superstructural elements on the facade.

The western wall of the main space has been identified in the western section of the deep excavation area. The wall remnants that have been revealed helped show that the western and eastern masonry had intermittent angle pilasters. Marble traces in the lime mortar in the pilaster corners and the ground level have helped to establish that the walls of the naos were covered by marble.

The building's position in the settlement commanding a view of the valley, its plan composed of a pronaos and naos, and its architecture rising on the podium following the inclines of the terrain on the foothill of the Castle Hill indicate that this structure was erected as a memorial tomb with a tetrastylos prostylos temple plan, i.e.,

temple tomb,[503] or a tetrastylos prostylos temple. The prostylos plan is known to have been widespread in the Roman period temple-type memorial tombs in Anatolia.[504] Memorial tombs with prostylos temple plans have been observed in settlements such as Demircili/Imbriogon Kome,[505] Elaiussa Sebaste,[506] and Turkmenuşağı/Mezgit Kale[507] in Cilicia.

The blocks of frieze with raised garlands and bucrania[508] used in the foundation of a late antiquity-medieval house delimiting the street in the south must have belonged to the cella frieze of this building. Garlands have had different meanings in the social and cultural lives of societies through different periods.[509] In Asia Minor, Augustan temples made wide use of garlands carried by bucrania.[510] The Tarkondimotos dynasty is known to have acted as vassal kings of the Roman Empire. It is possible that this building was commissioned by the House of Tarkondimotos as an expression of their loyalty and gratitude to the emperor.

Since the building underwent extensive renovations in the Late Roman period and the Middle Ages, the pronaos cannot be identified. Architectural fragments belonging to the memorial tomb were used as spolia in the walls of the houses built in this site.

There is no information regarding the roof of the Castabala Cenotaph. However, other memorial tombs prevalent in the northwestern part of the city suggest that it had a vaulted superstrucure. Excavations have unearthed a number of stone blocks with one concave and curved facade. Although these hint at a connection with the possible vaulted building, this cannot be proven with concrete evidence.

The Castabala Cenotaph may be dated to the Roman imperial period due to its general architectural features and architectural ornaments. The corbel, the architrave and

[503] For temple tombs, see Matz 1928, 284–86; Machatschek 1967, 85–100, 106–10; Toynbee 1971, 130–32; Von Hesberg 1992, 182–201; Işık 1995, 160–86; Berns 2003, 144–45; Özbek 2007, 265–71; Durukan 2009b, 343–70.
[504] Cormack 2004, 51.
[505] Cormack 2004, 204–06; Keil and Wilhelm 1931, 25–26; Wegner 1974, 575–83.
[506] Machatschek 1967, 98–100.
[507] Hellenkemper and Hild, 1986, 57, figs. 51, 52, 53.
[508] Börker 1975, 244–50; Napp 1993, 2–3; Özgünel 2001a, 93; Özgünel 2001b, 190–91.
[509] Özgünel 2001a, 93; 2001b, 190.
[510] Kaplan 2009, 26; Rumscheid 2005, 160–65.

frieze blocks belonging to the superstructure, and the Corinthian capital date back to late A.D. 2nd to early 3rd centuries.

In the Late Roman period the site where the Cenotaph is located was used for different purposes and a house was built here. The mosaic tiles in the deep excavation area were largely destroyed but carry the characteristic features of A.D. 5th century. The ground level was raised during the medieval building phase due to vestiges of buildings from previous periods. Combined with its immediate surroundings, the site was used to build houses also in this period. Moreover, water channels and a fountain from different building phases have also been identified here.

I.3.2.2.2.3.1.3.2. Vaulted Memorial Tombs/Burial Chamber

In the Western, Northwestern, and Eastern Necropoleis of the city, vaulted tombs have been identified that were largely destroyed. Similar tombs are observed in different settlements in Cilicia, including Castabala. Although there are examples of the local tradition in the architecture of tombs in the Cilician region, the impact of Roman funerary architecture was strong in all settlements, including Castabala, as proven by the study undertaken in the context of the present dissertation. The major reason for this must have been that Roman soldiers settled in the area.[511] Architecture was perhaps the most influential method in the assimilation of regions under Roman rule.[512] We have identified that the superstructure of tombs M1, M2, M3, M6, M7, and M8 in the ancient city of Castabala were built with barrel vaults. This suggests that the impact of Roman funerary architecture made itself felt in Castabala, just as in other cities in Cilicia.

Roman influence in the city must have begun about A.D. 1st century. Just like other buildings in the city, vaulted tombs also reveal a strong Roman influence over the city. Vaulted tombs were given a direction that was most suitable to the topography of the terrain. However, the entrances to the tombs in the upper parts of the eastern necropolis open toward the west, the tomb southwest of the Bathhouse in the lower part

[511] MacMullen 1959, 214–15.
[512] Russel 1980, 33; Spanu 2003, 1; Gough 1956, 165–66.

of the valley opens to the north, and the ones on the western foothill and northwestern part of the Castle Hill open, respectively, to the east and north and east. Finally, the tombs in the outer flat area of the valley in the west open to the west, north, and east. This proves that tombs were built to fit the topographical structure and the settlement plan of the city.

All of the tombs feature similar elements in their building techniques and ground plans. The plan types of these tombs are rectangular, almost resembling a square. Some tombs in the necropolis were planned as two-storey buildings. However, this design is only seen in the northwestern necropolis on the Castle Hill. The direction of north-south has generally been preferred for tombs on the lower level.

Local limestone was used in vaulted tombs as building material. The sizes of the stone blocks employed in the masonry on the external facade are larger than those utilized inside the space. The vaulted roofs are worthy of attention in this type of tomb. The walls of the tombs were constructed in the rectangular masonry technique where local limestone was used. These tombs have walls covered by rectangular limestone blocks whose core surfaces are filled with grouted stone (*mörtelbruchstein*).

The sidewalls were kept thick to form the vault. It is seen that mortar was used in the largest quantities in the intrados section of the vault and that the mortar was at its thickest there. Irregular and rough stones were employed along with the mortar in the construction of the vault.

Bricks were also used in some buildings. The tomb on the western slope of the Castle Hill and the memorial tomb with a circular plan on the flat area outside the valley were constructed using bricks, while the tomb southwest of the Bathhouse was erected using volcanic stone and lime mortar-filled polygonal cyclopean masonry and had walls supported by horizontal and even brick masonry with regular intervals. The use of bricks in Anatolia was widespread in the pre-Roman, Roman, and subsequent periods. The sizes of the bricks used in Castabala tombs and the thickness of the mortar between them are 2 to 4 cm, which help date them to A.D. 3rd century. The dimensions of the bricks largely fit the A.D. 3rd century Anatolian brick sizes offered in H. Dodge's

chronology chart.[513] The thickness of the mortar used as a cementing agent in brick buildings is seen as an element that can help date the building.[514] However, some researchers disagree that the increase in mortar thickness is a reliable criterion for dating.[515]

Roman influence started in Castabala between the 1st century B.C. and A.D. 1st century.[516] The use of bricks in the construction of the tombs in the village must have begun in early A.D. 3rd century. Nevertheless, tombs using stone as building material outnumber others, which can be explained through the rich sources of stone offered by the rocky terrain of the city. The quarries on the edges of the city are further proof of this.

The roofs of the tombs identified in the necropoleis in Castabala were built with barrel vaults, one of the most popular roof forms in Roman imperial age architecture.[517] In most of the tombs the vaults were destroyed, but the surviving remains help to describe the roofs of these buildings.

Grouted rubble was preferred in the masonry and vaults of the tombs in the necropolis. Mortar was particularly employed in the exterior sections of the tomb walls and on the superstructure. The types of tombs in Castabala are characteristic of Cilicia. Although the Roman influence on the city's architecture was partially maintained by wealthy families in Castabala, this influence was felt and emphasized more in public buildings. However, this influence started to increase in tombs starting from late A.D. 2nd century and especially early A.D. 3rd century. Building techniques that entered Cilicia through the influence of Roman soldiers must have taken effect in Castabala through similar forces, i.e., Roman soldiers and via other centres in Cilicia toward the end of A.D. 2nd century, increasing throughout A.D. 3rd century.

The density of mortar in the tomb walls is somewhat less than the stones on the walls. These architectural traits make the tombs in Castabala similar to those in the rest of Anatolia. Lime was the chief additive used in this mortar, followed by sand and small

[513] Dodge 1987, 107.
[514] Dodge 1987, 112.
[515] Uğurlu 2006, 108, fn. 428.
[516] Parrish 2003, 6.
[517] Ward and Perkins 1994, 355.

pieces of stone. Traces of poorly preserved plaster found in the interior and at times on the outside facade of some burial chambers shows that the interior of the tombs were plastered.

Niches have been discovered in some of the chambers in Castabala's tombs. These were situated near the sidewalls and the tomb entrance, but it has not been possible to establish the purpose or function of the niches in the Castabala necropolis. There are arcosolia-type niches in the vaulted tombs in the necropoleis. However, these tombs were largely destroyed, making it impossible to offer a detailed description of their interior spaces.

The vaulted buildings that are generally outlined here are similar to the Anamourion,[518] Olympos,[519] and Patara[520] tombs. These similarities suggest that the vaulted tombs in Castabala continued to be built throughout A.D. 2nd century and that existing tombs were reused in A.D. 3rd century.

The Romanization of the city must have started in A.D. 1st century. Nevertheless, as of today, there are no buildings discovered in the settlement that can be dated to this period and that show the effects of Roman architecture. Existing remains of the buildings suggest that the Roman architectural influence dominated Castabala during late A.D. 2nd and 3rd centuries. The vaulted tombs constructed in the necropoleis in the city are greater in number than in other centres in Cilicia. This tomb type with a cradle vault and aedicule started to be seen in Cilicia in A.D. 2nd century.[521] Funerary architecture in the city displayed variance in A.D. 2nd to 3rd centuries. Similarly, in regions close to Cilicia, there are examples that were built in the middle of A.D. 2nd century and throughout A.D. 3rd century.[522] Renovations done in the tombs indicate that at least some of these buildings continued to be used in the Christian period.

The walls of the burial chamber are polygonal masonry. The volcanic stone used in the masonry must have come from the rich volcanic quarries in the region. Neatly cut stone blocks were used only in the entrance to the tomb. The other sections of the walls

[518] Uğurlu 2006, 138.
[519] Rosenbaum, 1971, 30.
[520] Bulut and Gülşen 1998, 189–90.
[521] Machatschek 2005, 119.
[522] Scarborough 1991, 320–28.

were built by partly trimmed, roughly cut stones and mortar. This masonry technique was less costly when compared to stone walls, since it required less labour and brought savings from the transportation of stone blocks from quarries to their places of use. The sloped top cover of the tomb is built to look like a gable roof. The tombs were constructed using grouted rubble.[523] The mortar here is different from the mortar described by Vitruvius.[524] The masonry consists of stones placed vertically in the form of irregular clusters.

Christianity began to spread in this region in A.D. 3rd century. As was the case for Amourion and other Cilician cities,[525] a part of the tombs in the Castabala necropoleis continued to be used during Christianity. Vaulted tombs and burial chambers came together to form a group of funerary buildings northwest of the Castle Hill.

I.3.2.2.2.3.1.3.2.1. Type 1 — Barrel-Vaulted Aedicula Tomb (M8)

The major part of this tomb is underground and can only be identified through the upper portion of the vault cover. The building is positioned in the west-east direction and features a rectangular ground plan. The building material consists of rectangular limestone blocks and no mortar or similar cementing material was used in the building. Furthermore, there are no traces of plaster in the interior and exterior surfaces of the vault. The doorstep and lintel fragments found near the building probably belong to it. Typologically, the tomb can be included in the barrel-vaulted aedicula tomb category. Similar tombs are known to exist in Olba and can help reconstruct this particular tomb.[526]

Architectural remains belonging to barrel-vaulted aedicula tombs have been partially preserved in the northwestern part of the Castabala Castle Hill as well as just outside the city's western settlement and the hills of the eastern slopes of the Castabala

[523] Waelkens 1987, 95, fn. 6; Ward and Perkins 1994, 328.
[524] Vitruvius, *On Architecture*, book 2, 5.1.
[525] Uğurlu 2006, 143.
[526] Durukan 2005, 119–22.

Valley. Ashlars were used in the construction of barrel-vaulted aedicula tombs, one of the memorial tomb types in Castabala.

In Rough Cilicia this type of tomb is often observed in agricultural settlements[527] and the suggested dating for it is generally the second half of A.D. 2nd century.[528] There is often a monolithic column in front of these buildings.[529] These columns have a capital[530] upon which a block is placed to form a "T" shape.[531] The relief descriptions on these blocks vary.[532] No such column has yet been found in our research on the necropoleis in Castabala.

There were probably other examples of the single tomb revealed in Castabala. It has been established that tombs that resemble large barrel-vaulted aedicula tombs[533] were generally built for a single individual.[534] However, the fact that there are only tombs with more than one grave shows that this was not a rule. Graves were often placed in either individual sarcophagi or rock-cut sarcophagi in barrel-vaulted tombs. There are columns rising from the facades of the barrel-vaulted graves in Olba.[535]

Large stone blocks were used in the construction of barrel vaults without resorting to mortar. Although it was a widespread practice to include inscriptions and relief in Roman tombs, there are no ornaments in the interior or exterior surfaces of this tomb. Characteristic examples of these tombs were identified in Aslanlı, Baraklı, Güvercinlik, Hüsametli, Işıkkale, Karaböcülü, Olba, Ovacık, Paslı, and Sömek.[536] The most striking feature of these buildings is the grandeur created by the barrel-vaulted roof. The barrel-vaulted tomb became prominent in Olba starting from the middle of A.D. 2nd century.[537] Given that construction activities gained impetus in Castabala at the end of A.D. 2nd century, this tomb type must have been built in the necropoleis in

[527] Söğüt 2005, 104.
[528] Durukan 2005, 119.
[529] Mörtel 2010, 54–56; Söğüt 2005, 103–54.
[530] It has been identified that capitals were used in the Doric order in Rough Cilicia in settlements such as Antron, Korykion, Kümbet, Sakızlı Harman, Sancı Ören, Tülü, and Yukarı Hüseyinler. See Söğüt 2005, 106–14. In Beyören, Direktaş, Imbriogon Kome, and Kümbet Beleni, capitals in the Corinthian order were used. See Söğüt 2005, 115–19.
[531] Söğüt 2005, 101.
[532] Söğüt 2005, 101, 104, 106, 111–12.
[533] Çevik 1997, 89; 1998, 405–06; Machatschek 1967, 84.
[534] Durukan 2005, 119.
[535] Durukan 2005, 119–22; Machatschek 1967, 107.
[536] Durukan 2005, 119.
[537] Durukan 2005, 119.

Castabala at a date later than the middle of A.D. 2nd century. Thick walls are characteristic of this tomb type, since thickness was required to carry the heavy weight of the vault.

I.3.2.2.2.3.1.3.2.2.Type 2 — Tomb with a Stepped Podium

I.3.2.2.2.3.1.3.2.2.1. Type 2a (M2)

This rectangular tomb was built on a stepped platform in the north-south direction. The walls of the building are covered by rectangular limestone blocks whose core surfaces are filled with grouted stone. Grouted stone was also used in the construction of the vault. The western and eastern walls of the building were raised to form a vault. The entrance to the burial chamber on the first floor is from the north. The arcosolia built in front of the western and eastern walls of the first-floor burial chamber feature deep arches.

The door of the tomb opens to the north. The two-storey tomb is formed by the addition of the burial chamber to a simple vaulted building. The roof over the second storey is a barrel vault, though the arch of the vault has been destroyed. In front of the burial chamber there is a front room of similar size. The vault covers both the front room and the main chamber. The front room is the same size as the main chamber. This type of barrel vault covers the front room and main chamber together, and the wall extension between the two rooms only serves a separation function. However, it is also a bearing wall.

I.3.2.2.2.3.1.3.2.2.2. Type 2b (M6)

This type of tomb is usually seen in the flat area outside the settlement, in the northwestern part of the Castle Hill, and in the western part of the valley where the city developed. It was built on an individual stepped podium. Some of these have two storeys. Local limestone was used in the construction. The plaster traces on the interior surfaces of the walls prove that the interior was plastered.

The vault of Type 2b is in the north-south direction parallel to the Castle Hill. The door of the tomb faces north and is small in scale. It has been revealed that this type of burial chamber went through renovations and changes in subsequent building phases. In some buildings the sidewalls were raised and the vaults were used to cover them in the north-south axis. This new roof was built using pebble stones and volcanic stone on the core surface reinforced by limestone pieces. The volcanic stone pieces used in the construction of the vault were small and irregular. Lime mortar was used as a cementing agent. Rather deep arches were built in front of the walls, and a narrow passage remains between the side arcosolia.

I.3.2.2.2.3.1.3.2.2.3. Type 2c Tomb with Gable Roof (M3)

This type of tomb is represented by the building located in the northwestern part of the Castle Hill. It must have been built on top of a stepped platform; however, the surface where the building sits cannot be described since it has largely been destroyed. The individual barrel-vaulted building has two storeys, with the vault in the north-south axis. The western and eastern walls of the building were raised to create a form of gable roof on the barrel vault. The entrance to the first-floor burial chamber is in the northern direction. Two doorjambs, a doorstep, and a lintel were profiled in order for the door to fit in the interior facade. The splines on the doorstep and the lintel in the western side of

the door indicate that the door opened inward. The entrance to the second floor has not been identified, while the entrance to the second-floor burial chamber was likely in the southern direction. However, the wall in the upper floor in this facade of the tomb has been completely destroyed, making it impossible to prove the existence of a door.

The masonry in the first and second floors and the techniques used there are different. The grouted stone-filled core surface of the first-floor door is covered by rectangular limestone blocks on the outside facade. The limestone blocks on the exterior surface were removed at an unknown date, while the grouted filling forming the core of the wall has worn out. Volcanic tuff and lime mortar were used in the construction of the arch. The arch of the vault sits on the second-floor extension of the first-floor burial chamber, and the intrados section of the arch has been raised. The masonry that covers the arch, which is partially preserved in the northern facade, was built using the same material. The fact that this wall does not have a masonry connection with the arch suggests the arch was built first, then covered by masonry.

The arcosolia built in front of the western and eastern walls of the first-floor burial chamber also feature deep arches. This has left only a narrow passage between the arcosolia. There is a type of concrete floor that separates the first and second floors of the tomb. This concrete has the same texture as the building material of the arcosolia. Large, irregular pieces of stone, along with larger pebble stones, were used inside the concrete. The surface forming the ceiling of the first storey and the floor of the second storey have largely been destroyed in the middle section. The preserved section suggests that the floor of the second storey was flat. It is unknown whether there was a grave in this section of the building. If that was the case, then the body was left either on top of the floor or inside a cist.

I.3.2.2.2.3.1.3.2.2.4. Type 3 Vaulted Burial Chamber

I.3.2.2.2.3.1.3.2.2.4.1. Type 3a (M1)

The only example of this tomb type is the building in the western part of the Castle Hill. A detailed plan of the building cannot be described, since it has largely been destroyed. The plan is rectangular and is positioned in the north-south direction. The wall remains on the surface help show that the entrance opened northward. The remains

on the surface are not enough to offer a detailed plan of the building. The northeastern corner of the eastern wall and the western extension of the northern wall connecting to this corner have been partially preserved. An assessment of the wall remains and fragments of the wall scattered around the area offer an idea about the plan of the building. The remnants of the vault in the northeastern corner indicate that this was a barrel-vaulted tomb.

Both surfaces of the grout-filled core consist of a mixture of stone and lime and were built with the brick opus vittatum masonry technique in the construction of the tomb walls. The vault cannot be identified; however, volcanic tuff and lime mortar were used in the construction of the arch, which sits on the brick surface of the wall. The arch and vault of the building were mostly destroyed, though the remains on the spot where they sat help establish that volcanic tuff and limestone were used in their construction.

The arch to the east of the entrance belongs to the arch arcosolium. The eastern wall of the arcosolium recess has been damaged for the most part. A small niche likely used for funerary gifts was largely destroyed. Cilician tombs[538] may propose a reconstruction for the tomb. The similar ground plans help suggest that an arch likely belonging to the tomb niche also featured arcosolia in the western and southern walls. Nevertheless, it is impossible to describe the southern and western walls, since these have been completely destroyed.

I.3.2.2.2.3.1.3.2.2.4.2. Type 3b (M7)

The only example of this tomb type is located in the western part of the Castabala Valley outside the settlement area. As with other tombs in the necropoleis, this building has also been largely destroyed. It has a rectangular plan positioned in the north-south direction. The doorjambs and the lintel with an inscription show that the entrance opened southward. The southern wall cannot be described and the niches in the eastern and western walls must pertain to funerary gifts. The remains of the ground

[538] Eliüşük 2009.

pavement preserved in the corners and sides of the walls are located on the upper level of the doorjamb. There is no infrastructure on the floor upon which the ground pavement sat. It sits directly on the filled layer, which is evidence showing that the tombs were destroyed at an unknown date.

I.3.2.3. Cults and Buildings in the Sanctuaries

I.3.2.3.1. Cults

The gods worshipped in Castabala were diverse and were dictated by the local population's needs, which originated from the specific features of the region where they lived. Archaeological, epigraphic, and numismatic finds have identified buildings in and around the city where gods and goddesses of mountain, nature, fertility, health, and others were worshipped, and have uncovered offerings made to them.[539] The existence of many round altars in the city is worthy of attention. Whether these were included in a building or stood outdoors is an archaeological question that remains to be resolved. The inscriptions found on altars discovered in the city offer information about the gods and goddesses worshipped in Castabala.

I.3.2.3.1.1. Artemis Perasia

In Cilicia cult buildings and associated cults started to be observed as early as the 2nd millennium B.C.[540] Kubaba Pirvasaua and the Artemis Perasia cult worshipped in Castabala in the Roman period are thought to be associated with each other.[541] This shows that goddesses who had an affinity with pre-existing cults were readily accepted and respected. Strabo also mentions the existence of the Artemis Perasia cult in

[539] Sayar 1999a, 132.
[540] Söğüt 1998, 39.
[541] Siewert, Taeuber, and Sayar 1992, 179.

Castabala.[542] The existence of this cult has been established with certainty through an epigraph discovered on the southern foothill of the Castle Hill.[543] The metrical epigraph dating to the reign of Emperor Antoninus Pius (A.D. 138–161) prays to Perasia in the names of the goddesses Artemis, Aphrodite, Demeter, Hecate, and Selene in the following lines: *[είτε Σ]ελεναίην είτε Αρτεμ[ιν, είτε σ]έ, δαίμον, /πυρφόρον [έν τ]ριόδοις ήν σεβόμεστ Έκάτην, / είτε κύπριν Θήβης λα[ός] θυέεσσι γεραίρει, / ή Δηω κούρης μητέρα Φερσεφόνης ...*[544] Artemis Perasia is honoured with the title *πυρφόρος* in this epigraph.[545] The reference to Artemis in the epigraph proves the existence of the cult of the goddess in the city.[546] The continuation of this cult, which existed in Castabala in the Hellenistic period and during the Roman imperial period, has been proven through two votive inscriptions and two honorary inscriptions found in Cilicia.[547]

Although epigraphers working in Cilicia have been very interested in identifying the site of the temple of the Artemis Perasia cult in the city, the existence of the temple has yet to be proven. The first findings of the excavations, which only recently started in the city, indicate the terrace on the southeastern slope of the valley as the site of this sanctuary. A sanctuary that dates back a long time has been identified in this part of the city.

The description of Artemis Perasia is only offered on coins. There is no information available about the appearance of the cult statue of Artemis of Castabala (Artemis Perasia), which had great fame in antiquity. A coin reportedly purchased by the Gaziantep Museum from Osmaniye, originating from Castabala, offers an idea about this through the depiction on its reverse.[548] However, a comparison of the literature of depictions on Castabala coins has not revealed this type on the reverse of any Castabala coin.

Artemis Perasia, resembling Cybele, is depicted in Anazarbus coins with a covered head and holding a torch. In many places in the ancient world, agricultural

[542] Strabo, *Geography*, book 12, II, 7.
[543] Bent 1890, 235; Dupont-Sommer and Robert 1964, 13–14; Henrichs 1976, 261, fn. 24.
[544] Bent 1890, 235; Dupont-Sommer and Robert 1964, 13–14; Henrichs 1976, 261, fn. 24.
[545] Bent 1890, 235; Dupont-Sommer and Robert 1964, 13–14; Henrichs 1976, 261, fn. 24.
[546] Dupont-Sommer and Robert 1964, 33.
[547] Siewert, Taeuber, and Sayar 1992, 179; Tuğrul 1958, 52–53, 60.
[548] I would like to thank Ahmet Beyazlar who helped me obtain information about this coin and its photos.

activities took up an important place in people's lives, as was the case in Castabala. The people of Castabala made offerings to gods and goddesses who they believed granted fertility and extended protection to their harvests.

The relief depiction of Perasia in a stele unearthed during road works in the village of Yeşilyayla in Kadirli presents the attributes of a fertility goddess.[549] The figure holds a torch in its left hand and an olive branch in its right hand.[550] The relief on the hemispherical column in the garden of Ala Mosque in Kadirli[551] displays similarities with the same goddess. The cult of the mother goddess bringing abundance and fertility developed throughout Anatolia contingent on the natural conditions of each locale. The ancient mother goddess cult survived under local names in different parts of Anatolia; Artemis of Castabala was one of those ancient local divinities.

The cult of Artemis Perasia[552] (Artemis Persike[553]) was most probably closely affiliated with the cult of Artemis Anaitis.[554] Like Hellenic Artemis, Anāhitā is not only the goddess of water but also brings fertility to the land and controls human, animal, and plant life, as does the goddess of Ephesos.[555] This goddess has been held equal to Artemis in the Hellenic spiritual world[556] and it has been established that the cult of Artemis Perasia spread farther geographically in the 2nd century B.C.[557]

Persian rule began in Anatolia when the Persian Empire put an end to the Lydian political structure in 547–546 B.C. It is known that during this period Anāhitā, one of the three great divinities of Mazdaism,[558] was honoured in Anatolia.[559] Artaxerxes II (404–359 B.C.) pioneered the proliferation of the cult of Anāhitā in Anatolia in the early 4th century B.C.[560] The divinity is referred to as the guardian goddess of

[549] The epigraph on the base of the column mentions that someone named Asclepiades and his friends offered it to an unidentified village and that an artist named Ascleis built it. See Sayar 1999a, 141–42.
[550] Sayar 1999a, 141.
[551] It was brought here from near Kadirli. See Sayar 1999a, 141–42.
[552] Strabo, *Geography*, book 12, s. 537; Albayrak 2008, 44; Bent 1890, 235; Pascal 1976, 27; Dupont-Sommer and Robert 1964, 13–14.
[553] Albayrak 2008, 44; Hanfmann 1983, 130.
[554] Albayrak 2008, 44; Romaios 1949, 112; Wallenfels 2001, 493.
[555] Çelgin 1986, 44.
[556] Dupont-Sommer and Robert 1964, 88–89; Roller 2004, 64.
[557] Sayar 1999a, 147.
[558] Ahura Mazda, Anāhitā, Mithra.
[559] Güran 2010, 56.
[560] Brosius 1998, 227–38; Hanaway 1982, 290; Güran 2010, 56, fn. 93.

Artaxerxes II in Susa and Hamadan epigraphs.[561] The goddess is known to have the iconography of a young girl.[562] In the Avesta, Anāhitā is specifically described as the goddess of purifying and rich waters.[563] In the cult of this divinity, she maintains the cosmic order and her warrior qualities and ritual elements are foregrounded.[564] Anāhitā and her cult, accepted in Anatolia as Αρτεμις Περσεία, are linked with the Artemis Persike and Artemis Anaitis cults.[565] The epigraph[566] identified in Castabala suggests that Anāhitā was honoured there.[567]

Some researchers attempt to explain this cult in connection with the Mithra cult,[568] departing from Strabo's statement: "… they say that the Priestesses of the Perasia Artemis Temple in Castabala walk barefoot over hot ember, without feeling any pain …"[569] However, it is not possible to prove this idea concretely.[570] The information offered by Strabo makes it clear that he did not witness this ritual himself.

The inscription on a round altar found in a village near the ancient city of Castabala informs that offerings were made to Theos Pyretos, the god of fire.[571] This immediately brings to mind that the word *Πυρ* in this god's epithet, which means "burning fire," associates it with the fire in the cult rituals of Artemis Perasia.[572]

The cult of Artemis Perasia is also observed in regions outside Castabala. The existence of the cult of Artemis Perasia in Hypaipa in the Lydian region is already known.[573] An epigraph discovered in the city documents that sacred games were held in Artemis Perasia's honour.[574] Another epigraph has helped reveal that the divinity was worshipped with the epithet of Artemis Anaitis.[575]

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[561] Güran 2010, 56–57, fn. 93; Vermaseren 1956–60, I, no. 7–8.
[562] Güran 2010, 57, dpn. 93.
[563] Güran 2010, 57, dpn. 93.
[564] Güran 2010, 57, dpn. 93.
[565] Corsten 1991, 164; Güran 2010, 57, fn. 93.
[566] Bent 1890, 235; Dupont-Sommer and Robert 1964, 13–14; Henrichs 1976, 261, fn. 24; Robert 1964, 33.
[567] Bonnefoy 2000, 38–39; Boyce and Grenet 1991, 220, 224, 242–43, 250, 270.
[568] Bianchi 1979.
[569] Strabo, *Geography*, book 12, II, 7.
[570] Campbell 1995, 245; Söğüt 1998, 22.
[571] Sayar 1999a, 148.
[572] Sayar 1999a, 148.
[573] Merkelbach 1978, 2; Mitchell and McNicoll 1978–79, 70.
[574] Hanfmann 1983, 129; Mitchell and McNicoll 1978–79, 70.
[575] Fleischer 1973, 185; Macurdy 1912, 79; Wright 1895, 57.

Likewise, in the ancient city of Hierocaisereia (Hierakome), Artemis was worshipped with the Perasia epithet and games were held in the divinity's honour.[576] All coins with Artemis depictions discovered in Hierocaisareia feature the divinity as Artemis Perasia on the obverse. Five separate coins found in the city depict Artemis Perasia with a quiver on her shoulder and an arrow across her chest on the obverse.[577]

The inscriptions identified by J.T. Bent in Castabala offer some suggestions regarding the location of the temple of Artemis Perasia in the city.[578] In his first attempt, Bent suggested that the area in the city centre where the vaulted terrace is located next to the colonnaded street could be the temenos of a temple or a sanctuary.[579] However, later on he associated an inscription on a stele belonging to M. Domitius Valerianus with the temple and argued that these remains made up the site of the temple of Artemis Perasia.[580] J.T. Bent did not offer any explanation pertaining to his proposal and only marked the temple of Artemis on the plan he prepared with a note.[581] J.T. Bent indicated another temple on the same plan.[582] This temple is marked on the northeastern part of the Castabala Valley with a small diagram.[583]

F. Krinzinger and W. Reiter have concentrated on the Eastern Temple Terrace area in their epigraphic and historical-geographical survey in the city, but they attained no results since they did not carry out any excavations.[584] Based on depictions on Castabala city coins, B. Söğüt reports there were two temples in the city in early A.D. 3rd century, one having a tetrastylos prostylos[585] plan and the other an antis plan.[586] Nevertheless, one should consider that details in coin depictions are not always realistic due to technical reasons.

[576] Buckler 1917, 109.
[577] Albayrak 2008, 115.
[578] Bent 1890, 235.
[579] Bent 1890, 235.
[580] Bent 1890, 235.
[581] Bent 1890, City Plan of Castabala.
[582] Bent 1890, City Plan of Castabala.
[583] Bent 1890, City Plan of Castabala.
[584] Krinzinger and Reiter 1993, 269–70.
[585] Dupont-Sommer and Robert 1964, 64–65, pl. 29.105, 30.108.
[586] Söğüt 1998, 24.

I.3.2.3.1.2. Asclepius and Hygieia

An inscription on a round altar in Castabala reads "Markos Aurelios Paulinos [dedicated this altar] to the saviour gods Asclepius and Hygieia."[587] However, the sanctuary of this god and goddess are in the port city of Aigeai.[588]

I.3.2.3.1.3. Helios

An altar taken to the village of Bahçe from Castabala has been revealed to have been dedicated to Helios.[589] The cult of Helios Soter must have arrived here from Syria, an important centre near the region. A depiction on a coin belonging to Emperor Elagabalus (A.D. 218–222) is evidence showing that the cult of Helios Elagabalus existed in Castabala.[590] This cult must have arrived in the city as Elagabalus travelled to Rome from Antiocheia in A.D. 218 and stopped in Castabala on the way.[591] A round funerary altar in Castabala's northern necropolis, an altar dedicated to Helios, and an imperial cult altar are among the finds identified in Bahçe.[592]

I.3.2.3.1.4. Pyramos

The Ceyhan River was the essential water source for carrying out agricultural activities and harvesting large quantities of produce in the Castabala territorium. This stream caused damage when it flooded and produced drought in dry seasons, giving rise to great losses in the city. The Ceyhan River played such an important role in the lives of the people of Castabala that it was deified as Pyramos and worshipped.

[587] Siewert, Taeuber, and Sayar 1989b, 203.
[588] Siewert, Taeuber, and Sayar 1989b, 203.
[589] Sayar 2000b, 239.
[590] Siewert, Täubner, and Sayar 1989b, 203.
[591] Siewert, Täubner, and Sayar 1989b, 203.
[592] Sayar 2000b, 239.

An altar was found near the village of Sakarcalı on the bed of the Ceyhan River. The inscription on the altar documents that it was dedicated to Pyramos.[593] The personification of Pyramos, currently in the collections of the Adana Archaeological Museum, was unearthed near Castabala in 1995.[594]

I.3.2.3.1.5. Theos Pyretos

The inscription on a round altar found in Kesmeburun near Castabala has helped reveal that an offering was made to Theos Pyretos, the god of fire.[595] Although the word *Πυρ* in this god's epitheton means "burning fire," which may associate it with the fire in the cult ritual of Artemis Perasia, the concept is thought to be used as an equivalent for body temperature.[596] In this context M.H. Sayar suggests that Theos Pyretos must be a god of health.[597] The prevalence of malaria in the Castabala region has been suggested as a reason why Theos Pyretos was worshipped.[598] As it is known, malaria was a widespread disease in antiquity. The people of Castabala must have suffered greatly from this illness.

I.3.2.3.1.6. Zeus

The inscription on a round altar brought from the village of Selimiye to Castabala documents that it was dedicated to Zeus Olympios.[599] Zeus Olympios is known to be a god of the mountain worshipped in eastern Cilicia.[600] It has been established that this divinity was worshipped throughout Anatolia as part of the imperial cult.[601] Emperor Hadrian (A.D. 117–138) has been identified with Zeus Olympios for

[593] Sayar 1999b, 410.
[594] Sayar 1999b, 410.
[595] Siewert, Taeuber, and Sayar 1989a, 16–17.
[596] Sayar 1999a, 148.
[597] Sayar 1999a, 148.
[598] Sayar 1999a, 148.
[599] Sayar 1999a, 133.
[600] Sayar 1999a, 133.
[601] Sayar 1999a, 133.

funding the reconstruction activities in western Anatolia following the earthquakes there.[602] It is suggested that the altar that reportedly existed in Castabala was offered on the occasion of Emperor Hadrian's arrival in Cilicia in A.D. 129.[603]

One of the cults documented through the inscriptions found in Castabala[604] is the cult of Zeus Helios.[605] Zeus Kerunios has been identified with Helios Serapis in these inscriptions.[606] This god of nature offers evidence that Castabala was a site where cults from the East and West became fused.[607] Castabala is located in an area where earthquakes, one of the most terrifying natural disasters in Anatolia, caused great destruction and loss. The votive inscriptions recovered in Castabala have helped identify that offerings were made to Zeus Soter in the hope that he would extend protection against earthquakes.[608]

I.3.2.3.1.7. Roman Imperial Cult

Many inscriptions have been discovered in Castabala concerning the imperial cult.[609] Altar inscriptions dedicated to dead and living emperors suggest that the imperial cult that was religiously, culturally, and politically significant was widely adopted in the region.[610]

During his general survey of eastern Cilicia, M.H. Sayar carried out epigraphic and historical-geographical surveys in which he mentions the existence of a round column base with a Greek inscription that appears to honour Emperor Trajan (A.D. 98–117).[611] However, we could not identify this base in the city during our research. The inscription included *aristos* (=*οπτ ι μ υ ς*) (=*optimus*) among the titles of Trajan, which has helped date this base to some time between A.D. 114, when Trajan gained this title,

[602] Sayar 1999a, 133.
[603] Sayar 1999a, 134.
[604] Found in Bahçeköy.
[605] Sayar 1999a, 138.
[606] Sayar 1999a, 137.
[607] Sayar 1999a, 137–38.
[608] Sayar 1999a, 139.
[609] Sayar 1999a, 154.
[610] Sayar 2000a, 11.
[611] Sayar 1992, 207.

and A.D. 117, the year he died.[612] Trajan spent these years in Syria during his Parthian campaign.[613]

In one of the inscriptions said to have been found in Castabala, Faustina the Younger, the wife of Marcus Aurelius (A.D. 161–180), was honoured as Nea Hera, proving that the emperor and empress were thought of on par with divinities in the city.[614] It is suggested that the honorary inscription belonging to Caracalla (A.D. 212–217) may have been dedicated to him on the occasion of that emperor's visit to the city during his eastern campaign.[615]

The base of a statue belonging to Gordian III (A.D. 238–244) in the city is dated to early A.D. 238.[616] The statue was probably erected on the occasion of the emperor's arrival in Castabala.[617] Another statue base was found south of the colonnaded street in 1997.[618] The titles in the intact part of the inscription have helped determine that it belonged to one of the late Roman emperors; however, the part with the emperor's name is missing.[619]

I.3.2.3.2. Sanctuaries and Temples

Sacred buildings were given special significance in Castabala's settlement arrangements. The way temples were organized on the slopes of the valley is not different from the arrangements of other public buildings in the city. The terraces formed on the inclines of the valley also provided room for sanctuaries. These buildings were positioned inside the city and in conformity with the axes. The findings of the deep excavations indicate that the bases of the temples were raised, which made these buildings stand out among others. They were positioned inside the city but segregated from the hustle and bustle of daily life and were given a prominent location. However,

[612] Sayar 1992, 207.
[613] Sayar 1992, 207.
[614] Sayar 1999a, 151; Siewert, Taeuber, and Sayar 1989a, 9; Siewert, Taeuber, and Sayar 1989b, 203.
[615] Siewert, Taeuber, and Sayar 1989b, 203.
[616] Siewert, Taeuber, and Sayar 1989b, 203.
[617] Siewert, Taeuber, and Sayar 1989b, 203.
[618] Siewert, Taeuber, and Sayar 1989b, 203.
[619] Sayar 1999b, 413.

the scarcity of information about the urban fabric in Castabala only enables a limited assessment of these buildings' relationship with the general plan. The two temples that were evidently included in the Castabala city plan and were built in line with it are thought to have had some connections to the Northern Colonnaded Street.

Castabala, like other cities in the region, must have been greatly affected by the political crisis that broke out in the Roman Empire after the resolution of the piracy problem[620] in Cilicia by Pompey. Especially during the period starting from the power struggle waged between Mark Antony and Octavian over the throne until it was included in the newly formed province of Cilicia, the city was ruled by vassal kingdoms.[621] The kingdoms of Tarkondimotos maintained their presence in Flat Cilicia, including Castabala, as vassal powers.[622] During the rule of these vassal powers, public buildings such as temples, a theatre, a palace, and bathhouses were built.[623]

It has become apparent that the reign of the vassal powers pursued previous policies, not only in terms of urbanization and construction activities but also in terms of the imperial cult.[624] It is observed that they attached importance to the establishment of cults for the emperors who appointed and sustained their presence in the city to show the emperors their gratitude and to maintain good political relations with them.[625]

During the reign of Septimius Severus, a series of arrangements were undertaken on the Eastern Temple Terrace of the city in the context of general construction activities. This is corroborated by the capitals found on the Eastern Temple Terrace. There is a strong possibility that the building rising on the podium was an imperial cult monument.

The settlement, which could not attain an urban identity during the Hellenistic period, probably shed its character as a sanctuary belonging to a possible Artemis Perasia (?) cult and was transformed into a Roman city during the reign of Septimius Severus. At that time the administrative and political changes must have translated into

[620] Strabo, *Geography*, book 14, V, 6.
[621] For vassal kingdoms, see Durukan 2011, 137–89; Kaplan 2012, 188.
[622] Sayar 2001b, 373–81.
[623] Kaplan 2012, 190.
[624] Kaplan 2012, 191.
[625] Kaplan 2012, 191.

an urban change that was probably associated with the early construction activities undertaken in the Roman period.

I.3.2.3.2.1. Eastern Temple Terrace

The Perasia cult was part of the spiritual world of the people in the region and emerged over the centuries. The exact location of the temple where rituals of the Perasia cult were carried out is not known. Two cult buildings have been identified with some certainty on the terrace in the Töngelenlik area on the southeastern extension of the eastern tip of the main street that started at the Western Gate of the city and continued eastward.

The temple terrace overlooks the city and the plain. The temple, which was evidently built on a podium leaning against the eastern slope of the valley, was separated from other buildings with the peribolos/temenos wall built around it and elevation given to it. Since it is located on a terrace built on the eastern slope of the Castabala Valley, T.H. Zeyrek, the director of the excavations, has called this area the Eastern Temple Terrace.

The excavations carried out in 2009 on the Eastern Temple Terrace revealed a few ceramic fragments of Attic origin dating back to the 5th century B.C. However, no architectural fragments datable to this period have been found in this area yet.[626] The illegal digs undertaken on the Eastern Temple Terrace and agricultural activities caused heavy erosion of the cultural layers. The stratigraphic excavations here revealed some walls dated to the Late Hellenistic period through the ceramic fragments found there. Although these ceramic fragments do not constitute sufficient evidence, these finds nevertheless suggest that construction activities on the temple terrace began in Late Hellenistic times at the latest.

[626] The sanctuary described here was largely destroyed until the start of the first scientific excavations in the city in 2009 due to neglect and ignorance on the part of the local population. This sanctuary has not been nationalized and is still private property, causing the destruction to continue.

A terrace wall was initially built to create a flat area on the sloped terrain of the eastern part of the valley. Retaining walls were constructed in the eastern part of this terrace in the north-south and west directions to create a podium. The temple was built on this podium. The foundations of the wall identified in the deep excavation area in the northeastern corner of the terrace indicate there was also a retaining wall in the eastern part of the podium.

The building's podium gave the temple a monumental character in the city plan, which must be a reflection of the idea of an acropolis. The temple, which was located inside the city but rose behind a temenos, was separate from the hustle and bustle of daily life in the city; however, its position made its glory and spiritual guidance felt. Apparently, the temple was set up in accordance with the city plan and is in harmony with the general settlement scheme. It is also evident that the temple terrace was one of the primary components of urban planning during the large-scale construction activities undertaken in the city in the Roman imperial period. The decumanus and the associated street-and-lane system must have come to an end at the temple terrace. The west-east street connected to the temple terrace and was hence a plateia,[627] indicating that it must have served as a procession street at the same time.

The terrace was supported by a wall from the west in the north-south direction. Roughly formed limestone blocks were used in the masonry of the terrace. There is a row of epitaph blocks lined up next to one another on the terrace wall in the form of guard plates.[628] The epitaphs also concentrate around the terrace. A podium was created to the east of the terrace, leaning against the slope. This podium is surrounded by a rectangular wall where large stone blocks, the product of good workmanship, were used.

Deep excavations have reached the remnants of this wall on the level of the foundation in the northern, eastern, and western directions. The deep excavations in the northeastern corner have identified two distinct building phases. The southern extension and the southern wall of the western wall were destroyed and cannot be described. As

[627] For the concept of plateia, see Coulton 1976, 177; Henig 2000, 584–85; Waelkens 1989, 81.
[628] The blocks with epitaphs were first identified in 2009 during the excavations carried out at this site. They were lined up in the north-south axis and were overturned. Nevertheless, there were no bases on which the blocks sat or any other find with a similar function with canals.

for the eastern wall, its northeastern corner has been identified. The stylobate of the building with a podium surrounded by walls identified by their foundation appears in situ. There are blocks that directly sit on the stylobate in the western facade; these are the result of good workmanship and also spolia from another building. Some of these orthostat blocks feature epitaphs.

The sanctuary has been through more than one building phase. Small finds and a few architectural fragments indicate there are predecessors underneath the temple with a small anta. This building has helped establish the existence of a sanctuary on the southeastern slope of the valley dated to the Roman imperial period in an area that had a building phase predating that time, though it has been destroyed. The vestiges of the temple here belong to a small temple in the Ionic order that has been largely destroyed. The plan of the temple, which is observable on the level of the stylobate, cannot be documented in any definitive fashion. However, the remains of the foundation and the residual architectural fragments of the stylobate pavement suggest that it had a prostylos plan. Even if the architecture can be described through Roman architectural remains, the stratigraphic cross-sections obtained during the excavations indicate a sanctuary that predated Rome. The damages suffered by the temple terrace have made it impossible to find archaeological stratigraphic evidence that can help with exact dating.

The preserved marble blocks belonging to the stylobate pavement have been placed on a foundation. The existing archaeological finds suggest that the temple had a prostylos or distylos in antis plan; there is no opisthodomos in the cella. The close similarity of the general features of the plan of the temple to the Archaic Zeus Labraundos temple is worthy of attention.[629] The stylobate pavement and the walls of the temple have been destroyed down to the level of the foundation. The general measurements of the podium terrace suggest that the size of the euthynteria corners could be around 12 by 9 m.

The temple, which would have housed cult statues, has been destroyed down to the level of the stylobate. It is possible that during the Roman period emperors were worshipped along with gods and goddesses in the same temple; however, information on this subject is limited.

[629] Cf. Baran 2006, 21-46.

The remnants of the stylobate indicate the temple faced southeast and that entrance was from the southeast.[630] On the reverse of a coin in Castabala, there is the depiction of a goddess sitting on a throne with her high kolpos, inside a templum in antis featuring a pediment and two columns in the Ionic order, following the same axis as the anta.[631]

A fluted column drum and an Ionic capital were found on the temple's stylobate. In the same area a Doric-Ionic capital consisting of an echinus with a raised plastic egg frieze (Eirstab) and an abacus on top was discovered. A similar Doric-Ionic composite capital was unearthed in an area near Castabala in Doliche (Gaziantep). The dating suggested for this capital is the first half of A.D. 1st century.[632] The stylistic features of the Ionic capital found in the same area date it to late A.D. 1st century at the earliest.

A column drum fragment was also found, along with the Ionic capital on the Eastern Temple Terrace. The Ionic capital is the first of its kind discovered in the city. A Lesbian cymation is visible between the volutes. Although the arrises are fully formed, the flutes are not finished in the lower part of the column drum, while they are fully carved in the upper part. These types of columns became widespread in Cilicia beginning in A.D. 2nd century.[633] The colonnaded street in Diocaesarea dated to late A.D. 2nd century and early 3rd century, as well as the columns in Temple Number 2 in Korykos, constitute examples of such columns.

The building these capitals belonged to was likely constructed during the brief wealthy period Pompey enabled in the region following his wars against piracy. The architectural fragments around the stylobate indicate that repairs and renovations were carried out during the Roman period. Semi-finished column drums made of limestone and a Corinthian capital were found in a scattered fashion on the sylobate. These can be described in relation to the Roman imperial renovation phase, which was likely in the Corinthian order. The fact that the column flutes were not fully finished suggests the

[630] It is known that in Cilicia temple entrances faced different directions, but in general, entrances facing southeast are more numerous. Cf. Söğüt 1998, 162; 1999, 402.
[631] I would like to reiterate my gratitude to my dear colleague, Ahmet Beyazlar of the Directorate of the Gaziantep Museum, for informing me about the coin and allowing me to study it.
[632] Winter 2011, 7.
[633] Söğüt 1998, 102.

works could not be completed.[634] The superstructural elements of the temple are not preserved, so there is no available data regarding the height of the building.

The concave block on the surface of the stylobate belongs to a block niche that indicates the existence of a niche inside the naos. Niches in the naos are seen in Asar Temple Number 1,[635] the Nephelion Tyche Temple,[636] the Lamos Temple,[637] the temples of the "H" area in Hazor in Palestine,[638] the Migdal Temple in Megiddo,[639] and Hössn Niha in Syria.[640] These niches are thought to have a link with the cult statue,[641] yet there are no specific findings to prove this.

Three blocks with inscriptions that are independent of the building and look like bases have been revealed in the northeastern part of the podium described on the Eastern Temple Terrace. These have been placed side by side with a row of rough, irregular stones. The sides that are neatly trimmed have inscriptions on them but are worn out. These blocks with inscriptions belonging to the temple must have been used as spolia in the possible masonry here. There are relatively more inscriptions in the eastern part of the terrace with the podium.

The current archaeological finds in the sanctuary described in detail above suggest this was the site of an imperial cult. This temple is indicative of a significant process of urban transformation and construction in the city during the Roman imperial period. The imperial cult and buildings aimed to create a space for the emperor within a city;[642] thus, the situation in Castabala can also be interpreted as an attempt to create a space for the emperor. For Castabala the specific site chosen for this space is important in that it was a sanctuary dedicated to and honouring Artemis Perasia (?), a major traditional goddess. While this strategic choice confirms the tendency to establish imperial temples in the most outstanding and privileged sites in a city, the fact that the

[634] It is suggested that half the columns in the Lamos Temple in Cilicia were fluted, while the other half were not (Söğüt 1999, 401). However, the reason why the flutes were not finished in Castabala is not fully known.
[635] Söğüt 1998, 96, 128; 1999, 403.
[636] Söğüt 1998, 74, 127; 1999, 403.
[637] Söğüt 1999, 403.
[638] Ottosson 1980, 27–31.
[639] Ottosson 1980, 57.
[640] Krencker ve Zschietzschmann 1938, 133–34.
[641] Söğüt 1999, 404.
[642] Price 2004, 243.

wall of the Artemis Perasia temenos and the rear wall of the temple were built together as a whole distinguish it from the general architectural practices of the day.

This could have been a conscious political choice to take advantage of the power of Artemis Perasia (?).[643] Such a practice might have been aimed to reconcile the emperor with the traditional context and to ensure that the people experienced cult buildings seamlessly and in the form of a complex.[644] Furthermore, it can also be acknowledged as the smartest way to demonstrate the emperor's presence, power, and even dominance[645] in the city, which was the centre of a sui generis feudal-theocratic rule.[646]

I.3.2.3.2.2. Vaulted Temple Terrace

A terrace was built on the southern foothill of the Castle Hill through a row of vaults placed there in the west-east direction. This enabled better use of the inclined land on the northern slope of the valley. The land on the southern foothill of the Castle Hill has a southward incline. Even though the excavations on the terrace in this area are not completed yet, a monumental building constructed here in the Roman period can be distinguished. Moreover, this insula constitutes a major crossroads for the west-east street on the foothill of the Castle Hill (Acropolis). Its central location and the lack of shops around it suggest that a major public building, probably an imperial cult sanctuary, was erected here. High-quality architectural fragments concentrated in the southwestern part of the insula also support this. The imposing terrace formed by a row of vaults lined up in the west-east direction parallel to the street appears as if it was especially made for the monumental building where the architectural fragments belonged.

[643] Mert 2004, 301–04; Price 2004, 227–60.
[644] Kaplan 2012, 194.
[645] Kaplan 2012, 194.
[646] Cf. Durugönül 1998a, 85–87, 113.

Temples belonging to the imperial cult were often set up in important centres of a city.[647] The location of the temple of the imperial cult in Castabala has not yet been identified. Perasia's temple may have been used for this purpose. However, the vault and orthostat blocks left behind by the monumental building suggest the temple might have been here. The building was constructed on the vaulted terrace near the western beginning of the colonnaded street; however, it is now completely destroyed. The Theatre near the terrace must have been used as a venue for quadrennial activities such as musical performances, sports competitions, and offering ceremonies held as part of the ritual of this cult.[648]

I.3.2.3.2.3. Roman Imperial Cult (?) Temple

There are many scattered architectural fragments south of the colonnaded street. A terrace was built on the southern foothill of the Castle Hill through a row of vaults placed there in the west-east direction. This enabled better use of the inclined land on the northern slope of the valley. The land on the southern foothill of the Castle Hill has a southward incline. Even though the excavations on the terrace in this area are not completed yet, a monumental building constructed here in the Roman period can be distinguished. Moreover, this insula constitutes a major crossroads for the west-east street on the foothill of the Castle Hill (Acropolis). Its central location and the lack of shops around it suggest that a major public building, probably an imperial cult sanctuary, was constructed here. High-quality architectural fragments concentrated in the southwestern part of the insula also support this. The imposing terrace formed by a row of vaults lined up in the west-east direction parallel to the street appears as if it was especially made for the monumental building where the architectural fragments belonged.

Even though architectural features of the building on the vaulted terrace offer some information about later additions and repairs, they do not provide any data about its original state. This requires a review of certain characteristics of the city, the location

[647] Price 2004, 232.
[648] Cf. Elton 2002, 181.

of the building, and its relations with nearby structures before we can infer or rather suggest anything about the edifice. Even though it is not yet possible to state anything with certitude, most probably a temple was built here. The buildings constructed during late antiquity and the Middle Ages made wide use of the existing materials of this structure.

In this southern part of the street, there are remains of a building constructed using brick and mortar dating to late antiquity. The freshwater channel identified in the northern wall of this building has helped describe the water-related sections of the possible house here. The building continued to be used in the Middle Ages with renovations made to the existing structure. However, in the Middle Ages a house was built here with an unelaborated wall fashioned with rubble and brick. The blocks of frieze with raised garlands carried by bucrania were used in the foundation of the northern facade of the medieval building as spolia.

The temple is located on the northern slope of the Castabala Valley in the southwestern foothill of the Castle Hill on the colonnaded street extending in the west-east direction. It has not been subject to a detailed architectural study or excavations and is one of the most remarkable temples in Cilicia both in terms of its size and its well-preserved state on a vaulted terrace on a slope.

The site of the building has been named the Vaulted Temple Terrace by the director of the Castabala excavations in reference to the groundwork created to obtain a flat surface on the row of vaults extending in the west-east direction. The reasons the present dissertation refers to the temple as the Roman Imperial Cult (?) Temple are the relatively higher number of epitaphs around the terrace, the strong foundation where large limestone blocks were used, the use of large limestone blocks with elaborate workmanship in the masonry, the architectural blocks with profiles that are products of fine workmanship, and the absence of vestiges of buildings as large as the Eastern Temple Terrace anywhere else in the city.

The structure has a rectangular plan and was constructed with neatly trimmed local limestone blocks that also constituted the main building material of many other edifices in the city, including the Theatre as a prime example. Nearly all the remains of the walls have disappeared from the surface of the terrace located on the slope of the

Castle Hill (Acropolis). Deep excavations carried out here in the southwestern part of the building in 2009 and 2011 revealed that the building was destroyed at an unknown date but that the lower sections of the walls were preserved up to a certain height. It has been further identified that the function of the building changed during the second usage phase dated to A.D. 4th to 5th centuries. In this area the southern section of two large spaces with brick pavement floors was identified in addition to the hypocaust bath that had floors covered with marble slabs located in the southwest. The doorstep of a door that opens to the colonnaded street in the northwest leads into a room with a mosaic floor dated to A.D. 5th century.[649]

There was some irregular construction activity near the surface on the vaulted terrace in the Byzantine and medieval periods. The blocks of the original temple were used in these building phases as spolia.

The interior of the building thought to be a temple was rather damaged, as discussed above, and no other systematic excavations have been carried out yet, apart from the deep excavations in the western and southern areas,[650] hence the spaces that are expected to be found in a temple cannot be described, nor can the plan be identified. However, future excavations might yield results that may enable a description of the original building.

I.3.2.4. Agora/Macellum (?)

An Agora/Macellum (?) must have been built in the city, although the archaeological survey could not reach a definitive conclusion about the existence of such a building. The present dissertation can only offer tentative suggestions about the location of the Agora/Macellum (?). The area in the western part of the Castabala Valley between the visitors' parking lot in the ancient city and the Cevdetiye-Kadirli road seems suitable for

[649] Intensive agricultural activities involving deep ploughing were pursued here until the start of excavations in 2009. The mosaic floor has been destroyed beyond description.
[650] In its new strategic vision, the Ministry of Culture and Tourism only allows preservation, identification, and documentation activities.

constructing such a building. Agricultural activities involving deep ploughing in this area have destroyed wall remains that might have belonged to a monumental building or buildings. These areas are currently private property and no excavations or research can be carried out there. The building or buildings where the damaged walls belonged cannot be identified. In addition to this the area in the northeastern part of the South Church where the west-east colonnade is preserved can also be suggested as a possible site. The building where the columns visible on the surface belonged cannot yet be fully named. These columns have been positioned east of the South Church in the west-east axis.

There are different views regarding the building where these columns belonged. Some researchers suggest that this colonnade belonged to an agora,[651] while others wish to associate it with the colonnaded street.[652] It is highly possible that this building had a commercial function identifiable through its position, which is far from the major buildings and near the entrance to the city. In the eastern section of this row of columns, stratigraphic excavations were carried out in 2011 (Deep Excavation 1) and 2012 (Deep Excavation 2). When the colonnade is compared with the colonnaded street, one immediately realizes that the plinths, bases, and column drums are very similar. The cross-section taken in Deep Excavation 1 revealed that the ground on which the columns sit and the gallery behind it were built on a strong foundation.

In the Drilling 1 area, the foundations of shops (*tabernae*) that open up to a portico bordering a row of columns in the north have been identified. A series of changes were carried out in A.D. 5th century in the area where these shops were situated and they were converted into a house. A wall was built between two columns in the Deep Excavation 1 area and a nymphaeum was constructed. The floor pavement of the columned gallery was cut to make way for a row of earthenware pipes that connected a water source to the fountain. The building and foundations identified in the Deep Excavation 1 area were not observed in the Deep Excavation 2 area, located north of this excavation area. Architectural building phases were only identified in the columned gallery in the Deep Excavation 1 area and the space that leads to the gallery in the south.

[651] Aşkın 2006, 106.
[652] Sayar 2000a, 11.

The findings of the excavations indicate there was an agora building on this site. However, the scarcity of information concerning the urban fabric prevents arriving at definitive conclusions. In A.D. 5th century and during the medieval building phases, houses occupied the area where the colonnade was located, as was the case for much of the city.

This building form, which was delimited in an inward-looking fashion and planned independent of other buildings, was prevalent in Roman architecture after A.D. 2nd century, especially in cities in the regions under Roman rule such as North Africa, Hispania, Gallia, Greece, Asia Minor, and Arabia.[653] Influenced by Rome, yet bearing features of traditional Anatolian architectural plans, this building form was most probably applied to the Agora/Macellum (?) in Castabala. The building form, which was a Roman invention that planned a building as an inward-looking whole with all of its elements, was planned selectively in harmony with local needs and the Hellenic agora tradition in Castabala. Considering its proximity to the colonnaded street on the western tip of the valley where the city developed and its location southwest of the Western Gate, always a busy area with people visiting the city for commerce, makes one think this was the right place for the Agora/Macellum (?).

Commercial agoras that emerged in Anatolian cities in the Roman period featured a rectangular plan and were called tetragonos agoras. They had a function corresponding to the macella, which were specifically designed for food trade in Italy.[654] The functional correspondent of the building described above in the Anatolian cultural area must have been a tetragonos agora. However, the exact plan and function of this building will only be revealed as excavations progress.

I.3.3. Houses

As with other cities in Anatolia, changes took place in Castabala in line with shifting social and political conditions. This process needs to be discussed in terms of the historical context of the city. In light of the current architectural remains, the history of the city can be tackled in terms of two golden ages: the Roman imperial period (late

[653] Atik 2002, 86–142.
[654] Atik 2002, 50.

A.D. 2nd to early 3rd centuries) and the Late Roman period (A.D. 4th to 6th centuries). These periods also conform to S. Mitchell's arguments on the stages cities have gone through in the history of Asia Minor.[655]

The foundations of houses found in the deep excavation areas, as well as the building phases of the wall remains, document the city's course through history. Three major building phases that have caused great changes in the houses have been identified. To these one needs to add the Hellenistic period phase with the help of the Hellenistic ceramic layer that forms an unmixed layer in the drilling. However, the small unidentifiable wall remains revealed in the drillings on the same level as these ceramics are not sufficient to identify any type of architecture.

The topographical structure, land use, and climate in Castabala must have dictated the plans for houses. Vitruvius mentions the importance of a building's harmony with the land and the degree of symmetry.[656] S. Muth tackles the subject in terms of social life and maintains that each society creates its own type of dwelling in line with its social requirements.[657] In Castabala the northeastern part of the valley was set aside as the residential area. It is not yet possible to carry out excavations or research in this area of the city, which is private property. Pits opened up by illegal digs in the southwestern part of the city have revealed columns and fragments of capitals that belonged to a house or houses with courtyards encircled by columns that can be associated with houses with peristyles. These remains suggest that peristyles were preferred in the houses of Roman aristocrats in areas allocated to daily life. It is known that appearance was very important in these houses.[658] These villa-type houses in the southwestern periphery of the city must have become part of urban plans in the Roman imperial period.

By A.D. 1st century, all of Anatolia was under the influence of the Roman Empire,[659] although the administrators in the cities continued to pursue traditions inherited from the Hellenistic period[660] and the cities preserved their political

[655] Mitchell 1996, 193–205.
[656] Vitruvius, *On Architecture*, book 2, 2.1–5.
[657] Muth 1998, 48.
[658] Evyapan 1974, 14.
[659] Mitchell 1996, 196.
[660] Zeyrek 2002, 137.

independence up to a certain point.[661] The ruling class created in the Anatolian provinces by the Romans had a privileged position.[662] When Castabala found itself under Roman rule with the rest of Cilicia, a new phase of development in architecture dawned. The phases of this change can be discussed in the context of the colonnaded street, Theatre, and Bathhouse. During the Roman imperial age, Castabala developed swiftly and major construction works were undertaken in the city. The surviving Theatre, colonnaded street, and Bathhouse are all evidence of this.

Castabala experienced its final development phase in A.D. 5th to 6th centuries, a time when Anatolia underwent radical political and religious changes.[663] The aristocratic minority monopolized political power in the cities[664] and political decisions were made behind closed doors instead of in public buildings.[665] Traces of this social and political change also occurred in Castabala. The social and economic conditions of the Roman Empire during the Late Roman period caused certain public buildings to lose their previous function and status starting from A.D. 4th century.[666]

Temples were major examples of such buildings. In Labraunda the Zeus temple was converted into a house.[667] The monumental public building on the vaulted terrace in Castabala underwent renovations and was converted into a house with a bath and a hypocaust system and a stately reception room with a mosaic floor. The eastern part of the row of columns in the southwest of the valley following a west-east axis was turned into a house with a peristyle through renovations. In the Deep Excavation 1 area the gap between two columns was closed by a wall and converted into a nymphaeum, while earthenware pipes were used to connect a water source to this fountain. S.P. Ellis has determined that only the aristocratic class lived in houses with peristyles in the Late Roman period.[668] Houses with peristyles were considered the wealthiest homes at the time.[669] There are no finds that can help uncover the identity of the owner of the house

[661] Mitchell 1996, 201.
[662] Mitchell 1996, 196.
[663] Mitchell 1996, 197.
[664] Mitchell 1996, 197.
[665] Mitchell 1996, 201.
[666] Ellis 1988, 566.
[667] Ellis 1983, 204.
[668] Ellis 1983, 215.
[669] Ellis 1983, 215.

with a peristyle discovered in the area limited by the deep excavations in Castabala; nevertheless, the fountain is evidence showing that the owner was rather wealthy.

The ongoing excavations in Castabala have identified a house that occupied the Northern Colonnaded Street. This house, which was built in the northwestern part of the street, occupied the northern gallery of the street and partly the base of the street. On the southern foothill of the Castle Hill a house occupied the southern gallery of the Northern Colonnaded Street. The remains of the foundations of the house document that the house was undamaged and was used during A.D. 5th to 7th centuries and 12th to 13th centuries with repairs and renovations. The renovations to the house followed certain architectural rules; therefore, as with other alterations carried out in the houses in the Late Roman period, these are considered an architectural style.[670] The partition wall separated the door from the previous building phase. The base of the rooms was raised by the filling layer applied on top of the previous bases. In the second building phase the plan of the expanded house became once more smaller. F. Kolb argues that houses became smaller starting from the Roman imperial period to meet the needs of a growing population in the cities.[671]

Architectural finds from the ongoing excavations demonstrate that after the collapse of the Roman Empire Castabala became impoverished and derelict. A steady decline began in the city in A.D. 7th century. A similar situation was also valid for other Anatolian cities starting from the end of A.D. 6th to 7th centuries.[672] However, the reason for that is not fully explained. S. Mitchell maintains that in this period the standard of life was very basic and there was no need for stately houses or the use of symbols of wealth.[673] The excavations in Castabala have revealed that the entire wall of the Theatre's scaena building was toppled southward, while the columns of the colonnaded street collapsed in the same direction parallel to each other. This indicates damage caused by a major earthquake in the city. Written sources offer no information regarding such an earthquake in Castabala, which is located in a seismic belt.

[670] Ellis 1988, 574.
[671] Kolb 1984, 159.
[672] Mitchell 1996, 205.
[673] Mitchell 1996, 205.

The accumulation of wealth in the hands of a few in the Late Roman period and the social and economic changes in the Roman social structure caused the abandonment of large sophisticated houses in A.D. 4th century as house architecture lost its former glory.[674] Due to the impact of Christianity, the unique lifestyle of the Roman period disappeared in A.D. 5th century.[675] As Constantinople became the centre of the east in A.D. 4th century, Roman traditions lived on there for another century.[676]

The slopes of the Castabala Valley were inhabited until the end of the Middle Ages, so each new building was constructed on top of previous ones, which meant that the former building was damaged or totally destroyed. The residential areas of the city were inhabited for the longest period. In the medieval settlement, which was the final building phase in the city, houses were set up in a scattered fashion. Their rear walls leaned either on each other or on the slopes of the valley.

Houses in late antiquity were mostly shaped by local habits. It is not possible to identify the full plans of the houses in the area where stratigraphic deep excavations took place. They were built using architectural fragments belonging to different periods and buildings and did not observe a certain plan or order inside the settlement. It is often difficult to offer a general description of the spatial order of a building such as a house because it was largely defined by local habits. The houses did not follow any principles in terms of their plans or spatial partitions, so even if they had specific spatial orders, it is not possible to designate their common areas. These houses suited the areas where they were built, were modest, and had simple plans. In some of the houses there are stairs, documenting the existence of a second floor. Moreover, the houses are partitioned into smaller spaces within themselves. These types of houses were very common everywhere in the city. Houses of varying sizes were built in two different groups: row houses and detached houses. Their rooms were generally oblong and were lined up along the vertical axes of the buildings. Some of the houses boasted a courtyard with an entrance. Castabala's houses in late antiquity were constructed by bringing individual rooms together into a whole.

[674] Ellis 1988, 576.
[675] Zeyrek 2002, 12.
[676] Ellis 1988, 576.

The houses along the street were usually row houses. Stair landings prove that some houses had two storeys at least partially. The houses facing the colonnaded street must have had shops in their first floors opening to the street.

Dated to late antiquity, the vestiges of the building on the southern foothill of the Castle Hill, built using brick and mortar, belonged to a house facing the street. The freshwater channel identified in the northern wall of this building has helped describe the water-related sections of the house here. The building continued to be used in the Middle Ages with renovations made to the existing structure. However, in the Middle Ages a house was built here with an unelaborated wall constructed with rubble and brick. The blocks of a frieze with raised garlands carried by bucrania were used in the foundation of the northern facade of the medieval building as spolia.

The remains of the wall in the southwestern corner of the vaulted terrace belong to the building constructed on the terrace at the same time as the vaults and date back to the Roman period. However, although the architectural features of the building on the vaulted terrace offer some information about later additions and repairs, they do not provide any evidence regarding the Roman building phase. Dating to A.D. 4^{th} to 5^{th} centuries, the structure's second building phase documents that an imposing villa was erected in this area, although the plan of the building cannot be described in detail. This requires a review of certain characteristics of the city, the location of the building, and its relations with nearby buildings before we can infer, or rather, suggest anything about the building. The research carried out in this area has revealed that the building constructed on the terrace was positioned in the west-east axis parallel to the colonnaded street.

The entrance door in the northwestern corner and the bathroom in the southeast suggest that the building mainly had a rectangular plan. The architectural findings in the southeastern part of the terrace have revealed the existence of a bath with a hypocaust system. The doorstep in the northwestern part of the terrace indicates that the entrance did not directly open to the street but that it led to the west. The remains of the mosaic floor in the external and internal parts of the doorstep are evidence for the importance given to the entrance to the building. Intensive agricultural activities were carried out in

this area until the start of the first excavations in 2009, so the building and its mosaic floor have been destroyed.

I.3.4. Workshops — Production Equipment

Agricultural production must have played a large role in Castabala's development. The city owed its wealth to the vast arable land in its territorium. It is also possible that the local population in Castabala had to pay taxes in return for cultivating the land that belonged to the temples in the city and were bound by the administrative provisions of the temples.[677] Well-to-do residents of Castabala must have lived in the centre of the city, promoted local economy, and provided employment opportunities. During the Late Roman period, much of the city was probably controlled by civilian administrators and Christian priests. It is known that churches rented out the lands they owned and earned great revenues.[678] Landowners, on the other hand, had to pay a land tax to imperial administrators.[679]

The Aleçik, Deliklitaş, and Tavşantepe settlements in the region, as well as the village settlement[680] identified in Göztepe northwest of Castabala, are located in the khora of the city. There are olive oil workshops in the territory of these settlements and in the Castabala city centre in an area that also partially covers the necropoleis.

Workshops are documented by means of rectangular crushing basins carved into a flat rock ground whose collecting vats were connected with each other through channels, cisterns, and many millstones and press stones scattered in the area. The sizes of the crushing basins vary. The basins used for crushing and squeezing the olives are considered primitive workshop equipment.[681] Some of the cylindrical millstones can be observed around the vats, while others can be seen on the edges of agricultural fields. This suggests that olive oil was a major product for the economy of Castabala.

[677] Cf. Zeus Olbios tapınağı, Durugönül 1995, 79; 1998b, 69–70; Brandt 1992, 69.
[678] Cf. Özbay 2001, 147.
[679] Cf. Özbay 2001, 147.
[680] Sayar 2002, 116.
[681] Diler 1993, 11.

A lot of production equipment has been identified in the ancient city of Castabala that suits the agricultural character of the settlement. This equipment indicates the production of particularly olive oil and perhaps also wine in the city. The excavations that started in Castabala in 2009 have helped reveal a great deal of information about its ancient economy. Although the dating and classification of production equipment used in the ancient world is not easy, this is somewhat more possible to do in Castabala in light of the finds in the city. The production equipment found in the city is similar to others in the region.

The finds documenting agricultural production in Castabala are observed in the outer regions of the settlement in the Castabala Valley on rocky surfaces. Some of the olive oil workshops in the city were inside the settlement, while others were outside but close to the city. However, intensive agricultural activities and soil erosion in the region have damaged most of these. The crushing basins and collecting vats became filled with soil and stones, and the millstones were carried away by ploughs to the edges of fields.

In different parts of the city, rectangular or round olive/grape crushing basins and crushing vats have been identified. These were carved on the surface of bedrock. Extraction of oil from olives has been one of the main activities of humans for thousands of years.[682] The same basins were used for crushing and pressing the olives.[683] In areas near these basins, presses, weights, millstones, stonemill basins, conical grinding stones, and troughs were found. However, the original places of this equipment are not known. The sizes and plans of the crushing basins vary, but their depth is around 15 cm. There are also deeper basins that must have served as collecting vats connected to each other. Workshops using presses and screw type crushers were also identified in this area, but they are located on private property.[684] Some of the basins carved into the bedrock have round liquid collecting grooves that serve a similar function. Similar examples can be seen in Çatıören, Elauissa Sebaste, Merdivenlikuyu, and Korykos.[685]

[682] Boynudelik 2008, 69.
[683] Diler 1993, 11.
[684] It is not possible to carry out excavations or any research here until these lands are nationalized.
[685] Diler 1994, 506; 1995, 446.

The major method for extracting olive oil was to use crushing basins carved into bedrock. Some of these basins have been observed in the southeastern part of the valley where the city developed behind the peaks of the valley. These rock basins have a diameter of 0.60 to 0.80 cm and a depth of 0.25 to 0.30 cm and vary in terms of their sizes. Inside these rock basins, right in the centre, there is a groove where a vertical beam was placed onto which a cylindrical stone was fixed with a horizontal shaft. Likewise, in the centre of the cylindrical stone, there are square indents that served to prevent the stone from shifting to the sides and supported the horizontal shaft tied to the stone. Between these indents there is a round hole that enabled the stone to rotate.

Workshops have also been identified on the northern slope of the valley in the city centre. These are observed on the foothill of the rocky hill on the northeastern slope. It was uncommon to have workshops in the centre of a city.[686] An exception to this was Late Roman and Byzantine workshops, which were built on top of all buildings in the centre that had lost their previous functions, provided the structures were close to water sources.[687] On the northeastern foothill of the Castle Hill, a passage in the form of a gate was opened to connect the northeastern internal and northwestern external regions of the valley, probably in the Middle Ages. A water channel dug into the rocky slope has been discovered near the passage. The channel can be observed on the surface until it approaches the area near the workshops. Open fields in this part of the city were used as necropoleis; however, they were also used for workshops, since the terrain was suitable for that.

On the surface of the rocks, workshops have been observed outside the valley in the northwest. These must belong to Late Roman and subsequent periods, but there are no finds that may assist the dating of these workshops.

Olive-crushing basins carved into the rocks have been used widely in different cities in Cilicia.[688] These basins are thought to have had a dual function, were also used for pressing grapes,[689] and are accepted as the most primitive workshop equipment.[690]

[686] Başoğlu 2009, 72.
[687] Başoğlu 2009, 73.
[688] Eyice 1976–1977; Ünsal 2006, 42.
[689] Ünsal 2006, 42.
[690] Diler 1993, 11.

Cylindrical millstones in different sizes have been recovered during agricultural activities in different parts of Castabala. These were mixed with other pieces of stone near the edges of the fields and document the existence of established olive oil workshops in the area. The cylindrical millstones belong to simple oil presses (*mola olearia*) that ran as the millstones turned.

I.3.4.1. Olive Oil Production Equipment

In Castabala olive oil production equipment consisted of simple presses, simple lever presses, stone-supported lever presses, press beds, mortar-shaped crushing vats, wheel-shaped crushing stones, collecting vats, and oil-separation pits. Since the land where olive oil workshops were located is currently private property, excavations cannot be carried out there. Concave and convex mortar-shaped crushing vats have also been identified in Castabala and were used to crush olives. Crushing vats were produced out of local limestone.

In Castabala the wheel-shaped crushing stones are in the form of crushing stones turning inside mortar-shaped crushing vats. The round crushing stones have a square or round hole in the centre. A horizontal shaft goes through this hole and apparently functioned by connecting with the vertical beam turning in the centre of the crushing vat. This particular crushing stone has a square hole in the centre and is thus connected to the beam in the centre.

I.3.4.2. Wine Production Equipment

It is significant that lever presses were discovered in Castabala in the open field. These presses, which were carved into bedrock, were probably used for wine production. The presses identified in the settlement had a single crushing plane and a single collecting vat.

All of the examples found in the periphery of the settlement are presses carved into bedrock in the open field. This production technique involved a crushing plane carved into bedrock and a collecting vat. The vat, which collected the liquid, was connected to the crushing plane through a drop hole. During the production process, one side of the beam entered a niche inside the press, while force was applied on the other side, enabling the pressing action. In the course of this operation, weights were employed to apply force on the beam, some of which are visible on the surface. Among types of presses identified in Castabala those that feature only one crushing plane and collecting vat are higher in number. It is possible to run into these presses on the rocky surfaces of the slopes around the city and in the open field, especially in rocky areas near agricultural fields. Nevertheless, the production capacity of these presses was rather limited.

Our research in Castabala has revealed weights tied to the free side of the beam belonging to lever presses around agricultural fields. These press weights have rope grooves on their upper surfaces so that they could be tied to the press lever.

I.4. TRACEABLE URBAN DEVELOPMENT IN CASTABALA IN A.D. 1ST–3RD CENTURIES AND RELEVANT FACTORS

I.4.1. Urban Development in A.D. 1st Century

The beginning of Castabala's Romanization can be tackled in relation to the House of Tarkondimotos, which was a small kingdom in Cilicia. This approach will yield more specific results regarding how Romanization emerged in the city, the course it took, and its impact.

Due to a lack of written documents and the scantiness of archaeological documents, there is no sufficient information regarding the social, political, and cultural fabric of Castabala during and before the Hellenistic period. Moreover, no pre-Hellenic archaeological finds have been discovered in the city's range. However, excavations that started in 2009 for the first time have enabled the discovery of some traces of

Hellenic culture in the city, which is located in an area that was under Seleucid rule during the Hellenistic period. The city has a deep-rooted history, yet it is not yet possible to refer to Hellenic influence in matters such as architecture and art or to speak of a measurable Hellenization policy.

Because there are no epigraphic findings to help reveal this process, it becomes imperative to trace it through archaeological finds. As discussed previously, archaeological finds that best reveal cultural change or transformation are clues regarding, among others, the death cult, burial traditions, and tomb forms. Moreover, Greek inscriptions and the identification of the local divinity worshipped in Castabala with Artemis Perasia can be defined as other consequences of the Hellenization policies that started in the 3rd century B.C. and became more prevalent in the 2nd century B.C. However, due to a lack of archaeological finds in Castabala, the urbanization process in the city during this period cannot be fully understood. Therefore, it is not possible to claim that Hellenic life pervaded all areas of life in Castabala.

In Hellenic settlements in Anatolia or settlements that were under Hellenic influence, tombs and necropoleis were located in the vicinity of the settlement in visible spots. This observation is valid for particularly Lykia and Caria, which have a rough terrain.[691] In the meantime, the necropoleis in Castabala pose examples for the rich typology of tombs in Flat Cilicia.

There are no clues regarding the death cult or tomb forms in Castabala until the second half of the 1st century B.C.,[692] while there are chamber tombs that were built in late A.D. 2nd and early 3rd centuries. These buildings can be viewed as a reflection of the concept of memorial tombs that arrived in the city through the influence of Roman culture. The only innovation introduced by these memorial tombs was the emergence of an individual tomb built over earth for the first time, rather than using the technique of rubble and mortar concrete-filled masonry between rectangular blocks in the walls of the building. However, considering that these were very few in number, it is difficult to argue that this tomb form and new practice met with wide acceptance in Castabala. The

[691] Çevik 2003, 226–27; Diler 2002, 63–64; Schweyer 2002; Spanu 2000, 173.
[692] Berns 1996, 256.

fact that the construction cost of these tombs was very high suggests that only affluent people in the city could commission them.

At this juncture certain questions emerge. Who were the people who created a strong architectural tradition under Tarkondimotos rule in Castabala? What kind of traditions and customs did they have? What was their life like until the Roman imperial period? These questions have not found satisfactory answers until our day due to a lack of archaeological and historical data, which suggests that these people who lived under the rule of a strong power such as the Seleucids led simple lives. It is also supported by the fact that they left no cultural and artistic traces.

Even though the current finds in Castabala do not corroborate Seleucid influence, it is known that certain settlements in Cilicia started to change in character with their inspiration. Hellenic-inspired architecture, sculpture, and plastic works started to appear in the 3rd century B.C. in Cilicia and became more prevalent in the 2nd century B.C., as did Greek inscriptions and divinities, the latter being worshipped around this time. Such developments may be defined as consequences of Hellenization policies adopted by the Seleucids in the region.[693] Apparently, this interest began with Seleucus Nicator (306–281 B.C.), one of Alexander the Great's generals, and became more intense in certain periods.[694] The first phase of Hellenic influence became more evident by the late 3rd century B.C.,[695] which corresponds to the reign of Antiochus III (222–187 B.C.), showing that the Hellenization process was revived during his rule as proven by the availability of works influenced by Hellenic culture that have been found in various centres of Cilicia.[696] During the reign of Antiochus IV (175–164 B.C.), the Seleucids were pacified by Rome in terms of their military practices and a large acculturation move was launched.[697]

It has become clear that religious practices played an important role in the Hellenization policies of Antiochus IV.[698] Indeed, the king had temples dedicated to Zeus built in many centres and ensured that Hellenic divinities were worshipped in

[693] Durukan 2011, 141.
[694] Durukan 2011, 141.
[695] Durukan 2011, 141.
[696] Durugönül 1989, 16–17; Durugönül 1998a, 119–20; Durukan 2004, 46–47; Durukan 2011, 142; Heberdey and Wilhelm 1896, 53; Hicks 1891, 226.
[697] Ten Cate 1961, 205–06.
[698] Downey 1966, 86–87.

them, that they were constructed in the local style, and that local divinities were syncretized with Hellenic gods.[699]

In particular, architectural developments heralded a change in the settlement character of Castabala. The most significant sign of this change was the use of stone architecture, which reached a peak in late A.D. 2nd century. There are no signs of previous stone architecture in the region. Even if it existed, it would have been rather poor in terms of quality and quantity. However, examples of specifically religious and civilian stone architecture have been identified. The finds that predate the Roman period are few due to the fact that excavations have only recently begun. However, a functionally, aesthetically, and artistically strong architecture became widespread in Castabala starting from the Roman imperial period, beginning in the middle of A.D. 2nd century.

During the same period, many cities in Cilicia were renamed as Antiocheia, Seleucia, Hierapolis, or Epiphaneia.[700] Castabala was one of the cities affected by the process of Hellenization. The local goddess in Castabala, Perasia, was syncretized with the Hellenic goddess Artemis Perasia. This suggests that the respect shown to the local divinity was long-lasting. The temple has not been localized in the city yet. However, Professor Dr. Turgut Zeyrek, the director of the excavations, is convinced that the first building phase of the temple on the Eastern Temple Terrace may be the site of the cult of Artemis Perasia. Nevertheless, so far there are no archaeological finds that can prove this concretely. Artemis Perasia was the symbol of the Hellenization ideology in the city. Furthermore, the bust of Athena depicted on the rock surface, as well as the presence of symbols of Hellenic divinities as exemplified by the Medusa head in the northwestern part of the Castle Hill, are major proofs for that.

In Cilicia, Hellenic centres were generally set up around an acropolis.[701] Topographical features seem to have played a significant role in the planning of these settlements, which are rather well preserved.[702] Since the valley where Castabala developed was continuously inhabited, the settlement kept being built on top of

[699] Downey 1961, 96; 1988, 86–87; Durukan 2011, 141; Lichtenberger 2008, 133–34; Mørkholm 1966, 99; Tempesta 2005, 67–68; Zahle 1990, 130.
[700] Jones 1971, 200; Magie 1950, 280; Meyer 2001, 506; Tempesta 2005, 61–62.
[701] Durugönül 1998a, 28–29, 35–36, 46, 51–52, 79–80; Durukan 2011, 143.
[702] Durukan 2011, 143.

buildings of previous periods, which is why the Hellenistic period community has not yet been identified here. Hippodamic city planning or buildings such as a theatre, an agora, and a stoa, characteristic of Hellenic settlements, have not yet been discovered in Castabala for the period before the Roman imperial age. Furthermore, it is not possible to speak of any cultural values that the people of Castabala assumed from Hellenic culture except for the influence of Antiochus IV's religion-based acculturation policies documented through the Artemis Perasia cult in the city.

There are no definitive data or documents regarding the death cult and burial traditions in Castabala in late A.D. 2nd to early 3rd centuries. No areas or group of tombs have been identified in the city that could have served as a necropolis in the pre-Roman period.

In the Roman period, Castabala became a major Roman city after a long process of development in late A.D. 2nd to early 3rd centuries.[703] Nevertheless, questions such as the conditions under which the local culture in Castabala encountered Roman culture, the extent to which it embraced Roman culture, and how the process took place have not been documented in any material way.

The issues that have not yet been resolved can be explained through an analysis of the phases of development in Castabala. Indeed, Castabala had a significant place among all other Roman urban centres in the region. This settlement included all major buildings of a Roman city in its plan by the end of A.D. 2nd century and the beginning of A.D. 3rd century, which is proven by the tombs, sanctuaries, Theatre, Bathhouse, and aqueduct in the city. In this context the emergence of certain architectural forms and tomb types appear to be closely related.

Urbanization in Castabala came to a halt between the 1st century B.C. and late A.D. 2nd century. Major political events such as the civil war in Rome, the period of Sulla and Mithridates, the First Triumvirate, piracy, and the Second Triumvirate happened one after the other and had negative repercussions for Anatolia and Castabala. Following the stabilization of the situation, Castabala started to be ruled by local kings

[703] Pilhofer 2005, 97.

from the House of Tarkondimotos. These monarchs autonomously ruled the lands that remained under their control.

A temple was built on the terrace on the eastern slope of the Castabala Valley. However, archaeological documents that may help date the temple's architecture have been destroyed by human activity. There is no information on the god the temple was dedicated to or the dating of the temple. However, architectural fragments suggest the temple was built some time before A.D. 2nd century. It is possible that the first building phase of the temple corresponded to the construction of other temples in different centres in Castabala. The fact that the temple was built at a time when Romanization policies were pursued corroborates this idea.

It is significant that this temple was built in Castabala at a time[704] when relations with Rome assumed great sensitivity in Anatolia. Tarkondimotos, whose authority and position relied fully on the discretion of the emperor, must have acted in line with the policies of Augustus to please him. More accurate information on the temple of Castabala will be available as the excavations and research progress.

Romanization policies in the Mediterranean world were very much parallel to those in Castabala, which suggests the temple was likely dedicated to the imperial cult. Before the construction of the temple, new arrangements were made to the terrace on the eastern slope of the valley. The eastern part of the terrace was enclosed by a wall in the northern, southern, and eastern directions and a podium was created. The temple was built on this podium to give it extra visibility. This practice in Castabala may be interpreted as part of a systematic organization, i.e., Romanization, which was centrally run through implementation adopted in the whole of the empire.

It can be speculated that around this period Latin immigrants settled or were settled in Cilicia[705] and therefore in Castabala. It is well known that Roman merchants started to settle in the busy commercial centres along the Mediterranean coast and carried their cultures to these points beginning in the 2nd century B.C.[706] During the time

[704] Price 1996, 323–24.
[705] Durukan 2011, 151.
[706] Yegül 2000, 135.

of Julius Caesar and Augustus, retired soldiers were settled systematically in the colonies in Asia Minor as part of the imperial expansion policy.[707]

Based on these systematic implementations, it becomes evident that the temple built on a podium on the eastern slope of the Castabala Valley belonged to the imperial cult, and other systematic practices in the city have to be evaluated as part of Romanization policies. As discussed earlier, names of Cilician cities were changed to honour the emperor and temples dedicated to both pagan gods and the imperial cult were built in various cities.[708] In Elaiussa Sebaste/Kaisareia, the construction of the Roman and Augustus Temple behind the port on top of the man-made hill visible from the open sea and everywhere in the city[709] is in line with the choice of the location of the temple in Castabala. The temple rising on the podium built on the eastern slope of the valley has been positioned to give the temple visibility from the flat plain in the west and elsewhere in the city. This extremely tall temple appears like an act of benevolence by the people of Castabala for the Roman Empire and must have been built in the scope of the Romanization process in the city. The existence of temples built for similar purposes in different cities where the Romanization process was taking place is well known.[710]

The political turbulences in the 1st century B.C. probably also affected Castabala, as it did the rest of the empire. Although there is no concrete evidence for this, the research undertaken in Rough Cilicia[711] suggests there were attempts to introduce a new order to Castabala under the rule of the House of Tarkondimotos, appointed vassals of Rome. However, there are no major archaeological finds pointing at Roman influence due to the political turbulences. It is even possible to generalize this claim to a longer period until the end of A.D. 2nd century.

After this long stagnation, a period of rapid development ensued in Castabala, starting from the last quarter of A.D. 2nd century. The city demonstrated its loyalty to the Roman Empire and its policies through a construction programme consisting of stately buildings. Romanization in Castabala has been identified for the first time based

[707] Durukan 2011, 151; Mitchell 1978, 311.
[708] Durukan 2011, 101–03; Jacobson 2001, 101–03.
[709] Durukan 2011, 101–03; Jacobson 2001, 101–03.
[710] Hänlein-Schäfer 1985; MacMullen 2000; Tuchelt 1979, 68–69.
[711] Mitford 1980, 230–61.

on certain elements encountered during this period. The use of masonry techniques specific to Roman architecture such as opus caementicum, opus incertum, opus testaceum, and opus vittatum in the construction of buildings dating to the late A.D. 2nd to early 3rd centuries demonstrates the change the city underwent. The aqueduct and Bathhouse were architectural forms constructed under Roman influence in line with the changing social conditions. The Bathhouse was an innovation, not only in terms of engineering and building materials but also from a social and cultural perspective.

The sudden large-scale emergence of Roman-style monumental buildings in Castabala took place during the reign of Septimius Severus. Apparently, systematic Romanization efforts also started as part of a comprehensive programme during the rule of Septimius Severus. Architectural practices in Castabala were transformed by the arrival of Roman engineering and building technology and the characteristic Roman buildings constructed in line with changing social conditions. The necropoleis in the city can be described through Roman tombs of varying forms.

Many tombs were reused in the necropoleis in the city, making it difficult to identify the kind of transition that took place from local traditions to Roman ones in terms of tombs and the death cult. However, the necropoleis bear information that can facilitate a great understanding of the typology of tombs and Roman influence.

The entry of the Hellenic inhumation tradition into Roman culture and the spread of the use of sarcophagi took place in A.D. 2nd century.[712] It is possible to see the reflections of this in the sarcophagus lids and cists that have been unearthed through illegal digs and agricultural activities in Castabala.

I.4.2. Urban Development in A.D. 2nd Century

During the Adoptive Emperors period (A.D. 96–138) in the Roman Empire that began with Nerva (A.D. 96–98), Rome witnessed its greatest period with a well-

[712] Spanu 1971, 40.

established imperial structure that gave rise to a new period in arts and culture.[713] Trajan (A.D. 98–117), who succeeded Nerva, had a truly astute personality.[714] During his reign, the Roman Empire achieved its greatest extent.[715] Trajan also paid heed to establishing new cities, developing existing ones, and initiating public works.[716] Public works undertaken during the reign of Trajan followed a balanced policy and conformed to savings measures.[717] It has been observed that reconstruction activities carried out during his reign emphasized and valued *utilitas* ("utility").[718] A Latin inscription on a column base unearthed in 2012 in the Deep Excavation 1 area in front of the western parados of the Castabala Theatre honours Trajan, which indicates that reconstruction activities were undertaken in Castabala during his reign. Observable buildings in Castabala document that the city entered into a phase of rapid urban transformation starting from early A.D. 2nd century. Apparently, a round column base was discovered that honoured Trajan, a fact revealed through the Greek inscription on it.

Hadrian (A.D. 117–138) preferred to take positive steps in many fields such as administration, military organization, religious views, and reconstruction activities instead of Trajan's policies of conquest.[719] The emperor's interest in architecture made a positive contribution to the launch of large reconstruction activities in all provinces of the empire and especially in Asia Minor.[720] As of today, there are no archaeological finds that can document that Castabala followed the model of great change and breakthrough observed everywhere in the empire in terms of urbanization activities during the reign of Hadrian.

Antoninus Pius (A.D. 138–161) succeeded Hadrian and ushered in the Antonine period (A.D. 138–193). Under Antoninus Pius and his successor, Marcus Aurelius (A.D. 161–180), reconstruction activities in cities in Asia Minor continued with the

[713] David 1950, 593–629.
[714] David 1950, 593–629.
[715] David 1950, 606.
[716] Winter 1996, 42–54.
[717] Winter 1996, 42–54.
[718] Winter 1996, 42–54.
[719] Thornton 1975, 443–59.
[720] Thornton 1975, 443–59.

same impetus and these cities were adorned with majestic public edifices.[721] However, in Castabala there is no evidence of buildings constructed during the Antonine period.

Perhaps the greatest transformation that gave Castabala a monumental appearance was the addition of columns to the main street advancing in the west-east direction at the end of A.D. 2nd and early 3rd centuries. As discussed in detail earlier, the idea that the construction of the first colonnaded street in Castabala starting right after the Western Gate toward the eastern end took place during the Severan period seems plausible. This process must have occurred during the reign of Septimius Severus when the city went through considerable architectural transformation. Indeed, the fact that many of the architectural elements of the west-east colonnaded street show characteristics from the Severan period and that even the differences observed in certain sections present an orderly whole strengthens this idea.

This street, which advances 310 m toward the Vaulted Terrace Temple on the southern slope of the Castle Hill and the Cenotaph/Heroon (?) following the same axis, became the most monumental and imposing structure in the city after it was adorned with columns. The street also became the busiest commercial centre in the city with shops to its north and south. The pilasters, columns, and capitals along the length of the street prove that this thoroughfare doubled as a representation area. However, the street must have been turned into a colonnaded one during the reign of Septimius Severus. This is proven by the remains on the surface that demonstrate that columns made using local marble and capitals showing features of the Severan period were employed here. The doorjambs of the North Church leading to the street probably belonged to one of the shops that opened to the gallery of the avenue. However, more exact information about the street with a west-east axis will only be available after the excavations of the thoroughfare are completed.

The part of the colonnaded street that has already been excavated informs that this avenue preserved its character as the major centre of the city for many centuries and in connection with this went through repairs and additions. However, there is no evidence to indicate how the columns were financed. It does not seem likely that a single individual sponsored such a costly project. The construction was probably funded

[721] Magie 1950, 630–39; Klein 1981, 41.

by either a group of aristocrats or shop owners in each insula who had specific parts built. Thus Castabala gained an urban element widespread in Asia Minor in A.D. 2nd century and that was considered a source of prestige for cities. This architectural element not only gave a more majestic appearance to the city but also created a commercial space for the citizens and a prestigious area they could be proud of, giving them a competitive advantage vis-à-vis the architectural rivalry among other cities.

Another architectural activity that added to the monumental features in Castabala during the reign of Septimius Severus was the construction of the Vaulted Temple Terrace, which seems to belong to a temple located at the western end of the colonnaded street with a west-east axis. There may have been an entrance or entrances that provided access to the western part of the valley northeast of the temple. However, construction activities that took place in this area in A.D. 5th century and during the Middle Ages altered the plan of the building, making a description of the original scheme impossible.

The Cenotaph/Heroon (?), which was given the appearance of a temple with a podium by the addition of a long staircase following the slope of the land in its southern facade, suggests that its was adapted to and assembled with the Vaulted Temple Terrace and the street at the eastern end of the colonnaded street. This shows that both buildings were constructed under a common programme. The architectural elements and the architectural ornaments also suggest it was built during the reign of Septimius Severus. The architectural fragments of the west-east colonnaded street observed on the surface near the Cenotaph/Heroon (?) are extremely similar in terms of style and ornaments, suggesting that the Cenotaph/Heroon (?) was built around the same time as the eastern end of the street. This monumental complex that served both as a gate on the street that continued toward the eastern part of the city and a memorial building as part of the Cenotaph/Heroon (?) was evidently placed here to mark the end of the street and to provide some decoration. The Vaulted Temple Terrace, Cenotaph/Heroon (?), and colonnaded street must be the product of a common plan.

The beginning of the colonnaded street extending in the west-east direction cannot be identified. The street's end on the southern foothill of the Castle Hill (Acropolis) was marked by the majestic Cenotaph/Heroon (?) gate complex that also

created a possibility for traffic to continue flowing toward the temple on the terrace in the eastern edge of the valley.

This plan was particularly implemented in cities with linear orthogonal arrangements established during the Hellenistic period in conjunction with a nymphaeum.[722] Architectural practices observed in Castabala during the time of Septimius Severus were in line with tendencies in the city plans of Asia Minor in A.D. 2nd to 3rd centuries. Apart from the buildings discussed above, major additions were made to the Bathhouse on the bottom of the valley during Severus's reign.

The area southeast of the Western Gate cannot be described because it is private property and subject to intensive agricultural activity, making it impossible for archaeological excavations to start. A joint assessment of data brought together by this dissertation provides evidence for the existence of certain buildings southeast of the western end of the colonnaded street in the west-east direction. These buildings should also include one that served as a commercial agora; however, no such building has been identified thus far.

Castabala must have required a marketplace within its boundaries, likely leading to the construction of a food market in the southwest of the city. The position of such a market would have been defined by closeness to the city centre and social meeting spaces, possibly placing it in the western edge of the city. Another factor dictating the position of the market would have been the perishability of goods sold there and the odour and hygiene problems that would cause. This means the market would not have been established in the city centre but farther away in the western edge of the valley. The market's location in the west near the main entrance to the city must also have had the practical purpose of serving the shopping needs of travellers to the city.

One of the buildings constructed in Castabala during the reign of Septimius Severus was the Theatre. The detailed study of the architectural features and ornaments in the Theatre document that the building was most likely erected at the end of A.D. 2nd to early 3rd centuries. The proscenium and two storeys of the scaena building must have

[722] Levick 1990, 337.

been built during the early years of the Severan dynasty as proven by the aedicule, which featured dynamic and vertical elements constructed of marble enriched by an architectural decoration programme in line with the fashion of the day, with additions continuing during the late Severan period. However, there is no evidence whether this costly building was financed by a single individual, as a result of a joint donation, or thanks to a ruler or an emperor. What matters at this point is that Castabala had a significant and central position as the stage for monumental construction activities during the Severan period and that its economic position was still rather healthy in the early troublesome years of A.D. 3rd century.

It is clear that in late A.D. 2nd and early 3rd centuries the buildings discussed above invested Castabala with a truly monumental character and that the practices of the day were largely dictated by a taste in favour of monumental architecture. Beginning in the reign of Septimius Severus, large construction projects were undertaken and the appearance of Castabala changed to a large degree, with the use of local limestone still rather prevalent.

Structures from the end of A.D. 2nd and early 3rd centuries were mostly constructed in the northern part of the city, but the southern part was not neglected, as proven by various building activities. A development programme can also be observed in this area, although the buildings were denser in the north of the city. The rearrangement of the Vaulted Temple Terrace, Eastern Temple Terrace, colonnaded street with the west-east direction, Castle Hill (Acropolis?), and Cenotaph/Heroon (?) followed a certain order of construction that shows the centre of the city shifted toward the northern slopes and that construction activities were planned to extend from west to east.

The temple and the Theatre built on the Vaulted Temple Terrace were also located on the northern slope. At this juncture we need to pay attention to the shift in the city's axis that emerged in late A.D. 2nd and early 3rd centuries. The land between the main street with a west-east direction and the walls that surrounded the city in the west was divided into rectangular insulas with intersecting streets in the west-east and north-south directions. Although the intersections were perpendicular, they were not always

right-angled and the streets followed the inclines of the land. These insulas were more organized in the northeastern part of the city, while less so in the southwest. Apparently, the insulas were mainly occupied by houses.

It has not been possible to carry out excavations or research in the insulas occupying the northeastern slope of the city. Nevertheless, although they offer little evidence of remains from A.D. 1st to 3rd centuries, the roofing tiles that are more widespread in the insulas on the northeastern slope help define the dwelling areas. Although they largely reflect the house architecture of A.D. 5th century and the Middle Ages, the workshops on the rocky surface document that these areas were used for the construction of houses even in earlier times. It is highly likely that there were houses in the insulas here that can provide evidence regarding the Roman imperial period.

The northwestern half of the city expands in the area limited by the rocky elevation that is an extension of the Castle Hill (Acropolis). The expansion follows a slight northeastern direction and is inclined. The northwestern part of the city was replanned and given a new direction in A.D. 5th century and the Middle Ages. This finding is reinforced by densely located tombs dating to A.D. 2nd to 3rd centuries that start in the southern edge of the colonnaded street.

Although it is not fully known when the northeastern and northwestern parts of the city were divided into insulas, it is possible that this happened in the early Roman imperial period when the city spread onto the plain. It can even be suggested that the division did not take place at once and that it was completed with further additions as the city continued to spread westward. As for the southern slope of the city, it is clear that this part was different from the west; it was more majestic and was replanned to follow a new axis particularly in the southwestern part. However, no firm evidence is available to link it to the late A.D. 2nd and early 3rd centuries building programmes.

Although the northern part of Castabala assumed a central position in late A.D. 2nd and early 3rd centuries, the centre located in the southwestern part of the city was not neglected. First of all, it was adorned with columns just like the northern slope, and a relatively smaller but well-equipped commercial and social meeting space was created with the shops placed behind the columns. Remnants of the peristyle courtyard and thinly cut marble slabs that are thought to have been used as wall panels can be

observed on the surface in the southwestern part of Castabala. These architectural remnants must have belonged to the villa or villas with peristyle. These not only gave the building or buildings a more aesthetic and monumental appearance but also added to a more distinguished image of the city. Despite all of these monumental buildings in the south of the city, it is seen that the main street with the west-east direction on the northern slope and the monumental buildings in its vicinity preserved their significance and position within the city for a long time. This is only natural — the house of the city's ruler, the cult building or buildings, and the colonnaded street, as one of the main commercial arteries that supported economic wealth in the city, must have been used throughout many ages with some alterations.

The alluvium layer that is on average 3 to 5 m and thicker in the eastern part of the valley bottom prevents the acquisition of more data regarding the building programme in this area. The existence of a second street that ran parallel to the thoroughfare on the northern slope with a west-east direction cannot be documented in any definitive form for the time being. However, a street that provided access to the Theatre and Bathhouse must have been built.

The large Bathhouse complex was built south of the Theatre in late A.D. 2nd to early 3rd centuries. This Bathhouse was also quite majestic in terms of its scale and was large enough to meet the needs of the city. The Bathhouse must have served as a resting and cleaning spot for travellers into the city who arrived from nearby settlements for different purposes.

The Northwestern-Western Necropolis of the city starts right outside the Western Gate of the west-east main street. Tombs line up in the northern part of the area that the street leads to. These tombs were built on the steep, rocky slopes that extend in the northern-northeastern direction of the Castle Hill, as well as on the land that slowly declines in the western direction. Tombs in this area show a great deal of typological variation that documents this necropolis was used for a long period.[723] This part of the city constituted a city of the dead in the true sense of the term, although the necropolis located in the northwestern part of the valley was used as a settlement area in the

[723] Large-scale excavations and research cannot be carried out in the necropoleis in the city due to the fact that they are private property and also because of the restrictions imposed by the Ministry of Culture and Tourism on excavations in necropoleis.

Middle Ages. Among numerous tombs of many types discovered in this area that became the subject of a systematic study by T.H. Zeyrek in 2009, the M5 tomb especially is evidence for architectural development beginning in the city in the second half of the 1st century B.C. (?),[724]while the Cenotaph/Heroon on the southern slope of the Castle Hill is a good example for the refined taste and mastery of late A.D. 2nd to early 3rd century architecture. In the meantime the vaulted memorial tombs (M1, M2, M3, M4, M6, M7, M8) are clear proof of the level of prosperity and architectural development attained in Castabala in late A.D. 2nd to early 3rd centuries. These tombs are the most evident reflections of the architectural revival observed in the city in late A.D. 2nd to early 3rd centuries in the necropolis.

The Ceyhan (Pyramos) River that runs near the city is suitable for transportation of people and goods by small vessels. However, so far no ports and/or archaeological finds exist to document that waterways were used by Castabala. Yet fish hooks revealed in the excavations indicate the importance of the Ceyhan River to the city's food economy.

I.4.3. Factors Affecting Urban Development

A host of factors enabled the gradual increase of the urban transformation process in Castabala that should have originally started in A.D. 1st century. This process continued until the end of A.D. 2nd century and even early A.D. 3rd century. The conditions that fostered these factors consisted of Pax Romana, i.e., an uninterrupted period of peace and prosperity that lasted for two centuries, as discussed earlier.

Asia Minor, which was subject to a strong process of Hellenization for many centuries before Pax Romana, came face to face with a new cultural phenomenon, Romanization, from the end of the 2nd century B.C.[725] It is possible to observe this

[724] Berns 1996, 256.

[725] Researchers do not have a consensus regarding a definition of Romanization. The complexity of the question makes the parameters difficult to identify (see Saddington 1991, 413–18). The process of Romanization is far different from the definition offered by F. Haverfield as the first person to pin down the concept: "A civilization passed on to Roman Provinces." (For F. Haverfield's views, see Haverfield 1923, 11). M. Rostovtzeff has interpreted Romanization as "the natural attraction of a higher form of life

process concretely in Castabala. Written and material evidence regarding it comes mainly from the higher social strata, yet the effects of the process must have been varied for different social classes, both in terms of quality and quantity. The urbanization policies adopted in Castabala in the Roman period took the pre-existing city here as a point of departure, enabling it to grow further with many new buildings while promoting the continuation of Hellenic culture within an environment of security and prosperity.

What is evident is that Romanization in Castabala was not a policy planned deliberately by the empire with the purpose of exercising cultural imperialism on the local culture.[726] In other words, it was not an end in itself but was a phenomenon that emerged as a result of a cultural encounter.[727] Roman culture met Hellenic culture in Castabala, which also provided the founding blocks of its own culture and did not have much more to add to it. This led to a true cultural fusion in the city. This Greco-Roman culture had, in fact, evolved in Castabala to best meet the needs of the age. The city, which preserved the character and perspective of a polis within the Greco-Roman cultural horizon, continued to develop and transform its Hellenic culture with new influences. The city was under Roman rule and the control of the governor of the province and was also under the protection of the Roman army. In this secure environment, commercial and cultural relations must have developed in a more effective manner. Castabala was allowed to preserve its internal autonomy within this structure.

Castabala's Romanization cannot be defined as a form of Romanization guided and imposed by the state. The situation in the city rather fits the definition of a "Self-Romanization."[728] According to this, local aristocrats in the city must have defined themselves as Roman to advance their social positions and economic advantages, worked to attain Roman citizenship, dedicated buildings for the emperor in the city,

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offered by a dominant state and nation" (Rostovtzeff 1957, 131–49). Therefore, by claiming that the adoption of the Roman culture by the provinces was natural and peaceful, he has opted for a definition that approaches the nature of the phenomenon more closely. The ideas referred to above can be associated with a form of assimilation. M.E. Swoboda has suggested that rather than assimilation, the process displays the features of a process of acculturation (Swoboda 1963, 159–60). As it takes centuries to change identities, it is not possible to define Romanization as a sudden assimilative transformation (Philhofer 2005, 11). Furthermore, there are scholars who do not acknowledge the existence of such a process and call Romanization a misnomer (Webster 2001, 209–25).

[726] Philhofer 2005, 13.

[727] Philhofer 2005, 13.

[728] Waelkens 2002, 312, 360.

competed to establish the imperial cult and become its chief priest, and launch festivals in honour of the emperors.

Philanthropic acts or euergesia are clearly traceable in Castabala and formed the major dynamics of the remarkable architectural transformation in the city in late A.D. 2nd and early 3rd centuries. The Theatre, Bathhouse, and possible Imperial Cult Temple must have been built through individual donations at the end of A.D. 2nd to early 3rd centuries. These were buildings commissioned by local families to reinforce their ties with Rome and to prove the loyalty of their city and themselves to the emperor. These deeds by the people of Castabala are good examples of Self-Romanization.

The reconstruction of the west-east main street or the addition of columns to the street and the building of the Theatre on the northern slope of the valley and the Bathhouse across from the Theatre were all products of a common awareness of euergesia. As it can be understood from these examples, the euergesia activities undertaken by aristocrats in Castabala constituted the foundation of the polis organization. The rapid construction activities following Pax Romana must have required the involvement of these individuals.[729] The basic needs of the city, the construction of new buildings, and the administrative affairs were all taken care of by the members of this high social class.[730] This was preferred and encouraged by the emperors who adopted the principle of exercising their political power by means of the local elite as a style of administration.[731] The local elite took many of the responsibilities that would normally be expected from the state, honouring the emperor at every occasion and reinforcing the emperor's rule in the city through the concessions they were given.[732]

The notables in the city served as intermediaries between Rome and their own city.[733] In these cases the voluntary intermediation carried out for the city was considered a costly and arduous form of euergesia.[734] There is little doubt that in Castabala the euergetai (benefactors) drew the power to reconstruct a whole city and to

[729] Aşkın 2006, 189–99; Winter 1996, 205–06.
[730] Winter 1996, 205–06.
[731] Winter 1996, 208.
[732] Winter 1996, 208.
[733] Winter 1996, 208.
[734] Quass 1993, 168–78.

have a voice and a say in all fields of the city's organization from their wealth. These families probably gained most of their wealth from the vast lands they owned.

The imperial cult might be the best example for the way the euergetai formed a link between the city and the emperor and reinforced the legitimacy of imperial rule by combining it with sanctity.[735] The imperial cult combined politics and religion into a useful tool and became one of the most effective factors in the legitimization and propagation of Roman culture.[736]

Although the dominant factor in Castabala's architectural and cultural transformation in late A.D. 2nd to early 3rd centuries was the activities of the euergetai, it is also known that as the implementers of a political tradition that held cities in the focus of their rule, emperors also supported and undertook many construction activities and public works.[737] The leadership of rulers in public works in the city was an effective tool of propaganda and representation.[738] However, it should also be mentioned that Rome was never generous in its direct donations.[739] In Castabala there are no known buildings or materials directly financed by the emperor. Since excavations have only started recently, it is possible that new inscriptions will be revealed in the future. It is also possible that these potential inscriptions may provide information on personal euergetai. This will help reinforce the fact that Castabala's architectural transformation took place through the efforts of the affluent elite.

The Roman Empire in A.D. 1st to 3rd centuries was influential on a range of fields in Castabala as the city went through a great transformation in its general appearance and social, cultural, and economic structure. In fact, all of these changes were shaped by the strong Hellenic culture that predated this period in Asia Minor, apart from a small number of isolated areas.[740] In the cultural sphere a deliberate selectiveness was applied to the adoption of Roman inventions and styles.[741] This can be clearly

[735] For the imperial cult in Asia Minor in general, see Mellor 1975; Price 1985; Burrel 2004; Mitchell 1993, 100–17.
[736] Mitchell 1993, 100–17.
[737] Mitchell 1993, 100–17.
[738] Mitchell 1993, 100–17.
[739] Yegül 2000, 133–53.
[740] Woolf 1994, 127.
[741] Woolf 1994, 127.

observed in the processes of change in architectural materials and styles in Asia Minor, and thus, Cilicia and Castabala in late A.D. 2nd and early 3rd centuries.

The tumultuous environment caused by piracy in the late republican period, the tiring wars between Julius Caesar and Pompey and Octavian and Mark Antony, and the poor administrative practices of the republican period did not exhaust the rich tradition of Asia Minor, and thus, of Cilicia. During the early imperial period, Asia Minor was under the influence of the Hellenic architectural tradition.[742] The entire monumental architecture of Asia Minor in A.D. 1st century was based on this tradition.[743]

The use of ashlar blocks as building material and doorjambs and lintels as bearing elements are considered the major parameters reflecting the Hellenic architectural tradition.[744] These material and technique traditions were seen in nearly all of the cities in Asia Minor and can be traced through the basic construction practices of local buildings during antiquity in Castabala, as well as in other Cilician cities. During the phase starting from Augustus until Trajan, local building materials were used in Cilician architecture in the Roman period. Nearly all buildings dating to the Roman period in Castabala used ashlar blocks and doorjambs and lintels. The material used in the temple on the Vaulted Temple Terrace preserved at the level of the foundation, the blocks belonging to the cella wall, the vaulted terrace on the northern slope of the valley, the masonry of the buildings built on the terrace, and the foundations thought to belong to the houses with peristyle erected on the southwestern slope feature isodomic ashlar masonry. The stones were neatly trimmed, although some were processed in a rustication style to create a special texture effect as if they had not been trimmed, emphasizing the grouts among the rows of ashlars. The technique and material used in these buildings are so similar that they are considered contemporaries. Likewise, the core structure of the Theatre was built using neatly cut local stone blocks. The architectural orders applied in the buildings dating back to this period prove that the Hellenic tradition was still prevalent and still largely dictating the character of the structures.

[742] Boëthius and Ward-Perkins 1970, 386.
[743] Ward-Perkins 1978, 882.
[744] Vann 1976, 183; Waelkens 1987, 98.

The Corinthian order that was originally used in many cities in Asia Minor[745] but gained further popularity in A.D. 2nd century can be observed in late A.D. 2nd to early 3rd centuries in all buildings that feature a columned architecture in Castabala. As prosperity soared and sophisticated practices gained ground in the Roman Empire, many fields, including architecture, started crossing the boundaries of provinces.[746] "Classicist Marble" architecture, which spread throughout most of the Mediterranean in the first half of A.D. 2nd century, is accepted as a major indication of this.[747] During the course of a few decades, the appearance of many buildings in the smaller provinces began to change. Cilicia is one of the best examples of this.[748]

As the marble trade left the monopoly of emperors and the wealthy elite was permitted and encouraged to use this material, the use of marble spread throughout the empire and the artisans trained in the newly established workshops were able to find employment in different centres in the Mediterranean.[749] The "Marble Style"[750] that emerged in Asia Minor is characterized in Castabala by vertical marble elements, foregrounded marble orders, and specifically the aediculae with pediments and the sculpture in the scaena building of the Theatre. A new architectural style came about in Castabala when marble was used in buildings more often and stately buildings with striking facades were built. The combination of all of that must have led to the use of the Corinthian order in buildings at the end of A.D. 2nd and early 3rd centuries as its form suited the new style very well. Indeed, the second phase of Roman period architecture in Cilicia provides evidence for this. In A.D. 2nd century many Cilician cities started to erect buildings where either the main building material or the cladding was marble. During this transformation, the technique and style seem to have been borrowed from other examples in western Asia Minor.[751]

The shift in the architectural style of the city and the "Marble Style" that left a strong imprint on Castabala architecture in late A.D. 2nd century and early A.D. 3rd century can be traced through the following: the marble facade architecture of the

[745] Waelkens 1989, 80.
[746] Özdizbay 2008, 276.
[747] Ward-Perkins 1978, 887.
[748] Ward-Perkins 1978, 887.
[749] Özdizbay 2008, 277.
[750] Dodge 1990, 108.
[751] Cf. Boëthius and Ward-Perkins 1970, 407.

Theatre in the Corinthian order dated to this time in which the scaenae was adorned with aediculae; the marble postaments of the colonnaded street with a west-east direction and its marble columns and capitals in the Corinthian order; the marble cladding on the limestone ashlars of the building constructed on the Vaulted Temple Terrace on the northern slope of the valley; the marble cladding on the walls of the Cenotaph/Heroon (?) on the foothill of the Castle Hill; and the marble columns and capitals of the temple on the Eastern Temple Terrace. However, what also needs to be considered is that ashlar block architecture was used intensively in the Theatre; the walls, doorjambs, and lintels of the shops along the colonnaded street in the west-east direction; and the tombs in the Northwestern, Western, and Eastern Necropeleis during this century. In some of these buildings, ashlar walls were covered by marble slabs, the best examples being the Cenotaph/Heroon (?) and the building on the Vaulted Temple Terrace. At least some parts of the Bathhouse built in masonry south of the Theatre must have had marble cladding on their walls and floors.

Among Roman techniques and influences in Castabala, there are no archaeological remains documenting that *opus caementicium*, which was a form of concrete earthenware bricks,[752] and the *opus reticulatum* masonry technique that resulted in the use of bricks with *opus caementicium* were utilized in the city before late A.D. 2nd and early 3rd centuries.

The best examples of arches and vaults that were known and used in the Hellenistic period[753] but were perfected by Roman engineers are observed on the northern slope of the Castabala Valley. A terrace had to be formed to create the flat and wide area needed for the temple to be built on the slopes of the valley. For this a row of vaults were constructed in the west-east direction. Vaults were used in the parados and to support the seating on the second storey of the Theatre, in the ceiling construction of the rooms of the Bathhouse, in the burial chambers of the tombs built in the northwestern part of the Castabala Valley, on the hills of the valley's eastern slope, and on the plain in the western part of the valley.

[752] For the use of earthenware bricks in Asia Minor, see Dodge1987, 106–16.
[753] Waelkens 1989, 78.

Brick masonry and vaults became more widespread in Castabala in early A.D. 3rd century. The most salient evidence showing that this was the period when the use of brick started to proliferate is available in the tombs in the Northwestern Necropolis. The tombs that likely date back to early A.D. 3rd century, as well as the M1 and M7 tombs datable to A.D. 3rd century, were built with brick walls.

The fact that Roman building materials were not preferred in Castabala can be explained through a lack of financial means that prevented imports and through the unpopularity of this style in the city. Furthermore, the wide availability of stone reserves in the area where Castabala was founded played a sizable role. The city continued its original development throughout the Roman period by means of the local sources it had. Certain building types and architectural techniques developed during the Roman period were applied with success. All innovations in hydraulics, i.e., aqueduct architecture, were adopted and employed by Castabala. The aqueduct system located east of Castabala, which brought water into the city from a source in Nergizlik/Kertiz, was directly influenced by Roman architecture. Likewise, this influence is evident in the Bathhouse and Theatre, which can be regarded as the most significant elements of Roman culture. They further document that theatre-and-bath culture became central to social life in Castabala.

This assessment has revealed that the architectural development in Castabala taken up from various perspectives in this dissertation preserved its Hellenic traditions to a large extent during the Roman imperial period, as was the case for the whole of Asia Minor. Nevertheless, it is also seen that the residents of Castabala *did* adopt inventions originating from Italy when there was a need to do so and gradually assimilated them by bringing them in accordance with the traditions of their own city.

I.5. CONCLUSIONS

This section will offer a brief summary of the results of the issues discussed and analysed in detail in the previous chapters and highlight the most salient findings.

The research carried out on the southern slope of the Castle Hill (Acropolis) in Castabala, as well as studies carried out on the Eastern Temple Terrace on the eastern slope of the Castabala Valley, prove that traces of the first settlement go back as early as the Late Chalcolithic–Early Bronze Ages. Ceramic fragments are the first evidence for urbanization starting from the classical age. However, it has not yet been possible to corroborate this idea through architectural finds. During the classical age, the city must have had the Castle Hill in its centre and spread onto the slopes of the valley, taking on the character of a Hellenic polis. However, the local Cilician culture survived within this environment. It must have preserved its possible polis character centred on the Castle Hill also during the Hellenistic period. Imported ceramic fragments unearthed in rock-cut tombs and the sites of the deep excavations show that a certain level of prosperity was attained around this time. Yet the lack of definitive evidence regarding the Archaic and Hellenistic period settlement requires further research to shed light on this question.

Castabala went through significant changes during the Roman imperial period. The urban transformation/development that took place during this time on the slopes of the Castabala Valley and the valley bottom gave the city its true character, and this transformation gained great impetus following Pax Romana, just as did in other cities in Asia Minor.

The best surviving building in Castabala datable to the Roman imperial period is the Theatre, which is located in the northeastern part of the city on the southeastern side of the west-east colonnaded street on the northern slope of the valley. As has been the case for other buildings in Castabala, no exact dating has been suggested for the Theatre. Research has concluded that the monumental scaenae frons of the Theatre, which features a two-storey facade, was completed in late A.D. 2nd to early 3rd centuries.

There is a possible temple on the northern slope of the Castabala Valley northwest of the Theatre. The building has been preserved in a poor state, it is impossible to identify, and the remnants of its foundations can only be described in an area limited by the deep excavations. The building was erected on vaults.

In the deep excavation sites in the eastern part of the terrace, the remnants of a foundation belonging to a building constructed in the same axis as the Cenotaph/Heroon (?) have been unearthed. Their connections with the architectural finds identified in the deep excavation sites in the western part of the vaulted terrace cannot be explained. However, the remnants of the buildings identified on the vaults are located in close proximity and their positions suggest a relationship among them. Moreover, there is no evidence that can help date the major architectural remains in this area. Despite all of this uncertainty, the building on the vaulted terrace suggests that it was constructed as part of a common plan with the Cenotaph/Heroon (?) and Theatre.

The building erected on top of the terrace borne by rows of vaults located in the eastern beginning of the main street extending in the west-east direction, the possible Imperial Cult Temple, and the temple terrace built on the eastern slope of the Castabala Valley, which appears as the earliest cult centre of the city, are the leading propagandist buildings of the city. Among those buildings there is also the Bathhouse built across from the Theatre on the foothill of the southern slope of the valley. Another feature of the Bathhouse is that it is the first example of a Roman-style building in Castabala in which bricks were used.

The Cenotaph/Heroon (?) located on the southern foothill of the Castle Hill (Acropolis) is dated to the Roman imperial period. In terms of its location, this building marks the end of the colonnaded street with a north-south direction.

Excavations still continue in the colonnaded street proceeding in the west-east direction. One of the most monumental structures in Castabala, the remains of the colonnaded street that are visible on the surface, as well as the architectural finds unearthed during the excavations carried out in the thoroughfare, prove there were shops on its northern and southern sides. These stores lead to colonnaded galleries that follow the topographical structure of the slopes of the valley, rising toward the east. Intensive agricultural activities have largely destroyed the street that can be identified

through its section located between the southern foothill of Castle Hill and the visitors' parking lot in the ancient city. However, the western beginning of the street cannot be identified in any concrete terms.

There are architectural remains belonging to a building located in the western part of the Castabala Valley along the modern road between Osmaniye and Kadirli. The function of this structure, which was likely part of the city's Western Gate, cannot be identified. However, these architectural remains and the architectural remnants of the colonnaded street are located in the same axis. If these architectural remains are accepted as the beginning of the street in the western part of the valley, the Northern Colonnaded Street may be assumed to lie at a width of circa 6 m between this point and the Cenotaph/Heroon (?) on the southern foothill of the Castle Hill (Acropolis), advancing for about 310 m. The remains above ground suggest there were shops north and south of this building borne by columns on capitals in the Corinthian order.

The style of the architectural elements of the buildings at the beginning and end of the colonnaded street, as well as the street itself, date to the Severan period, which proves they were constructed during that time. Even though it was thought that the street had a "Hellenistic" predecessor, the deep excavation opened up to prove this has not yielded any results. Nevertheless, a street would have been required to connect the Western Gate down the valley with the Castle Hill (Acropolis), which would have housed the administrative centre and the ruler's residence. Therefore, it is highly likely that the colonnaded street with the west-east direction had a predecessor. Once equipped with the shops and the columns on both sides during the Severan period and later, it became the backbone and commercial centre of the city.

This street, which provided access to locations such as the Castle Hill (Acropolis), Vaulted Temple Terrace, Eastern Temple Terrace, and Theatre, clearly formed the main artery of the city centre during the imperial period. Moreover, the major connections with these buildings were provided by this street with the west-east direction.

An Agora/Macellum (?) must have been built in the city, although the archaeological survey has not reach a definitive conclusion about the existence of such a structure. The present dissertation can only offer tentative suggestions about the

location of the Agora/Macellum (?). The area in the western part of the Castabala Valley between the visitors' parking lot in the ancient city and the Cevdetiye-Kadirli road seems suitable for the construction of such a building.

In addition to this, the area in the northeastern part of the South Church where the west-east colonnade is preserved can also be suggested as a possible site for the Agora/Macellum (?). Deep Excavation 1, which was undertaken here in 2011 and 2012, has identified remains of a foundation belonging to small spaces lined up next to each other, probably belonging to shops, suggesting the existence of a possible agora here.

The biggest contribution to the urban transformation observed in Castabala in late A.D. 2nd and early 3rd centuries must have come from the notables and wealthy families and individuals (euergetai) in the city. Apparently, these families worked very hard to ameliorate the city in late A.D. 2nd and early 3rd centuries.

In Castabala there must have been individuals who worked to develop and promote the city through both their renovation and construction activities and their political and religious efforts. Kinship ties among families in Castabala are not fully known. We need inscriptions to identify family ties and other charitable deeds undertaken by these individuals, which will hopefully be revealed in the coming excavation seasons.

Castabala was the stage for major construction activities that changed its appearance. These were due to the political and economic conditions of the empire that were stabilized following the arrangements introduced by Augustus in A.D. 1st century and the ensuing Pax Romana that lasted two centuries. Nevertheless, the full nature of these construction activities until the late A.D. 2nd and early 3rd centuries is not known. The contexts and dating of the buildings that predate this period are uncertain. Remnants of buildings without a context have been found on the Vaulted Temple Terrace and Eastern Temple Terrace, as well as in the western part of the valley. They date to the Severan period. Architectural spolia used in the construction of the North and South Churches and in the A.D. 5th century and medieval buildings on the northern slope of the valley belong to Roman imperial buildings that have not yet been localized.

The contexts and dating of the large-scale buildings constructed during the Severan period can be identified with relatively more exactitude. It is clear that the southern foothill of the Castle Hill (Acropolis) constituted the centre of the city in A.D. 3rd century. Nevertheless, the southern and western parts of the city were not neglected and were apparently the locations for various construction activities. Even if there is the impression that the city sprawled beyond its walls in the western part of the valley during this period, this impression cannot be verified with existing archaeological documents.

Peace and prosperity peaked across the Roman Empire in A.D. 2nd century and the balance attained in the previous century was fully established. The construction boom experienced in almost all provinces can be observed in Castabala in late A.D. 2nd to early 3rd centuries. The addition of columns to the main street following a west-east direction, the temple terrace on the southern foothill of the Castle Hill (Acropolis) that marked the end of this street, the beginning of construction of the Theatre, and the Bathhouse leaning against the southern slope of the valley were among building activities of this time. These construction efforts were planned together and carried out in connection with one another. It is evident that a taste for monumental architecture and a more planned type of growth reigned in the city in late A.D. 2nd to early 3rd centuries. In this period the city centre construction activities on the northern slope focused on the southern foothill of the Castle Hill (Acropolis). Nevertheless, the southwestern part of the valley where the city developed was not neglected either, as proven by the remnants of the row of columns in the west-east direction that were partially preserved.

There were various factors that affected urban development and transformation in Castabala. One of these was Romanization about whose extent no full consensus exists. However, it is clear that this was not a state policy and that cities in the eastern part of the empire largely preserved their Hellenist culture. The phenomenon observed in Castabala and the whole of Asia Minor is Self-Romanization. This concept triggered the buildings constructed for purposes of representation in the city, as well as the relations between the centre and local wealthy families. One of the major dynamics of urban development in Castabala must have been composed of the euergetai consisting of local families of Italic origin, who also showed loyalty to the policies of the empire

through this process of Self-Romanization. Nearly all of the monumental buildings in Castabala must have been built through donations made by these individuals from their personal wealth. Moreover activities that would help ensure the city's loyalty to the emperor and bring the city extra points in its competition with other cities were probably undertaken by the euergetai in Castabala. These activities included religious festivals, games, and the establishment of a possible imperial cult. Thus far no evidence has been found pertaining to the direct commissioning of buildings by any emperor.

The types, techniques, and materials used in buildings in Castabala in late A.D. 2nd to early 3rd centuries inform us that the Hellenist tradition was still dominant around the time. However, as the use of limestone increased, the Imperial Marble Style gained popularity, creating a more majestic look as seen in the example of the Theatre. In the meantime no direct imitation of Rome existed in terms of building types and techniques; rather, the Hellenist tradition was used as the background upon which new techniques were adopted as much as they were needed, filtered in an informed and selective manner. A similar situation was also observed in the cultural field. Hellenist culture continued to develop throughout this period while Roman policy encouraged this culture to develop and, in fact, often nourished itself from this renewed culture.

I.6. APPENDIX 1: INSCRIPTIONS FOUND IN CASTABALA

This appendix will include a classification of the inscriptions identified in the excavation sites in Castabala based on their find-places. It is known that before each excavation season in 2009–2014, archaeological surveys were undertaken on inscriptions in Cilicia. The present appendix will offer a short assessment of the epigraphic survey finds. In addition, a list providing information on the locations of the epigraphic finds revealed in the 2009–2014 excavation seasons and their photographs are also included. The transcriptions, suggested completions, and translations of the inscriptions have been excluded from the scope of the present dissertation.

During the research conducted in the eastern, northern, and southern slopes of the Castabala Valley in the 2009–2014 excavation seasons, inscriptions were identified

on altars and architectural blocks.[754] Professor Dr. T.H. Zeyrek has done on-site observations of the architectural fragments and epigraphic finds that have been brought from Castabala to nearby villages at different times for various reasons. It is now evident that these works were brought to these villages from Castabala. The works with inscriptions have documented that the use of altars in public buildings and sanctuaries was rather widespread in the city.

In 2009 when the first excavations were undertaken in Castabala, the excavations on the Eastern Temple Terrace revealed many orthostat-like blocks, architectural fragments, and altars with inscriptions.

I.6.1. Offices Indicated on the Inscriptions

In Roman cities, public affairs were carried out by local councils known as *ordo decurionum.*[755] Likewise, in Castabala, the collection of taxes, the rendering of public services, and the city's security were probably under the responsibility of this council. The Roman administrative structure was based on the location of the cities.[756] Cities and settlements were attached to administrative districts such as *conventus/dioecesis* established in the provinces.[757]

The inscriptions found in Castabala offer some ideas about the euergetai[758] (individual benefactors or families) who have played a role in the development of Castabala. It has been documented that the euergetai, i.e., citizens[759] of the city who belonged to the class of wealthy aristocrats, worked in public positions termed *leitourgia,*[760] such as *prytaneis*, and *demiourgos*. These positions were involved with the functioning of the city's organization. An inscription identified near the church in

[754] The works with inscriptions visible on the surface of the ancient city that had been taken away to nearby villages at an unknown period and revealed by the excavations and research carried out in 2009 were gathered temporarily around the parking lot at the entrance to the ancient city and have been put under protection.
[755] Pustu 2006, 135; Topdal 2007, 8.
[756] Topdal 2007, 8.
[757] Pustu 2000, 215.
[758] Euergesia=philanthropy, a good deed.
[759] *polites*.
[760] For *leitourgia*, see Magie 1950, 652–58; Quass 1993, 270–346.

the southern part of the city refers to a Eumenes Theodoros, who was honoured by the *boule* or council of citizens.[761]

The effects of the Romanization policy implemented in all Roman provinces were clearly seen in Castabala, which was under Roman rule. The first phase of Romanization was the establishment of the province of Cilicia and Castabala's attachment to it. The use of Latin, the adoption of the Roman architectural style in public buildings, and the propagation of the imperial cult were all practices monitored by the empire. The granting of Roman citizenship was one of the main pillars of Romanization. The Romans, who wanted to reinforce their rule in Castabala, must have given the leading families in the city the right to Roman citizenship. An inscription discovered in Castabala suggests that Cilician aristocrats were given the opportunity to join the Senate as part of the plans by Roman aristocrats to make the provinces partners in their rule.[762] Q. Roscius Coelius Murena Silius Decianus Vibullus Pius Eurycles Herculanus Pompeius Falco was only one among many individuals from the provinces admitted to the class of senators in Rome.[763] The origins of this senator are debatable.[764] However, the inscription found in Castabala suggests he was from Cilicia.[765] The inscriptions found in Apameia helped establish that Falco was the husband of Q. Sosius Senecio's daughter, Sosia Polla.[766] Q. Sosius Senecio's origins have been associated with an Italic family settled in Apameia, which was made a Roman colony during the reign of Augustus.[767]

Falco, on the other hand, must have been a member of a family from Castabala who was granted the right to citizenship during the time of Pompey.[768] Falco began his career as *decemviri stlitibus iudicandis*, a member of a commission of judges.[769] This was followed by his post at the *tribunus militum* in legio X Gemina deployed in Germania Inferior.[770] During Nerva's reign, he was accepted into the Senate as

[761] Sayar 1992, 206.
[762] Ertekin 2004, 163–64.
[763] Ertekin 2004, 165, 168.
[764] Halfmann 1979, 211; 1982, 647.
[765] Halfmann 1979, 211; 1982, 647.
[766] Ertekin 2004, 168.
[767] Ertekin 2004, 168.
[768] Ertekin 2004, 168.
[769] Ertekin 2004, 169.
[770] Ertekin 2004, 169.

quaestor.[771] In the reigns of Trajan and Hadrian, Falco advanced his career by taking on the following positions in chronological order: *tribunus plebis*; *praetor peregrines*; commander of legio V Macedonica; administrator of the Lycia et Pamphylia province; commander of legio X Fretensis and administrator of the province of Judea; *consul suffectus* in *108, XV viri sacris faciundis,* a major college with priestly duties in Rome; *curator viarum* in Via Traiana; and governor in the provinces of Moesia Inferior and Britannia.[772] He reached the peak of his career as proconsul of Asia, which was the highest rank in the Senate public office.[773]

I.6.1.1. Demiourgos

In Castabala it is known that the office of *demiourgos* ("demiurge" in English) existed as the chief magistrate of the city and the magistrate commanding the military forces.[774] Isidore, son of Nikias, was one of these demiurges, as understood from a monument erected in his honour by the people of Castabala.[775] There is an honorary inscription on the plinth of a statue erected on the occasion of the election of Athenodoros as demiurge in the 1st century B.C. to A.D. 1st century.[776] It is known that there were kinship ties between the Athenodoros family and Tarkondimotos I, the king of Cilicia.[777] This documents that the city had magistrates but that the demiurge was appointed by the king, implying the city was independent in terms of its internal administrative affairs but reported to the king in terms of its foreign affairs.[778]

[771] Ertekin 2004, 169.
[772] Ertekin 2004, 170.
[773] Ertekin 2004, 170.
[774] The term *demiourgos* is a fusion of the Greek words *demos* and *ergon* and was used to mean "leader" or "guide." Hellenes employed the word to refer to a public official in charge of the administration of a place. In the Roman period, *demiourgos* was used as a type of honorary title given by Roman emperors to a city. See Topdal 2007, 33, fn. 190.
[775] Topdal 2007, 34–35.
[776] Siewert, Taeuber, and Sayar 1989b, 203.
[777] Siewert, Taeuber, and Sayar 1989b, 203.
[778] Jones 1937, 203.

I.6.1.2. Prytaneis

A millstone was unearthed during the construction works in the south of the ancient city carried out for the purposes of building an irrigation canal through Castabala in 1994.[779] This is, in fact, an honorary monument with an inscription; however, it was given the form of a millstone at an unknown date and was probably used at an olive oil workshop. The inscription dating to its original use has been largely destroyed. The first two lines that remain from the text reads: *Lucius ([Aurelius] Severianus Alexander) in Prytaneis*.[780] This informs us that this was an honorary monument erected in the year Lucius took office. The post of *prytaneis* in Castabala has also been documented through another honorary inscription dated to the first half of A.D. 3rd century.[781]

I.6.1.3. Administrator of Contests

Castabala was known for its acrobats (*calopectae*) in the Late Roman period.[782] An inscription discovered in the city in 1896 reads: *ὁ δήμος — Δημήτριον — νικήςαντα πάλην παίδων — ἐπί ἐνκριτων των περί Μ. Αύρ [ήλιον] Ζήνωνα*,[783] which reveals the existence of an administrator in charge of *ἐγκριςις*, further indicating that contests played an important role in the social life of the city starting from early periods.[784]

I.6.1.4. Building Inspector and Financer

It is known that in the Hellenistic and Roman imperial periods affluent residents of cities financed the basic needs of the majority of the population such as water and food and/or the construction of public buildings. The inscriptions revealed in ancient

[779] Sayar 1996, 64.
[780] Sayar 1996, 64.
[781] Sayar 1996, 64.
[782] Sayar 2000a, 9.
[783] Heberdey and Wilhelm 1896, 30, no. 68.
[784] Frisch 1988, 179–85.

cities often document that building activities were funded by either the city or the people. These activities were undertaken within an inspection system. Construction activities were kept under close scrutiny, especially in terms of funding and workmanship.[785] It is uncertain whether the building inspectors were volunteers or professional experts.[786] This office is thought to be associated with that of the financer.[787] Although it was uncommon for women to work in these posts, the inscription on a statue dedicated to Caracalla in Castabala, which reads *[ἐπιμεληθέντω]ν Ὀκτανίας [... καί ...]*, suggests that women, too, worked as inspectors.[788]

I.6.2. Honorary Inscriptions

Memorial and honorary altars were monuments erected by either the king or the *boule* with the purpose of honouring either the emperor or the notables of the city. The biggest difference between these altars and altars in tombs or those dedicated to divinities was that they did not have a religious function and took on the purpose of a memorial monument.

A marble block fragment with an inscription used as spolia in the North Church has been identified in Kesmeburun in Süleyman Kılıç's garden.[789] The right top corner of the block has been preserved.[790] The inscription *[Φαυ]στεῖναν [N]έαν Ἥραν [ ]ΑΣ*[791] indicates that this was an honorary inscription dedicated to Faustina the Younger. It probably dates to after A.D. 176.[792]

A fragment of a plinth (?) discovered among the stones between two fields about 100 m southeast of the bathhouse has been moved to the parking lot at the entrance to

[785] Cramme 2001, 71–77; Winter 1996, 193–201.
[786] Cramme 2001, 73.
[787] Cramme 2001, 74.
[788] Cramme 2001, 74–75; Siewert, Taeuber, and Sayar 1989a, 10.
[789] Siewert, Taeuber, and Sayar 1989a, 9.
[790] Height: 54 cm; width: 29 cm; depth 23 cm; letter height: 4–4.5 cm.
[791] Siewert, Taeuber, and Sayar 1989a, 9.
[792] Siewert, Taeuber, and Sayar 1989a, 9.

the archaeological site.[793] Its location in the city is not known. The upper part of the inscription has been preserved.[794]

[Αὐτοκράτορ]α καίσαρα [ ] Μα[ρκον]

[ ]ὑρήλιον Ἀντωνῖν[ον Εὐσεβη]

[Εὐτυχη] Σεβαστόν Παρθικό[ν Μεγιστον]

[Βρεταννικ]ον Μεγιστον Γερμανι[κον]

[Μεγιστον] πατέρα πατρίδος [ ] [ ] [ ] τον

[ ]ν της οίκουμενης

[ ] ὁ δημος[795]

This must be the inscription on a statue erected on the occasion of Caracalla's visit to Castabala during his eastern campaign in A.D. 215.[796] The right side of the plinth has been preserved.

There is a fragment of a marble plinth found 20 m north-northwest of the Theatre and 200 m north-northwest of the passage cut into a rock known as Alikesiği.[797]

[Αὐτοκράτορα]

[καίσ]αρα Μα[ρκον]

[Ἀ]ντώνιον Γορδ[ια]-

[νον] Εὐσεβη Εὐτυχ[η]

[Σ]εβαστόν [ ]

_ _ _[798]

[793] Siewert, Taeuber, and Sayar 1989a, 10–12, fig. 3.
[794] Height: 74 cm; width: 94 cm; depth: 48 cm; letter height: 3.6 cm.
[795] Siewert, Taeuber, and Sayar 1989a, 10.
[796] Siewert, Taeuber, and Sayar 1989a, 10–12.
[797] Siewert, Taeuber, and Sayar 1989a, 12, fig. 4.

This inscription belongs to a plinth of a statue probably erected on the occasion of the arrival of Gordian III in eastern Cilicia during his eastern campaign in A.D. 238–244.[799]

The marble with inscriptions identified in the veranda of Mehmet Gençyiğit's house in Kesmeburun belongs to the upper portion of a plinth[800] dating to the 1st century B.C. to A.D. 1st century.[801]

Ὁ δήμος ὁ Ἱεροπολιτ[ῶν]

Ἀθηνοδωρον Λ[αίου] τόν

δημιουργόν ἄνδρα ἀγαθόν

γεγενημένον καί φιλόπα-

τριν ἀρετης ἑνεκεν καί εὐ-

νοίας της εἰς αὐτον[802]

This inscription has helped document the office of the demiurge in Castabala. Furthermore, it indicates the close relationship between Athenodoros, the son of L(aios), honoured by the people of Hierapolis, and the royal family.[803]

[798] Siewert, Taeuber, Sayar 1989a, 12.
[799] Height: 48 cm; width: 51 cm; depth: 48 cm; letter height: 3.5 cm.
[800] Siewert, Taeuber, and Sayar 1989a, 13–14, fig. 5.
[801] Height: 84 cm; width: 69 cm; depth: 44 cm; letter height: 3–4 cm.
[802] Siewert, Taeuber, and Sayar 1989a, 13.
[803] Siewert, Taeuber, and Sayar 1989a, 13–14.

I.6.3. Altars

Altars that have been moved to the city centre and nearby villages have been documented. These take two main forms as square and round altars. The existing finds suggest that round altars with hexagonal crowns were widespread.

Altars with a square form have crowns with transition profiles. These were designed as plain altars without any ornaments. The majority of the altars feature Greek inscriptions offering information on the commissioner and the person to whom the altar was dedicated and end with the memorial object. Epigraphic findings suggest the altars in Castabala were produced and used throughout A.D. 2nd and 3rd centuries. The altars must have been located around the memorial tombs.[804]

Many round altars have been identified in Castabala. The Greek and Latin inscriptions on the altars help explain the purposes of the altars, as well as the cults in Castabala. These inscriptions suggest that round altars used in the city can be tackled under three categories as tombs and votive and honorary altars.

Although some round altars date to the Geometric period in Ionia, they are largely known to have been in use since the 6th century B.C. in the Hellenic world.[805] The use of these altars became widespread after the classical age.[806] Their presence in the tombs of wealthy families in the necropoleis suggests they were usually produced for tombs of affluent individuals.[807] Nevertheless, in addition to tombs, examples of this altar type are also found in front of heroons,[808] sanctuaries,[809] temples,[810] public areas near temples,[811] theatres,[812] and propylons.[813]

[804] Identified during the excavations carried out in the colonnaded street during the 2009 excavation season and taken under protection in the entrance to the archaeological site.
[805] Tanrıver et al. 2008, 438.
[806] Yavis 1949, 140.
[807] Varinlioğlu 1990, 226.
[808] Varinlioğlu 1990, 226.
[809] Yavis 1949, 141.
[810] Mesnil du Buisson 1962, 323.
[811] Yavis 1949, 141.
[812] Yener 2005, 110.
[813] Tırpan 1996, 214, fig. 12.

Examples of what were votive altars in Castabala suggest they were used for libation and food offerings. The shallow grooves on some altar tables are evidence for libation practices. The inscriptions found on the body of some altars show that these were votive altars.

It is known that round altars were used in necropoleis since the Hellenistic period. These types of altars served as grave steles and were used widely in the necropoleis.[814] Round altars were used more than rectangular ones, probably due to topographical conditions.[815] In other words, these could be more conveniently used in necropoleis built on rocky terrain or on terraces.

The altars have the form of a monolithic body standing on a simple base. There is a simple plinth underneath the body and the altar table on the upper part of the body upon which the offering was made. The round altar consists of elements such as, from bottom to top, the plinth; the sill, which separates the base and the body; the body; the sill separating the body and the altar table; and the altar table. The cylindrical body is given a simple form and has a monolithic structure. The surface of the body is limited by the sill from the top and bottom. The altar table on the upper part of the altar has a round form. Altar tables are often flat; however, in some examples there are shallow grooves in the middle that are associated with libation.[816] In other examples from the Hellenistic period, the altar table advances upward in a conic form. This part is ornamented with stylized radial grooves and these types of altars are defined as altars with *omphalos*.[817]

There is a difference in the proportion of the base and the crown in round altars, and the base is often wider than the crown. This practice aimed to create a specific impression in which the altar seemed to grow narrow on the upper parts when seen from a distance. The balance between the two parts is attained by the rich profiles on the upper part. The deep engravings on the crown are typical of grave altars in Castabala. There is a wide area between the crown and the altar table and that part is left plain.

[814] Freser 1977, 19.
[815] Freser 1977, 26.
[816] Berges 1986, 21.
[817] Coulton 2005, 138.

The lowermost circular band termed *plinthos*, as well as the *torus*, *trokhilos*, and *torus* profiles, were used in forming the base of the altars. Round altars whose bases start with *plinthos* were used widely in Castabala. This altar form[818] is rather similar to the forms of altars used elsewhere in Cilicia.

I.6.3.1. Offerings for Gods

A marble altar was identified in Çamlıbel in the balcony of the house belonging to Recep Babaoğlu. Although the find-place of the altar is not known, it is thought to have been brought over from Castabala.[819] It has a cylindrical body and a round plinth. The crown is broken and has missing parts. An inscription helps date it to A.D. 212:[820]

Ἀσκληπίῳ καί

Ὑγιεία Θεοῖς Σω-

Τηρσι Μ[αρκος] Αυρηιος

Σελευκος Παυλεῖος[821]

This altar is understood to have been commissioned by Marcus Aurelios Paulinos for the saviour gods Asclepius and Hygieia and documents that Asclepius and Hygieia were worshipped in Castabala. However, so far there are no archaeological finds that can prove the existence of an Asclepius temple in the city.

A marble altar was identified in Mehmet Nalbant's house in the village of Bahçe.[822] Although its find-place is unknown, it is thought to have been brought over

[818] Özbay 2010.
[819] Height: 40 cm; diameter: 42 cm; letter height: 3.5–4 cm.
[820] Siewert, Taeuber, and Sayar 1989a, 15, fig. 6.
[821] Siewert, Taeuber, and Sayar 1989a, 15.

from Castabala. It has a cylindrical body, a convex capstone, and a round base. The surface of the body has two levels. It is dated to the first half of A.D. 3rd century.[823] The inscription, which reads *Ἡλιω Σωτηρι*, and a coin belonging to Emperor Elagabalus document the presence of the Helios Elagabalus cult in Castabala.[824] This cult must have been adopted in Castabala after Elagabalus stopped in the city during his trip from Antioch to Rome in A.D. 218.[825]

A fragment of a marble altar with a cylindrical body and round crown was identified in Zekeriya Poyraz's house in the village of Kesmeburun.[826] Although its find-place is unknown, it is thought to have been brought over from Castabala. It is dated to the first or second half of A.D. 3rd century.[827] The inscription *Θεω Πυρετω εύ[χήν]* proves the altar was dedicated to the god of fire.[828]

I.6.3.2. Imperial Cult Altars

Many round altars have been identified in the Castabala *khora* during epigraphic studies undertaken in different periods.[829] The inscriptions on the surface of their bodies read: *Θεοῖς*, *Σεβαστοῖς*, *Σεβαστοῖς αἰωνίοις*, and *Θεα Περασία*. The fact that these altars do not mention the person dedicating the altar is unusual for Cilicia.[830]

Although its find-place is not known, the altar fragment identified in the mosque of the village of Bahçe made out of limestone and bearing the inscription *Θεοῖς* was probably brought there from Castabala.[831] The altar has a cylindrical body and a round crown. The surface of the body was built in two levels.

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[822] Siewert, Taeuber, and Sayar 1989a, 15–16, fig. 7. Height: 55 cm; diameter: 20–23 cm; letter height: 2.5–3 cm.
[823] Siewert, Taeuber, and Sayar 1989a, 15.
[824] Siewert, Taeuber, and Sayar 1989a, 16.
[825] Siewert, Taeuber, and Sayar 1989a, 16.
[826] Siewert, Taeuber, and Sayar 1989a, 16–17, fig. 8. Height: 27 cm; diameter: 18–27 cm; letter height: 2.5cm.
[827] Siewert, Taeuber, and Sayar 1989a, 16.
[828] Siewert, Taeuber, and Sayar 1989a, 16.
[829] Siewert, Taeuber, and Sayar 1989a, 18–22.
[830] Siewert, Taeuber, and Sayar 1989a, 18.
[831] Siewert, Taeuber, and Sayar 1989a, 19, fig. 9. Height: 60 cm; diameter: 52 cm; letter height: 4.5cm.

Although its find-place is not known, the grey limestone altar fragment identified in the mosque of the village of Bahçe bearing the inscription *Θεοῖς* was probably brought here from Castabala.[832] It has a cylindrical body and the corners of the crown are broken. The surface of the body has two levels.

Although its find-place is not known, the altar built out of blue-white-red conglomerate material identified in Doğan Babaoğlu's house in Çamlıbel bearing the inscription *Θεο[ῖς]* was probably brought here from Castabala.[833] It features a two-level cylindrical body and a round base. The crown is hexagonal and the facades of the altar have graded steps.

Although its find-place is not known, the altar built out of grey-white conglomerate material identified in Doğan Babaoğlu's house in Çamlıbel bearing the inscription *Θεοῖς* was probably brought here from Castabala.[834] The altar has a two-level cylindrical body and its crown and base are round. The capstone of the crown has a convex profile.

Although its find-place is not known, the altar built out of blue-white-red veined conglomerate material identified in Doğan Babaoğlu's house in Çamlıbel bearing the inscription *Θεοῖς* was probably brought here from Castabala.[835] The crown of the altar is hexagonal and its facades feature graded steps.

Although its find-place is not known, the altar built out of blue-white-red veined conglomerate material identified in the mosque of Çamlıbel bearing the inscription *Θεοῖς* was probably brought here from Castabala.[836] It has a two-level cylindrical body and a round base. Its crown is hexagonal, but the borders are broken.

Although its find-place is not known, the altar built out of blue-white-red veined conglomerate material identified in the Çamlıbel cemetery bearing the inscription *Σεβαστοῖς αἰωνίο[ι]ς* was probably brought here from Castabala.[837] The altar has a two-

[832] Siewert, Taeuber, and Sayar 1989a, 19, fig. 10. Height: 75 cm; diameter: 47 cm; letter height: 6 cm.
[833] Siewert, Taeuber, and Sayar 1989a, 19–20, fig. 11. Height: 100 cm; diameter: 65 cm; letter height: 6 cm.
[834] Siewert, Taeuber, and Sayar 1989a, 20, fig. 12. Height: 93 cm; diameter: 66 cm; letter height: 6 cm.
[835] Siewert, Taeuber, and Sayar 1989a, 20, fig. 13. Height: 84 cm; diameter: 56 cm; letter height: 2.7 cm.
[836] Siewert, Taeuber, and Sayar 1989a, 20, fig. 14. Height: 103 cm; border width: 54 cm; letter height: 4 cm.
[837] Siewert, Taeuber, and Sayar 1989a, 20–21. Height: 60 cm; diameter: 50 cm; letter height: 5.8–6.2 cm.

level cylindrical body and its upper and lower parts are broken and missing.[838] The link between Aion and the emperor has been documented since the time of Hadrian. On the other hand, *Σεβαστοῖς αἰωνίος* has been used since A.D. 4th century.[839]

An altar built out of blue-white-red veined conglomerate material was identified about 100 m northeast of the Castabala Theatre bearing the inscription *[Σεβ]αστ[οῖ]ς*.[840] The altar is no longer there. It was largely broken and destroyed.

Although its find-place is not known, the altar built out of grey-white conglomerate material identified in Doğan Babaoğlu's house in Çamlıbel bearing the inscription *Σεβαστοῖς* was probably brought here from Castabala.[841] The altar has a two-level cylindrical body and a crown and base. The capstone on the crown has a convex profile.

Although its find-place is not known, the altar identified in the Kesmeburun mosque bearing the inscription *Σεβασ[τοῖς]* was probably brought here from Castabala.[842] The altar has a two-level cylindrical body but no base or crown.

Although its find-place is not known, the altar identified in the Kesmeburun mosque, bearing the inscription *[Σεβ]αστοῖς* was probably brought here from Castabala.[843] The altar has a two-level cylindrical body, its crown and base are broken, and it has missing parts.

It is known that the altar built out of blue-white-red veined conglomerate material identified in the village of Bahçe in the guard Yılmaz Küncü's house bearing the inscription *[Θε -]* or *[Σεβαστ]οῖς* was unearthed about 100 m northeast of the cavea of the Castabala Theatre.[844] This is a fragment belonging to the body of the altar.

The altars with the inscriptions *Θεοις* and *Σεβαστοις* probably stood in or near a building associated with the imperial cult. However, the Sebasteion has not yet been

[838] Siewert, Taeuber, and Sayar 1989a, 21, fig. 15.
[839] Siewert, Taeuber, and Sayar 1989a, 21.
[840] Siewert, Taeuber, and Sayar 1989a, 21, fig. 16. Height: 45 cm; diameter: 43 cm; letter height: 4 cm.
[841] Siewert, Taeuber, and Sayar 1989a, 21–22, fig. 17. Height: 90 cm; diameter: 51 cm; letter height: 5.5 cm.
[842] Siewert, Taeuber, and Sayar 1989a, 22, fig. 18. Height: 47 cm; diameter: 40 cm; letter height: 3–3.5 cm.
[843] Siewert, Taeuber, and Sayar 1989a, 22, fig. 19. Height: 48 cm; diameter: 42 cm; letter height: 2.5 cm.
[844] Siewert, Taeuber, and Sayar 1989a, 22, fig. 20. Height: 16.5 cm; width: 19 cm; letter height: 5.4 cm.

revealed in the city. It is highly likely that the local chief goddess Artemis Perasia's temple went through a functional change. In the epigraphic and historical-geographical research he undertook during his archaeological survey of the entire eastern Cilicia region, M.H. Sayar mentions a round base he identified that featured a Greek inscription informing that it honoured Emperor Trajan.[845] However, during our research, we have not been able to locate this base in the city. The inclusion of the title *aristos* (=*οπτ ι μ υ ς*) in the inscription among the titles of Trajan has helped date this base to some time between A.D. 114 when Trajan gained this title and A.D. 117, the year he died.[846] Trajan spent those years in Syria during his Parthian campaign.[847]

I.6.3.3. Grave Altars

The round altars identified in Castabala appear to have been used as grave altars. These altars found around tombs served as grave steles. In some examples the altar itself represents the grave, while in others, altars are near a burial chamber. The grave altar revealed during the 2009 excavations along with a bust-formed grave stele in the southeastern part of the Eastern Temple Terrace is rather similar to a grave altar found in the southwest of the burial chamber located in the northern part of the Northern Colonnaded Street. It is highly likely that these altars belong to the graves near the areas where they were excavated. This is an altar known to have been discovered in the southeastern part of the city, but it cannot be located exactly. Furthermore, the grave it belongs to cannot be identified, either, since the location of the find has not been reported. Moreover, grave altars and fragments of grave altars have been identified among the clusters of stones formed by landowners in different parts of the Castabala Valley.

[845] Sayar 1990, 207.
[846] Sayar 1990, 207.
[847] Sayar 1990, 207.

I.6.3.4. Inscriptions on Tombs

Many architrave blocks that were built in a similar fashion out of grey limestone have been identified north of the North Church. These were built in the Ionic order and feature three fascias in both surfaces. The upper edge of one of them has astragal, egg ornaments. Four architrave fragments have inscriptions.[848] The characters on the inscription help date it to A.D. 2nd or 3rd centuries.[849] These architrave blocks that apparently belonged to the heroon Pompey built for his children were used as spolia in the masonry of the North Church, which dates to the first half of A.D. 6th century.[850]

The tomb epigraph used in the masonry of Mehmet Akat's house in Kesmeburun was dedicated to six children.[851] The inscription was found in the south of the beginning of the colonnaded street.[852] This fragment is similar to the inscription fragment found in Kesmeburun in Hüseyin Davarcı's house.[853] It belongs to a grave where six children ranging in age from infancy to nubility, whose lives were probably taken by an epidemic, were buried together.[854] It dates to A.D. 1st to 3rd centuries.[855]

I.6.4.1. Inscriptions on a Sarcophagus (the Antipatra Sarcophagus)

One of the longer borders of the sarcophagus cist features raised garlands and a *tabula ansata*.[856] It was used in the masonry of the village school of Bahçe over the main entrance gate.[857] It shows three garlands borne by two bucrania in the middle and rams' heads on the sides. There is a *tabula ansata* in the curve of the central garland, a Medusa head in the garland on the right, and a curved branch spiralling from left to right on the profile of the base. The right bottom corner of the cist features an oyster

[848] Siewert, Taeuber, and Sayar 1989a, 23–26, figs. 21–25; letter height: 6.3 cm/8.5 cm. *Πομπηιανὸς Ε[…….κατεσκευας (?)]εν έαυ[τωι…….κ] αί πρ[οστοον(?)…….και(?)] // ήρων τένο[ις……….κ]αί έσσ[ορια ……..] ΕΝΣΙ[…..* = "Pompey …. had built (?) ……. for ……..a colonnaded gallery (?) and (?) for his children a heroon (memorial tomb) …… and tomb recess (?) ……."
[849] Siewert, Taeuber, and Sayar 1989a, 24.
[850] Feld 1986, 82–86.
[851] Siewert, Taeuber, and Sayar 1989a, 26–28, fig. 26; Of the marble plate with inscriptions: height: 22 cm; width: 20 cm, depth: 5 cm; letter height: 2.4–2.7 cm.
[852] Siewert, Taeuber, and Sayar 1989a, 26.
[853] Dagron and Feissel 1987, 207 and pl. 50.
[854] Dagron and Feissel 1987, 207, no 122; Siewert, Taeuber, and Sayar 1989a, 26–28.
[855] Dagron and Feissel 1987, 207; Siewert, Taeuber, and Sayar 1989a, 26.
[856] Width: 203 cm; height: 93 cm; depth: 7 cm. *Tabula ansata* sizes: width: 25 cm; height: 16 cm, letter height: 2 cm; *omicra*: 1.5 cm.
[857] Bossert and Alkım 1947, 9, 23, fig. 90f and 201; Siewert, Taeuber, and Sayar 1989a, figs. 27–28.

shell box as well as a comb-and-mirror pargeting motif.[858] The *tabula ansata* has the inscription *Παρθένιος άπε-λεύθερος Άντι-πάτρα τη κυρία μνήμης χάριν τήν σορόν*, which helps reveal that this sarcophagus was commissioned by the freed slave Parthenios for his mistress Antipatra.[859] The characters in the inscription and the relief on the sarcophagus help date it possibly to A.D. 2nd to 3rd centuries.[860]

I.6.4.2. Tomb Columns

I.6.4.2.1. Dionysodoros's Tomb Column

Although its find-place is not known, the tomb column identified in Galip Kılıç's house in Kesmeburun built out of white limestone was probably brought there from Castabala.[861] The tomb column with a two-level cylindrical body has a hexagonal crown and a round base. The inscription[862] *Διονύσιος Διονυσιοδώρω τω υίω μνήμης χάριν* helps date this tomb column to A.D. 3rd century. It was apparently dedicated by Dionysios to his son, Dionysodoros.[863]

I.6.4.2.2. Domnos's Tomb Column

Although its find-place is not known, the white limestone tomb column identified in Zekeriye Poyraz's house in Kesmeburun was probably brought there from Castabala.[864] The tomb column with a two-level cylindrical body has a hexagonal crown and a convex profile on the top. The inscription *Νέων Δόμνω τω υίω μνήμης χάριν καί μάμη καί μήτηρ* helps date this tomb column to A.D. 3rd century, apparently dedicated by Neon to his son, Domnos.[865]

[858] Bossert and Alkım 1947, 9, 23, fig. 90f and 201.
[859] Siewert, Taeuber, and Sayar 1989a, 28–29.
[860] Siewert, Taeuber, and Sayar 1989a, 29.
[861] Siewert, Taeuber, and Sayar 1989a, 29, fig. 29. Height: 46 cm; alt. diameter: 25 cm; letter height: 2.5–3 cm.
[862] Siewert, Taeuber, and Sayar 1989a, 29.
[863] Siewert, Taeuber, and Sayar 1989a, 29.
[864] Siewert, Taeuber, and Sayar 1989a, 29–30, fig. 30. Height: 50 cm; diameter: 25 cm; letter height: 2–2.5 cm.
[865] Siewert, Taeuber, and Sayar 1989a, 29.

I.6.4.2.3. Ammia's Tomb Column

Although its find-place is not known, the light grey limestone tomb column identified in the Çamlıbel mosque was probably brought there from Castabala.[866] The tomb column with a two-level cylindrical body has a hexagonal crown and a convex profile on top. The sides of the profile are broken. The inscription *Θεόδωρος [καί] Ἀμμία σύμβίωι* helps date this tomb column to A.D. 1st to 2nd centuries when Theodoros apparently commissioned it for his wife, Ammia.[867]

I.6.4.2.4. Theodoros's Tomb Column

A grey limestone tomb column found about 500 m northwest of the upper cemetery was identified in the village of Bahçe in the guard Yılmaz Küncü's house. The right side and the lower part are broken. It has a cylindrical body and a crown with a round profile. The inscription *ἡ μ[ήτηρ] Θεο[δώρω] τω[υἱω] καί ὁ [πατήρ] μν[ήμης] χά[ριν]* helps date this tomb column to A.D. 3rd century when it was apparently dedicated to [a son] Theo[doros?] by his parents (?).[868]

I.6.4.2.5. Atheno's Tomb Column

A tomb column was found in the Çamlıbel cemetery and identified in the mosque built out of white-grey limestone material.[869] The lower portion is broken and has missing parts. The inscription *κωμά-ζων Ἀθηνώ τη γυναι-κί μνήμης [χάριν]* helps date this tomb column to A.D. 3rd century when Komazon apparently dedicated it to his wife, Atheno.[870]

[866] Siewert, Taeuber, and Sayar 1989a, 30, fig. 31. Height: 73 cm; diameter: 38 cm; letter height: 4 cm.
[867] Siewert, Taeuber, and Sayar 1989a, 30.
[868] Siewert, Taeuber, and Sayar 1989a, 30.
[869] Siewert, Taeuber, and Sayar 1989a, 30–31, fig. 33. Height: 25 cm; diameter: 16 cm; letter height: 2 cm.
[870] Siewert, Taeuber, and Sayar 1989a, 30–31.

I.6.4.2.6. Laberios Pompeianos's Tomb Column

Although its find-place is not known, the tomb column built out of red-white conglomerate material identified in the Sarpınağzı mosque was probably brought there from Castabala.[871] The tomb column with a two-level cylindrical body has a round crown and a convex profile on the top. The inscription *Λαβερίωι Πομπηιανωι τωι γλυκυτάτωι άνδρί Ἰουλία Στρατονίκη Μετά των τέκνων* helps date this tomb column to A.D. 1st century when Iulia Stratonice and her children dedicated it to Laberios Pompeianos.[872]

I.6.4.2.7. Perasiodoros's Tomb Stele

Although its find-place is not known, this grey limestone grave stele was identified in Kazmaca in the masonry of Kazım Babaoğlu's house.[873] It features a pediment and an acroteria anguleria. The inscription *Περα-σιωδω-ρου μ-[σι] νή-μης χάριν* helps date this grave stele to A.D. 3rd century, and it was apparently dedicated to the memory of Perasiodoros.[874]

I.6.4.2.8. The Tomb Column of Semiramis and Her Grandson, Augurinos

This tomb column built out of white-grey limestone material was identified in the cemetery of Çamlıbel.[875] The lower portion is broken and has missing parts. The profile of the crown received a blow, causing it to break. The inscription *Λουκία Ἀπωνία Σεμηράμει τη μετρί καί Αύγο-ρείνω τω υίω μνήμης χάριν* helps date this tomb column to

[871] Siewert, Taeuber, and Sayar 1989a, 31, figs. 34–35. Height: 156 cm; diameter: 64 cm; letter height: 3.5 cm.
[872] Siewert, Taeuber, and Sayar 1989a, 31.
[873] Siewert, Taeuber, and Sayar 1989a, 31–32, fig. 36. Height: 77 cm; width: 28 cm; letter height: 3.5–5 cm.
[874] Siewert, Taeuber, and Sayar 1989a, 31–32.
[875] Siewert, Taeuber, and Sayar 1989a, 32, fig. 37. Height: 60 cm; diameter: 30 cm; letter height: 2.5–2.8 cm.

A.D. 3rd century. Apparently, it was dedicated by Lucia Aponia to the memory of his mother, Semiramis, and his son, Augurinos.[876]

I.6.4.2.9. N.N.'s Wife's Tomb Column

This tomb column is built out of white limestone material and was identified about 100 m north of the vaulted structure between the rock passage known as Alikesiği and the Cevdetiye-Karatepe road.[877] The lower portion is broken and has missing parts. The profile of the crown received a blow, causing it to break. The inscription *τη συμβίοι μνήμης [χάριν]* dates this tomb column to A.D. 2nd to 3rd centuries, and it was apparently dedicated by a man to the memory of his wife.[878]

I.6.5. Inscriptions Found in the 2009–2014 Excavation Seasons

I.6.5.1. Inscriptions from Castabala

I.6.5.1.1. Eastern Temple Terrace

[876] Siewert, Taeuber, and Sayar 1989a, 32.
[877] Siewert, Taeuber, and Sayar 1989a, 32–33, fig. 38. Height: 55 cm; diameter: 700 cm; letter height: 4.5 cm. Has a square offering pit on the upper surface (width: 7–8 cm; depth: 5 cm).
[878] Siewert, Taeuber, and Sayar 1989a, 32–33.

Cat. No. 1

0.70 x 0.89 x 1.72 m

Letter Height **:** 2.3 cm

Letter Spacing **:** 0.5 cm

Letter Depth **:** 2.5 mm

Number of Rows **:** 6

Cat. No. 2

0.73 x 0.85 x 1.62 m

Letter Height **:** 3 cm

Letter Spacing **:** 1 cm

Letter Depth **:** 1.5 mm

Number of Rows **:** 5

Cat. No. 3

0.69 x 0.78 x 0.96 m

Letter Height **:** 2.7 cm

Letter Spacing **:** 0.5 cm

Letter Depth **:** 1.3 mm

Number of Rows **:** ?

Cat. No. 4

0.53 x 0.75 x 0.93 m

Letter Height **:** 2 cm

Letter Spacing **:** 0.5 cm

Letter Depth **:** 1.1 mm

Number of Rows **:** ?

Cat. No. 5

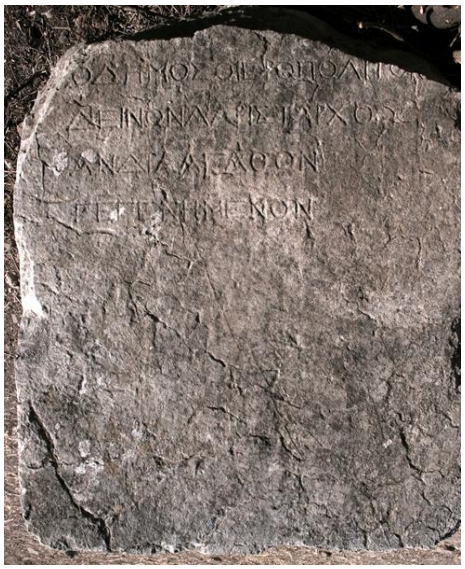
0.77 x 0.82 x 1.05 m

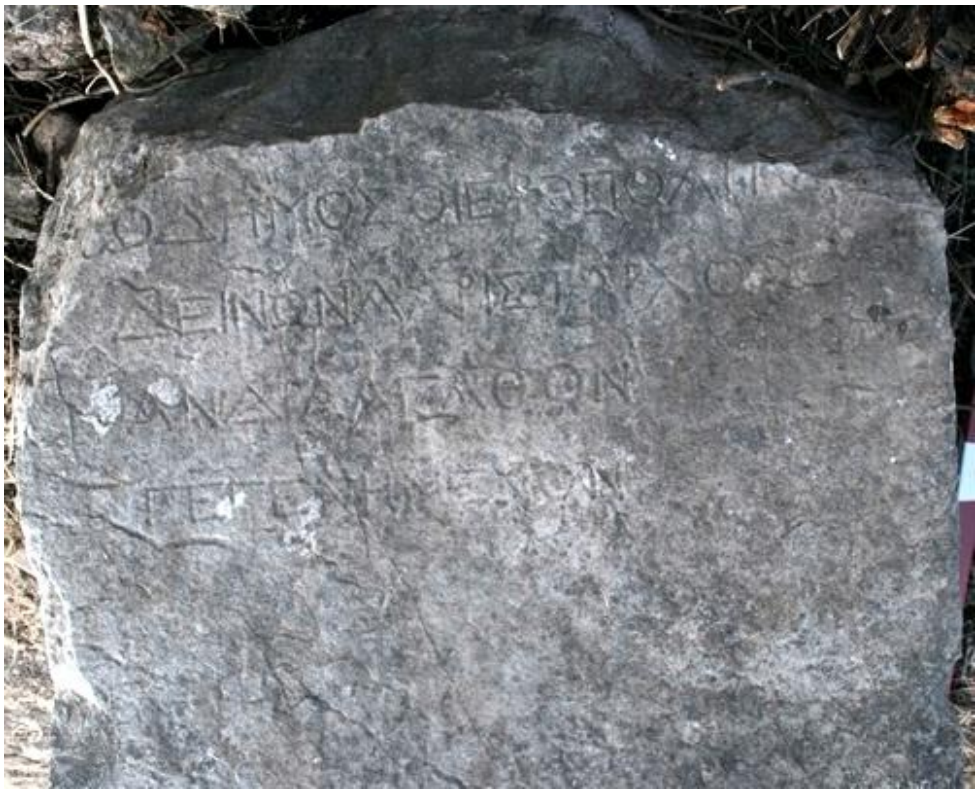
Letter Height **:** 2.3 cm

Letter Spacing **:** 1 cm

Letter Depth **:** 2 mm

Number of Rows **:** 4





Cat. No. 6

0.83 x 0.89 x 0.95 m

Letter Height **:** 3 cm

Letter Spacing **:** 1.3 cm

Letter Depth **:** 2 mm

Number of Rows : ?

Cat. No. 7

0.15 x 0.51 x 0.70 m

Letter Height **:** 2 cm

Letter Spacing **:** 0.5 cm

Letter Depth **:** 4 mm

Number of Rows **:** 7

Cat. No. 8

0.59 x 0.78 x 1.08 m

Letter Height **:** 2 cm

Letter Spacing **:** 0.5 cm

Letter Depth **:** 1 mm

Number of Rows **:** ?

Cat. No. 9

0.52 x 0.80 x 0.92 m

Letter Height **:** 3.5 cm

Letter Spacing **:** 1 cm

Letter Depth **:** 2 mm

Number of Rows **:** 7

Cat. No. 10

0.46 x 0.82 x 1.03 m

Letter Height **:** 2 cm

Letter Spacing **:** 0.3 cm

Letter Depth **:** 2 mm

Number of Rows **:** ?

Cat. No. 11

0.45 x 0.60 x 1.01 m

Letter Height **:** 3 cm

Letter Spacing **:** 1 cm

Letter Depth **:** 2 mm

Number of Rows **:** ?

Cat. No. 12

0.48 x 0.70 x 0.94 cm

Letter Height **:** 2.5 cm

Letter Spacing **:** 4 mm

Letter Depth **:** 4 mm

Number of Rows **:** 1

Cat. No. 13

0.53 x 0.98 x 1 m

Letter Spacing **:** 0.7 mm

Letter Depth **:** 2 mm

Number of Rows **:** 10

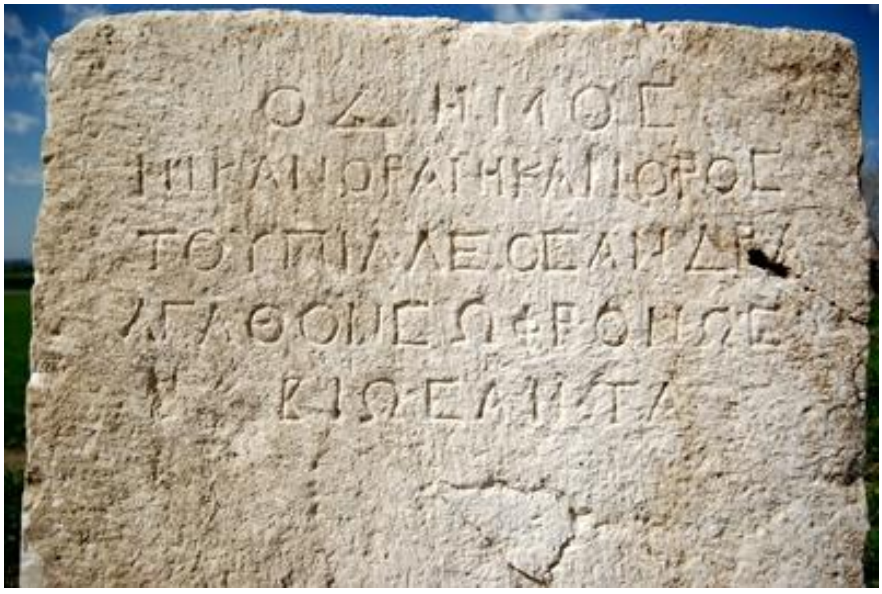
Cat. No. 14

0.20 x 0.45 x 0.51 m

Letter Spacing 4 mm

Letter Depth **:** 1 mm

Number of Rows **:** 7



Cat. No. 15

0.14 x 0.72 x 0.78 m

Letter Depth **1**.2 mm

Number of Rows **:** 8

Cat. No. 16

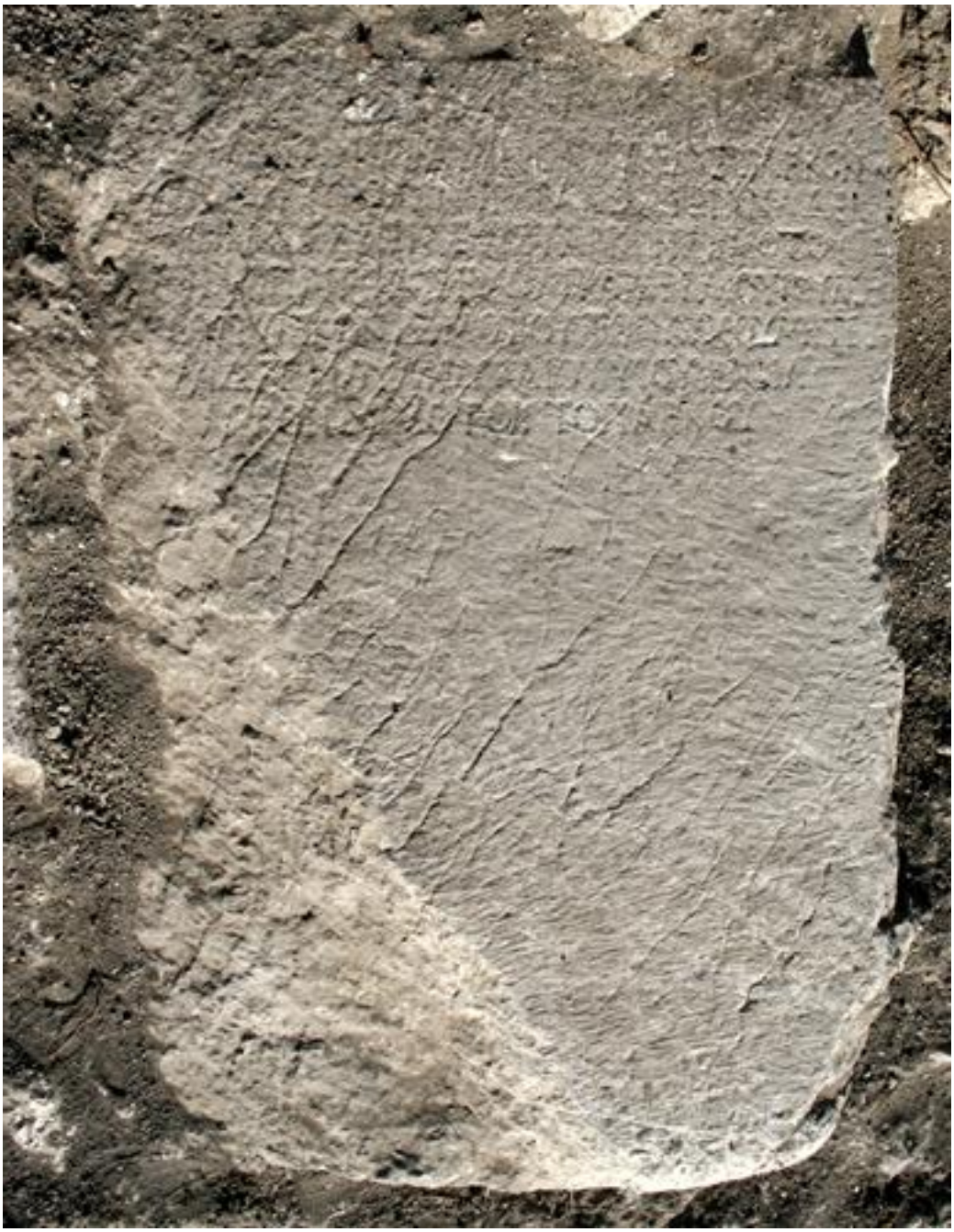
0.78 x 0.80 x 1.17 m

Letter Height **:** 2 cm

Letter Spacing **:** 4 mm

Letter Depth **:** 1.5 mm

Number of Rows **:** 7



Cat. No. 17

0.73 x 0.82 x1.50 m

Letter Height **:** ?

Letter Spacing **:** ?

Letter Depth **:** ?

Number of Rows **:** ?

Cat. No. 18

0.55 x 0.67 x 1.07 m

Letter Height **:** 2.5 cm

Letter Spacing **:** 1 cm

Letter Depth **:** 1.5 mm

Number of Rows **:** 1

Cat. No. 19

0.20 x 0.79 x 101 m

Letter Height **:** 4.4 cm

Letter Spacing **:** 1.5 cm

Letter Depth **:** 2 mm

Number of Rows **:** 3

I.6.5.1.2. Eastern Slope of the Valley

Cat. No. 1

0.57 x 0.58 x 0.73 m

Letter Height **:** 1 cm

Letter Spacing **:** 4 mm

Letter Depth **:** 3 mm

Number of Rows: 7

Cat. No. 2

0.47 x 0.54 x 1.04 m

Letter Height **:** 3 cm

Letter Spacing **:** 0.5 cm

Letter Depth **:** 2.2 mm

Number of Rows **:** 4

Cat. No. 3

0.68 x 0.80 x 1.23 m

Letter Spacing **:** 1 cm

Letter Depth **:** 2 mm

Number of Rows **:** 16

Cat. No. 4

0.68 x 0.70 x 1.30 m

Letter Height **:** 3 cm

Letter Spacing **:** 1 cm

Letter Depth **:** 2 mm

Number of Rows **:** 10

Cat. No. 5

0.78 x 0.80 x 1.34 m

Letter Spacing **:** 0.8 cm

Letter Depth **:** 1 mm

Number of Rows **:** 9

Cat. No. 6

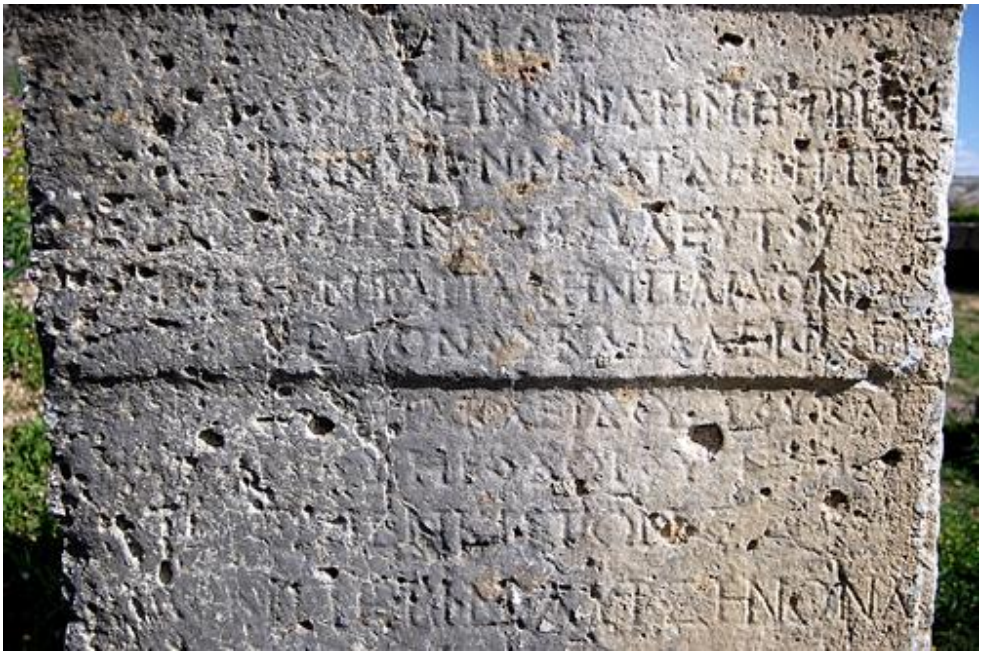
0.72 x 0.90 x 1.63 m

Letter Height **:** 2 cm

Letter Spacing **:** 0.5 cm

Letter Depth **:** 2.5 mm

Number of Rows **:** 10



Cat. No. 7

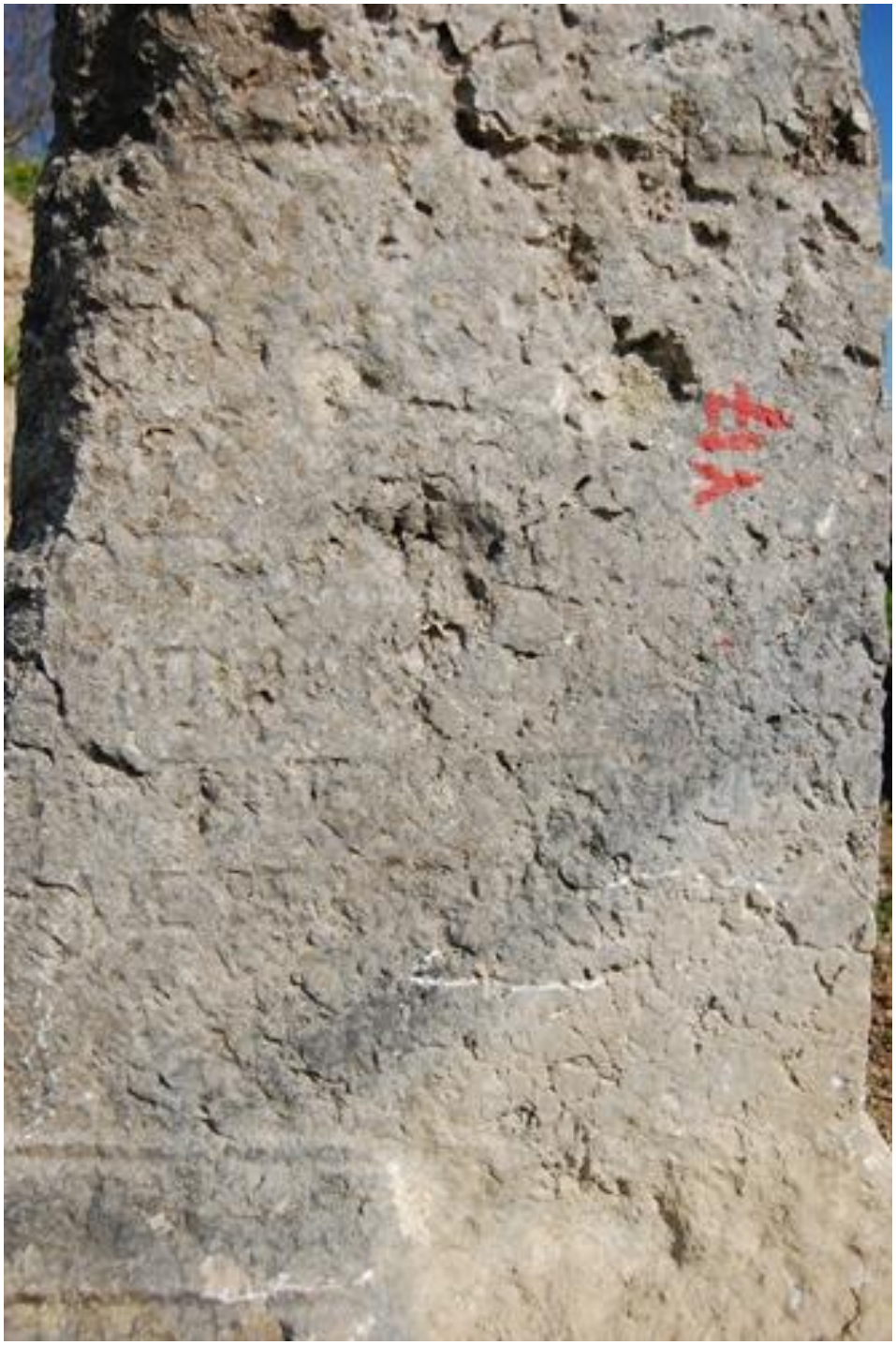
0.65 x 0.71 x 1.06 cm

Letter Height **:** 2 cm

Letter Spacing **:** ?

Letter Depth **:** 2 mm

Number of Rows **:** 8



Cat. No. 8

0.73 x 0.72 x 1.18 cm

Letter Height **:** 3.5 cm

Letter Spacing **:** 1.3 cm

Letter Depth **:** 2.5 mm

Number of Rows **:** 13

I.6.5.1.3. Vaulted Temple Terrace

Cat. No. 1

0.30 x 0.62 x 1.03 m

Letter Height **:** 3.5 cm

Letter Spacing **:** 1.7 cm

Letter Depth **:** 1.6 mm

Number of Rows **:** 5

I.6.5.1.4. Theatre in Front of the Western Parodos

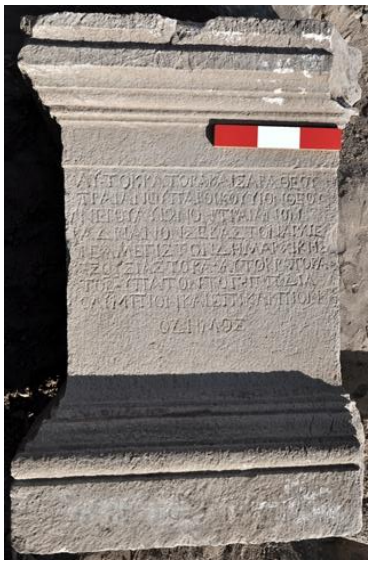
Cat. No. 1

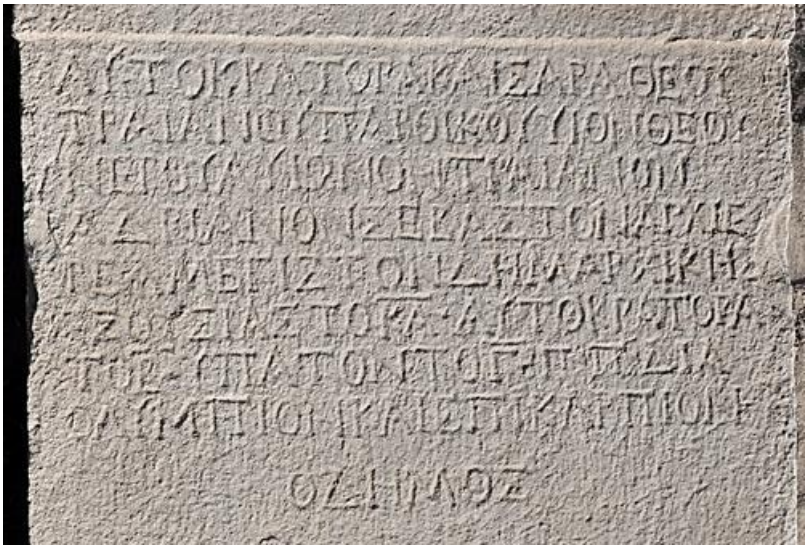
Letter Height **:** 2.5 cm

Letter Spacing **:** 0.5 cm

Letter Depth **:** 2 mm

Number of Rows **:** 9





I.6.5.1.5. Bathhouse, Western Region

Cat. No. 1

0.54 x 0.65 x 0.90 m

Letter Height **:** 3 cm

Letter Spacing **:** 2.2 cm

Letter Depth **:** 1.5 mm

Number of Rows **:** 8

I.6.5.1.6. North Church

Cat. No. 1

Architrave

Cat. No. 2

Architrave

Cat. No. 3

Architrave

I.6.5.1.7. Necropoleis

Cat. No. 1

Fragmentary Inscription, Cenotaph/Heroon (?)

Letter Height **:** 3 cm

Letter Spacing **:** 1.1 cm

Letter Depth **:** 1.5 mm

Number of Rows **:** (preserved) 7

Cat. No. 2

Lintel Surface (M7)

Letter Height **:** 3 cm

Letter Spacing **:** 1 cm

Letter Depth **:** ?

Number of Rows **:** 3

Cat. No. 3

0.51 x 0.95

Height **:** 0.99 m

Letter Height **:** 2 cm

Letter Spacing **:** 1 cm

Letter Depth **:** 1 mm

Number of Rows **:** 1

Cat. No. 4

0.48 x 0.57 x 0.92 m

Letter Height **:** 1.5 cm

Letter Spacing **:** 1.3 cm

Letter Depth **:** 1 mm

Number of Rows **:** 1

Cat. No. 5

0.40 x 0.63 x 0.84 m

Letter Height **:** 2 cm

Letter Spacing **:** 0.3 cm

Letter Depth **:** 2 mm

Number of Rows **:** 4

Cat. No. 6

0.47 x 0.60 x 0.61 m

Letter Height **:** 4.5 cm

Letter Spacing **:** 1.5 cm

Letter Depth **:** 3 mm

Number of Rows **:** 1

I.6.5.1.8. Colonnaded Street, Columns on the Surface

Cat. No. 1

Cat. No. 2

I.7. APPENDIX 2: CERAMICS FOUND IN CASTABALA IN THE 2009–2014 EXCAVATION SEASONS

This appendix includes a general assessment of the ceramics identified in the excavation areas in Castabala. The stratigraphic layers where remains dating to the Roman imperial period and the Late Roman period are found are the most prominent layers documenting these periods in the excavation areas in the city.

The Late Roman and medieval periods when the region underwent great cultural, political, and economic turbulences have remained largely in the dark both in Castabala and the rest of the region due to a shortage of data and also because these periods have not received much attention from scholars. However, new data coming out of deep stratigraphic excavations have posed new questions mainly due to the destruction and mixes observed in the layers. Certain groups of datable finds have helped link the layers to various periods. Among these is a major group of Late Roman ceramics finds. The ceramics revealed in the stratigraphic deep excavations offer an impression of the situation in Castabala in the Roman imperial period and Late Roman–medieval periods that have remained obscure to our day.

The coins found in the excavations do not date earlier than A.D. 2nd to 3rd centuries. The ceramics discovered in this area can be compared to the Sagalassos ceramics for A.D. 1st to 3rd centuries due to the close resemblance between them. However, no comprehensive study of Castabala ceramics has been undertaken. Although there are no stratigraphic findings that identify short time spans in ceramic materials, the rich variety observed in the ceramics in A.D. 1st to 3rd centuries cannot be a coincidence.

Shifts in masonry techniques and the differences in levels as revealed through deep excavations indicate new building phases. Excavation logs mention that no stratigraphic data were available from A.D. 4th century ceramics during the pre-typological classification and investigation. However, the ceramics dating to A.D. 4th century are probably a material of this particular building phase. The types of ceramics found in the Castabala deep excavations have also been encountered in Cilicia

(Anemurium, Gözlü Kule, Antiocheia at Orontes), Cyprus, Syria, and Palestine dating to A.D. 4th to 7th centuries. Based on the intensity of ceramic finds in the deep excavation sites, the most recent period of use for the buildings subject to the excavations is dated to A.D. 5th to 7th centuries.

I.7.1. Roman Everyday Ceramics in Castabala

Since excavations have started only recently in Castabala, the Roman period ceramics can only be described through deep excavations. The first group of Roman period ceramics that comes to mind is the terra sigillata. However, the *terra sigilatta* examples unearthed in excavations are less prevalent than everyday ceramics. A similar situation is also valid for Castabala. Everyday Roman period ceramics in Castabala feature a wide variety of forms due to the richness of the art of ceramics in that period. The finds in Castabala can be classified under four main groups, including coarseware, fineware, storage pots, and others. However, since there are ongoing works in limited areas in the city, a statistical assessment cannot be carried out. The ceramics featuring different forms have been classified further into sub-groups based on the structure of the rims and bodies. Under each heading the use of the ceramics and their general form will be defined first, followed by a detailed analysis of examples from each type and a dating will be proposed based on similar examples.

Ancient sources have termed all fineware as *vasa escaria* or *vasa po(ta)toria*.[879] At present only slipped ceramics are regarded as fineware. The rest of the ceramics are termed coarseware or kitchenware.[880] However, in Castabala there are many ceramic examples that have similar forms as slipped specimens but have not been dipped into slip or show poor workmanship. Therefore, these examples have been evaluated under everyday ceramics and their purpose of production and use has been accepted as that of fineware.

[879] Hilgers 1969, 15–16.
[880] Özdemir 2009, 11.

The bowls are round or have bodies that open to the outside with flaring rims. These vessels were produced to meet all kinds of needs at a table as Roman period everyday ceramics. The forms of bowls used in the Roman period have been referred to as *acetabulum*.[881] Castabala bowls are small, have either globular or convex bodies, and are rather shallow.

It has been suggested that the glass-like forms of vessels termed *cupellae* or *cupulae*[882] were used for serving liquids while the larger forms were utilized as serving pitchers. The chief distinction between these and ceramics such as glasses, wineglasses, or cups is their large body form. Furthermore, the base and handles of these vessels are also different in form.

Serving or dinner plates constitute the major group among fineware. These types of ceramics, termed *catinus* or *catillus*,[883] have sub-groups consisting of shallow and deep dishes. Among everyday ceramics the plate form was not used widely. Ceramics that functioned as plates were produced more under the terra sigillata group. However, due to economic reasons everyday ceramics were also produced in imitation of terra sigillata plates. These types of dishes are either an imitation of the red-slipped ware or only an imitation of the form.

Handled ceramics with ovoid bodies and necks and *lagoenae*[884] are known as jugs and are also among the kitchenware identified. Jugs used for serving drinks constitute one of the largest groups of finds among fineware. Jugs of various forms that date to the same period display typological diversity in terms of the forms of their spouts.

A number of storage vessels were found in the Castabala excavations that date to the Roman period. No single concept that covers all storage vessels in the Roman period is known. However, it is accepted that the vessel termed *dolium* was used for storage purposes.[885] The vessels in this group have wide bodies and open rims, allowing any

[881] Hilgers 1969, 33–34.
[882] Hilgers 1969, 54–56.
[883] Hilgers 1969, 48–49.
[884] Hilgers 1969, 61–65.
[885] Degeest 1999, 414.

type of foodstuff to be stored in kitchens. Among the finds in Castabala, *doliums* termed as storage ceramics display typological variety over a period extending from the Early Roman period to the Late Roman period. In addition to these, ceramics such as amphorae were used in kitchens for storage purposes, as well as for their commercial function. The storage ceramics (*dolium*) found in Castabala excavations are amphora fragments that probably served as storage vessels in kitchens due to their forms, rather than being used for commercial purposes. The groups of finds mainly consist of spout, handle, and base fragments.

The ceramics taken up by this dissertation repeat the familiar forms of everyday ceramics. The terra sigillata that were very much in vogue at the time display the known typological features. The finds revealed in Castabala can be traced through different centres of Cilicia. However, this section briefly tackles the ceramic finds in the city, since the topic remains outside the scope of the current dissertation.

The existence of terra sigillata and amphorae imported from different workshops into Castabala is already known. The same cannot be readily suggested in connection to everyday ceramics. Our current knowledge on this subject is limited because the ceramics revealed in the city lack any stamps indicating workshops or artisans, the clay analysis has yet to be done, and the excavations have only recently started. The existence of imported ceramics in the city can be explained through Castabala's location in Cilicia in the Roman period in proximity to port cities; Castabala may have purchased the goods that arrived in these cities. However, even though the city was open to imports, it must have needed cheap local production to meet the city's demand at all times. So far, however, there are no finds that indicate the existence of a local ceramic production workshop in Castabala.

The luxury fineware that have been unearthed in an area limited by the deep excavations in Castabala are fewer in number when compared with everyday ceramics. Although they are considered among luxury goods of the day, these ceramics appear as mass-produced goods and consist of a few main forms that have rather characteristic features.

The terra sigillata that became the symbol of Roman ceramic art facilitated the spread of red-slipped ware all over the empire and the continuation of this tradition in

the Late Roman period.[886] However, the changing economic and political conditions forced some workshops to cease production, while new production centres emerged in other places.[887] Tarsus, located close to Castabala in what was once the eastern part of the empire, is one of the centres where large terra sigillata finds have been unearthed and is thought to have been a production centre for the Eastern Sigillata "A" Group.[888] Castabala's proximity to Tarsus makes it possible to identify parallels between the terra sigillata revealed in the city and the finds in Tarsus. The fact that the terra sigillata found in great numbers until the middle of A.D. 2nd century disappear from the end of A.D. 2nd century onward suggests that production ceased in the city.[889]

There are no terra sigillata in the Castabala stratigraphic deep excavations starting from the end of A.D. 2nd century. After this period, red-slipped Late Roman ceramics, the successors of terra sigillata, started to be used. The existence of these ceramics in the Castabala deep excavations began with a limited number of examples dated to late A.D. 2nd century, becoming more prevalent from A.D. 4th century. The number of red-slipped Late Roman ceramics dated after A.D. 5th century increase significantly in the finds. Among these the motif of the cross attracts attention in the decorations on vessels with seal motifs. The ongoing excavations have revealed decreasing numbers of Late Roman terra sigillata toward the A.D. 7th century layers. These ceramics disappear from the middle of A.D. 7th century.

The clay used in the red-slipped Late Roman ceramics identified in Castabala is rather coarse and grainy. Its colours vary between red and different hues of orange. Lime and sand are the most common additives. However, lime and sand grains often observed in the form of fine particles are coarser because the clay could not be strained or washed properly in some cases. As these grains appeared during firing due to high temperatures, little pores or punctures formed on the surfaces of the vessels. The slips of these vessels are usually one or two tones darker than the colour of the clay and were produced using a higher quality and finer form of clay.

[886] Adıbelli 2006, 16.
[887] Adıbelli 2006, 16.
[888] Jones 1950, 181; Zoroğlu 2003, 123.
[889] Adıbelli 2006, 16.

The most common type of damage observed in the red-slipped Late Roman ceramics in Castabala is the piercing of the surface by the grains in the additives. However, it has been observed that a smooth surface could be attained by slightly polishing these vessels. The Castabala red-slipped ware, taken up briefly here with regard to their general characteristics, went through a series of changes in terms of their clay and slip features during their long period of production.

The earliest clay structure applied in the terra sigillata used until the end of A.D. 2nd century revealed by the excavations in Castabala is orange or brick-red and has large grains. The wall is medium-thick and the tone of the slip is close to the colour of the paste. The additives consist of mica, quartz, and fine lime particles. The shards are rough, and there are tiny blisters on the surface. A high-quality slip coats the whole surface and it is lustrous or semi-lustrous. Lustrous surfaces are more common among the earliest examples, and fine scratches caused by the polishing of the slip are visible. The slips become brittle and peel off or small blisters are formed in some terra sigillata examples due to high firing temperatures. The slips of the vessels, mostly composed of wide dishes, found in the deep excavation layers in Castabala dating to early A.D. mid-3rd century are thicker and more lustrous. On the other hand, the clay used in the vessels is somewhat coarser. The slips on some fragments dating to the late A.D. 2nd to mid-3rd centuries are thinner and duller, while the surface is also rougher.

The texture of the high-quality vessels that started to be seen in Castabala in the middle of A.D. 3rd century is similar to those of terra sigillata and their shards are clear. Their slips are mostly very thin, they have a semi-lustrous or matt appearance, and they seem to have fused with the texture of the vessel. With walls that are thin, some vessel fragments from late A.D. 3rd to early 4th centuries were subject to high temperatures, and therefore their clay and surfaces have assumed a dull brownish colour.

Certain vessel fragments that date to A.D. 5th to early 6th centuries found in Castabala have the same surface appearance as the vessels dating to early A.D. 3rd century, in terms of their thick, lustrous, well-polished slips, which are brittle and prone to spalling. The clays of these vessels are thicker and the firing temperatures are lower; therefore, their colours are lighter. Although the lime additive in the clay is evident,

other additives are far less. However, in later examples, the quality is lower, the slip was applied in a careless manner, and the surface was left rough.

In summary, everyday ceramics from the Roman period in Castabala have a rich variety of forms. Apart from this group of imported ceramics, no locally produced specimens have so far been identified.

I.7.2. Late Roman–Medieval Period Everyday Ceramics in Castabala

I.7.2.1. Castabala Byzantine Period Unglazed Ceramics

The two churches in Castabala, as well as the architectural finds and ceramics revealed during deep excavations, indicate that the city went through economic, cultural, and social change during the Early Byzantine period (A.D. 4th to 7th centuries). One of the main reasons for this change was the lacunae in the administration, military attacks, and the elimination of a peaceful atmosphere. Information regarding the position of Castabala and its settlement during the Byzantine period is largely lacking.

The deep excavations carried out in Castabala in 2009–2014 have revealed remains of Byzantine buildings. The medieval buildings were built on the ruins from previous periods across the city. There are no architectural remains from this period on the surface except the two churches; therefore, the data on the A.D. 4th to 7th centuries are limited to the findings of the deep excavations. These deep excavation sites have revealed large building blocks, rows of earthenware pipes belonging to the freshwater system, roof tiles, loom weights, coins, and glass objects. During the excavations carried out in the Late Roman–Byzantine layers, many ceramic fragments were also unearthed. The majority of these ceramics are amorphous and feature a coarse paste. Although it is not possible to speak of a definitive typology due to the fact that the excavations have only recently begun in the city, a certain variety of types is observed. The materials revealed constitute important data for the dating of the settlement layers.

The glazed and unglazed ceramics unearthed in the city from the Byzantine period are seen together with ceramics dated to earlier periods and to medieval times. The reason for this is that the cultural layers have been destroyed due to agricultural activities involving deep ploughing with modern agricultural machinery until the onset of excavations in 2009. In the areas that have not been nationalized, these activities still continue. The general assessment offered here includes the findings generated by the discoveries from the deep excavations.

I.7.2.1.1. Unglazed Ceramics

Most of the unglazed ceramics dating to the Late Roman–Byzantine period building phase are amorphous. The largest group consists of everyday ceramics such as plates, bowls, and amphorae. In addition to these, there are also cooking pots, storage pots, small liquid containers, and carrying vessels among the vessel forms identified.

The group that consists of amphorae, cooking pots, and plates dates to the middle of A.D. 10th century to early 12th centuries. This can be explained through the mixing of medieval and Byzantine layers due to agricultural activities.

I.7.2.1.1.1. Amphorae

Many amphora fragments have been revealed in the excavations carried out in the Late Roman–Byzantine layers in Castabala. The most prevalent group of amphorae identified in the settlement is termed Ganos amphorae due to their place of production. This type of amphorae has short necks and short, heavy handles, the handles joining the rim from the shoulder. The edges of these amphorae are rather thick at the rim and become thinner toward the bottom. The circular lines that start from the connection of the body with the neck and continue to the bottom form the ornamental repertoire on the body.

There is a common dating criterion for this amphora type. Tekmezler 1 Burnu shipwreck and Serçe Limanı shipwreck have been dated to A.D. 11th century.[890] The same amphora type found in the Hayırsızada shipwreck was dated to A.D. 10th century,[891] while the amphorae found in the shipwreck in Sudakbay were dated to A.D. 9th to 11th centuries.[892] This amphora type[893] produced in Ganos and named Günsenin Type 1 was used widely in Castabala in A.D. 9th to 11th centuries.

In addition to amphora fragments, remains of stamped amphora handles have also been found in Castabala. Like most of the other ceramic finds, these are amorphous. The stamps on amphora handles are known to indicate their places of production. The research on the use of stamps in A.D. 6th century informs us that apart from some exceptions the cross-formed symbols are stamped on the bottoms of the amphorae.[894] It is known that in A.D. 6th to 7th centuries Early Byzantine amphora stamps were located on the necks and handles.[895] In A.D. 9th to 10th centuries, these stamps were found on the upper parts of the handles.[896] Starting with A.D. 11th century, the stamps were used on the shoulders of the handles, while in A.D. 13th to 14th centuries they were applied on the bottoms where the handles joined the bodies. The stamps were used in the Byzantine Empire since A.D. 4th century, and from A.D. 12th century onward generally short forms of the names of the Byzantine emperors or members of the imperial family were used on the stamps.[897]

I.7.2.1.1.2. Lids

The lid fragments unearthed in the stratigraphic deep excavations in Castabala evidently belong to amphorae and cooking pots. These are dated to the Late Roman–Early Byzantine period and A.D. 11th to 12th centuries based on their paste structure and forms.

[890] Mimaroğlu 2009, 445; Van Doorninck 1989, 247–57.
[891] Türker 2006, 161.
[892] Mimaroğlu 2009, 445.
[893] Türker, 2006, 161.
[893] Mimaroğlu 2009, 445.
[894] Mimaroğlu 2009, 445–46.
[895] Mimaroğlu 2009, 446.
[896] Mimaroğlu 2009, 446.
[897] Türker 2005, 99.

I.7.2.1.1.3. Jug-Formed Vessels

A full specimen of the vessels in this group has not been revealed. They have short and narrow necks; one handle; a depressed, globular body; no base; and flat bottoms. The carved horizontal lines that generally start in the middle of the body continue until the shoulder. These vessels are dated to A.D. 5th to 7th centuries based on the layer they were found in.

I.7.2.1.1.4. Cooking Pots

These are pots used for cooking and storing food. The ceramics in this group have two handles. The width of the body is roughly equal to the height of the body, and the diameter of the rim is about half the diameter of the body. Examples of this form have been widely observed in the medieval layer and date to A.D. 5th to 7th centuries and A.D. 11th to 12th centuries.

I.7.2.1.1.5. Plates and Bowls

The plates and bowls identified in Castabala have outcurved ring bases. These ceramics have rim diameters that range between 20 to 28 cm and pastes that are a little porous. The outer surface of the plate is ornamented with parallel carvings. A comparison with their counterparts in other centres and the layers where they were found help date them to A.D. 11th to 12th centuries.

I.7.2.1.1.6. Open Vessels

The vessels in this group have outcurved rims and deep forms. There are wave motifs administered with a carving technique in the external surface of the lip. This ornamental motif was used widely since the Late Roman period.[898]

I.7.2.1.2. Castabala Byzantine Period Green- and Purple-Flecked Ceramics

Like the unglazed ceramics, the glazed ceramics from the Late Roman–Byzantine period building phase revealed in Castabala are amorphous. Among these ceramics the largest group is composed of everyday ceramics, including plates and bowls.

The production, origins, and dating of the glazed ceramics discussed here are debatable.[899] In some centres, counterparts of these ceramics are dated to a long time span between A.D. 13th to 17th centuries.[900] However, the stratigraphic findings from the deep excavation sites in Castabala suggest A.D. 12th to 13th centuries. This was a period when the city and its region assumed a cosmopolitan character due to wars, making it difficult to arrive at exact conclusions regarding the origins and production of ceramics during that time. In those years, termed a "Transition Period" by some researchers,[901] the decorative techniques and the motifs and forms observed in Castabala ceramics were very similar to examples from other centres.

Some researchers use the concept "Byzlamic" to describe the ceramics of this period, which are impossible to distinguish with a stylistic critique.[902] That is the reason why defining Castabala ceramics becomes a challenge, since these ceramics do not bear

[898] Cf. Dark 2001, 32–33.
[899] Öztaşkın 2009, 526.
[900] Öztaşkın 2009, 526.
[901] Öztaşkın 2009, 527.
[902] Crane 1987, 43–58; Maguire (ed.) 1997; Öztaşkın 2009, 527, fn. 7.

a distinguishing symbol or established production features. The term *green- and purple-flecked* can be used to refer to ceramics with the following descriptions: high mica content, red-brown hues, porous pastes, matt white or cream-slipped, shiny, lead-glazed, graded from light to dark green. All of these are based on the colours used in the decoration of production groups. J.M. Spieser was the first person to employ this concept in his study of Byzantine period ceramics revealed in Pergamon.[903] Similar examples to the glazed ceramics described in Castabala can be observed in different Anatolian centres[904] such as Eskişehir Karacahisar Castle,[905] Illion,[906] Istanbul,[907] and Sardis.[908] Nevertheless, the only production place identified for these ceramics was Ephesus.[909] Specimens of these ceramics were dated to A.D. 14th century in Hierapolis,[910] and to A.D. 1350–1375 in Constantinople.[911]

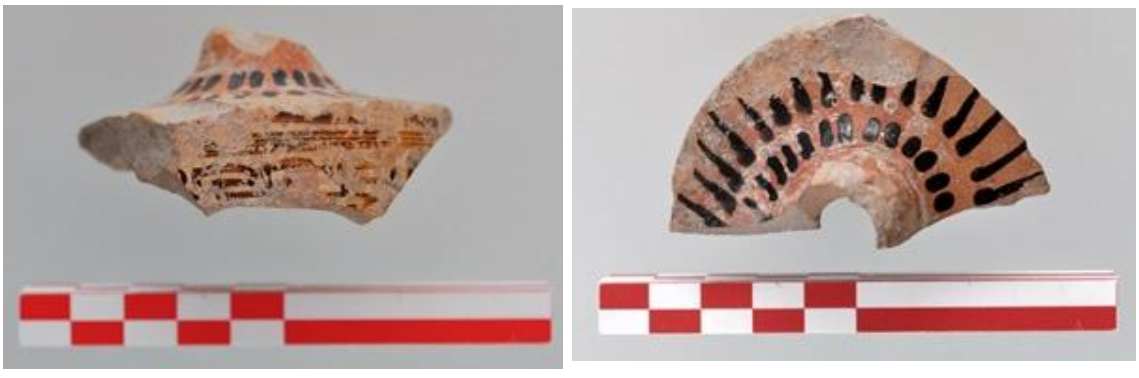
The slip on this group of ceramics identified in Castabala continues up to half the external surface but does not coat the full vessel. The glazing on the external surface of the vessel comes to about half of the slip line before it ends. This is accepted as characteristic of green- and purple-flecked ceramics.[912] The decorative principle on the green- and purple-flecked ceramics revealed in Castabala's deep excavation sites is carried out by glazing and is based on the emphasis placed on the sgrafitto lines with the semi-transparent light green glaze covering the entire internal surface and the dark green and brown transparent glaze. The use of sgrafitto ornament to cover almost the entire internal surface of the vessel is a distinctive feature. The circular area in the centre is decorated with various motifs. Cross motifs are included in this motif group. There are no ornaments on the external surface of the bowls and plates. The wide rim of the plate form is decorated with margents. Another common form is the bowl with a globular or semi-globular body.

[903] Spieser 1996, 49–50.
[904] Öztaşkın 2009, 527.
[905] Öztaşkın 2009, 525–35.
[906] Böhlendorf Aslan 2004, 148–50.
[907] Soustiel 1985, 168.
[908] Crane 1977, 51–53.
[909] Böhlendorf Aslan 2004, 148–50.
[910] Arthur 2006, 87.
[911] Böhlendorf Aslan 2004, 147–48.
[912] Öztaşkın 2009, 528.

I.7.3. Examples Selected from Among Ceramic Finds in the Castabala Excavations

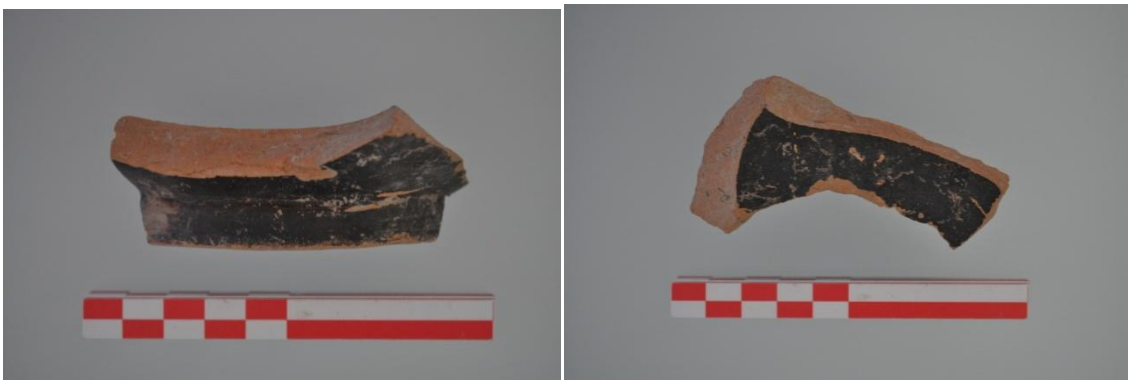
I.7.3.1. Classical Period

Find-Place: Eastern Temple Terrace, Northeast Deep Excavation



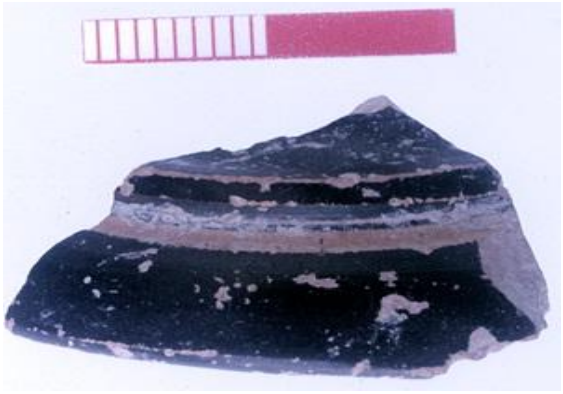
Find-Place: Cenotaph/Heroon (?)

I.7.3.2. Late Classical–Hellenistic

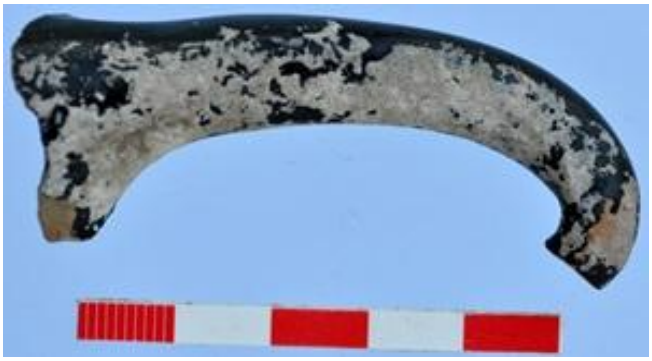


Find-Place: Cenotaph/Heroon (?)

Find-Place: Cenotaph/Heroon (?)

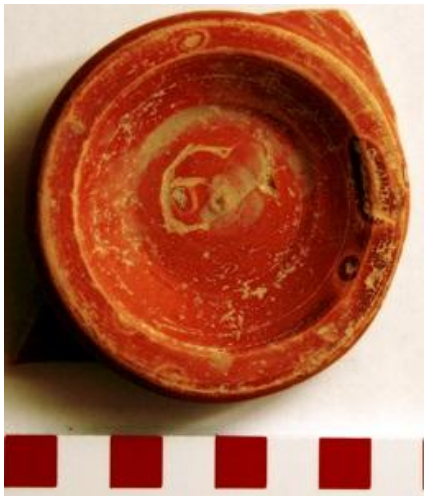


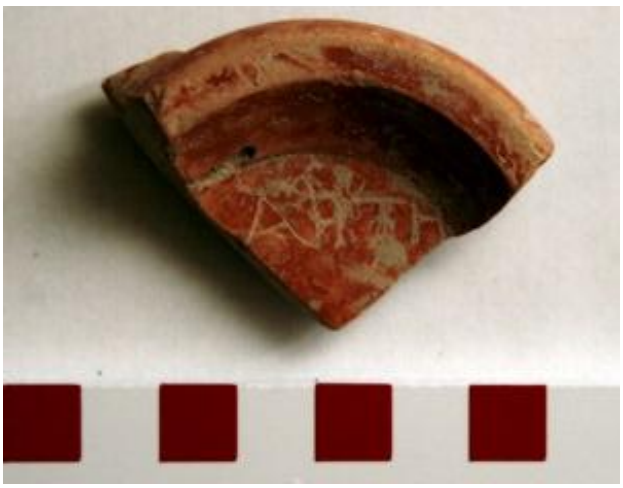
Find-Place: Cenotaph/Heroon (?)



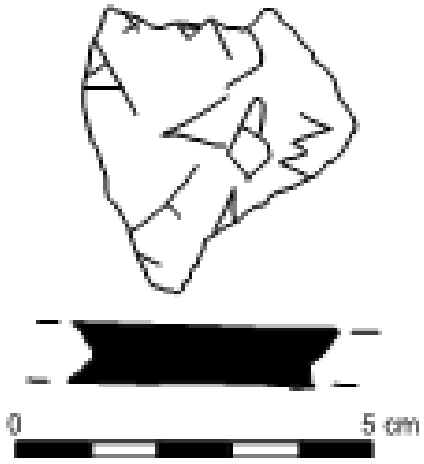
Find-Place: Vaulted Terrace

I.7.3.3. Late Hellenistic–Early Roman





Find-Place: Eastern Temple Terrace



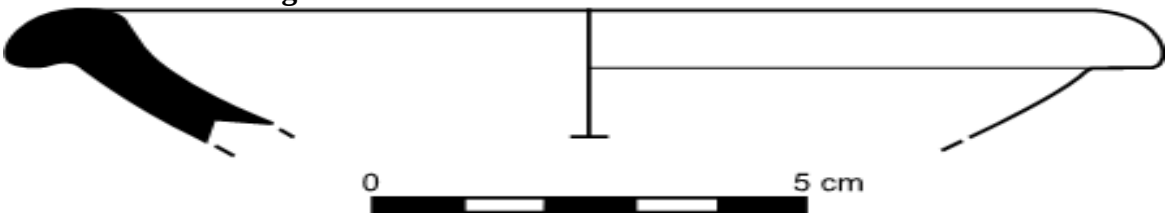
Find-Place: Theatre Deep Excavation 3

I.7.3.4. Roman Terra Sigillata and Red-Slipped Ware

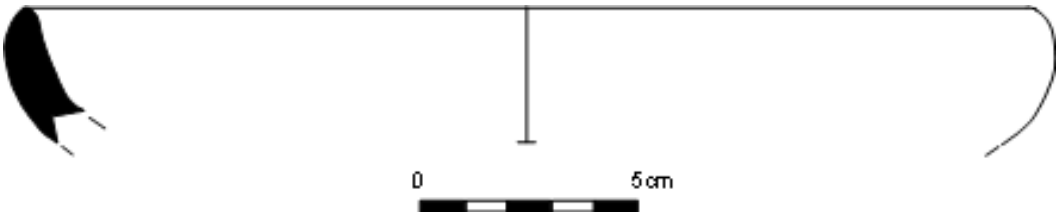
The terra sigillata and red-slipped ware examples unearthed in Castabala can be grouped under Eastern Sigillata "A," "B," "C," "D," Egyptian Red Slip Ware, Roman Cypriot Red Slip Ware, and Roman Red Slip Phokeia Ware.

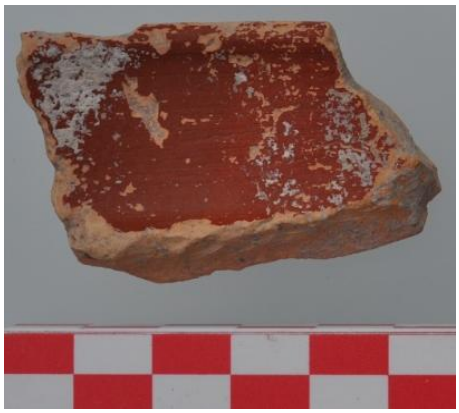
I.7.3.4.1. Eastern Sigillata "A"

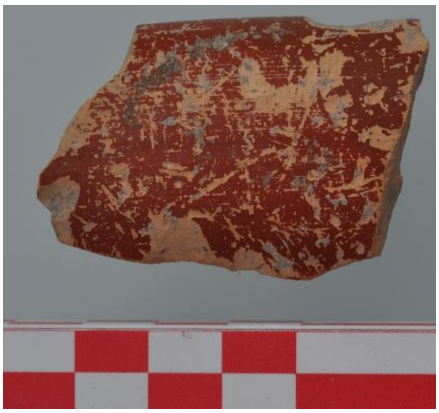
I.7.3.4.1.1 Eastern Sigillata "A" Rim



Find-Place **:** Cenotaph/Heroon (?)
Rim Diameter **:** 11.6 cm
Height **:** 1.8 cm
Maximum Height **:** 2.1 cm
Clay **:** 10 YR 8/4
Slip **:** 2.5 YR 4/8
Dating **:** Middle of the 2nd century B.C.
Bibliography of Analogy: Crowfoot et al. 1957, pl. 55/2–4; Lapp 1961, pl. 206/A–H; Raeck 2000, 350–51, pl. 21/8.4; Arslan 2004, pl. 33/4; Durukan and Körsulu 2007, fig. 60







Find-Place **:** Theatre Deep Excavation 3

Rim Diameter **:** 22 cm

Height **:** 2.3 cm

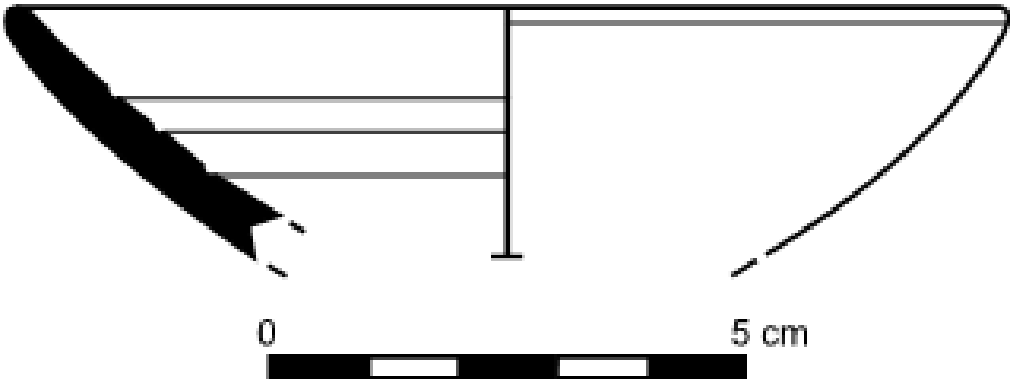
Maximum Height **:** 3.0 cm

Clay **:** 7.5 YR 8/3

Slip **:** 10 R 4/4

Dating **:** End of the 2nd to 1st centuries B.C.

Bibliography of Analogy: Hayes 1985, fig. I. 3–5 (form 2A); Crowfoot et al. 1957, form 1; Waagé 1948, form 120a; Slane 1997, 285–86, cat. no. FW 56–57; Cox 1949, 8; Jones 1950, 231, cat. no. 254, fig. 188A



Find-Place **:** Theatre Deep Excavation 3

Rim Diameter **:** 10.4 cm

Height **:** 2.2 cm

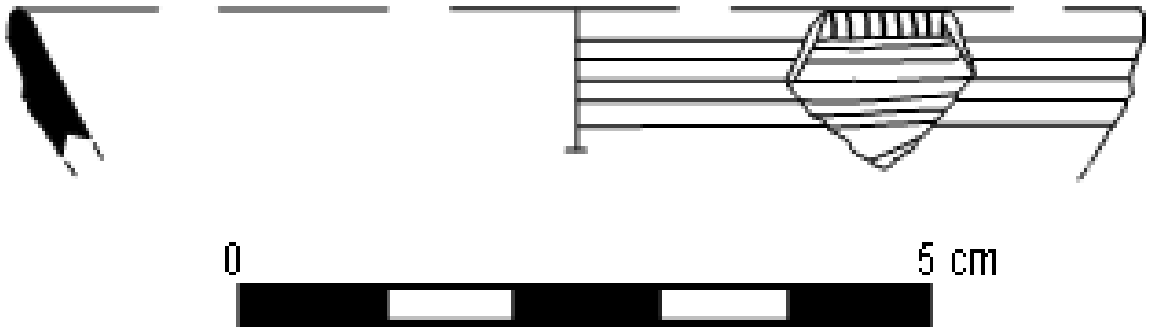
Maximum Height **:** 2.6 cm

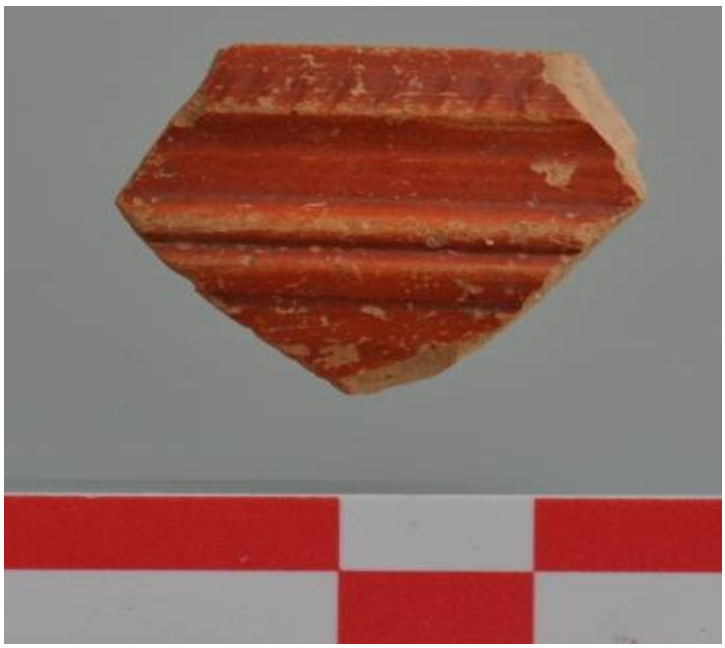
Clay **:** 7.5 YR 8/4

Slip **:** 2.5 YR 4/8

Dating : End of the 2nd century B.C. to first half of A.D. 1st century

Bibliography of Analogy: Jones 1950, fig. 188/270





Find-Place **:** Theatre Deep Excavation 3

Rim Diameter **:** 16.2 cm

Height **:** 1.8 cm

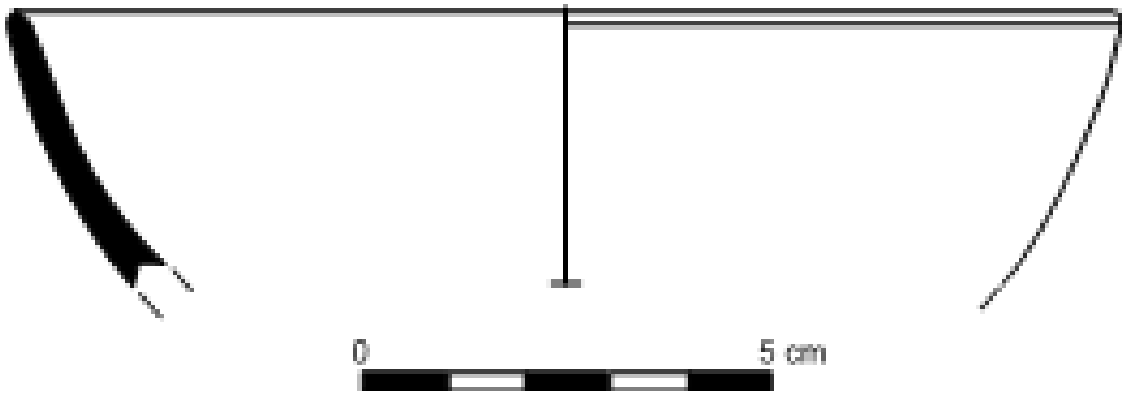
Maximum Height **:** 2.1 cm

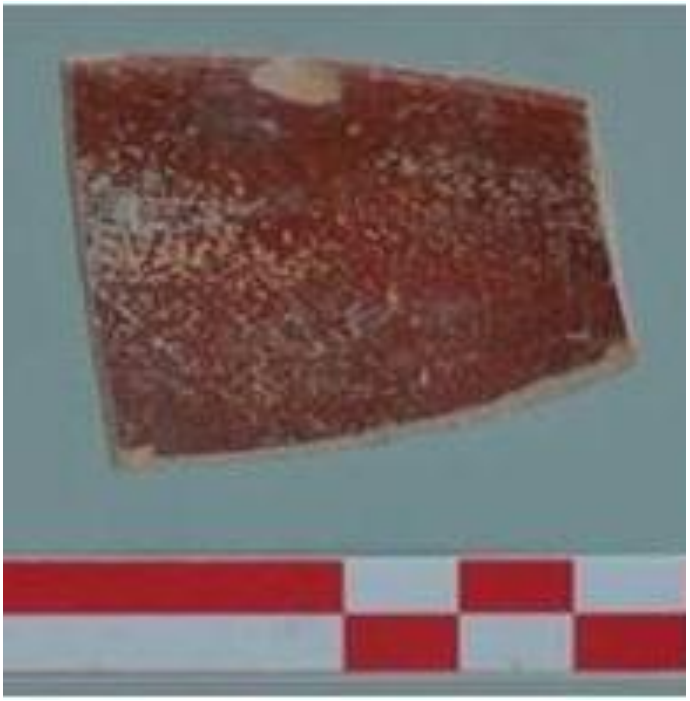
Clay **:** 5 YR 7/4

Slip **:** 2.5 YR 4/8

Dating **:** A.D. 1st century

Bibliography of Analogy: Waagé 1948, 32, pl. VI, cat. no. 473; Jones 1950, 244, pl. 423; Zoroğlu 1986, 92; Vanderhoeven 1989, 151; Hayes 1985, 36, pl. VI, no. 16; Slane 1990, pl. 5/90





Find-Place **:** Theatre Deep Excavation 3

Rim Diameter **:** 13.6 cm

Height **:** 3 cm

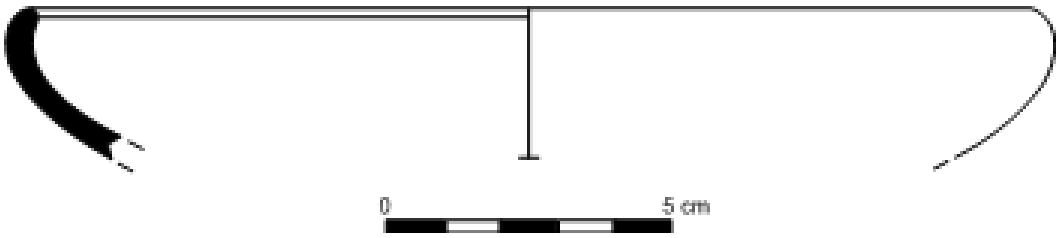
Maximum Height **:** 3.4 cm

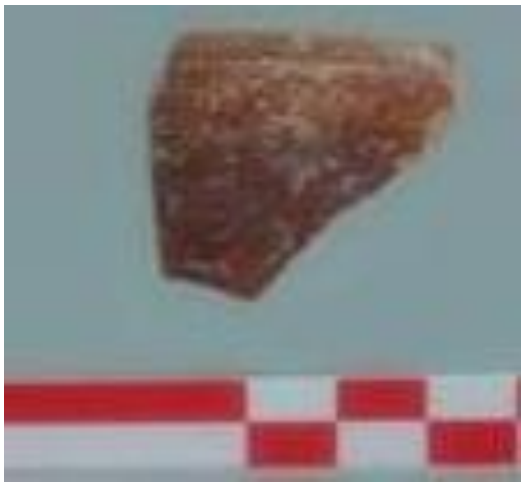
Clay **:** 5 YR 8/4

Slip **:** 2.5 YR 3/6

Dating **:** A.D. 1st century

Bibliography of Analogy: Gürler 1994, 16, 142, pl. 25/7; Hayes 1973, pl. 85/118





Find-Place **:** Theatre Deep Excavation 3

Rim Diameter **:** 17.6 cm

Height **:** 2.3 cm

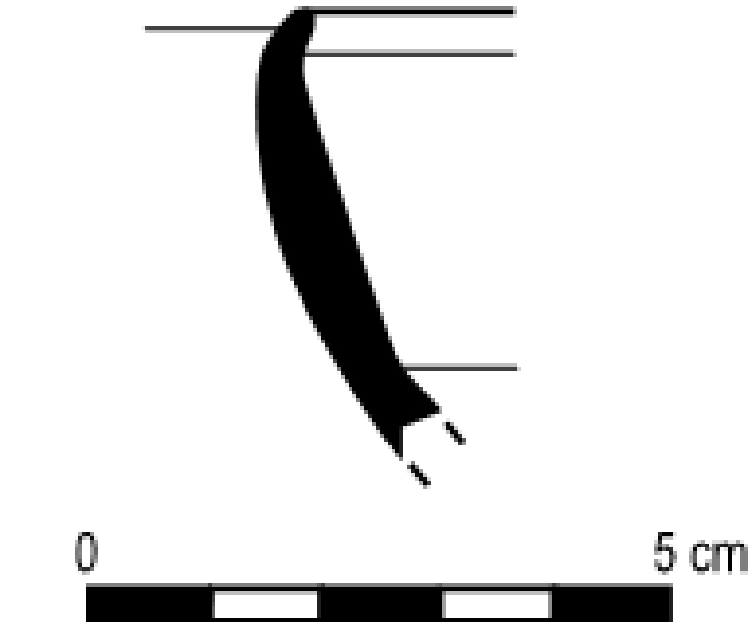
Maximum Height **:** 2.6 cm

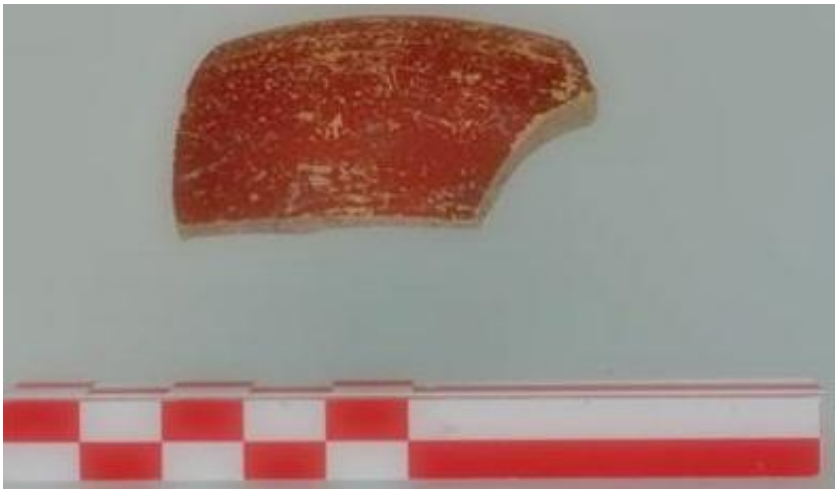
Clay **:** 7.5 YR 8/4

Slip **:** 2.5 YR 3/4

Dating **:** A.D. 1st century

Bibliography of Analogy: Hayes 1985, pl. 6/19; Kenrick 1985, pl. 43/337.1





Find-Place **:** Cenotaph/Heroon (?)

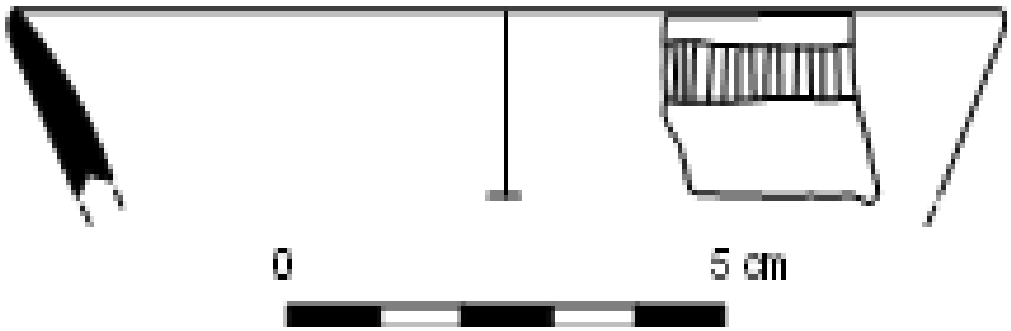
Maximum Height **:** 3.1 cm

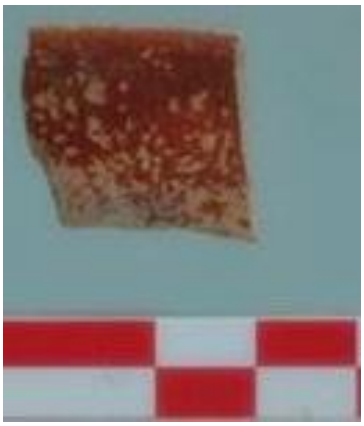
Clay **:** 7.5 YR 8/4

Slip **:** 2.5 YR 4/8

Dating **:** A.D. 70–120

Bibliography of Analogy: Hayes 1985, pl. 6/19; Kenrick 1985, pl. 43/337.1





Find-Place **:** Theatre Deep Excavation 3

Rim Diameter **:** 11 cm

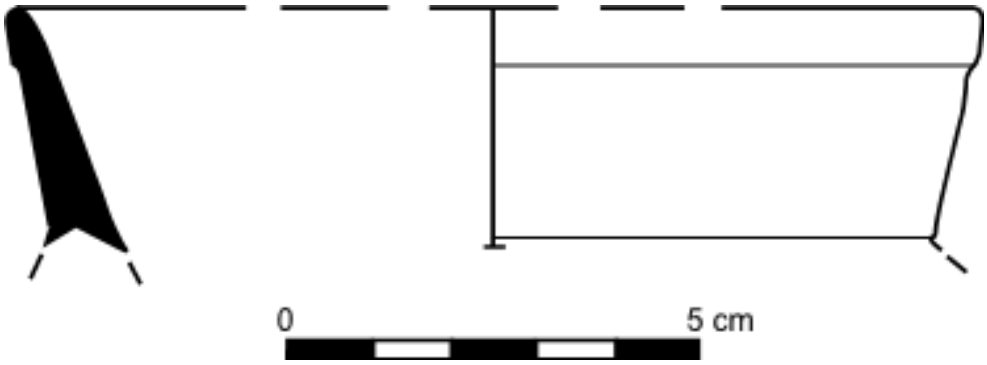
Maximum Height **:** 1.9 cm

Clay **:** 5 YR 7/4

Slip **:** 2.5 YR 4/8

Dating **:** 30 B.C. to end of A.D. 1st century

Bibliography of Analogy: Christensen 1986, pl. 40/14.4a



Find-Place **:** Cenotaph/Heroon (?)

Rim Diameter **:** 23.2 cm

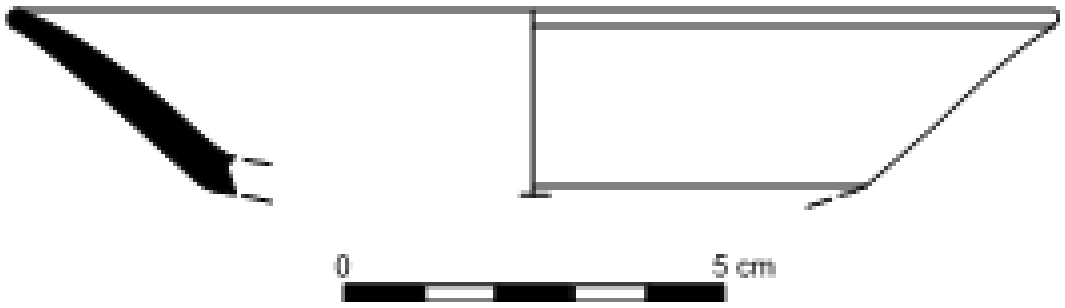
Height **: 2**.9 cm

Clay **:** 7.5 YR 8/3

Slip **:** 2.5 YR 3/6

Dating **:** 30 B.C. to end of A.D. 1st century

Bibliography of Analogy: Jones 1950, pl. 192/374–375; Williams 1989, pl. 5/63



Find-Place **:** Theatre Deep Excavation 3

Rim Diameter **:** 13.8 cm

Height **:** 2.1 cm

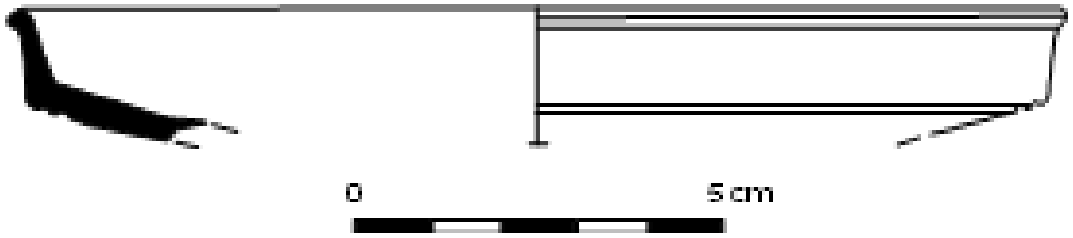
Maximum Height **:** 2.5 cm

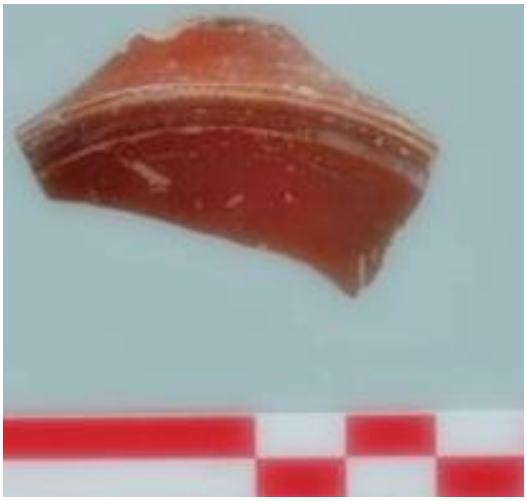
Clay **:** 5 YR 7/4

Slip **:** 2.5 YR 4/8

Dating **:** A.D. 2nd century

Bibliography of Analogy: Hayes 2008, pl. 7/162 (P 32154); Crowfoot et al. 1957, pl. 77/10; Jones 1950, pl. 193/403, 194/500





Find-Place **:** Theatre Deep Excavation 3

Rim Diameter **:** 14 cm

Height **:** 1.6 cm

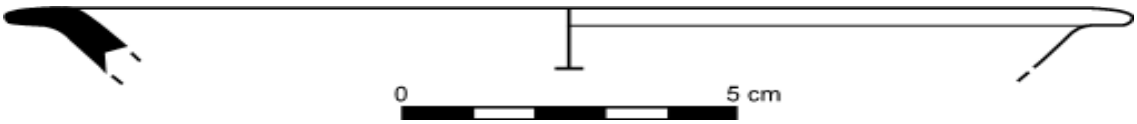
Maximum Height **:** 1.9 cm

Clay **:** 7.5 YR 8/3

Slip **:** 2.5 YR 3/6

Dating **:** First half of A.D. 1st century

Bibliography of Analogy: Jones 1950, pl. 192/373; Mitsopoulos-Leon 1991, pl. 141/H90; Meriç 2002, pl. 21/K186–K187



Find-Place **:** Cenotaph/Heroon (?)

Rim Diameter **:** 15.6 cm

Height **:** 0.7 cm

Maximum Height **:** 1.1 cm

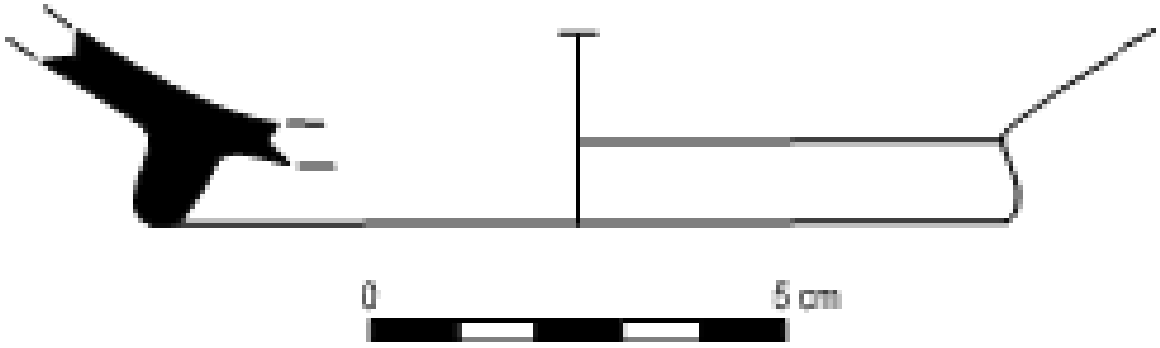
Clay **:** 7.5 YR 8/3

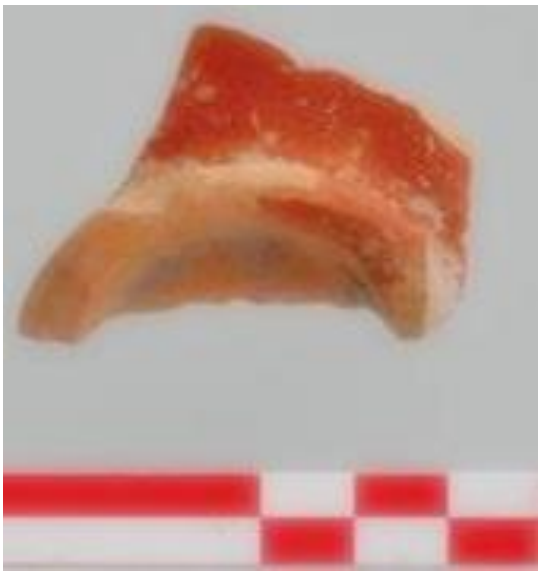
Slip **:** 2.5 YR 4/8

Dating **:** A.D. 1st to 2nd centuries

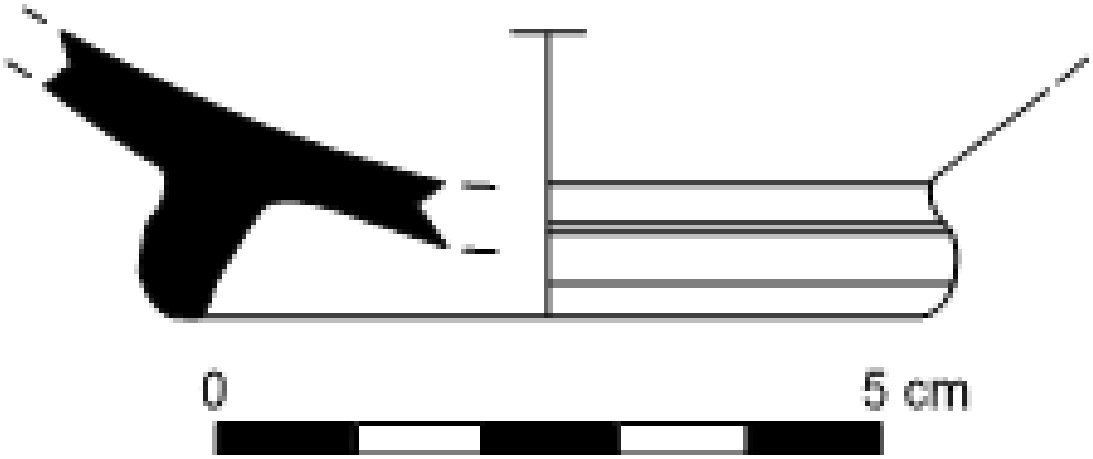
Bibliography of Analogy: Jones 1950, pl. 193/403, 193/405

I.7.3.4.1.2 Eastern Sigillata "A" Base





Find-Place **:** Theatre Deep Excavation 3
Base Diameter **:** 9.6 cm
Height **:** 1.8 cm
Maximum Height **:** 2.1 cm
Clay **:** 10 YR 8/4
Slip **:** 2.5 YR 4/8
Dating **:** End of the 2nd century B.C. to first quarter of A.D. 1st century
Bibliography of Analogy: Meyer-Schlichtmann 1988, pl. 36/VK22; Sevin and Derin 1989, pl. 30.13/92



Find-Place **:** Cenotaph/Heroon (?)

Base Diameter **:** 5.6 cm

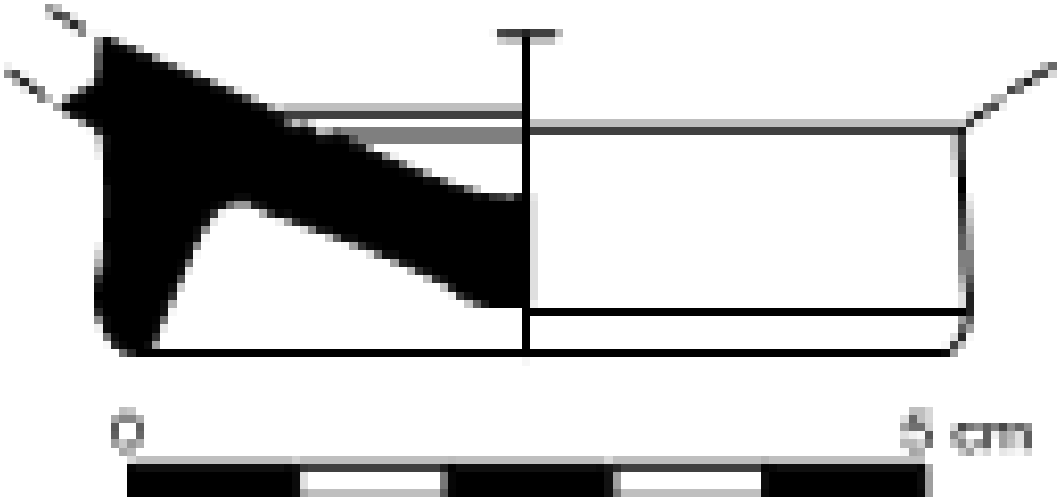
Maximum Height **:** 2.1 cm

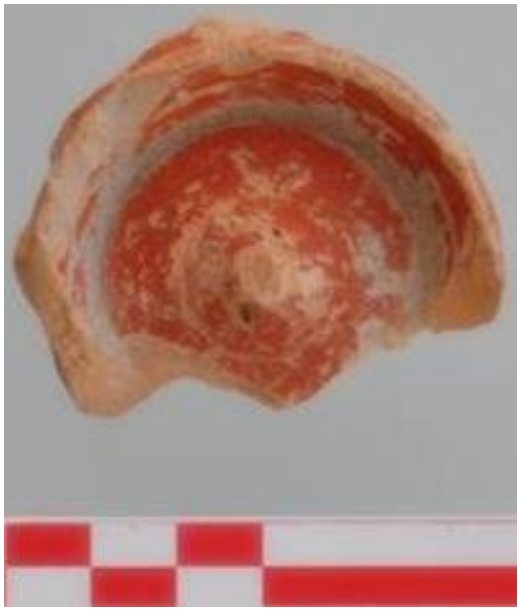
Clay **:** 10 YR 8/4

Slip **:** 2.5 YR 4/8

Dating **:** End of the 2nd century B.C. to first quarter of A.D. 1st century

Bibliography of Analogy: Meyer-Schlichtmann 1988, pl. 36/VK22; Sevin and Derin 1989, pl. 30.13/92





Find-Place **:** Theatre Deep Excavation 3

Base Diameter **:** 5.2 cm

Height **:** 1.6 cm

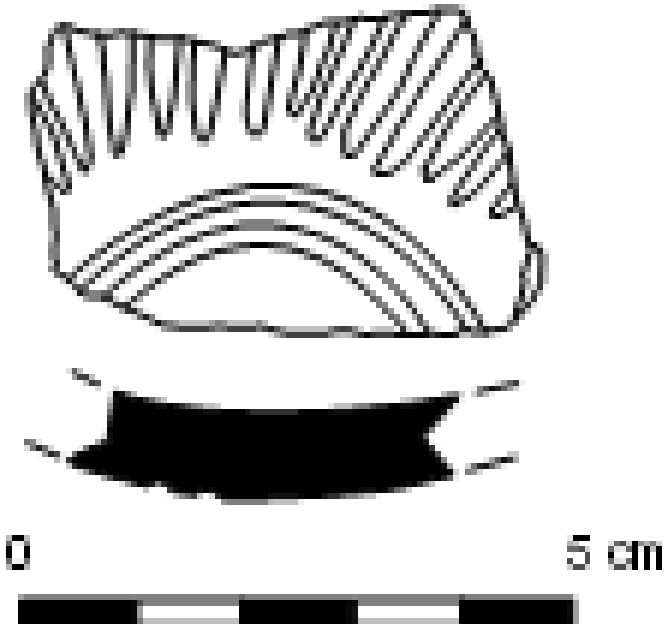
Maximum Height **:** 2 cm

Clay **:** 10 YR 8/4

Slip **:** 2.5 YR 4/8

Dating **:** First half of 1st century B.C.

Bibliography of Analogy: Hayes 2008, pl. 6/151 (P 3462)



Find-Place **:** Theatre Deep Excavation 3

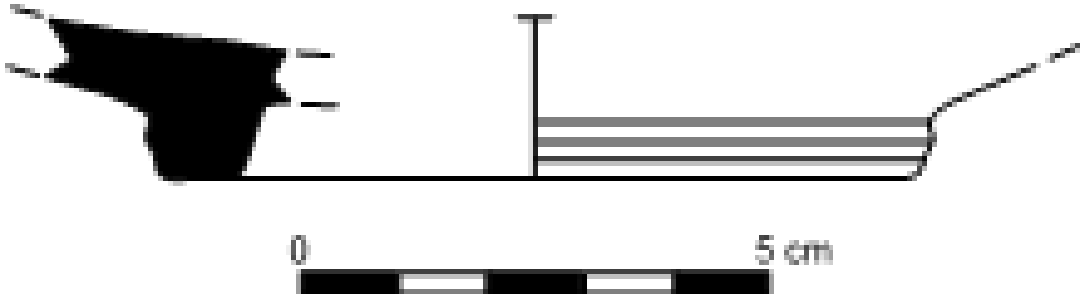
Height **:** 1.3 cm

Clay **:** 7.5 YR 8/4

Slip **:** 10 R 4/4

Dating **:** 1st century B.C. to A.D. 1st century

Bibliography of Analogy: Christensen 1986, pl. 46/19.1; Crowfoot et al. 1957, 342, pl. 82.7; Jones 1950, pl. 188/293



Find-Place **:** Theatre Deep Excavation 3

Base Diameter **: 7**.8 cm

Height **:** 1.1 cm

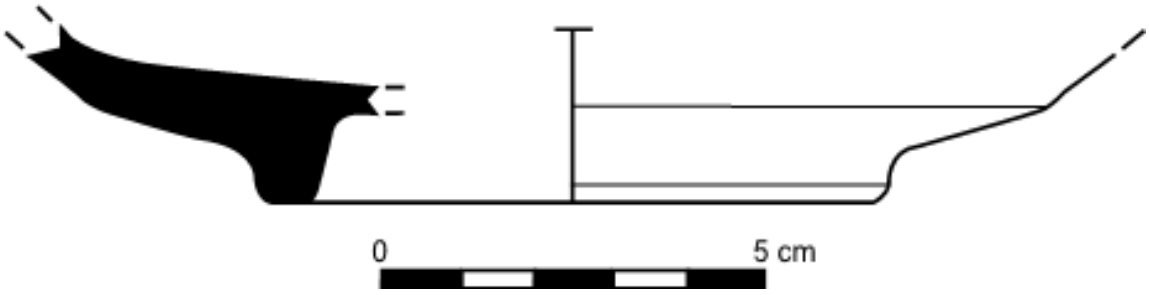
Maximum Height **:** 1.7 cm

Clay **:** 5 YR 7/4

Slip **:** 2.5 YR 4/8

Dating **:** Middle of the 1st century B.C. to first quarter of A.D. 1st century

Bibliography of Analogy: Christensen 1986, pl. 27/2.1; Hayes 1985, pl. 2/11



Find-Place **:** Cenotaph/Heroon (?)

Base Diameter **:** 7.8 cm

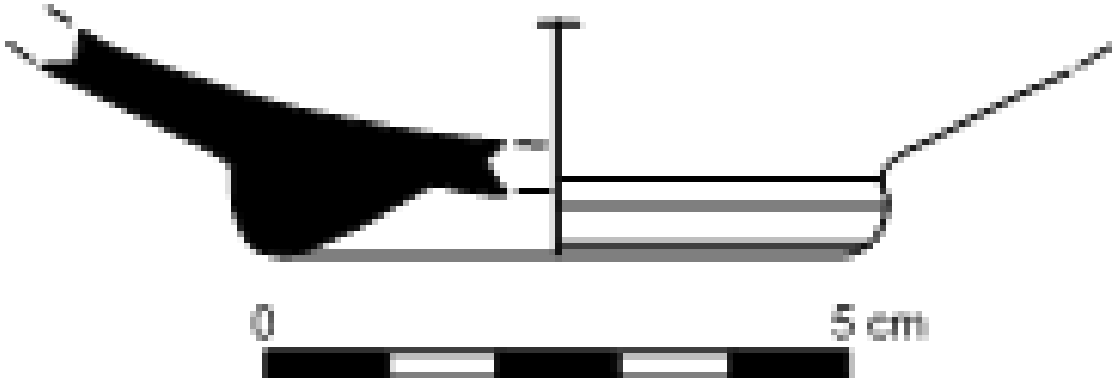
Maximum Height **:** 2.2 cm

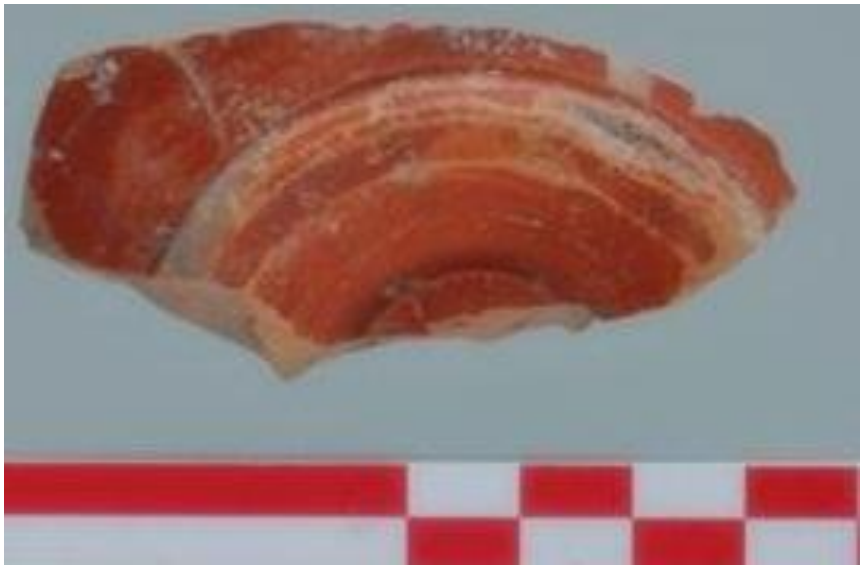
Clay **:** 7.5 YR 8/4

Slip **:** 2.5 YR 4/8

Dating **:** Middle of the 1st century B.C. to first quarter of A.D. 1st century

Bibliography of Analogy: Christensen 1986, pl. 27/2.1; Hayes 1985, pl. 2/11





Find-Place **:** Theatre Deep Excavation 3

Base Diameter **:** 5 cm

Height **:** 1.6 cm

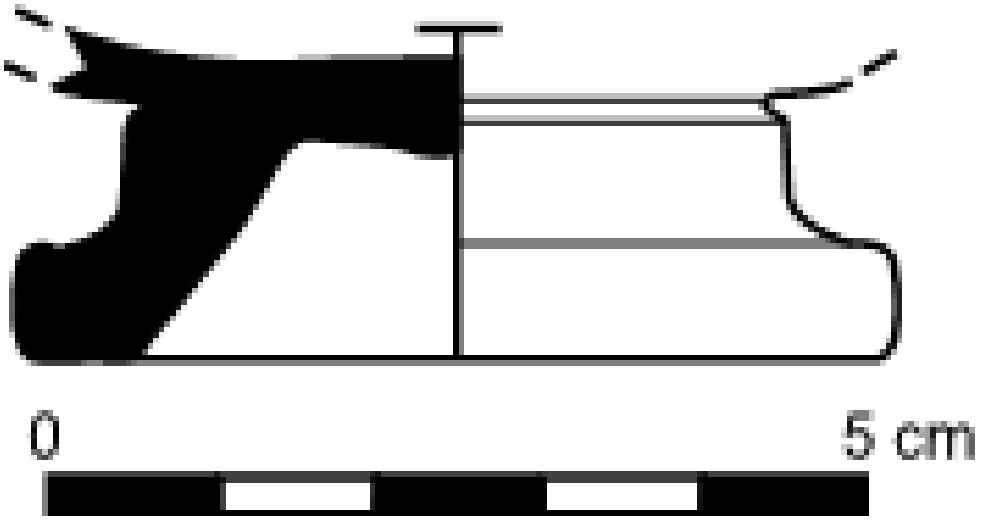
Maximum Height **:** 2 cm

Clay **:** 7.5 YR 8/4

Slip **:** 10 R 4/4

Dating **:** 1st century B.C. to A.D. 1st century

Bibliography of Analogy: Crowfoot et al. 1957, pl. 80/8; Jones 1950, pl. 137/271, 188/257



Find-Place **:** Cenotaph/Heroon (?)

Base Diameter **:** 5.2 cm

Height **:** 1.1 cm

Maximum Height **:** 2 cm

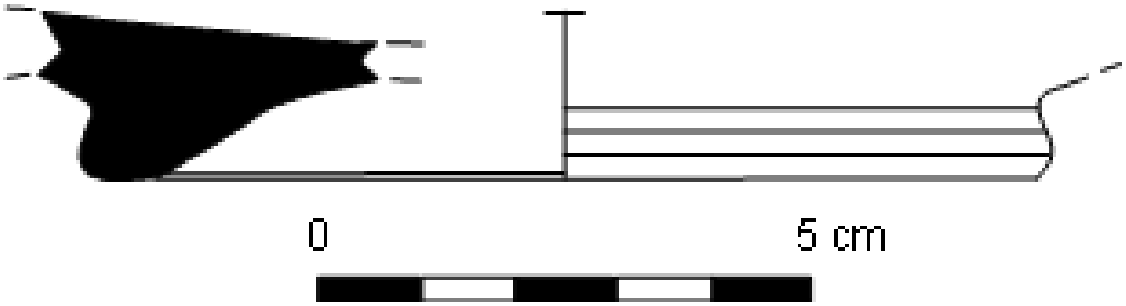
Maximum Width **:** 5.3 cm

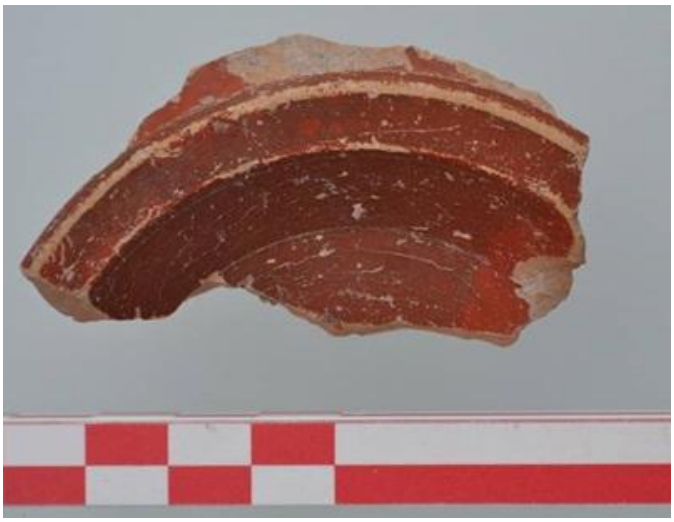
Clay **:** 7.5 YR 8/4

Slip **:** 10 R 4/4

Dating **:** Middle of the 1st century B.C. to middle of A.D. 1st century

Bibliography of Analogy: Yıldız 2006, Pl. 46/323, 47/325, 327





Find-Place **:** Theatre Deep Excavation 3

Base Diameter **:** 9.4 cm

Height **:** 1 cm

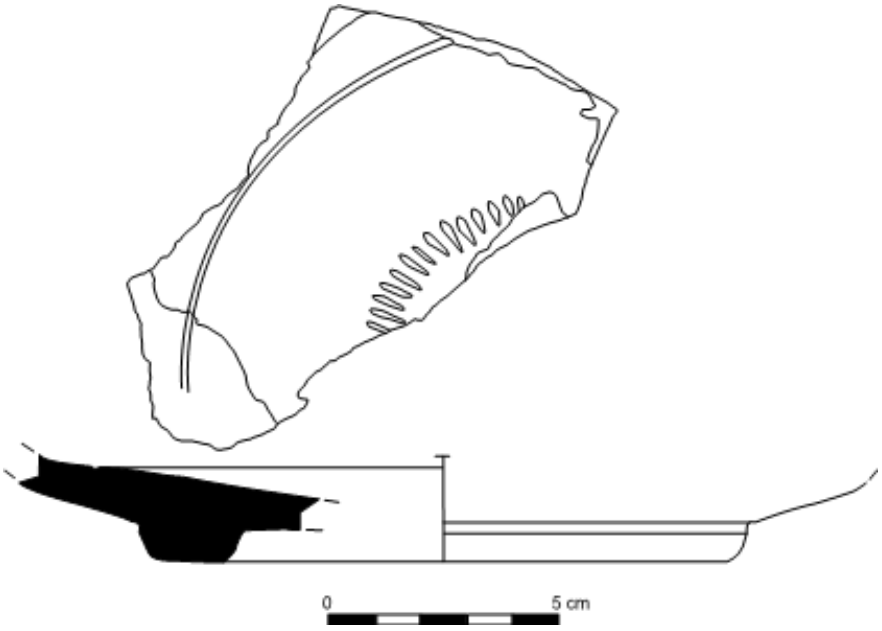
Maximum Height **:** 1.6 cm

Clay **:** 5 YR 8/4

Slip **:** 2.5 YR 4/4

Dating **:** Middle of the 1st century B.C. to first quarter of A.D. 1st century

Bibliography of Analogy: Christensen 1986, pl. 27/2.1; Hayes 1985, pl. 2/11



Find-Place **:** Theatre Deep Excavation 3

Base Diameter **:** 12.4 cm

Height **:** 1.7 cm

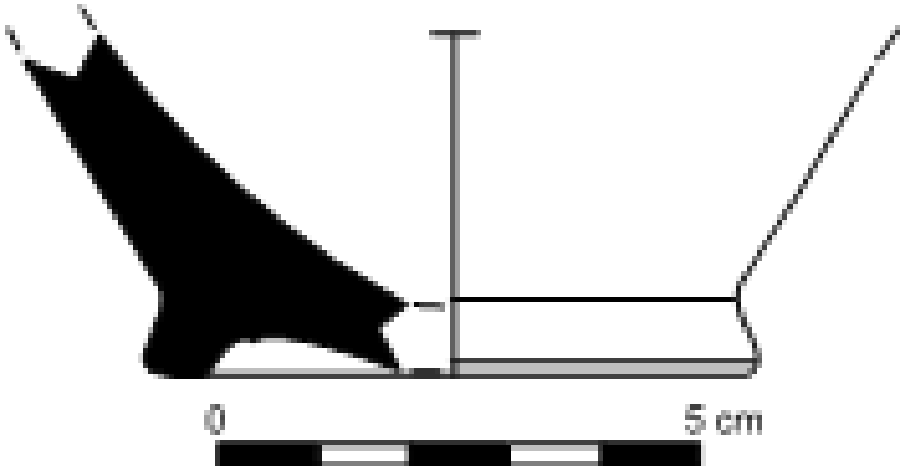
Maximum Height **:** 2.3 cm

Clay **:** 7.5 YR 8/6

Slip **:** 10 R 5/8

Dating **:** 150 B.C. to A.D. 20

Bibliography of Analogy: Anderson-Stojanoviç 1992, pl. 28/229; Güngör 2005, pl. 19, no. 93; Hayes 2008, pl. 3/38 (P 11853); 1985, pl. 1/7–8; Robinson 1959, pl. 60/F 1–3



Find-Place **:** Theatre Deep Excavation 3

Base Diameter **:** 6 cm

Height **:** 3.2 cm

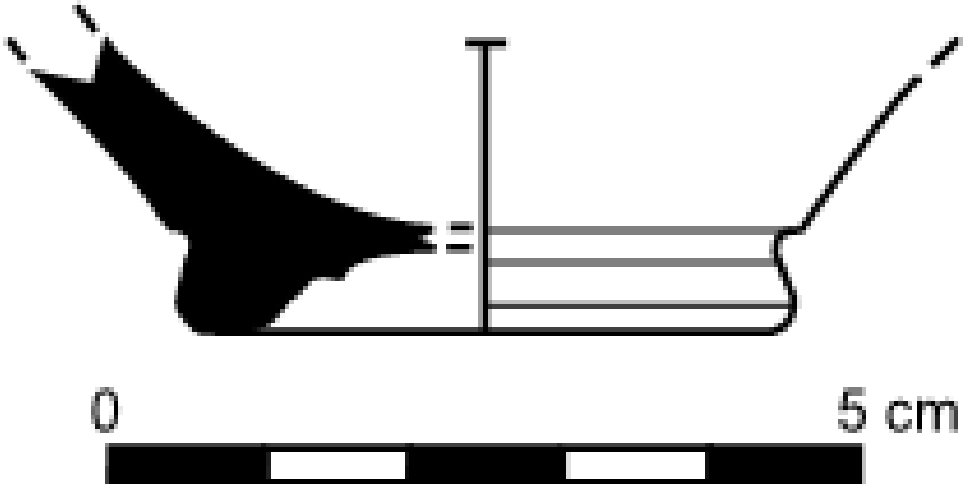
Maximum Height **:** 3.5 cm

Clay **:** 7.5 YR 8/4

Slip **:** 2.5 YR 4/6

Dating **:** A.D. 1st century

Bibliography of Analogy: Jones 1950, pl. 194/418



Find-Place **:** Theatre Deep Excavation 3

Base Diameter **:** 3.8 cm

Height **:** 1.7 cm

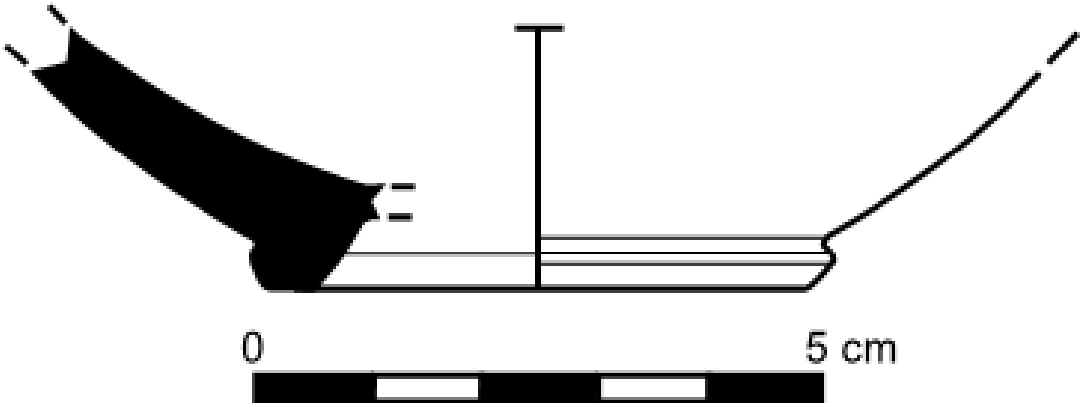
Maximum Height **:** 1.9 cm

Clay **:** 10 YR 8/4

Slip **:** 2.5 YR 4/8

Dating **:** A.D. 1st century

Bibliography of Analogy: Christensen 1986, pl. 27/2.1; Crowfoot et al. 1957, pl. 80/8; Hayes 1985, pl. 2/11



Find-Place **:** Cenotaph/Heroon (?)

Kaide Çapı **:** 4.6 cm

Height **:** 1.9 cm

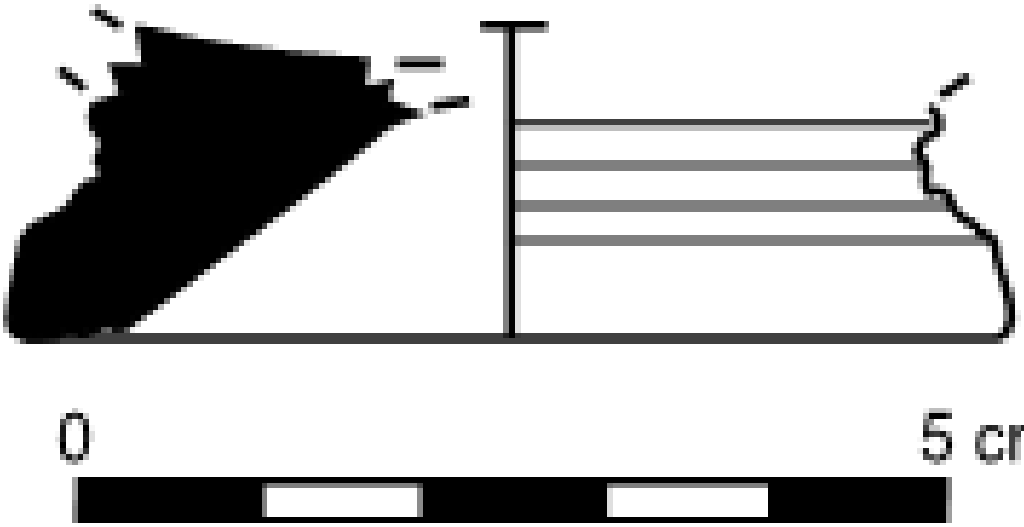
Maximum Height **:** 2.3 cm

Clay **:** 7.5 YR 8/4

Slip **:** 2.5 YR 5/8

Dating **:** A.D. 1st century

Bibliography of Analogy: Christensen 1986, pl. 27/2.1; Crowfoot et al. 1957, pl. 80/8; Hayes 1985, pl. 2/11; Jones 1950, pl. 137/271, 188/257



Find-Place **:** Cenotaph/Heroon (?)

Base Diameter **:** 5.6 cm

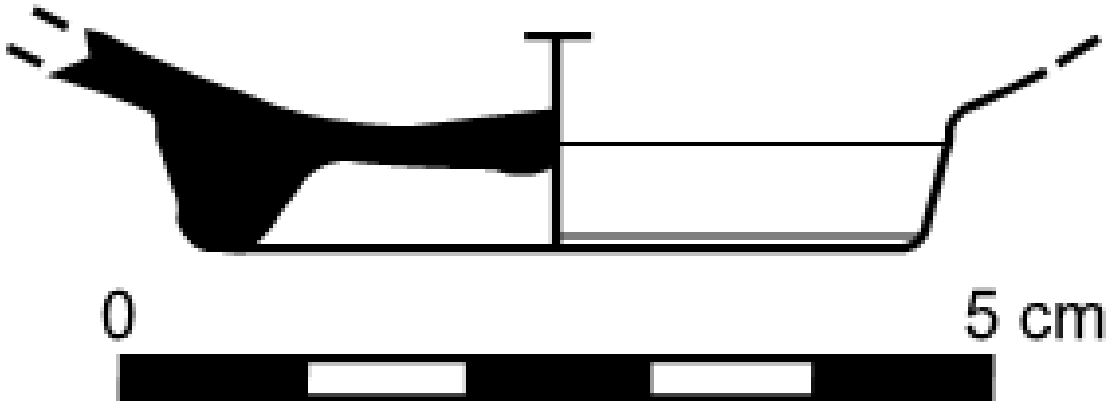
Maximum Height **:** 1.8 cm

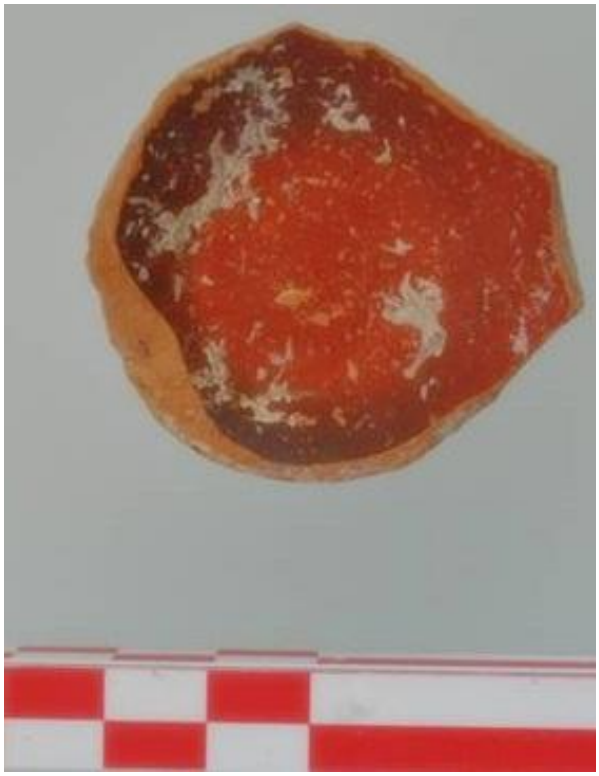
Clay **:** 5 YR 7/4

Slip **:** 2.5 YR 4/6

Dating **:** A.D. 1st century

Bibliography of Analogy: Jones 1950, pl. 194/424, 499; Zoroğlu 1986, fig. 12/form 24





Find-Place **:** Anıt Mezar/Heroon (?)

Base Diameter **:** 4 cm

Height **:** 1 cm

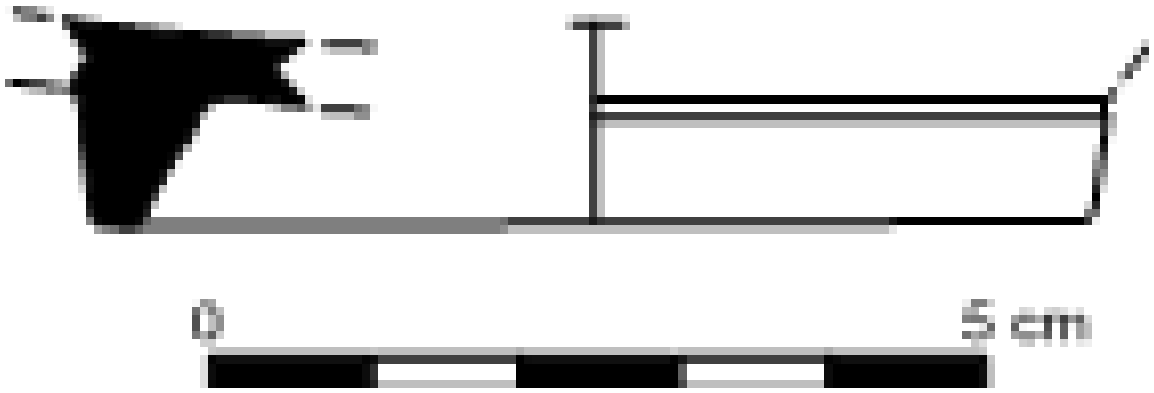
Maximum Height **:** 1.2 cm

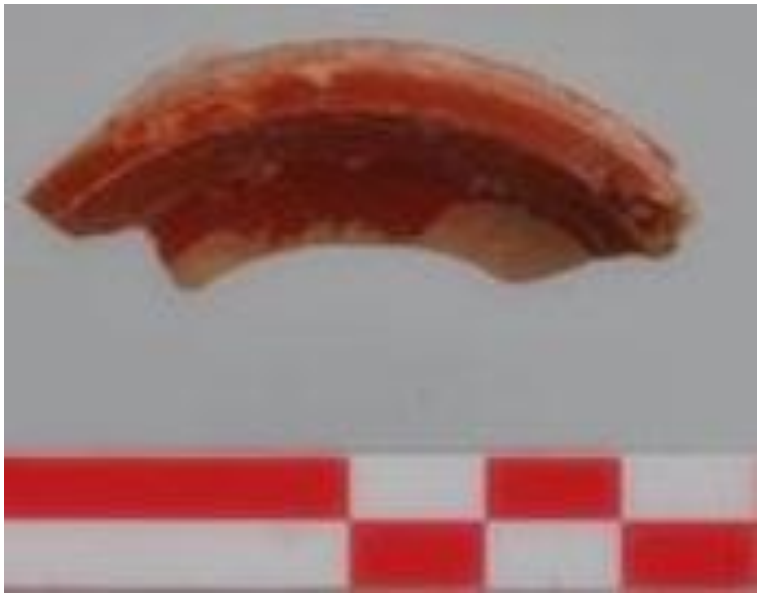
Clay **:** 10 YR 8/4

Slip **:** 2.5 YR 4/6

Dating **:** Second half of A.D. 1st century

Bibliography of Analogy: Christensen 1986, pl. 27/2.1; Crowfoot et al. 1957, pl. 80/8; Hayes 1985, pl. 2/11; Jones 1950, pl. 137/271, 188/257; Williams 1989, pl. 6/84





Find-Place **:** Theatre Deep Excavation 3

Base Diameter **:** 6.4 cm

Height **:** 0.9 cm

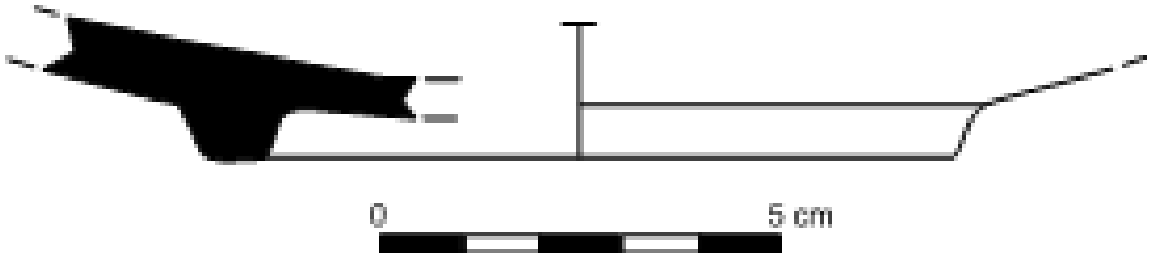
Maximum Height **:** 1.3 cm

Clay **:** 10 YR 8/4

Slip **:** 2.5 YR 4/8

Dating **:** Third quarter of A.D. 1st century

Bibliography of Analogy: Crowfoot et al. 1957, Samaria III, pl. 79/20, Hama pl. 40/14.20; Hayes 1985, Atlante II, pl. 5/12; Meyer-Schlichtmann 1988, pl. 11/122; Williams 1989, pl. 5/64



Find-Place **:** Theatre Deep Excavation 3

Base Diameter **:** 9.2 cm

Height **:** 1.1 cm

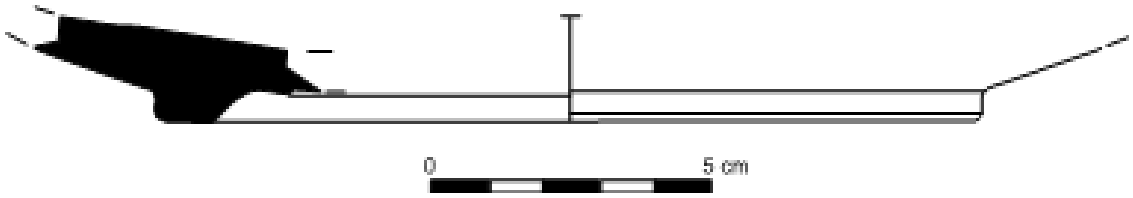
Maximum Height **:** 1.7 cm

Clay **:** 7.5 YR 8/4

Slip **:** 2.5 YR 4/8

Dating **:** Second half of A.D. 1st century to first half of A.D. 2nd century

Bibliography of Analogy: Beyll 1993, pl. 1/5; Forster 1998, pl. 4.I.b, f, g; Hayes 1991, pl. XVII.1–2, 4; Meriç 2002, pl. 15/K133, 29/K322; Meyer-Schlichtmann 1988, pl. 16/235; Williams 1989, pl. 5/80



Find-Place **:** Theatre Deep Excavation 3

Base Diameter **:** 14.4 cm

Height **:** 1.3 cm

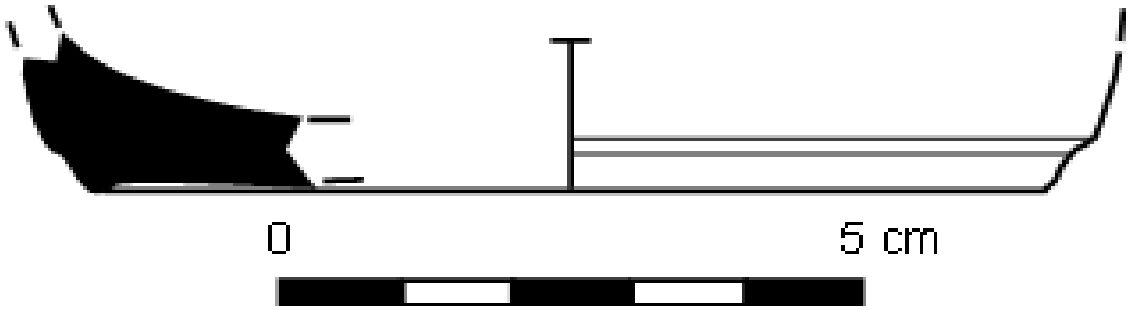
Maximum Height **:** 1.9 cm

Clay **:** 5 YR 7/4

Slip **:** 2.5 YR 4/8

Dating : Second half of A.D. 1st century to first half of A.D. 2nd century

Bibliography of Analogy: Beyll 1993, pl. 1/5; Forster 1998, pl. 4.I.b, f, g.; Hayes 1991, pl. XVII.1–2, 4; Meriç 2002, pl. 15/K133, 29/K322; Meyer-Schlichtmann 1988, pl. 16/235; Williams 1989, pl. 5/80



Find-Place **:** Theatre Deep Excavation 3

Base Diameter **:** 8 cm

Height **:** 1.2 cm

Maximum Height **:** 1.4 cm

Clay **:** 5 YR 7/4

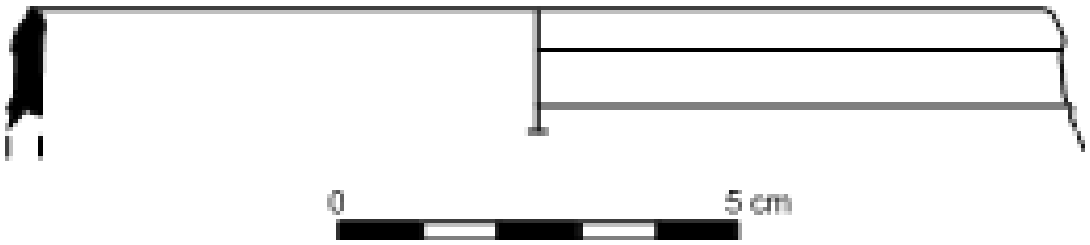
Slip **:** 2.5 YR 4/6

Dating **:** A.D. 2nd century

Bibliography of Analogy: Crowfoot et al. 1957, pl. 77/10; Jones 1950, pl. 193/403, 194/500

I.7.3.4.2. Eastern Sigillata “B”

I.7.3.4.2.1. Eastern Sigillata “B” Rim



Find-Place **:** Theatre Deep Excavation 3

Rim Diameter **:** 12.8 cm

Height **:** 1.3 cm

Maximum Height **:** 1.5 cm

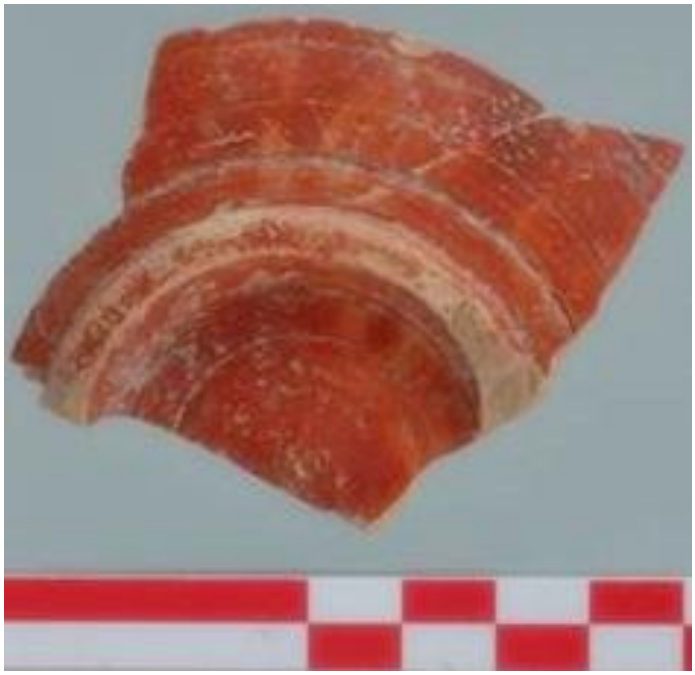
Clay **:** 7.5 YR 8/6

Slip **:** 2.5 YR 3/6

Dating **:** A.D. 1st century

Bibliography of Analogy: Christensen 1986, l. 69/24.1, 69/24.2; Hayes 1985, pl. 6/11; Hellström 1965, pl. 35, 214. Jones 1950, pl. 194/499

I.7.3.4.2.2 Eastern Sigillata “B” Base



Find-Place **:** Theatre Deep Excavation 3

Base Diameter **:** 5.2 cm

Height **:** 1.6 cm

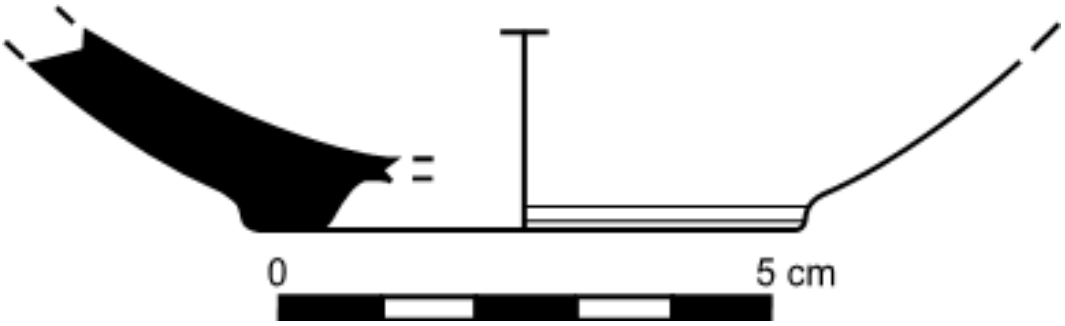
Maximum Height **:** 1.9 cm

Clay **:** 7.5 YR 8/3

Slip **:** 5 YR 3/6

Dating **:** A.D. 50–125

Bibliography of Analogy: Meriç 2002, pl. 24/K247; Mitsopoulos-Leon 1991, pl. 116/H1



Find-Place **:** Cenotaph/Heroon (?)

Base Diameter **:** 5.4 cm

Height **:** 1.6 cm

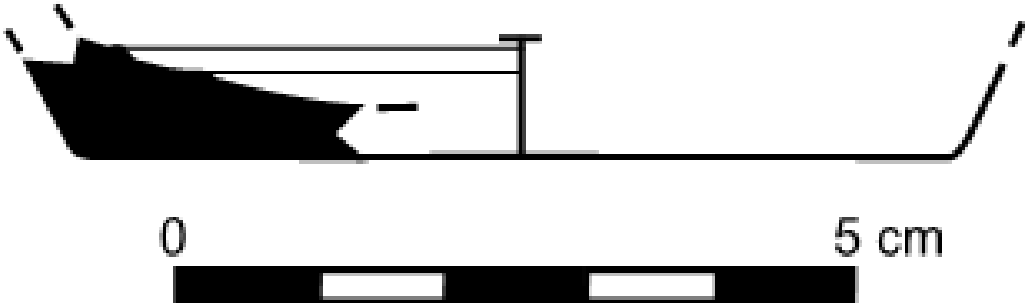
Maximum Height **:** 2 cm

Clay **:** 7.5 YR 8/4

Slip **:** 2.5 YR 4/8

Dating **:** A.D. 50–125

Bibliography of Analogy: Hayes 1991, pl. XVII.1–2, 4; Meriç 2002, pl. 15/K133, 29/K322; Williams 1989, pl. 5/80



Find-Place **:** Theatre Deep Excavation 3

Base Diameter **:** 6.4 cm

Height **:** 0.7 cm

Maximum Height **:** 0.9 cm

Clay **:** 5 YR 7/4

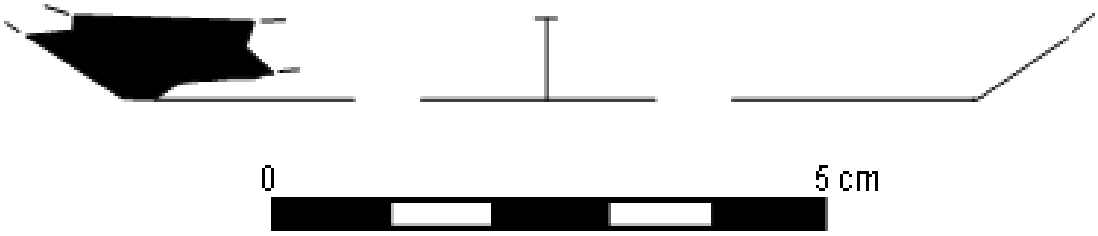
Slip **:** 2.5 YR 4/8

Dating **:** A.D. 2nd century

Bibliography of Analogy: Golubović 1999, pl. 3/14

I.7.3.4.3. Eastern Sigillata “C”

I.7.3.4.3.1. Eastern Sigillata “C” Base



Find-Place **:** Theatre Deep Excavation 3

Base Diameter **:** 152 cm

Height **:** 1.1 cm

Maximum Height **:** 1.5 cm

Clay **:** 7.5 YR 8/4

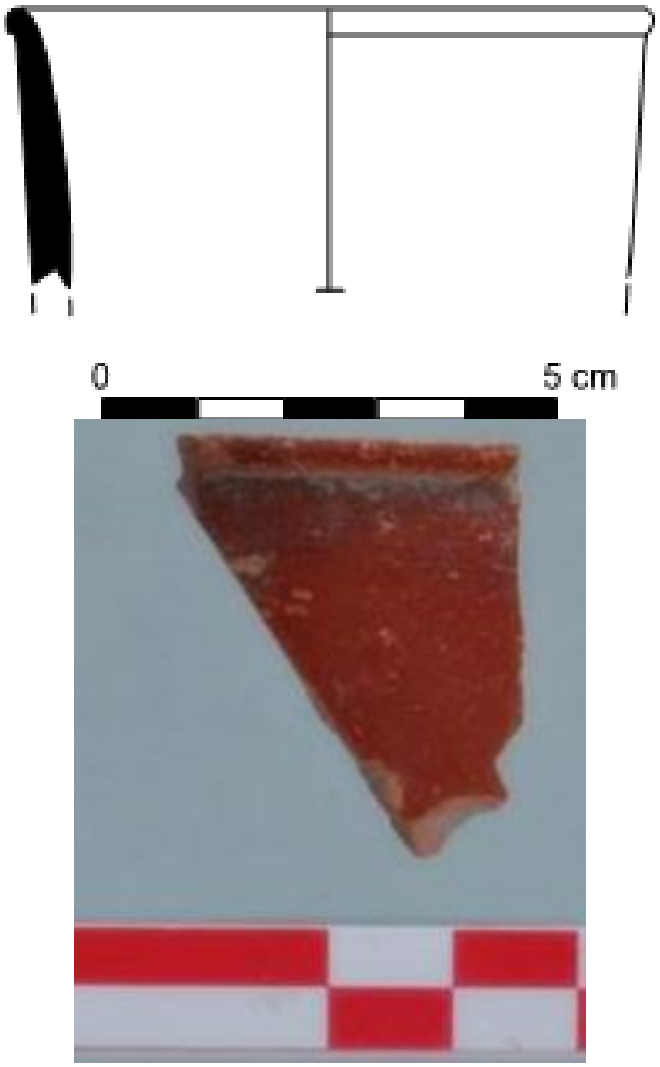
Slip **:** 2.5 YR 4/6

Dating : A.D. 2nd century

Bibliography of Analogy: Hayes 2008, pl. 25, no. 797 (P 24071), no. 799 (P 27507)

I.7.3.4.4. Eastern Sigillata “D”

I.7.3.4.4.1. Eastern Sigillata “D” Rim



Find-Place **:** Theatre Deep Excavation 3

Rim Diameter **:** 7 cm

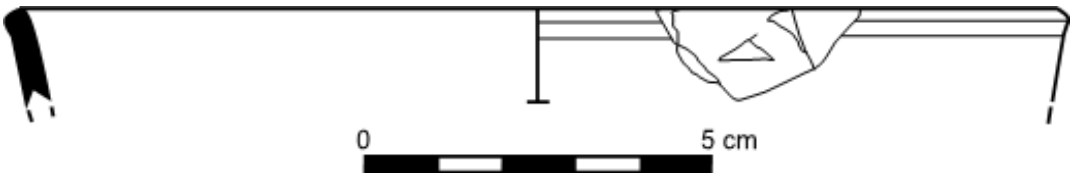
Height **:** 3.1 cm

Clay **:** 7.5 YR 8/4

Slip **:** 2.5 YR 4/8

Dating **:** Second half of the 1st century B.C.

Bibliography of Analogy: Hayes 2008, pl. 11/302 (P 16749); Oransay 2012, 2/17



Find-Place **:** Theatre Deep Excavation 3

Rim Diameter **:** 15 cm

Maximum Height **:** 1.3 cm

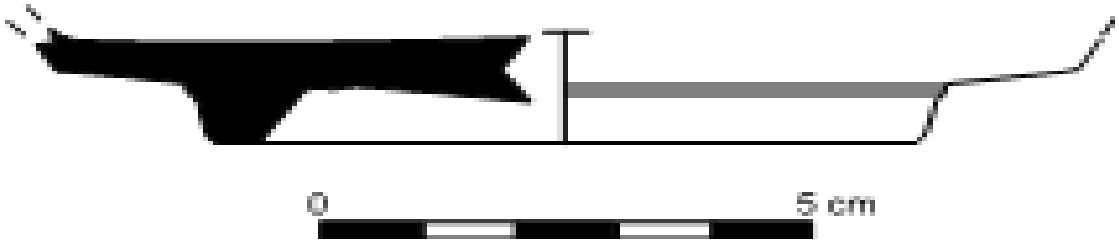
Clay **:** 10 YR 8/4

Slip **:** 2.5 YR 4/8

Dating **:** A.D. 1st century

Bibliography of Analogy: Hayes 1985, pl. 18/11

I.7.3.4.4.2 Eastern Sigillata “D”Base



Find-Place **:** Theatre Deep Excavation 3

Base Diameter **:** 7 cm

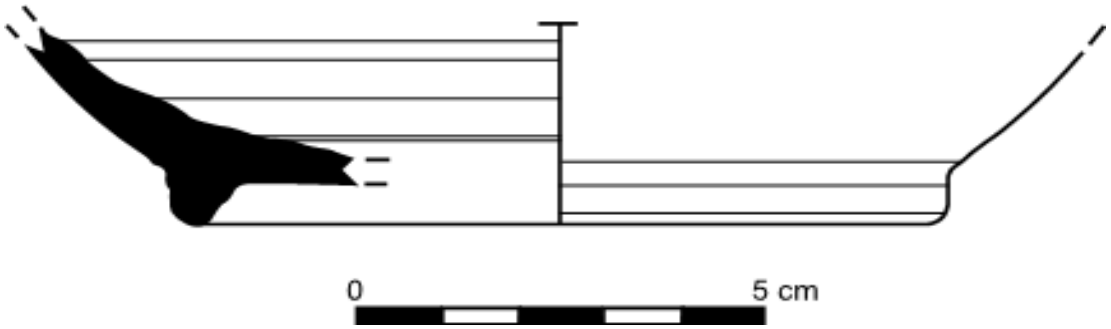
Maximum Height **:** 1.5 cm

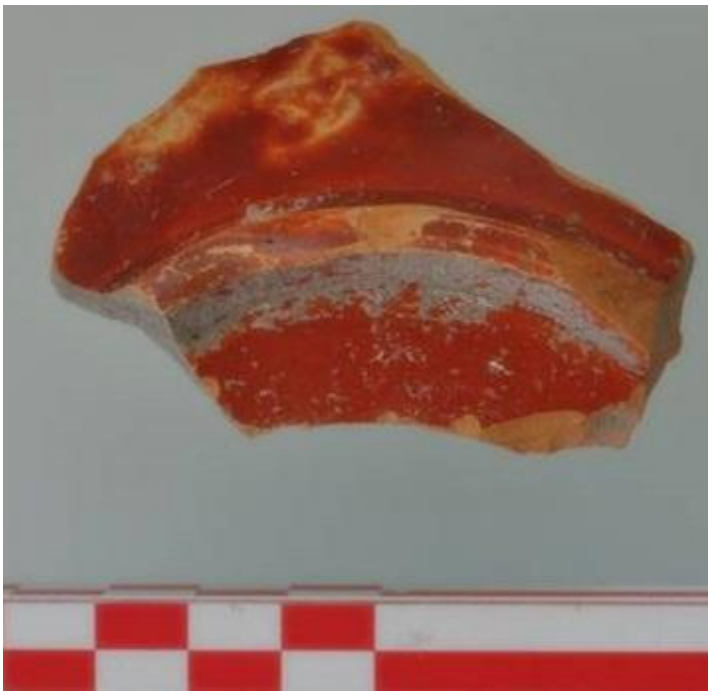
Clay **:** 7.5 YR 8/4

Slip **:** 10 R 4/4

Dating **:** 1st century B.C. to A.D. 1st century

Bibliography of Analogy: Burkhalter 1987, pl. 22/194, 24/203; Cox 1949, pl. 12/67; Hayes 1991, pl. 18/9.1–2; Waagé 1948, 33, pl. 5/426 f-u





Find-Place **:** Theatre Deep Excavation 3

Base Diameter **:** 9 cm

Height **:** 2.5 cm

Maximum Height **:** 2.8 cm

Clay **:** 10 YR 8/4

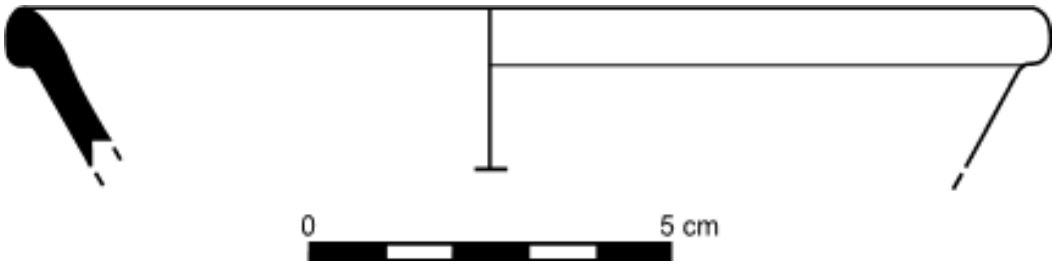
Slip **:** 10 R 4/4

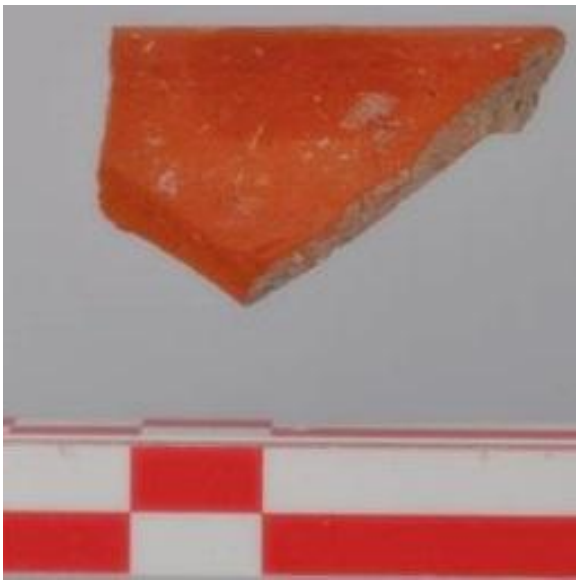
Dating **:** 1st century B.C.

Bibliography of Analogy: Jones 1950, pl. 196/547; Zoroğlu 1986, pl. 13/Typ 26.6

I.7.3.4.5. Egyptian Red Slip Ware

I.7.3.4.5.1. Egyptian Red Slip Ware Dish





Find-Place **:** Cenotaph/Heroon (?)

Rim Diameter **:** 15 cm

Height **:** 1.8 cm

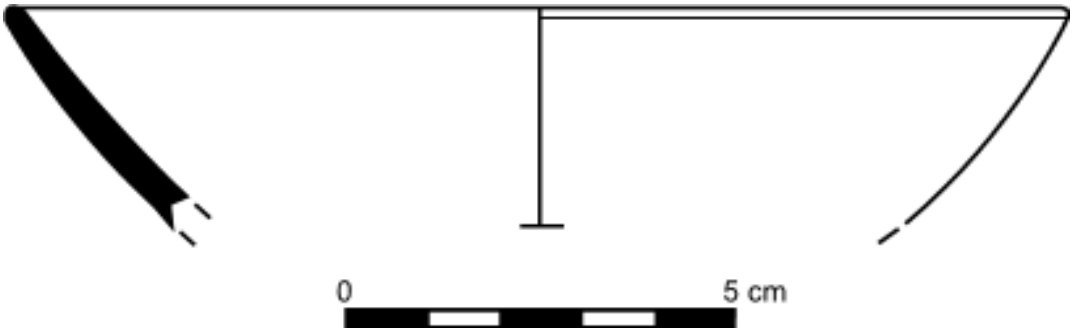
Maximum Height **:** 2.2 cm

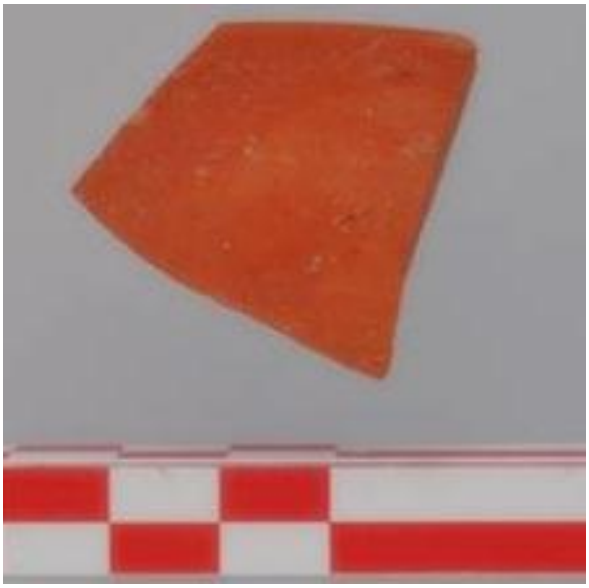
Clay **:** 2.5 YR 6/8

Slip **:** 2.5 YR 5/8

Dating **:** Late A.D. 6th to early 7th centuries

Bibliography of Analogy: Hayes 1972, pl. 28/1





Find-Place **:** Cenotaph/Heroon (?)

Rim Diameter **:** 13.6 cm

Height **:** 2.5 cm

Maximum Height **:** 2.9 cm

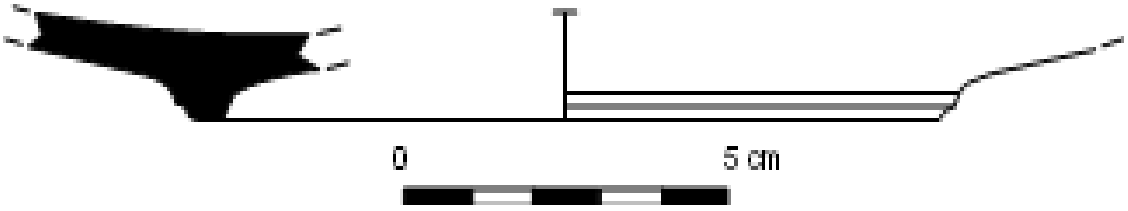
Clay **:** 2.5 YR 4/6

Slip **:** 10 R 5/6

Dating **:** Second half A.D. 4th century

Bibliography of Analogy: Hayes 1972, pl. 6/Form 17B II; 2008, pl. 31/no. 985 (P 35073); pl. 31/no. 986 (P 21650); pl. 31/no. 987 (P 21652); Williams 1989, pl. 18/219

I.7.3.4.5.2. Egyptian Red Slip Ware Base



Find-Place **:** Theatre Deep Excavation 3

Base Diameter **:** 11.2 cm

Height **:** 1 cm

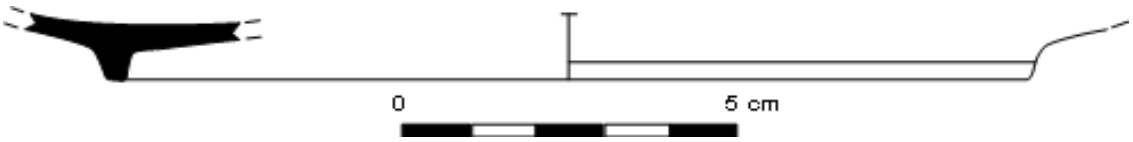
Maximum Height **:** 1.4 cm

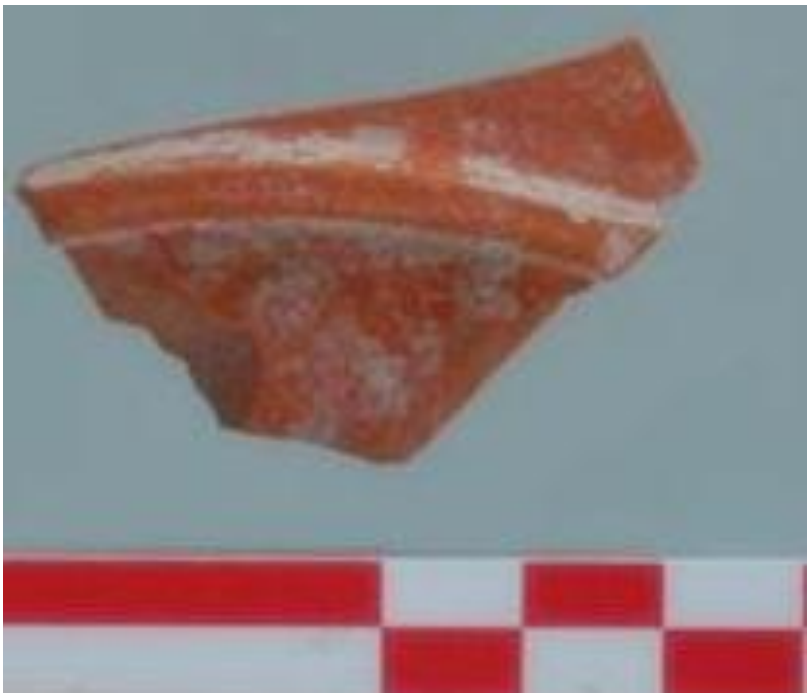
Clay **:** 2.5 YR 6/6

Slip **:** 2.5 YR 4/4

Dating **:** A.D. 2nd to 3rd centuries

Bibliography of Analogy: Hayes 1972, pl. 6/18





Find-Place **:** Cenotaph/Heroon (?)

Base Diameter **:** 14.2 cm

Maximum Height **:** 1.1 cm

Clay **:** 2.5 YR 6/8

Slip **:** 2.5 YR 4/4

Dating **:** A.D. 2nd to 3rd centuries

Bibliography of Analogy: Hayes 1972, pl. 6/18

Find-Place **:** Cenotaph/Heroon (?)

Base Diameter **:** 9.6 cm

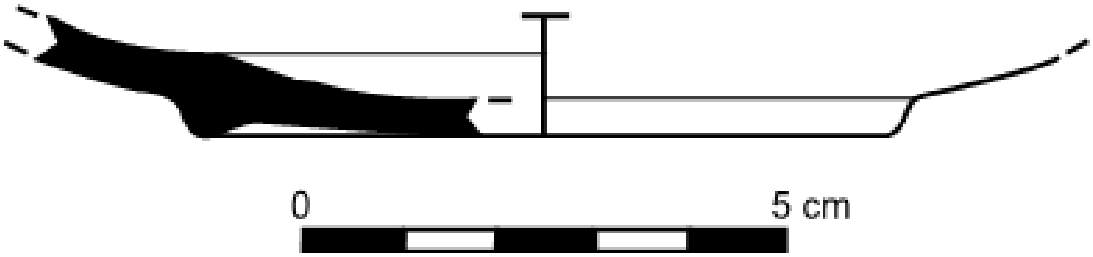
Maximum Height **:** 1.3 cm

Clay **:** 2.5 YR 6/8

Slip **:** 10 R 5/6

Dating **:** A.D. 2nd to 3rd centuries

Bibliography of Analogy: Hayes 1972, pl. 6/5 Typ 14/17



Find-Place **:** Cenotaph/Heroon (?)

Base Diameter **:** 7 cm

Height **:** 0.8 cm

Maximum Height **:** 1.2 cm

Clay **:** 2.5 YR 6/6

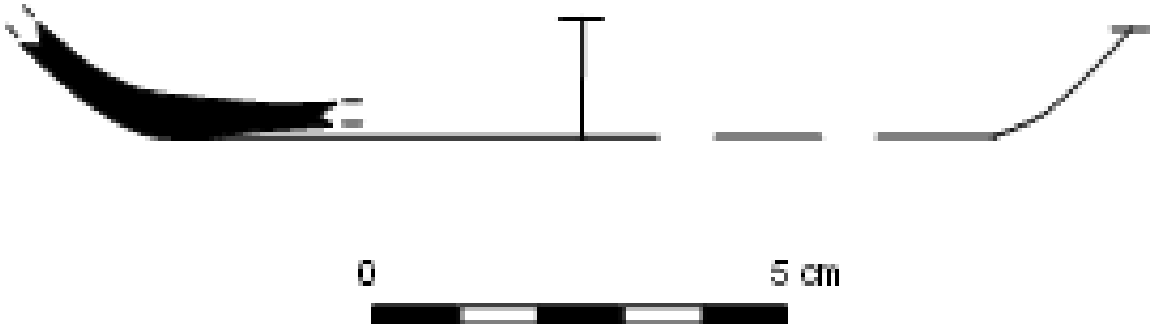
Slip **:** 2.5 YR 4/6

Dating **:** A.D. 2nd to 3rd centuries

Bibliography of Analogy: Hayes 1972, pl. 2/Typ 2 B/23

I.7.3.4.6. Roman Cypriot Red Slip Ware

I.7.3.4.6.1. Roman Cypriot Red Slip Ware Base Fragment



Find-Place **:** Theatre Deep Excavation 3

Base Diameter **:** 20.4 cm

Height **:** 1.1 cm

Maximum Height **:** 1.4 cm

Clay **:** 2.5 YR 6/8

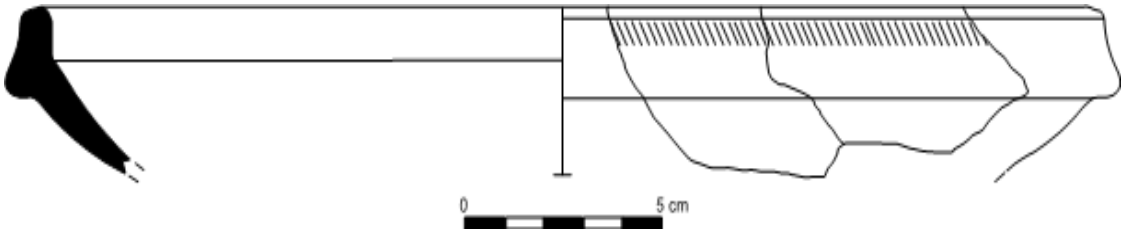
Slip **:** 10 R 5/6

Dating **:** A.D. 4th to 5th centuries/A.D. 6th to 7th centuries

Bibliography of Analogy: Hayes 1972, pl. 82, 9b; Williams 1989, pl. 14/181

I.7.3.4.7. Roman Red Slip Phokeia Ware

I.7.3.4.7.1 Roman Red Slip Phokeia Ware Dish Fragment



Find-Place **:** Cenotaph/Heroon (?)

Rim Diameter **:** 26.4 cm

Height **:** 3 cm

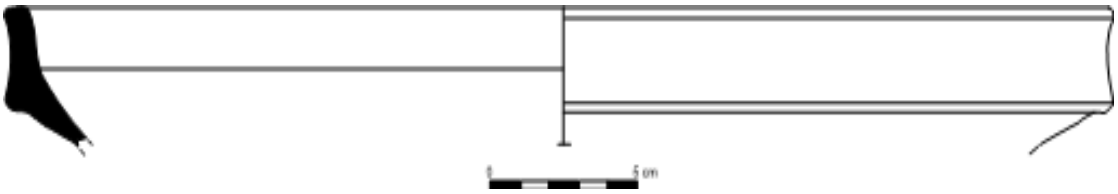
Maximum Height **:** 3.3 cm

Clay **:** 2.5 YR 6/8

Slip **:** 2.5 YR 4/6

Dating **:** Second half of A.D. 5th century

Bibliography of Analogy: Hayes 1972, pl. 68/14; Williams 1989, pl. 22/274; Zelle 2000, pl. 7/17



Find-Place **:** Cenotaph/Heroon (?)

Rim Diameter **:** 36.8 cm

Height **:** 3.2 cm

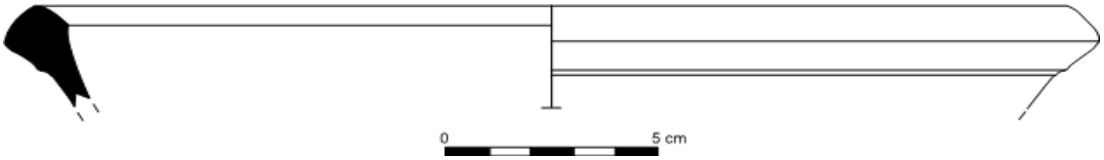
Maximum Height **:** 3.7 cm

Clay **:** 2.5 YR 5/6

Slip **:** 2.5 YR 5/8

Dating **:** Middle of A.D. 5th century

Bibliography of Analogy: Hayes 1972, pl 67/5; Williams 1989, pl. 22/269



Find-Place **:** Theatre Deep Excavation 3

Rim Diameter **:** 24.4 cm

H**eight** **:** 2.5 cm

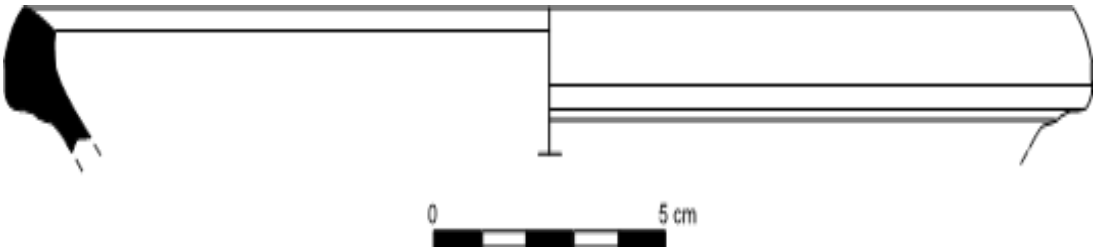
Maximum Height **:** 2.8 cm

Clay **:** 2.5 YR 6/6

Slip **:** 2.5 YR 4/6

Dating **:** First half of A.D. 6th century

Bibliography of Analogy: Hayes 1972, pl. 71/4; Williams 1989, pl. 23/280



Find-Place **:** Theatre Deep Excavation 3

Rim Diameter **:** 22.8 cm

Projection **:** 1.4 cm

Maximum Height **:**2.1 cm

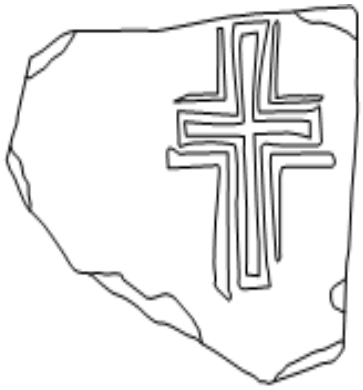
Clay **:** 2.5 YR 6/6

Slip **:** 2.5 YR 4/6

Dating **:** First half of A.D. 6th century

Bibliography of Analogy: Hayes 1972, pl. 71/4; Williams 1989, pl. 23/280

I.7.3.4.7.2. Roman Red Slip Phokeia Ware Body



Find-Place **:** Cenotaph/Heroon (?)

Clay **:** 2.5 YR 6/8

Slip **:** 2.5 YR 4/6

Dating **:** End of A.D. 5th century to beginning of A.D. 6th century

Bibliography of Analogy: Hayes 1972, pl. 79/71e

Find-Place **:** Cenotaph/Heroon (?)

Clay **:** 2.5 YR 6/8

Slip **:** 2.5 YR 4/6

Dating **:** End of A.D. 5th century to beginning of A.D. 6th century

Bibliography of Analogy: Hayes 1972, pl. 79/71e

Find-Place **:** Cenotaph/Heroon (?)

Clay **:** 2.5 YR 5/6

Slip **:** 2.5 YR 4/8

Dating **:** End of A.D. 5th century to beginning of A.D. 6th century

Bibliography of Analogy: Hayes 1972, pl. 79/77; 3.4.g.3 Roman Red Slip Phokeia Ware Base Fragment

I.7.3.4.5. Byzantine Ware

I.7.3.4.5.1. Green- and Purple-Flecked Ceramics

The most distinctive feature of the ceramics is the clay. Normative of ornament is based on green and brown transparent flecks done on a lighter green transparent surface. These colours emphasize the sgrafitto decoration.

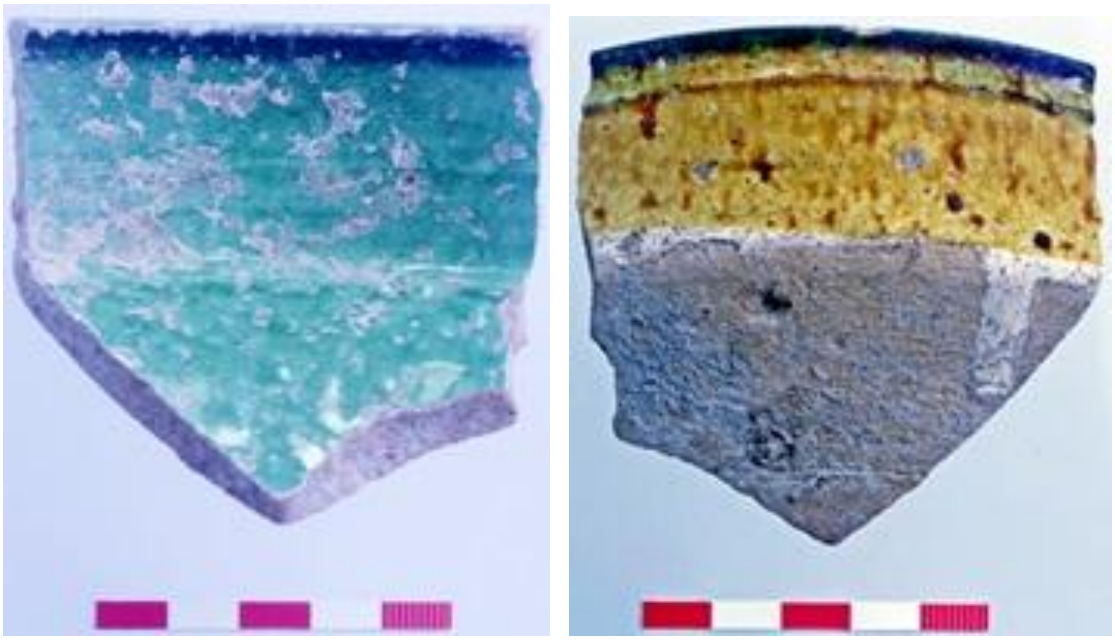
Find-Place: Vaulted Terrace, Southwestern Deep Excavation, 2009

Find-Place: Vaulted Terrace, Southwestern Deep Excavation, 2011

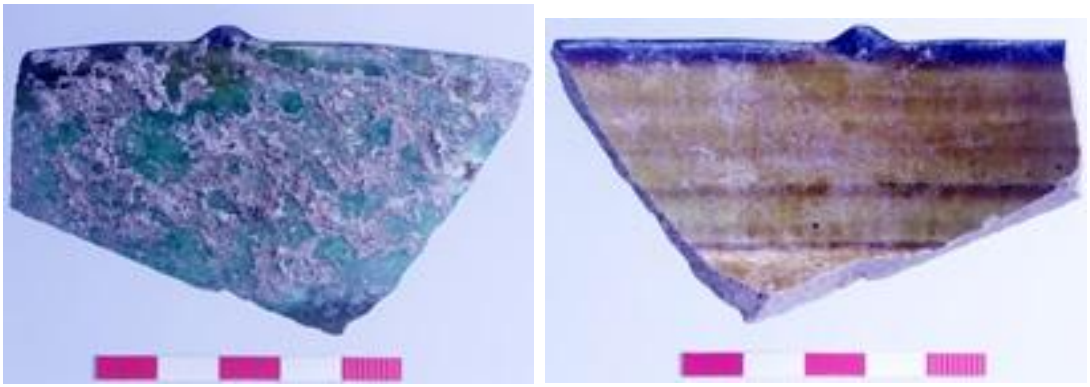
Find-Place: Agora/Macellum (?) Deep Excavation 1, 2011

Find-Place: Agora/Macellum (?) Deep Excavation 1, 2011

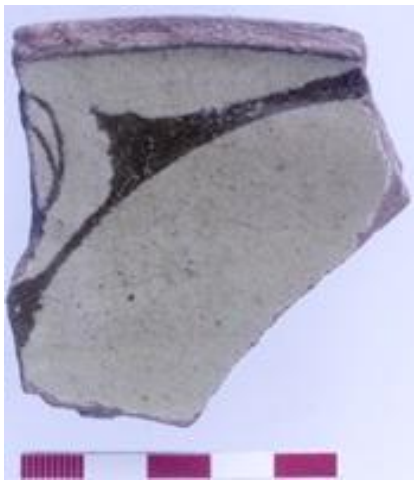
Find-Place: Agora/Macellum (?) Deep Excavation 1, 2011



Find-Place: Vaulted Terrace, Southwestern Deep Excavation, 2011



Find-Place: Vaulted Terrace, Southwestern Deep Excavation, 2011

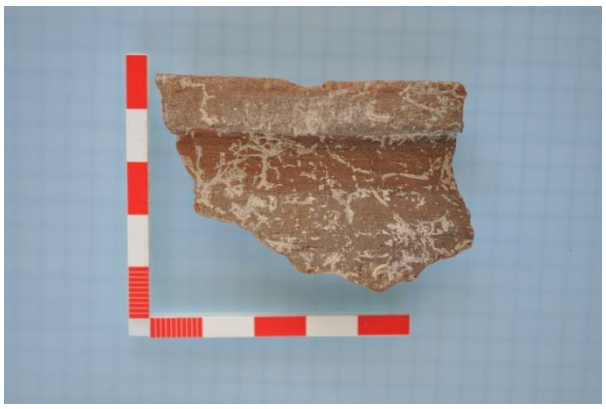


Find-Place: Vaulted Terrace, Southwestern Deep Excavation, 2012

Find-Place: Vaulted Terrace, Southwestern, Deep Excavation, 2011

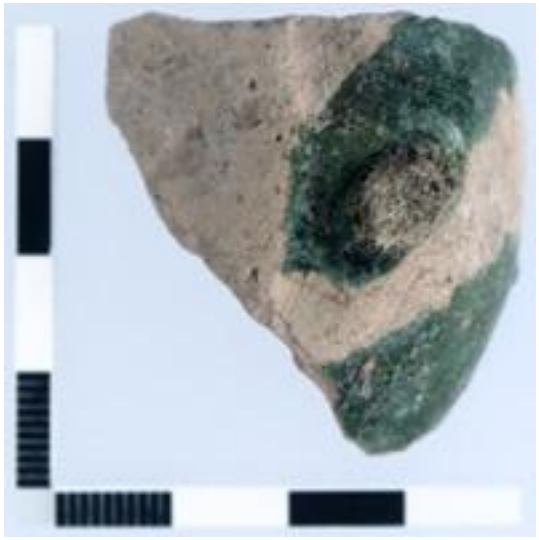
I.7.3.4.6. Medieval

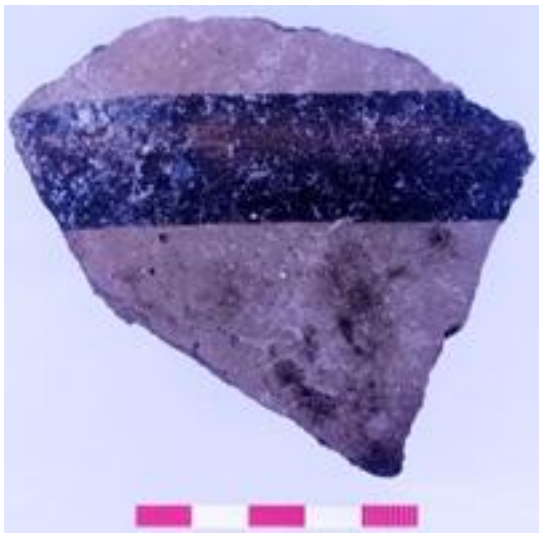
Find-Place: Vaulted Terrace, Southwestern Deep Excavation, 2009



Find-Place: Vaulted Terrace, Southwestern Deep Excavation, 2011

Find-Place: Agora/Macellum (?) Deep Excavation 1, 2011





Find-Place: Vaulted Terrace, Southwestern Deep Excavation, 2011

Find-Place: Vaulted Terrace, Southwestern Deep Excavation, 2011

I.8. APPENDIX 3: MAPS AND CITY PLANS OF CASTABALA

I.8.1. MAPS

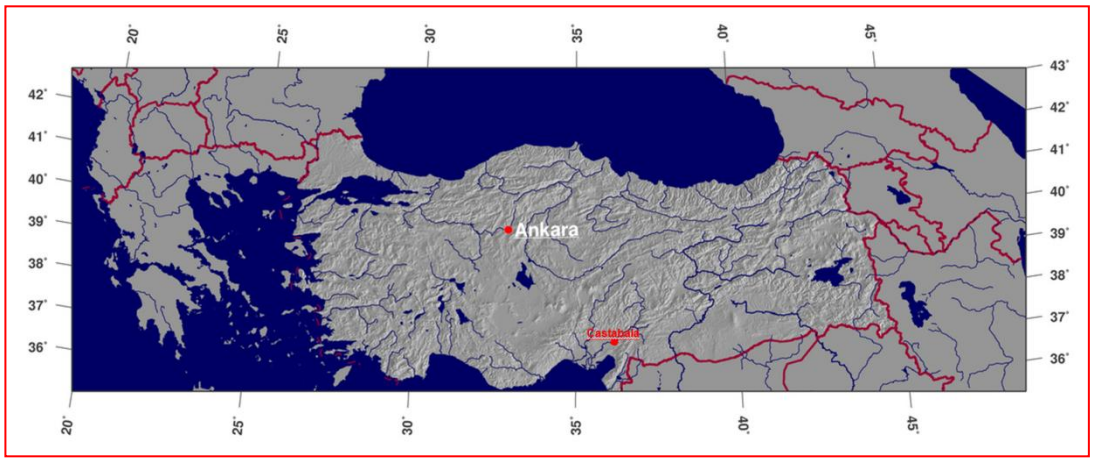


Figure 1. Map of Turkey (http://www.ginkgomaps.com, 20.07.2014)

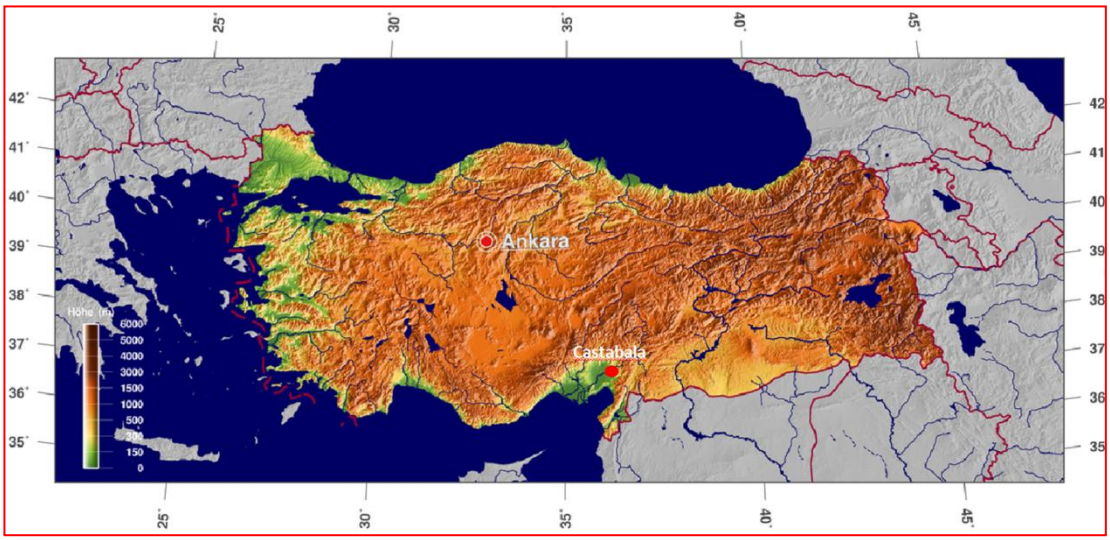


Figure 2. Map of Turkey (http://www.ginkgomaps.com, 20.07.2014)

Figure 3. Map of Anatolian Provinces in Antiquity (Staggs 2014, 13, Figure 2.1)

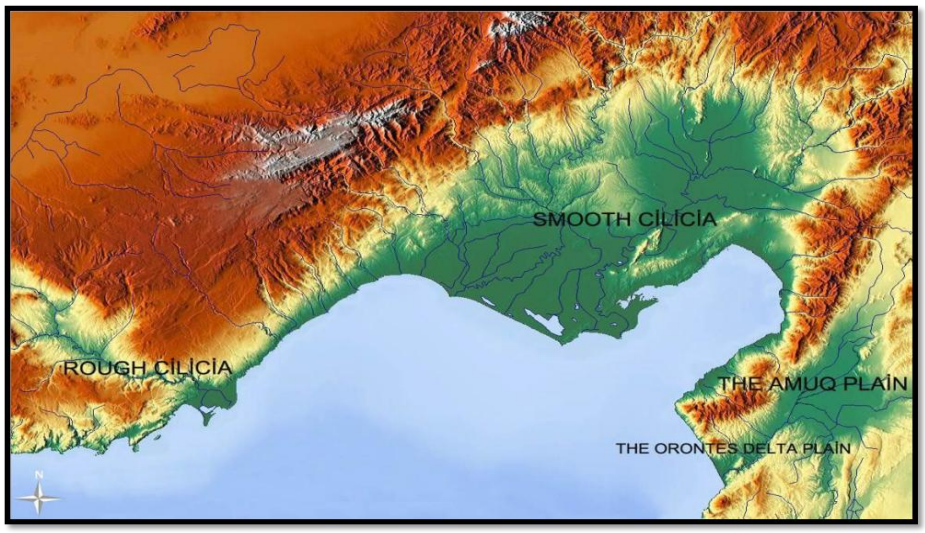


Figure 4. Map of Cilicia (Oruç 2013, Map 3)

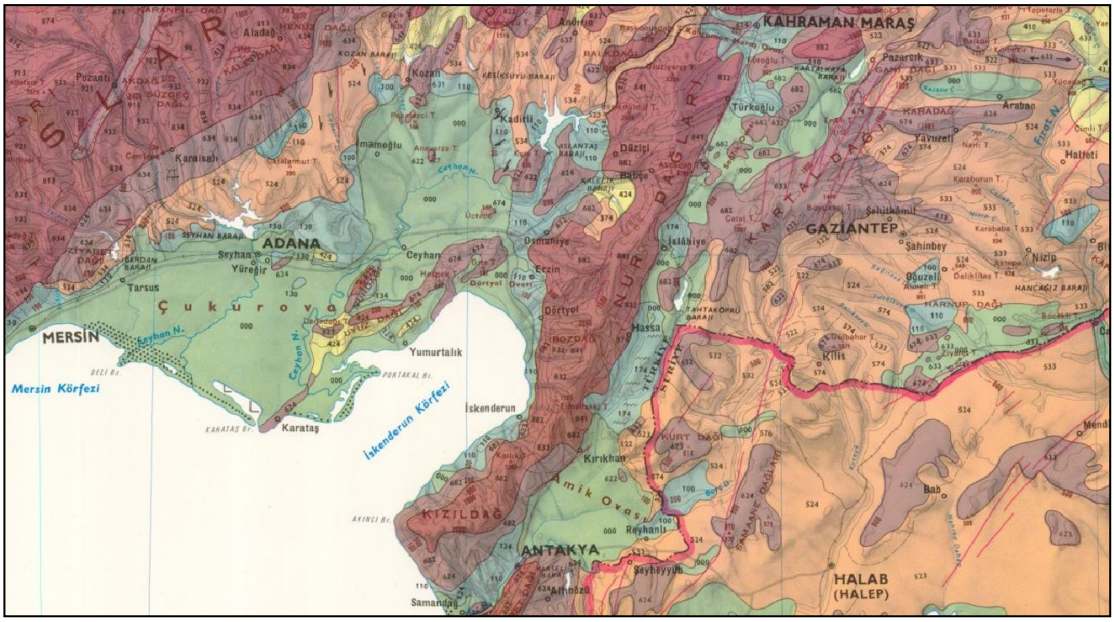


Figure 5. Map of Cilicia (httpwww.mta.gov.trv2.0daire-baskanliklarijedharita_basimijeomorfolojibuyuk02, 13.05.2014)

Figure 6. Satellite Map (Google 18.07.2015)

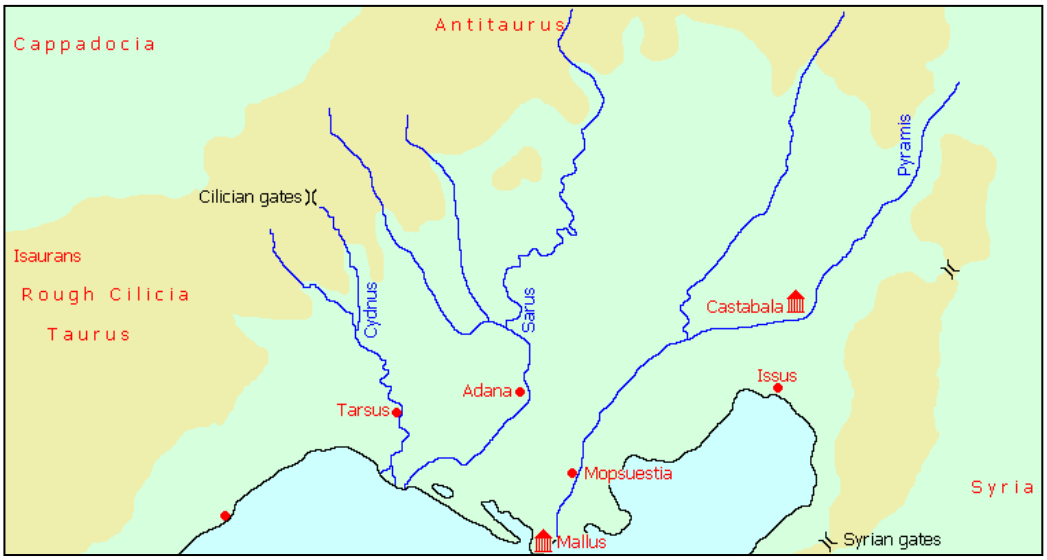


Figure 7. Map of Cilicia (http://www.livius.org/cg-cm/cilicia/cilicia.html, 18/06/2014)

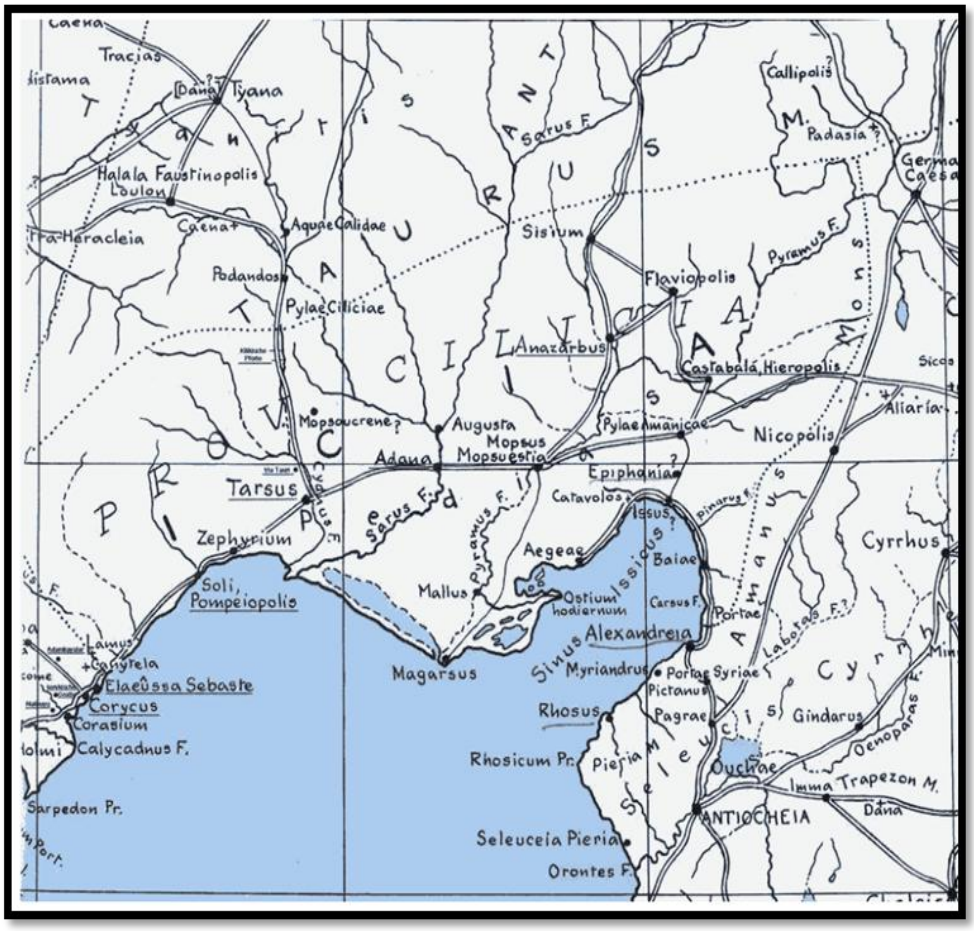


Figure 8. Map of Cilicia (Calder and Bean 1958)

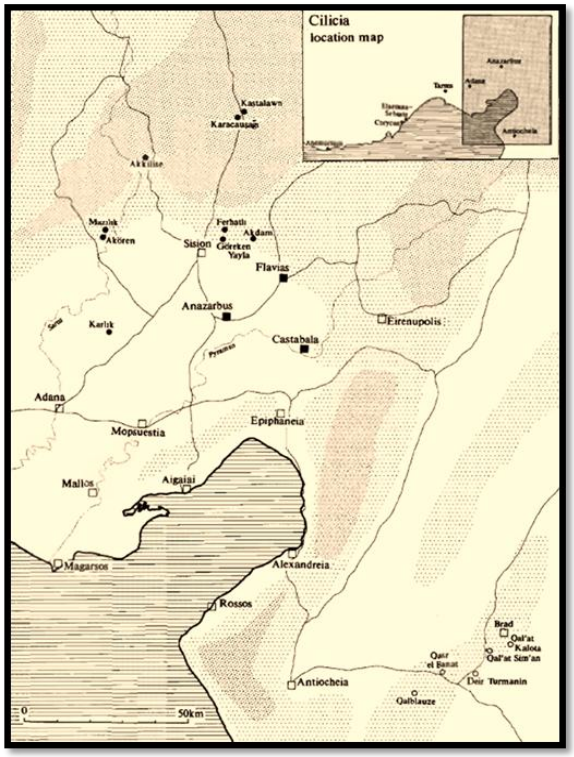


Figure 9. Map of Cilicia (Bayliss 1997, Figure 1)

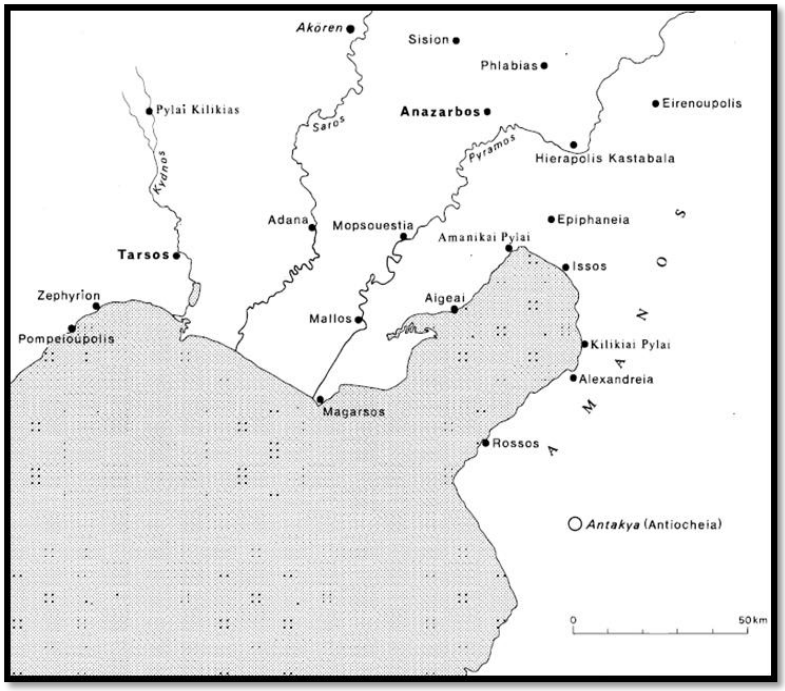


Figure10. Plan of Cilicia (Pilhofer 2005, p. 299)

I.8.2. CITY PLANS OF CASTABALA

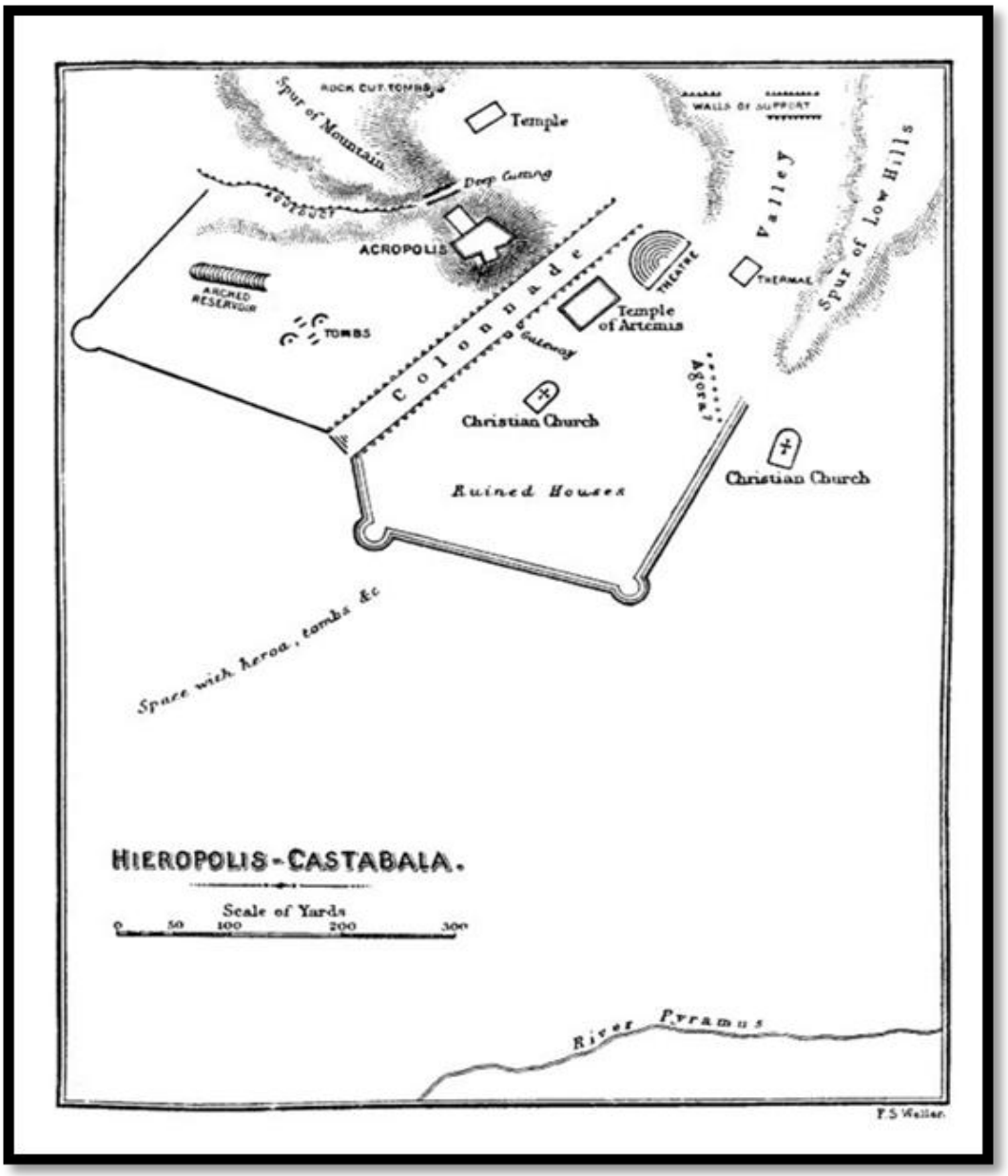


Figure 1. Plan of Castabala, Th. Bent 1890.

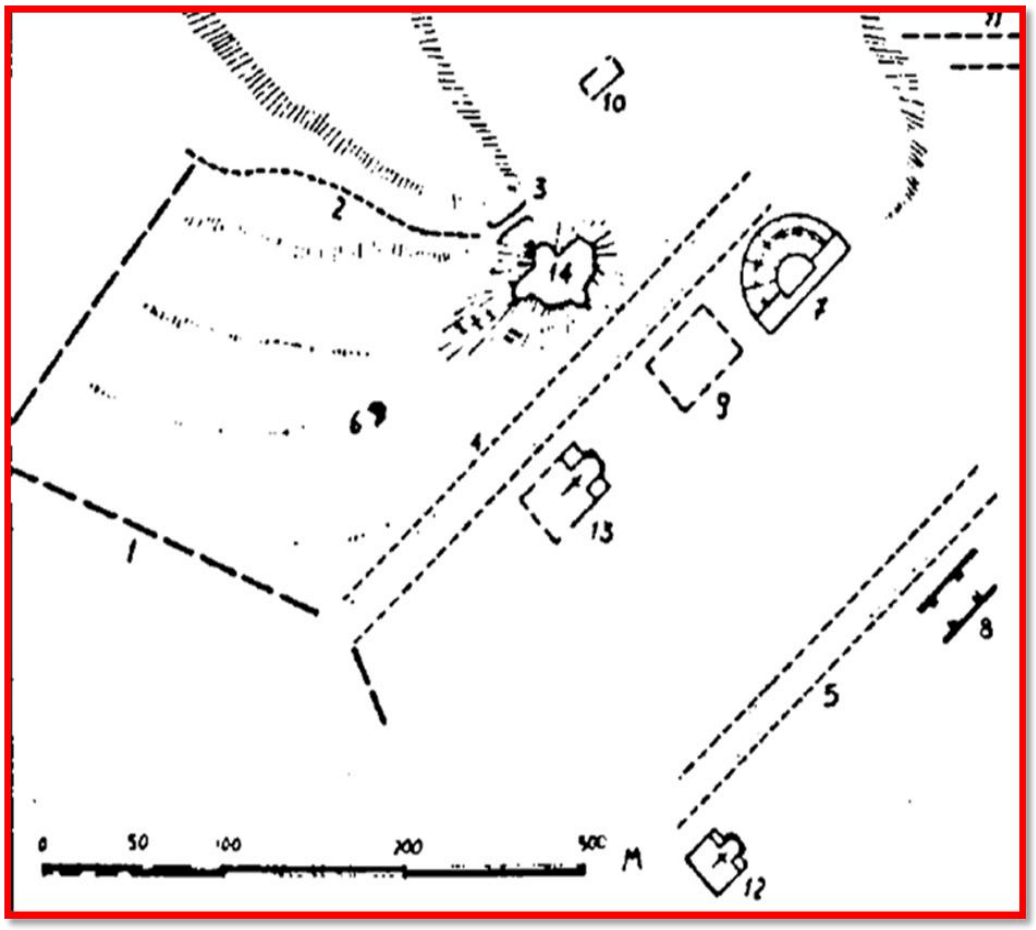


Figure 2. Plan of Castabala (after Bent 1890, Verzone 1957, 55 Fig.)

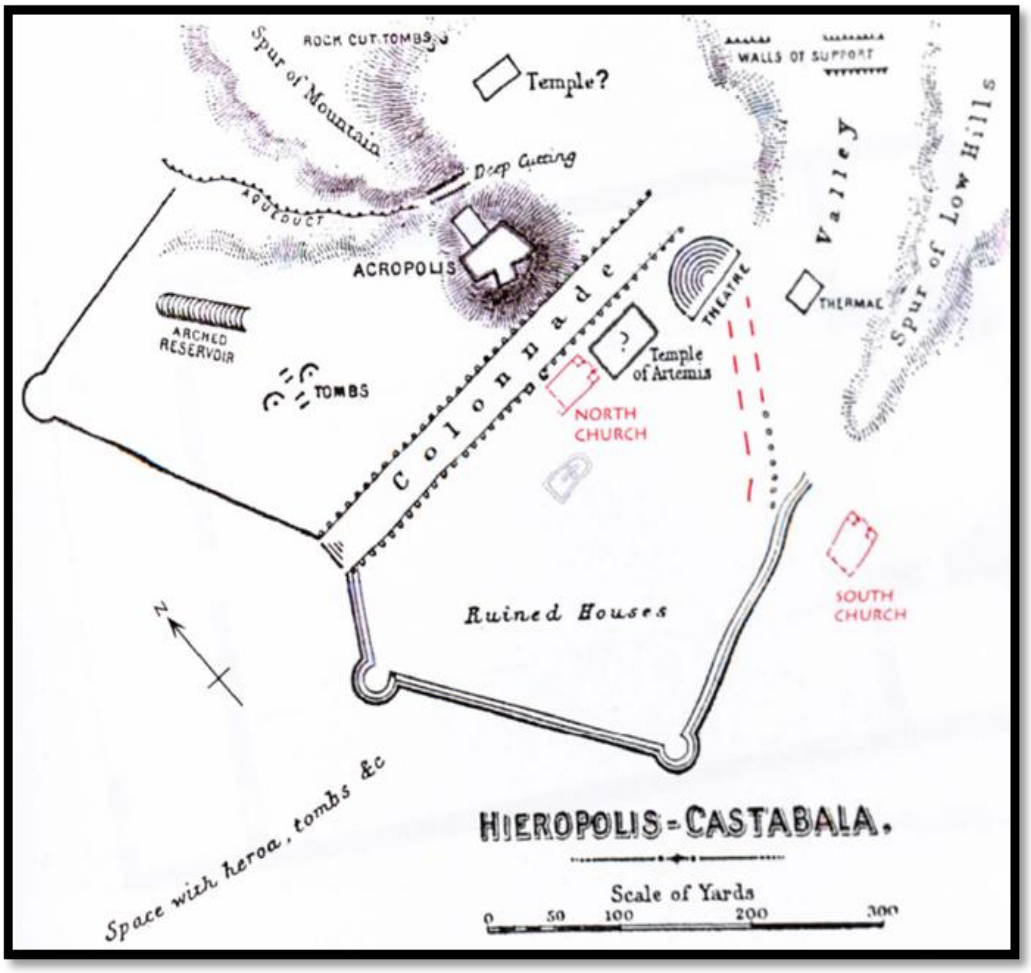


Figure 3. Plan of Castabala (after Bent 1890, Bayliss 2001, Fig. 155)

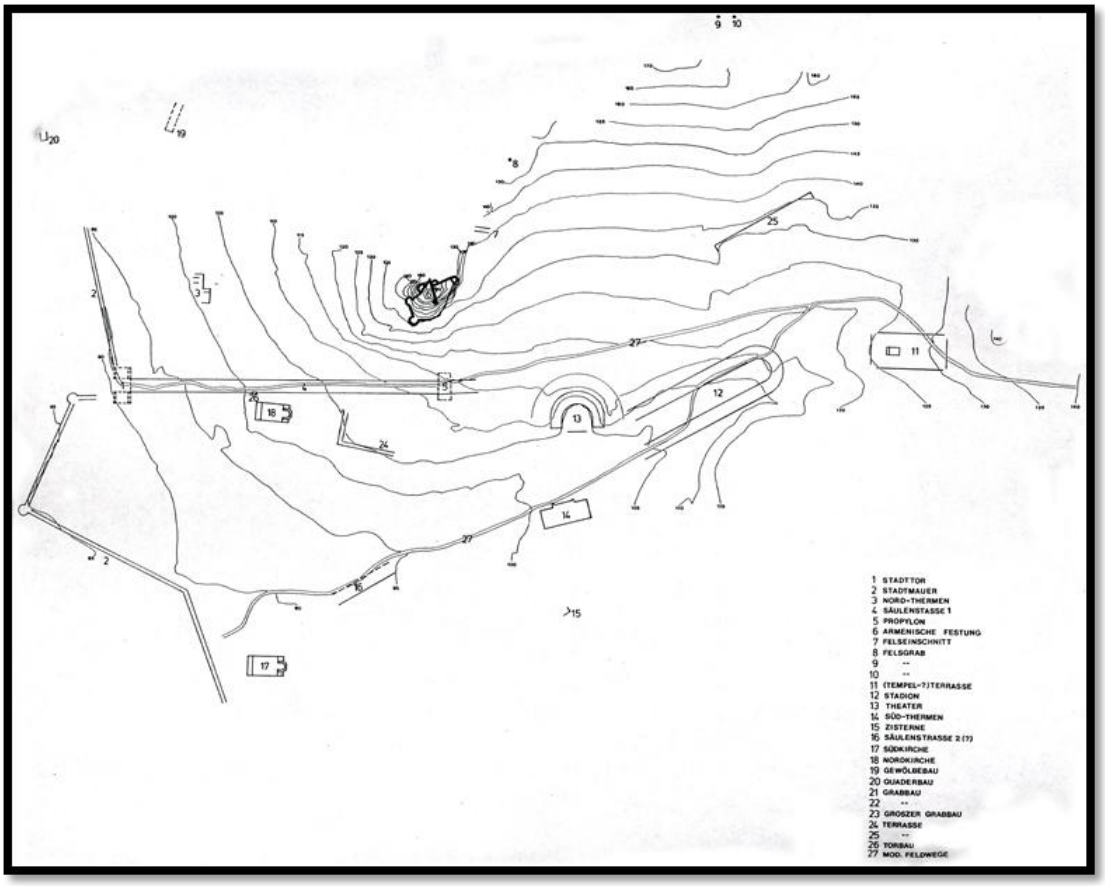


Figure 4. Plan of Castabala (Sayar 2000a, Res. 4)

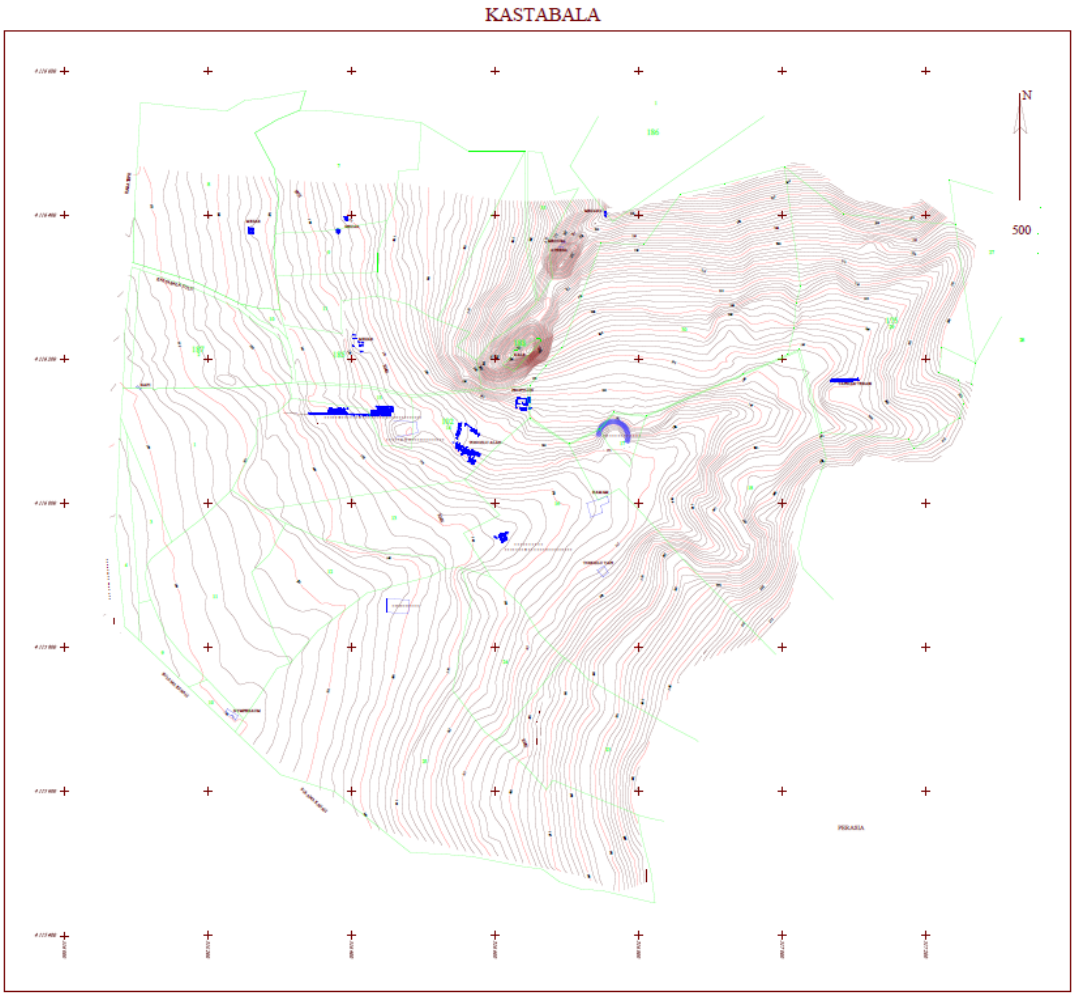


Figure 5. Plan of Castabala (T.H. Zeyrek)

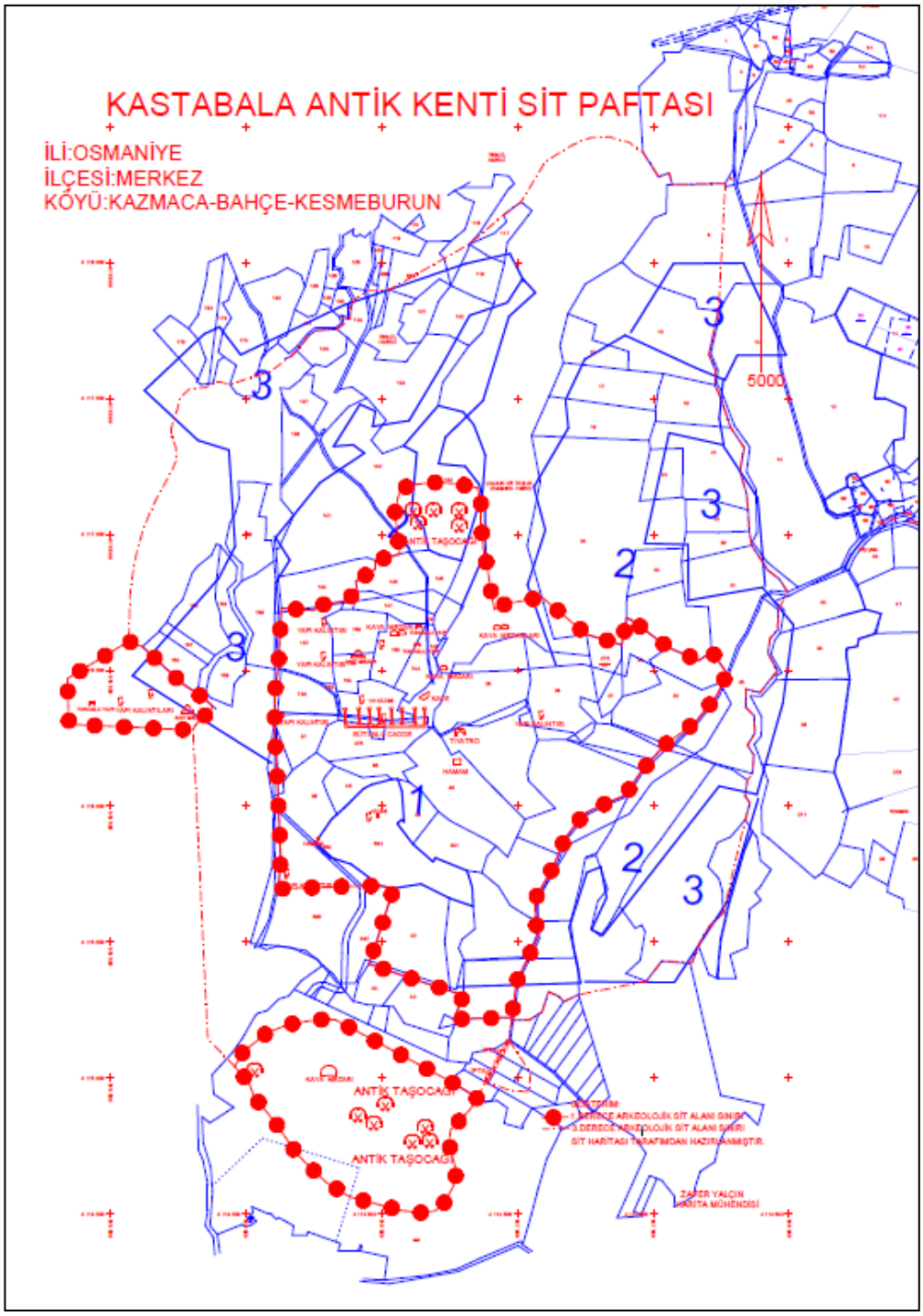


Figure 6. Cadastral Plan of Castabala (Osmaniye Governorship)

VOLUM - II

II.1. COLONNADED STREET

The centres of many ancient cities in Anatolia and northern Syria developed around colonnaded streets. The colonnaded street sets the main axis of the settlement in Castabala. However, it has been established that as was the case in various centres in Cilicia the position of the street does not follow a strict axial symmetry. The deviations in the axis of the street were caused by the need to observe the terrain and the public buildings lining the thoroughfare. The street is limited by columned galleries on both sides.

The total length of the street is around 300 m. However, only a portion of 110 in the area between the Castle Hill and the guard's kiosk in the archaeological site of the Osmaniye Museum can be described. The width of the street ranges between 11.20 to 11.40 m. The gap between the columns has been measured as 2.95 to 3.01 m. The diameters of the column drums are 0.80 m, while their length is 5.93 m and they have Attic-Ionic column bases. The capitals are Corinthian and are dated to the Late Antonine–Severan periods. The motif of the cross carved on some column drums can be dated to A.D. 5^{th} century.

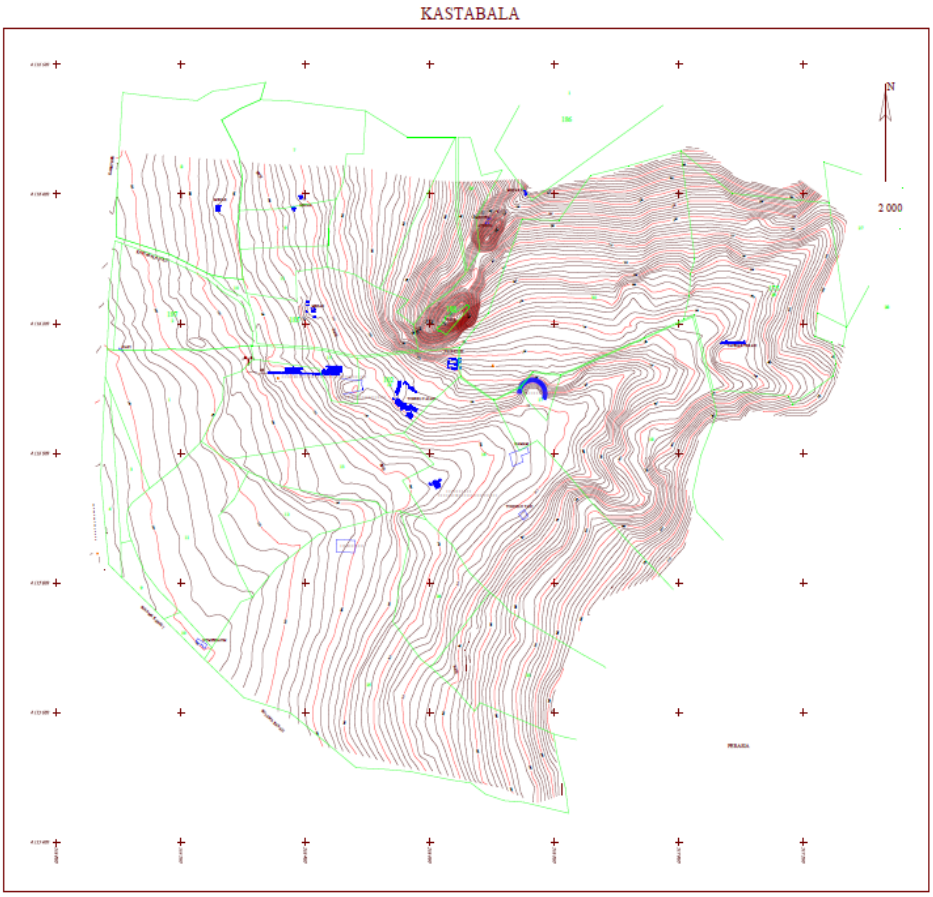
Seven columns belonging to the southern gallery of the colonnaded street are in situ. Some drums in the area where the excavations are carried out have been placed on top of bases.

When the sum of the lengths of individual column drums is calculated, the length of a full drum appears to be more than 5.60 m. The lower diameter of the drum is measured as 0.83 m, while the upper diameter is calculated as 0.73 m. The capitals observed in situ and on the surface among the remains around the street show that the columns carried Corinthian capitals with a height of 0.75 m and a width of 1.05 m.

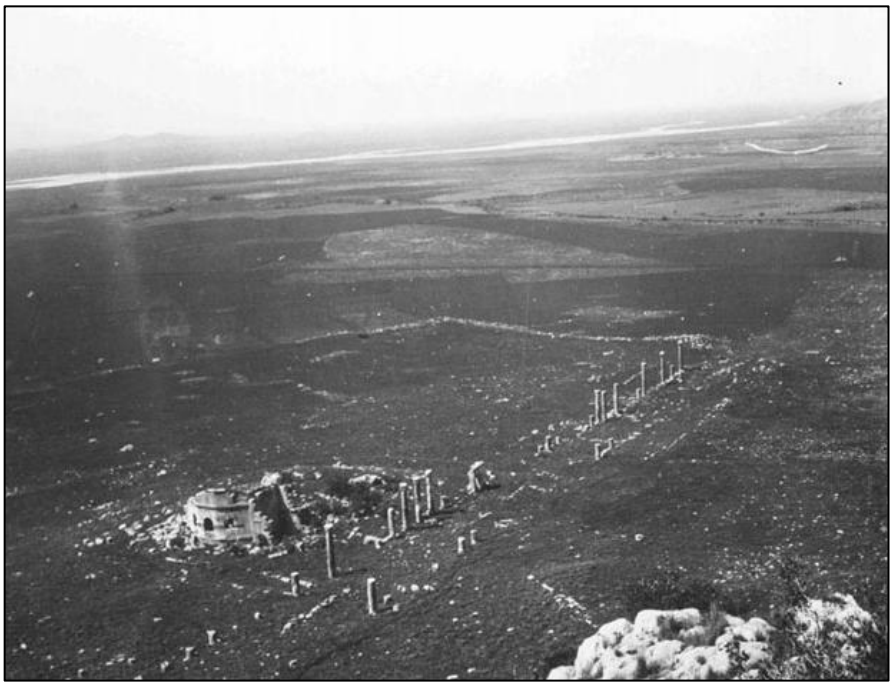
Each side of the architraves that sit on capitals and have a height of 0.60 m and an upper and lower width of, respectively, 1.03 m and 0.73 m have three fasciae while the upper parts have been built in the form of crowns. The length of a full architrave

block can only be identified by means of fragments distinguished among other architectural fragments belonging to the street. Once the fragments are measured, it becomes possible to know the length of the architrave blocks by measuring the distance between the columns from centre to centre. This measure is probably 2.90 m.

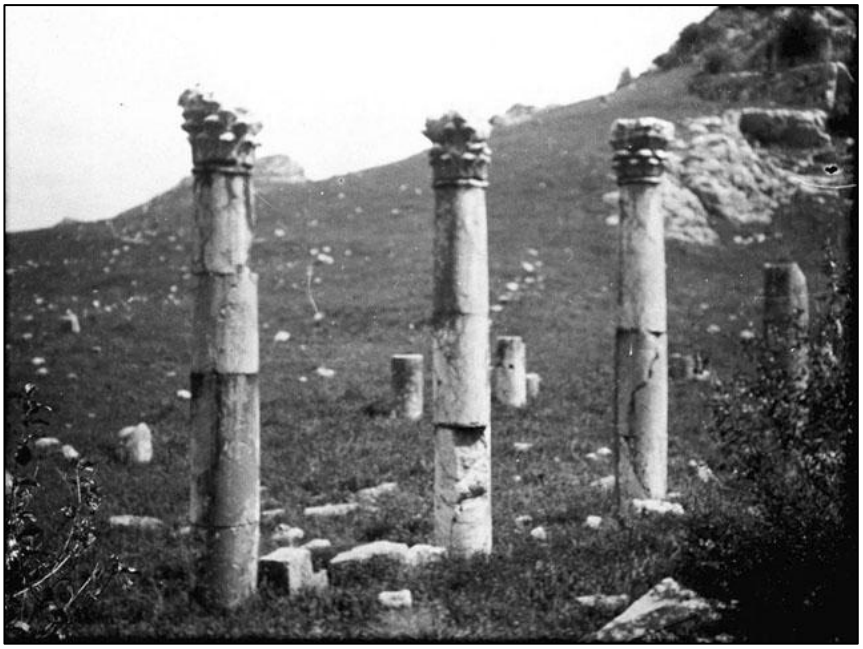
While some drums have been scattered around the base in their own axes, many have been overturned on the street in the northeast-southwest direction. Most drums have been shattered or fractured due to impact. Capitals have either fallen on the pavement at the level of the tip of the upper drum or have been buried in the ground by piercing through the pavement. Overturned columns in the same direction document damage caused by an earthquake. It is interesting that mortises were not used in any drums, bases, or capitals. The doorsteps that are identified in the southern gallery but are not in situ indicate the existence of shops that led to columned galleries. There is a Cenotaph/Heroon (?) on the eastern end of the colonnaded street that featured curbs on both sides and a stone pavement. As was the case in different centres in Cilicia, the buildings constructed in the Late Roman period occupied the street in the north. The excavations in 2009 revealed a stair landing belonging to one of the buildings situated on the colonnaded street. The coins, figurines, oil lamps, medical devices, and everyday ceramics have been dated to various periods (A.D. 1st to 2nd centuries, A.D. 4th to 5th centuries, A.D. 13th to 14th centuries).



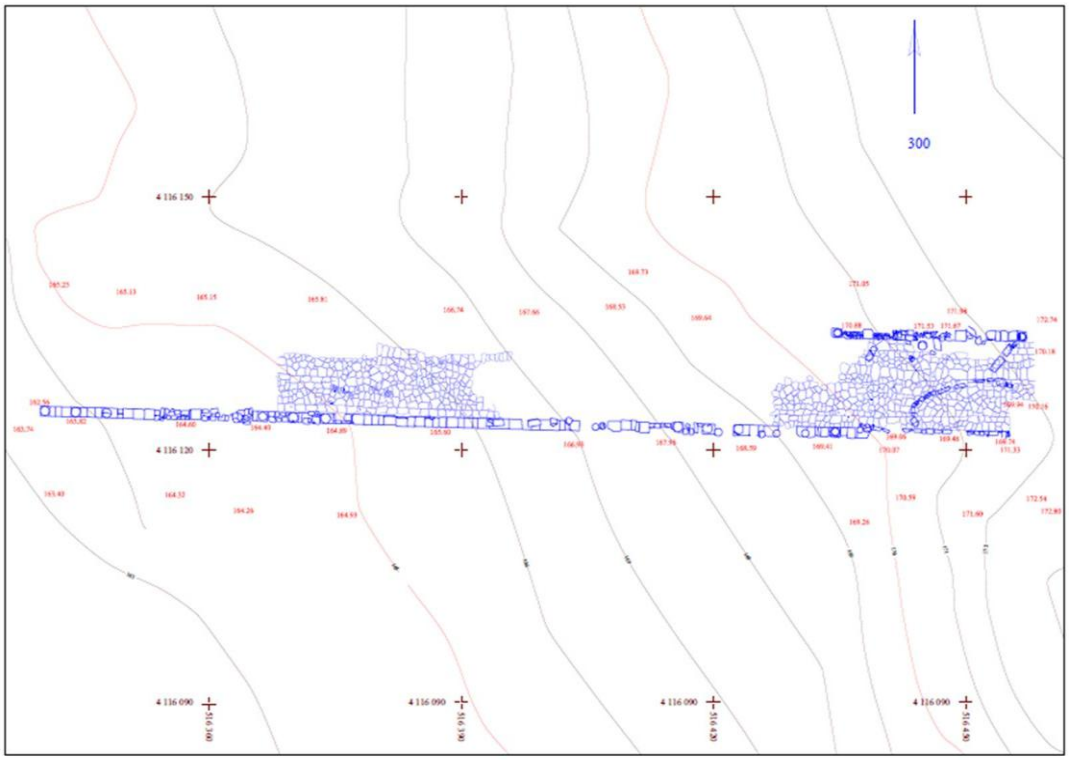
Plan of Castabala



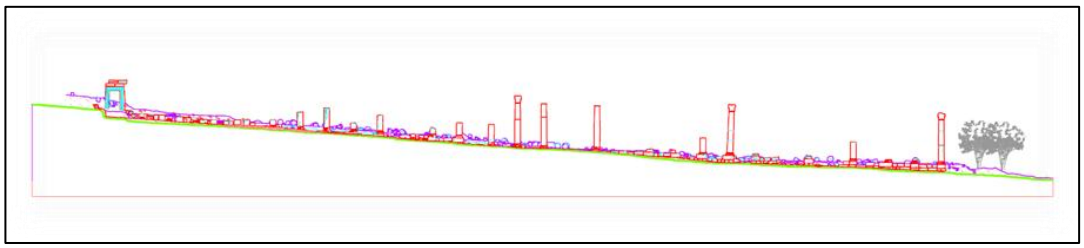
Colonnaded street (Gertrude Bell, April 1905)



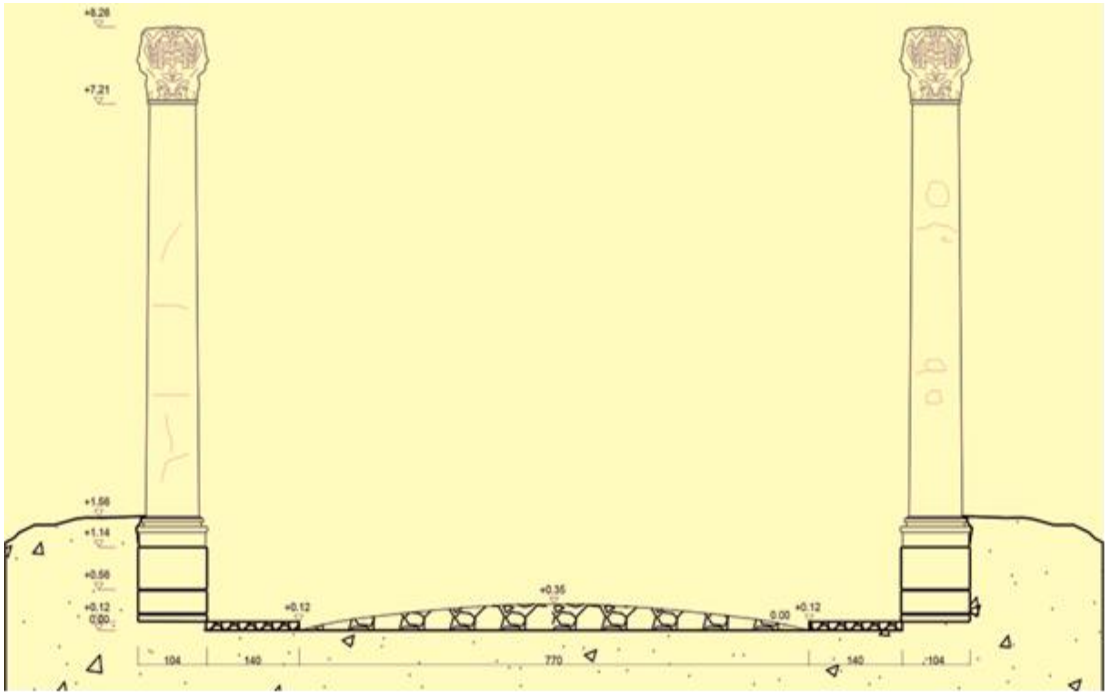
Colonnaded street (Gertrude Bell, April 1905)



Colonnaded street plan, 2009–2012 excavation area



Colonnaded street section plan, 2009–2012 excavation area



Colonnaded street, architectural drawing

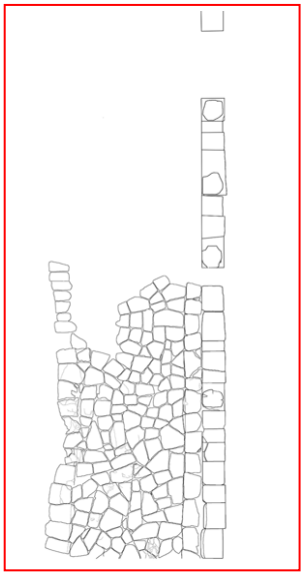
Colonnaded street from west

Colonnaded street from east

Colonnaded street eastern region (from west)

Colonnaded street eastern region (southern slope of the Castle Hill)

Colonnaded street column 1



Colonnaded street pavement

Colonnaded street pavement

Colonnaded street pavement

Colonnaded street late antiquity/Middle Ages

II.1. 1. Architectural Elements

II.1.1.1. Column Capitals

The abacses of the Corinthian capitals in the colonnaded street have been destroyed except the abacus rosette. In some cases the stem of the abacus rosette exits through the calyx among the caulis and goes through the helices. The tips of the acanthus leaves in the bottom row touch each other and form gaps in the shape of rhombuses. The veins and borders of the leaves are worked with deep, narrow channels. In terms of their production and form, these capitals have similarities with the architectural spolia used in the construction of the North and South Churches in Castabala, the Corinthian capitals[913] in the grand entrance/Propylon [H] to the South Bathhouse in Perga,[914] and the collonaded street in Soloi Pompeiopolis. In terms of their construction and form, the Corinthian capitals belonging to the colonnaded street in Castabala carry the characteristics of the Late Antonine–Severan periods.

II.1.1.1.1. Corinthian Capital

Cat. No. 1

Corinthian Capital

The limestone capital is worn out and there are fractures at the tips of the acanthus leaves. The volutes and the abacus are largely broken. There are two close rows of acanthus leaves on the calathos. The tips of the leaves in the bottom row touch each other. The caulis leaves and helices are marked.

[913] Türkmen 2007, 60.
[914] Türkmen 2007, 60.

Cat. No. 2

Corinthian Capital

The limestone capital is worn out and there are fractures at the tips of the acanthus leaves. The volutes and the abacus are largely broken. There are two close rows of acanthus leaves on the calathos. The tips of the leaves in the bottom row touch each other. The caulis leaves and helices are marked.

Cat. No. 3

Corinthian Capital

The limestone capital is worn out and there are fractures at the tips of the acanthus leaves. The volutes and the abacus are largely broken. There are two close rows of acanthus leaves on the calathos. The tips of the leaves in the bottom row touch each other. The caulis leaves and helices are marked.

Cat. No. 4

Corinthian Capital

The limestone capital is worn out and there are fractures at the tips of the acanthus leaves. The volutes and the abacus are largely broken. There are two close rows of acanthus leaves on the calathos. The tips of the leaves in the bottom row touch each other. The caulis leaves and helices are marked.

Cat. No. 5

Corinthian Capital

The limestone capital is worn out and there are fractures at the tips of the acanthus leaves. The volutes and the abacus are largely broken. There are two close rows of acanthus leaves on the calathos. The tips of the leaves in the bottom row touch each other. The caulis leaves and helices are marked.

Cat. No. 6

Corinthian Capital

The limestone capital is worn out and there are fractures at the tips of the acanthus leaves. The volutes and the abacus are largely broken. There are two close rows of acanthus leaves on the calathos. The tips of the leaves in the bottom row touch each other. The caulis leaves and helices are marked.

Cat. No. 7

Corinthian Capital

The limestone capital is worn out and there are fractures at the tips of the acanthus leaves. The volutes and the abacus are largely broken. There are two close rows of acanthus leaves on the calathos. The tips of the leaves in the bottom row touch each other. The caulis leaves and helices are marked.

Cat. No. 8

Corinthian Capital

The limestone capital is worn out and there are fractures at the tips of the acanthus leaves. The volutes and the abacus are largely broken. There are two close rows of acanthus leaves on the calathos. The tips of the leaves in the bottom row touch each other. The caulis leaves and helices are marked.

Cat. No. 9

Corinthian Capital[915]

The limestone capital is worn out and there are fractures at the tips of the acanthus leaves. The volutes and the abacus are largely broken. There are two close rows of acanthus leaves on the calathos. The tips of the leaves in the bottom row touch each other. The caulis leaves and helices are marked. The abacus consists of two mouldings; in the middle there is the abacus flower whose stem goes through the helices.

[915] Türkmen 2007, 111, cat. no. 21.

Cat. No. 10

Corinthian Capital[916]

The limestone capital is worn out and there are fractures at the tips of the acanthus leaves. The volutes and the abacus are largely broken. There are two close rows of acanthus leaves on the calathos. The tips of the leaves in the bottom row touch each other. The caulis leaves and helices are marked. There is a rosette among the caulis leaves.

[916] Türkmen 2007, 112, cat. no. 22.

Cat. No. 11

Corinthian Capital

The limestone capital is worn out and there are fractures at the tips of the acanthus leaves. The volutes and the abacus are largely broken. There are two close rows of acanthus leaves on the calathos. The tips of the leaves in the bottom row touch each other. The caulis leaves and helices are marked.

Cat. No. 12

Corinthian Capital

This limestone Severan period capital is worn out and largely broken with missing parts. There are two close rows of acanthus leaves on the calathos. The tips of the leaves in the bottom row touch each other and the caulis leaves and helices are marked.

Cat. No. 13

Corinthian Capital

This limestone Severan period capital is worn out and largely broken with missing parts. There are two close rows of acanthus leaves on the calathos. The tips of the leaves in the bottom row touch each other and the caulis leaves and helices are marked.

Cat. No. 14

Corinthian Capital

This imestone Severan period capital is worn out and largely broken with missing parts. There are two close rows of acanthus leaves on the calathos. The tips of the leaves in the bottom row touch each other and the caulis leaves and helices are marked.

Cat. No. 15

Corinthian Capital

The limestone Severan period capital is worn out and largely broken with missing parts. There are two close rows of acanthus leaves on the calathos. The tips of the leaves in the bottom row touch each other and the caulis leaves and helices are marked.

Cat. No. 16

Corinthian Capital

This limestone Severan period capital is worn out and largely broken with missing parts. There are two close rows of acanthus leaves on the calathos. The tips of the leaves in the bottom row touch each other and the caulis leaves and helices are marked.

Cat. No. 17

Corinthian Capital

This limestone Severan period capital is worn out and largely broken with missing parts.

II.1.1.2. Column Bases

All of the column bases are Attic-Ionic and all columns were produced using local limestone.

Cat. No. 1

Base

There are fractures in the torus-trochilos profiles of this column base.

Cat. No. 2

Base

There are fractures in the torus-trochilos profiles of this column base.

Cat. No. 3

Base

There are fractures in the torus-trochilos profiles of this column base.

Cat. No. 4

Base

There are fractures in the torus-trochilos profiles of this column base.

Cat. No. 5

Base

There are fractures in the torus-trochilos profiles of this column base.

Cat. No. 6

Base

There are fractures in the torus-trochilos profiles of this column base.

Cat. No. 7

Base

There are fractures in the torus-trochilos profiles of this column base.

Cat. No. 8

Base

There are fractures in the torus-trochilos profiles of this column base.

Cat. No. 9

Base

There are fractures in the torus-trochilos profiles of this column base.

Cat. No. 10

Base (Northern Gallery)

There are fractures in the torus-trochilos profiles of this column base.

Cat. No. 11

Base (Southern Gallery)

There are fractures in the torus-trochilos profiles of this column base.

II.1.1.3. Door Lintel

The Attic-Ionian limestone lintel fragment likely belongs to the door of a shop in the northern gallery of the collonaded street in the northwestern part of the North Church. It was used as spolia in the wall of a house dating to the Late Roman–Medieval periods. The beginning of the doorjamb can also be observed near this block. The doorjamb and lintel are plain and undecorated. The lintel crown is decorated with a tongue-and-groove motif with a string of beads and Ionic cymation. The gaps between the egg and dart on the Ionic cymation were carved widely and deeply. The egg and dart alternates with a spear. The string of beads follows the order of two small flat beads followed by one long bead. In the tongue-and-groove motif, there is a channel between the long, independent grooves inside a fine frame. The upper parts of the grooves are round, while there is a hemicyclical tongue at the bottom.

Cat. No. 1

Door Lintel

II.1.1.4. Console –Geison and Simas

Geison and sima are in the form of a single block. The geison has a console. The moulding over the dented section is ornamented with Lesbian cymation. Around and between the geison consoles there are strings of beads, while their lower surfaces feature a single acanthus leaf. There are various rosette motifs. The geison crown is ornamented by a string of beads as well as open and reversed and closed flat palmettes.

Cat. No. 1

Console-Geison + Sima

There are fractures on the limestone surface and Lesbian cymation between the dented section and the consoles. The consoles are in the form of acanthus leaves. The fragment has Ionic cymation around the consoles, rosettes in the cassettes, tongue-and-groove motif on the geison pediment, a string of beads on the geison crown, and an open-and-closed palmette series on the sima.

Cat. No. 2

Console-Geison + Sima

There are fractures on the limestone surface and Lesbian cymation between the dented section and the consoles. The consoles, geison crown, and surface of the sima are broken, and there is an open-and-closed palmette series on the sima.

Cat. No. 3

Console-Geison + Sima

There are fractures on the limestone surface and Lesbian cymation between the dented section and the consoles. The consoles, geison crown, and surface of the sima are broken. The fragment has a tongue-and-groove motif on the geison pediment, a string of beads on the geison crown, and an open-and-closed palmette series on the sima.

Cat. No. 4

Console-Geison + Sima

There are fractures on the limestone surface and Lesbian cymation between the dented section and the consoles. The consoles, geison crown, and surface of the sima are broken. The fragment has a tongue-and-groove motif on the geison pediment, a string of beads on the geison crown, and an open-and-closed palmette series on the sima.

II.1.1.5. Frieze with Garland

Frieze blocks with raised garlands carried by bucrania were found on the base of the colonnaded street near the North Church. They were used to create a form of barrier on the base of the street for an unknown purpose at an unknown date. The structure they originally belonged to cannot be identified. Similar examples were used in the masonry of the foundation of the Late Roman period house on the foothill of the Castle Hill.

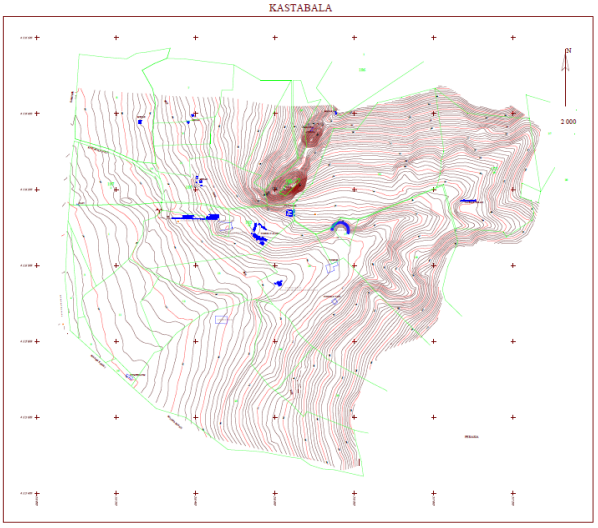
II.2. THEATRE

This section of the dissertation provides an analysis of the Castabala Theatre and its scaenae frons. It presents the current state of the cavea and the scaena and the ornamented architectural fragments unearthed in the excavations. The architectural fragments of the scaena suggest that the Theatre had a two-storey scaenae frons. The cavea and the scaena/proscenium have also been tackled. The buildings, as a whole, have been described based on the in situ remains of the building and the architectural fragments found around the Theatre.

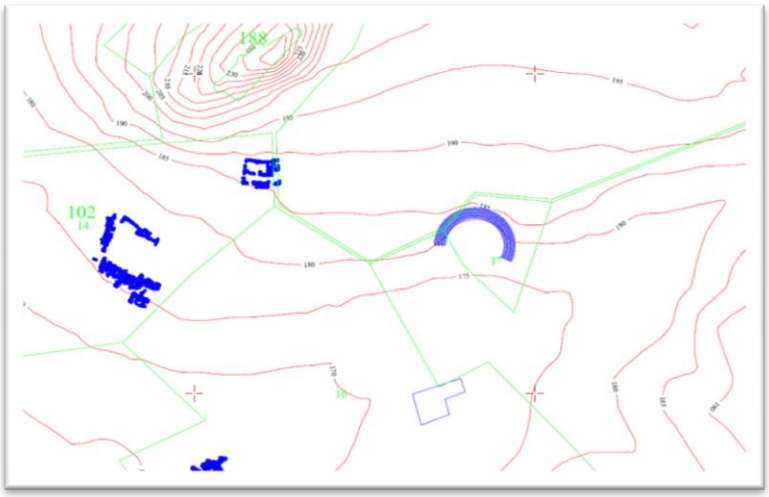
II.2.1. Cavea

Reflecting Hellenic tradition, the cavea of the Castabala Theatre leans against a slope. Like most Anatolian theatres, however, the Theatre itself is not a continuation of a Hellenistic theatre. Although it is a new Roman period building, it did not follow a Roman plan. The facts that the cavea slightly goes over a hemicycle and that it leans against a natural slope are points that set this Theatre apart from the Roman tradition. In terms of its general structure and plan, it can be compared to the theatres in Cilicia such as those in Anazarbus, Claudiopolis, Diocaesarea, Elaiusa-Sebaste, Mampsista, Magarsa, and Soloi-Pompeiopolis.

The Theatre has been largely destroyed, which makes a detailed description difficult. The seating steps on the first floor of the cavea have been partially preserved; however, they have been destroyed in the western and eastern wings. The steps on the second floor cannot be described.

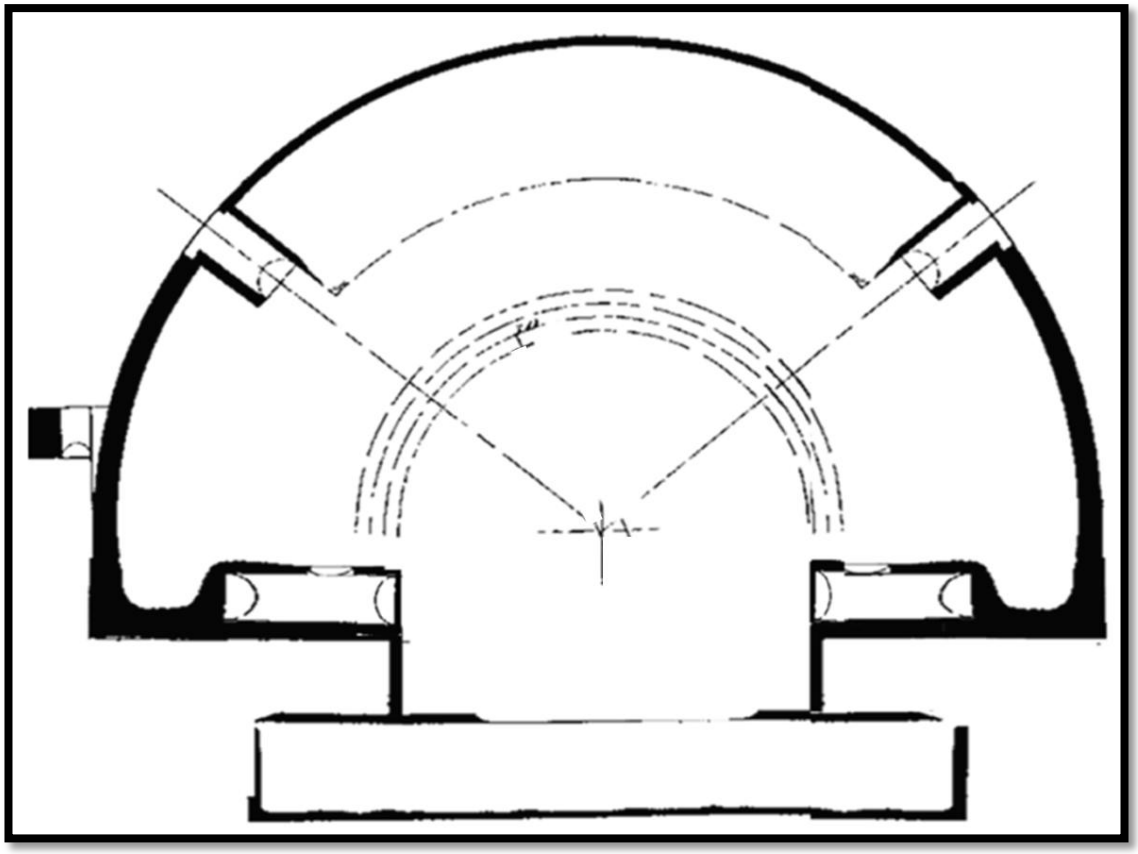


Plan of Castabala



General location of the Theatre in the city plan

Theatre (Gertrude Bell, April 1905)



Possible plan of the Theatre

Cavea **:** Dc. 60 m. facing south - east; analemmata parallel to stage

İma Cavea **:** 15 profiled seats in 11 cunei

Summa Cavea **:** 13 (?) profiled seats in (?) cunei

Diazoma **:** Cavea was divided by horizontal

Substructures **:** Built on the slopes of the valley

Aditus maximi **:** Terminate in arched opening, with 2-fascia architrave and mouldings

Scene buildin : Rough pilaster survives on left side, cornice decorated with theatrical Mask

Remains **:** Lower part of cavea survives up to praecinctio; verylittle of scene

Date **:** 2nd century A.D.

Theatre (air photo)

Theatre cavea (from the south)

Theatre orchestra (from the north)

Theatre, cavea (east)

Theatre, cavea (from the west)

Theatre, cavea (north)

Cunei

Cunei

Cunei **Cunei**

Cunei

Theatre cavea (parodos), east

Theatre cavea (parodos), west


Theatre cavea (parodos), east and west


Theatre cavea


Theatre, cavea (diazoma/praecinctiones)


Theatre, cavea (diazoma/praecinctiones)


Theater, Kerkides

Theatre, kerkides

Theatre, kerkides

Theatre kerkides

Theatre, kerkides

Theatre, kerkides

Theatre, kerkides

Cavity of awning (velarium) pole

Cavity of awning (velarium) pole

Cavity of awning (velarium) pole

II.2.2. Scaena

The facade of the two-storey scaena had rich ornamentation and rose in front of the cavea, facing the south of the valley and enclosing the Theatre. The stone blocks, which are lined up following the southern direction in the southeast, document that the whole of the scaena was overturned at an unknown date.


Theatre scaena


Doorjambs

Door lintel

II.2.2.1. Scaenae Frons

The Castabala Theatre is located in the valley north of the city. The cavea of the Theatre leans against a slope and its scaena has completely collapsed. The proscenium encircles the scaena and the frontal part of the scaena. The concept of proscenium (*proscaenium*) refers both to the stage and the ornamented facade of the stage. The proscenium of the Castabala Theatre was built in A.D. 2nd century along with the scaena. It extends in front of the scaena in the east-west direction. The blocks of the proscenium and the orchestra, featuring rich ornamentation, were revealed in 2009.

II.2.2.1.1. Architectural Elements

II.2.2.1.1.1. Geison, Sima, and Pediment

The geison and sima are in a single block. There is a Lesbian cymation over the dented section, Ionic cymation between and around the consoles, cassettes between the consoles have rosettes, the geison pediment features a tongue-and-groove motif, the geison crown has a string of beads, and the sima is decorated with antemion consisting of open-and-closed palmettes. Apparently, the bottom side of the console was covered with acanthus leaves, while the bottom side of the corner console was covered with palmette leaves. There is a braiding design on the bottom side of the geison pediment.

The gap between the egg and dart on the Ionic cymation was carved wide and shallow and the egg and dart alternate with a spear form. The tongue leaf of the Lesbian cymation, which is in the form of a stirrup, fuses with the eye above. The middle leaf that rises from a single stem bifurcates above. The ornamentation is schematic and fine. The anthemion is composed of open-and-closed palmettes. The palmettes each have seven independent leaves. The ornament is worked in low relief. The string of beads alternates between two small and one long bead. The beads were carved deeply from the ornament background. In the tongue-and-groove motif, the gap between the independent, finely framed grooves is carved delicately and deeply. The upper part of the grooves is round, while the bottom part is flat. The braiding motif on the bottom side of the geison is in the form of double braiding. The rosettes on the cassettes between the consoles have four or eight petals in the shape of florets with buttons. All the architectural elements date to the Severan period.

Cat. No. 1

Pedimented Tabernacle

The console-geison plus sima plus pediment are made of limestone. There are fractures on the surface and Lesbian cymation between the dented section and the consoles. The consoles, geison crown, and surface of the sima are broken. There is a tongue-and-groove motif on the geison pediment and a string of beads on the geison crown, with a series of open-and-closed palmettes on the sima.

Cat. No. 2

Pedimented Tabernacle

The console-geison plus sima plus pediment are made of limestone. There are fractures on the surface and Lesbian cymation between the dented section and the consoles. The consoles, geison crown, and surface of the sima are broken. There is a tongue-and-groove motif on the geison pediment and a string of beads on the geison crown, with a series of open-and-closed palmettes on the sima.

Cat. No. 3

Console-Geison + Sima

The console-geison plus sima are made of limestone with fractures on the surface and Lesbian cymation between the dented section and consoles. The consoles, geison

crown, and surface of the sima are broken. There is a tongue-and-groove motif on the geison pediment and a string of beads on the geison crown, with a series of open-and-closed palmettes on the sima.

Cat. No. 4

Console-Geison + Sima

The console-geison plus sima are made of limestone with fractures on the surface and Lesbian cymation between the dented section and the consoles. The consoles, geison crown, and surface of the sima are broken. There is a tongue-and-groove motif on the

geison pediment and a string of beads on the geison crown, with a series of open-and-closed palmettes on the sima.

Cat. No. 5

Console-Geison + Sima

The console-geison plus sima are made of limestone with fractures on the surface and Lesbian cymation between the dented section and the consoles. The consoles, geison crown, and surface of the sima are broken. There is a tongue-and-groove motif on the

geison pediment and a string of beads on the geison crown, with a series of open-and-closed palmettes on the sima.

Cat. No. 6

Console-Geison + Sima (Corner)

The console-geison plus sima corner is made of limestone with fractures on the surface and Lesbian cymation between the dented section and the consoles.There are rosettes on the cassettes, a tongue-and-groove motif on the geison pediment, and a string of beads on the geison crown, with a series of open-and-closed palmettes on the sima.

Cat. No. 7

Console-Geison + Sima

The console-geison plus sima are made of limestone, and there is a fragment of a geison plus sima frieze.

Cat. No. 8

Console-Geison + Sima (Corner)

The console-geison plus sima are made of limestone with fractures on the surface and Lesbian cymation between the dented section and the consoles. There are rosettes on the cassettes, and the geison crown and the surface of the sima are broken.

Cat. No. 9

Console-Geison

The console-geison is made of limestone with fractures on the surface and Lesbian cymation between the dented section and the consoles. There are rosettes on the cassettes and the geison pediment is broken.

Cat. No. 10

Console-Geison

The console-geison is made of limestone with fractures on the surface and Lesbian cymation between the dented section and the consoles. There are rosettes on the cassettes and the geison pediment is broken.

Cat. No.11

Console-Geison

The console-geison is made of limestone with fractures on the surface and Lesbian cymation between the dented section and the consoles. There are rosettes on the cassettes and the geison pediment is broken.

Cat. No. 12

Console-Geison

The consoke-geison is made of limestone with fractures on the surface and Lesbian cymation between the dented section and the consoles. There are rosettes on the cassettes and the geison pediment is broken.

Cat. No. 13

Console-Geison

The console-geison is made of limestone and is largely broken with missing parts. There is Lesbian cymation between the dented section and the consoles, with rosettes on the cassettes and a broken geison pediment.

II.2.2.1.1.2. Architrave and Frieze

Cat. No. 1

Architrave + Frieze

This architrave and frieze t is made of limestone with fractures on the corners and the frieze crown. There are three fasciae on the architrave, a profiled architrave crown, and theatre masks on the frieze.

Cat. No. 2

Architrave + Frieze

This architrave and frieze fragment is made of limestone with fractures on the corners and the frieze crown. There are three fasciae on the architrave, a profiled architrave crown, and a theatre mask on the frieze.

Cat. No. 3

Architrave + Frieze

This architrave and frieze fragment is made of limestone with fractures on the corners and the frieze crown. There are three fasciae on the architrave, a profiled architrave crown, and theatre masks on the frieze.

Cat. No. 4

Architrave + Frieze

This architrave and frieze fragment is made of limestone with fractures on the corners and the frieze crown. There are three fasciae on the architrave, a profiled architrave crown, and a theatre mask on the frieze.

Cat. No. 5

Architrave + Frieze

This architrave and frieze fragment is made of limestone with fractures on the corners and the frieze crown. There are three fasciae on the architrave, a profiled architrave crown, and a theatre mask on the frieze.

Cat. No. 6

Architrave + Frieze

Found in the Deep Excavation 2 area, this architrave and frieze fragment is made of limestone. The frieze cannot be fully described as excavations still continue. There are three fasciae on the architrave, a profiled architrave crown, and a theatre mask on the frieze.

Cat. No. 7

Architrave + Frieze

This architrave and frieze is made of limestone with fractures on the corners and the frieze crown. There are three fasciae on the architrave, a profiled architrave crown, and theatre masks on the frieze.

Cat. No. 8

Architrave + Frieze

This architrave and frieze fragment is made of limestone with fractures on the corners and the frieze crown. There are three fasciae on the architrave and a profiled architrave crown. There is no theatre mask on this block of the masked frieze.

Cat. No. 9

Architrave + Frieze

This architrave and frieze fragment is made of limestone with fractures on the corners and the frieze crown. There are three fasciae on the architrave and a profiled architrave crown. There is no theatre mask on this block of the masked frieze.

II.2.2.1.1.3. Door Lintel and Frieze Fragments

Cat. No. 1

Door Lintel + Frieze

The door lintel and frieze are made of limestone. There are three fasciae on the lintel, Ionic cymation on the lintel crown, and a tongue-and-groove motif.

Cat. No. 2

Door Lintel + Frieze

This door lintel and frieze are made of limestone. There are three fasciae on the lintel, Ionic cymation on the lintel crown, and a tongue-and-groove motif.

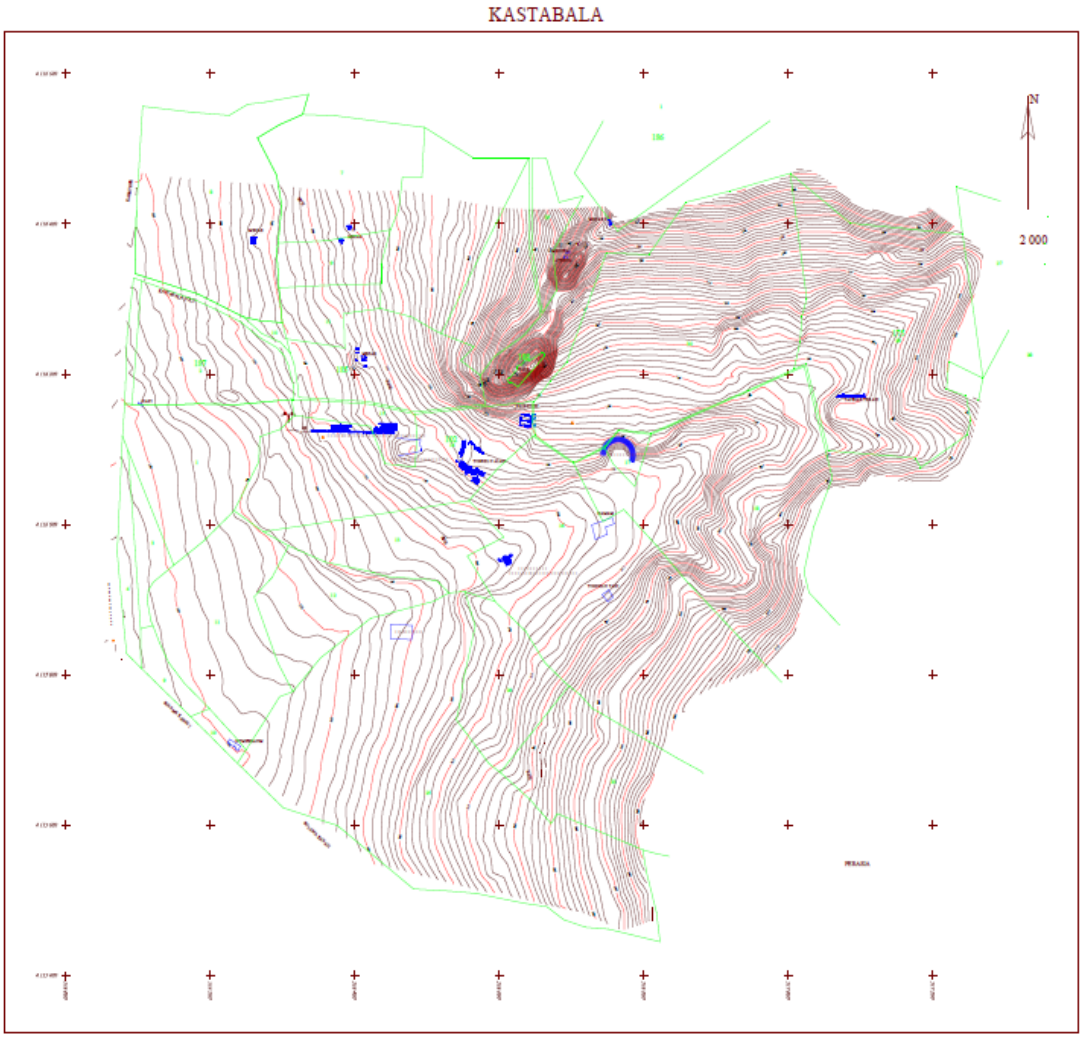
Cat. No. 3

Door Lintel + Frieze

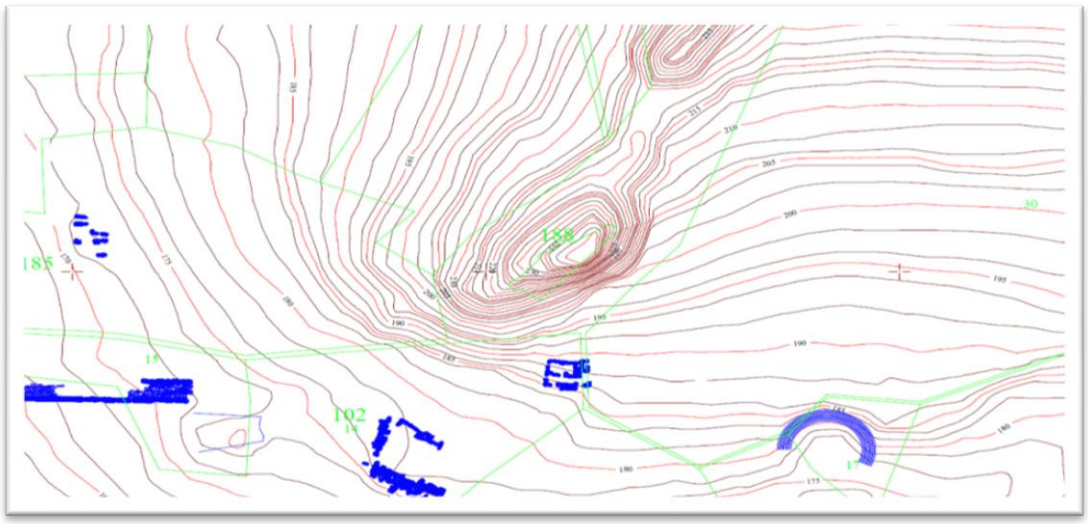
This door lintel and frieze are made of limestone. There are three fasciae on the lintel, Ionic cymation on the lintel crown, and a tongue-and-groove motif.

II.3. CASTLE

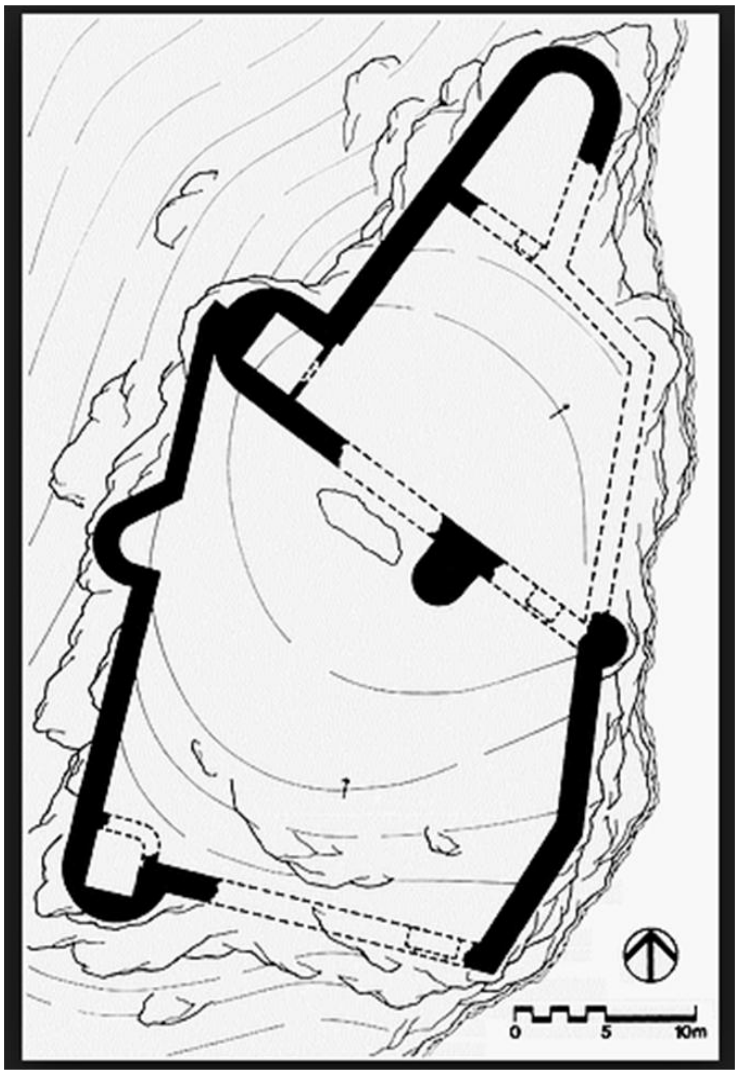
The fortification system of the Castle carries the features of A.D. 4th to 6th centuries due to the architectural elements and building materials and techniques. Repairs and additions were carried out in the fortification walls starting from A.D. 9th until 14th centuries in an environment of political uncertainy and turmoil.



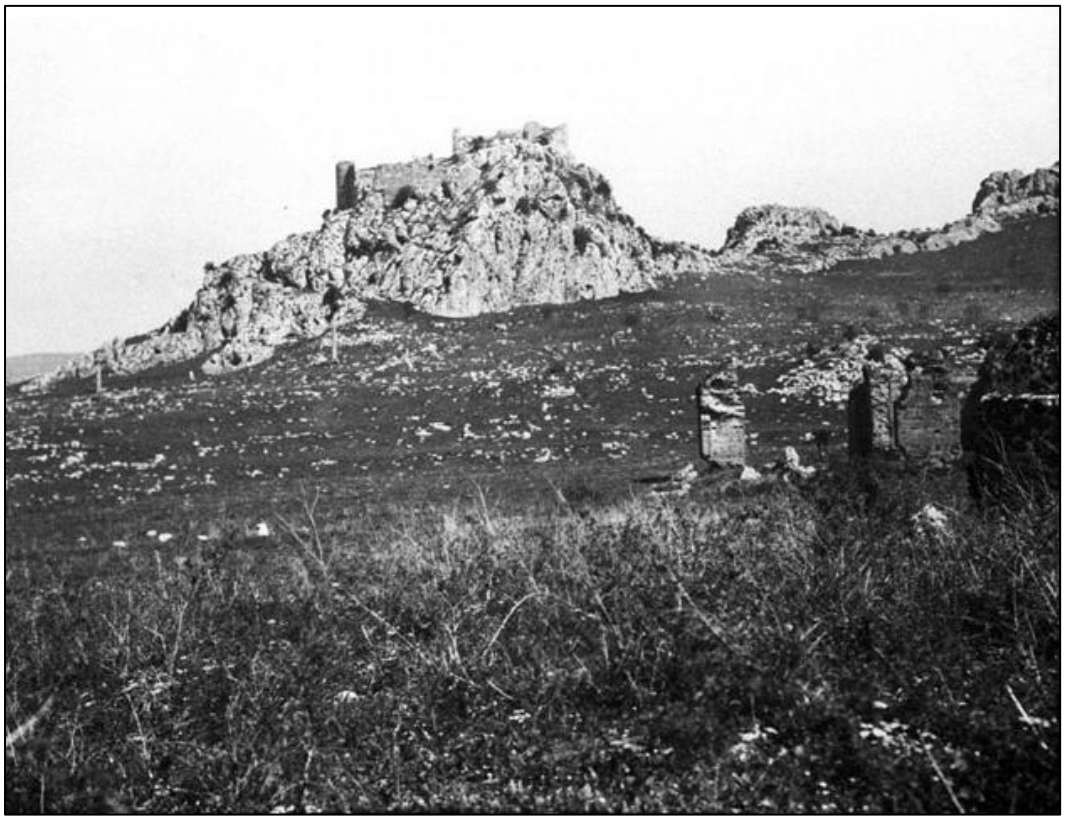
Plan of Castabala



The Castle's location in the city's general plan



Plan of the Castle (http://www.castles.nl/bodrum-castle,30.09.2015)



Gertrude Bell, April 1905

The Castle, general view

The Castle, general view

Castle Hill bastion, western slope

Stair treads on the bastion rock, western slope

Stair treads on the bastion rock, western slope

Stair treads on the bastion rock, western slope

Fortification wall, general view from the west

Fortification wall, general view from the east

Fortification wall, general view from the east

Fortification wall, general view from the south

Fortification wall, general view from the south

Fortification wall, general view from the North

Fortification wall, general view from the north

Fortification wall, general view from the north

West facades

West facades

Inside the walls, south facades

Inside the walls, west and east facades

Inside the walls, north facade

Citadel tower (northwestern corner)

Citadel tower (northwestern corner)

Citadel tower (north corner)

Citadel tower (north corner)

Inside the walls, east facade

Inside the walls, eastern tower

Inside the walls, eastern tower

Citadel, northern wall and northwestern tower

Citadel, northwestern tower

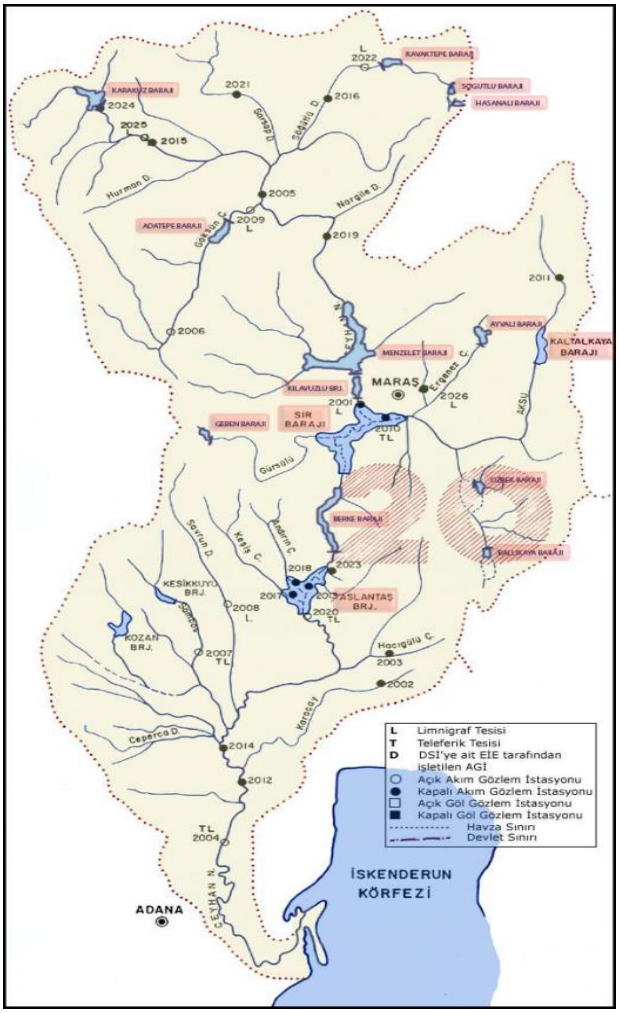
Citadel, northwestern tower

Citadel, eastern tower

II.4. WATER SYSTEMS AND WATER EDIFICES

One of the major streams in the region, the Ceyhan (Pyramos) River, flows 2 km southeast of Castabala. The river and the presence of water sources nearby were reasons for the choice of location for the city and why it was positioned favourably to make use of both.

Ceyhan (Pyramos) River (https://www.google.com/earth/castabala,12.11.2014)



Ceyhan (Pyramos) River (Osmaniye, Governorship)

Ceyhan (Pyramos) River

Pyramos, mosaic from Antioch[917]

Hierapolis/Castabala City Coin, Pyramos[918]

[917] Kondeleon 2000, 152, no. 38.
[918] www.forumancientcoins.com/board/index.php?topic=34428.0, 19 June 2014.

II.4.1. Freshwaterwater System

Because of practical problems and the fact that the excavations in Castabala have only recently begun, the infrastructure underlying the monumental buildings has not yet been sufficiently studied. Studies of water provision in the city have focused on long-distance channels, whereas water trajectory and the urban water grid have not been fully explained. Public water buildings are among the most prominent architectural and artistic works in Castabala, giving the city a monumental character.

II.4.1.1. Open Water Channels: Aqueduct

One of the biggest investments made by Romans in Castabala was the well-developed water system. The buildings that were constructed with a view to meeting the water needs of the city are living proof of the high level of wealth and prosperity the city attained. Water was transported to the city from faraway sites via an aqueduct and a series of channels built for the purpose.

Aqueduct, westward

Aqueduct, eastward

Aqueduct

Aqueduct, detail

Aqueduct, detail

Pressure water pipe

II.4.1.2. Water Distribution Networks in the City

The water system has three different types of channels, including underground tunnels, galleries carved into the bedrock, and open channels that were built by either carving the bedrock or by building walls with mortar.

II.4.1.2.1. Castle Hill

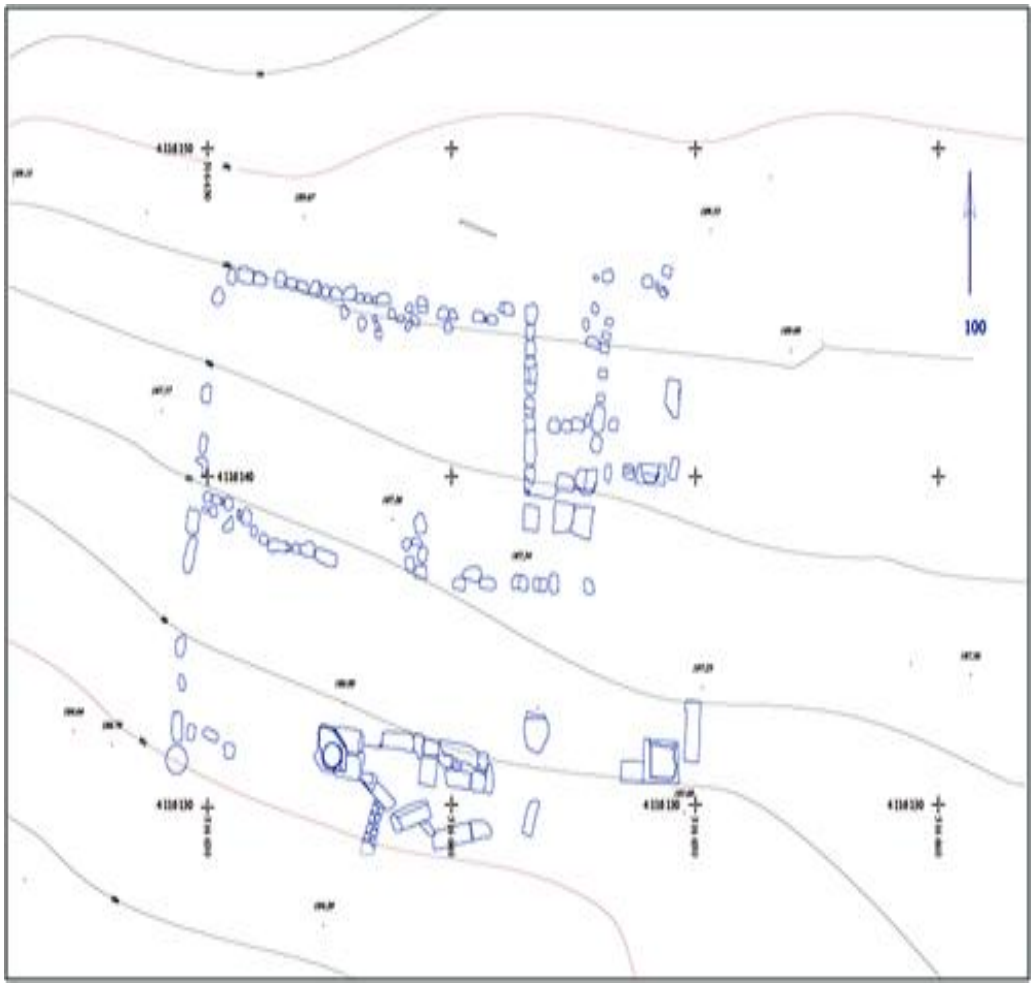
Freshwater channel, Castle Hill, northeast

Freshwater channel, Castle Hill, northeast

Freshwater channel, Castle Hill, west

Freshwater channel, Castle Hill, west

Freshwater channel, Castle Hill, west



Plan of Castle Hill, south

II.4.1.2.2. Street Fountain

Freshwater channel

Freshwater channel

Freshwater channel

Freshwater channel

II.4.1.2.3. Late Roman–Medieval House

Freshwater channel, Castle Hill, south

Freshwater channel, Castle Hill, south

Vaulted terrace, west, Late Roman–Medieval

Water channel, vaulted terrace, deep excavation, west

Water channel, vaulted terrace, deep excavation, west

II.4.1.2.4. North Colonnaded Street

Water channel, North Colonnaded Street, Deep Excavation 1

Water channel, North Colonnaded Street, Deep Excavation 1

II.4.1.2.5. Theatre Deep Excavation 1

Water channel

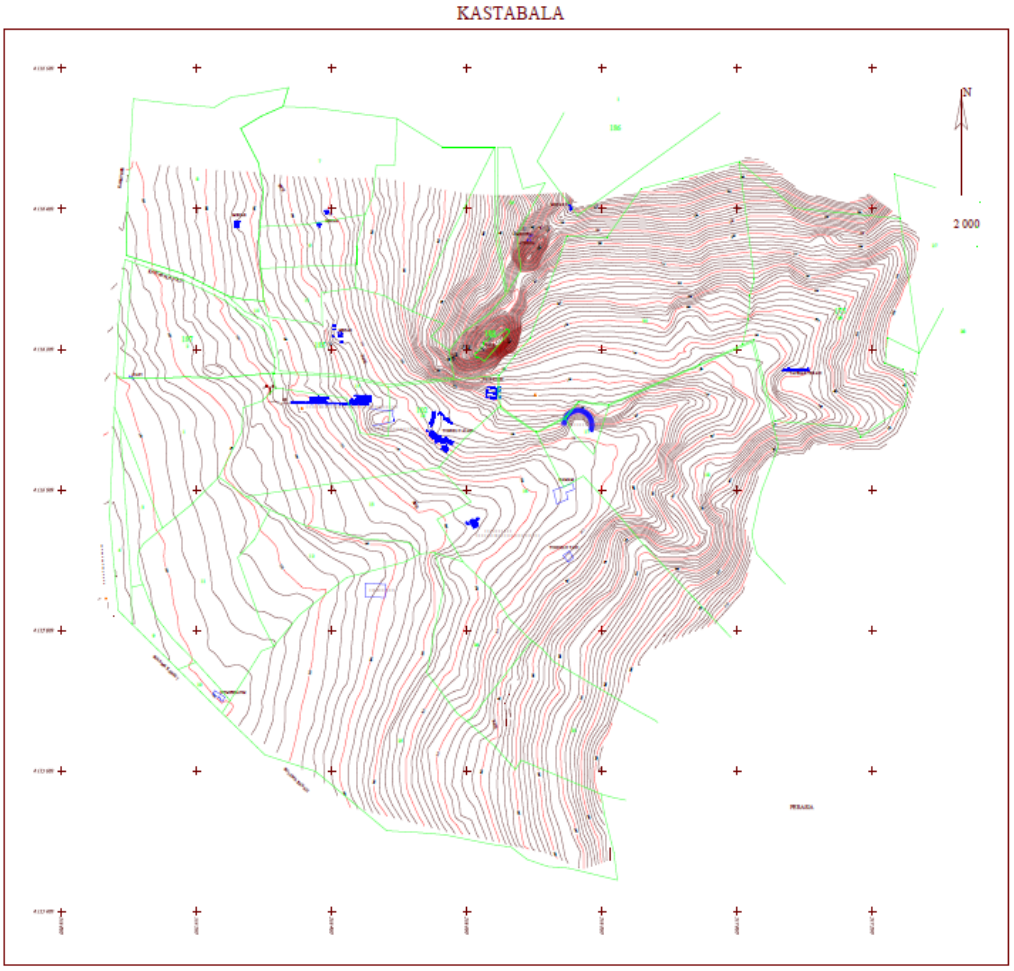
Water channel

Water channel, west

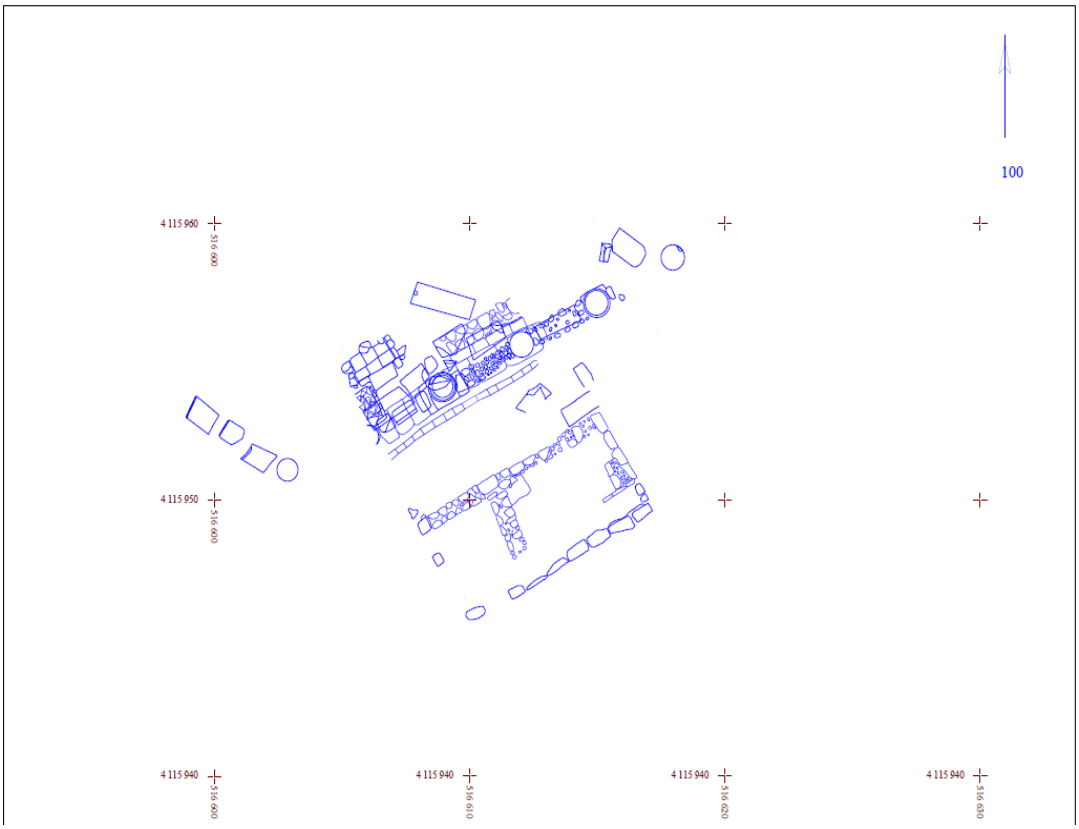
II.4.1.2.6. Deep Excavation 3 (Stair-Stepped Street)

User area water distribution system channels

II.4.1.2.7. Agora/Macellum (?) Deep Excavation 1



Plan of Castabala



Plan of Agora/Macellum (?) Deep Excavation 1

Water channel, Agora/Macellum (?) Deep Excavation 1

Water channel, Agora/Macellum (?) Deep Excavation 1

Water channel, Agora/Macellum (?) Deep Excavation 1

Water channel, Agora/Macellum (?) Deep Excavation 1

Nymphaeum, Agora/Macellum (?) Deep Excavation 1

II.4.2. Wastewater System

The sewage systems built with the purpose of wastewater disposal in Castabala should be evaluated in the context of water systems. The need to dispose of wastewater created by daily water usage required many Roman cities to look for solutions.

Colonnaded street, wastewater system

Colonnaded street, wastewater system

Colonnaded street, wastewater system, Deep Excavation 1

Colonnaded street, sewer and drinking water line, Deep Excavation 1

Colonnaded street, wastewater system, Deep Excavation 1

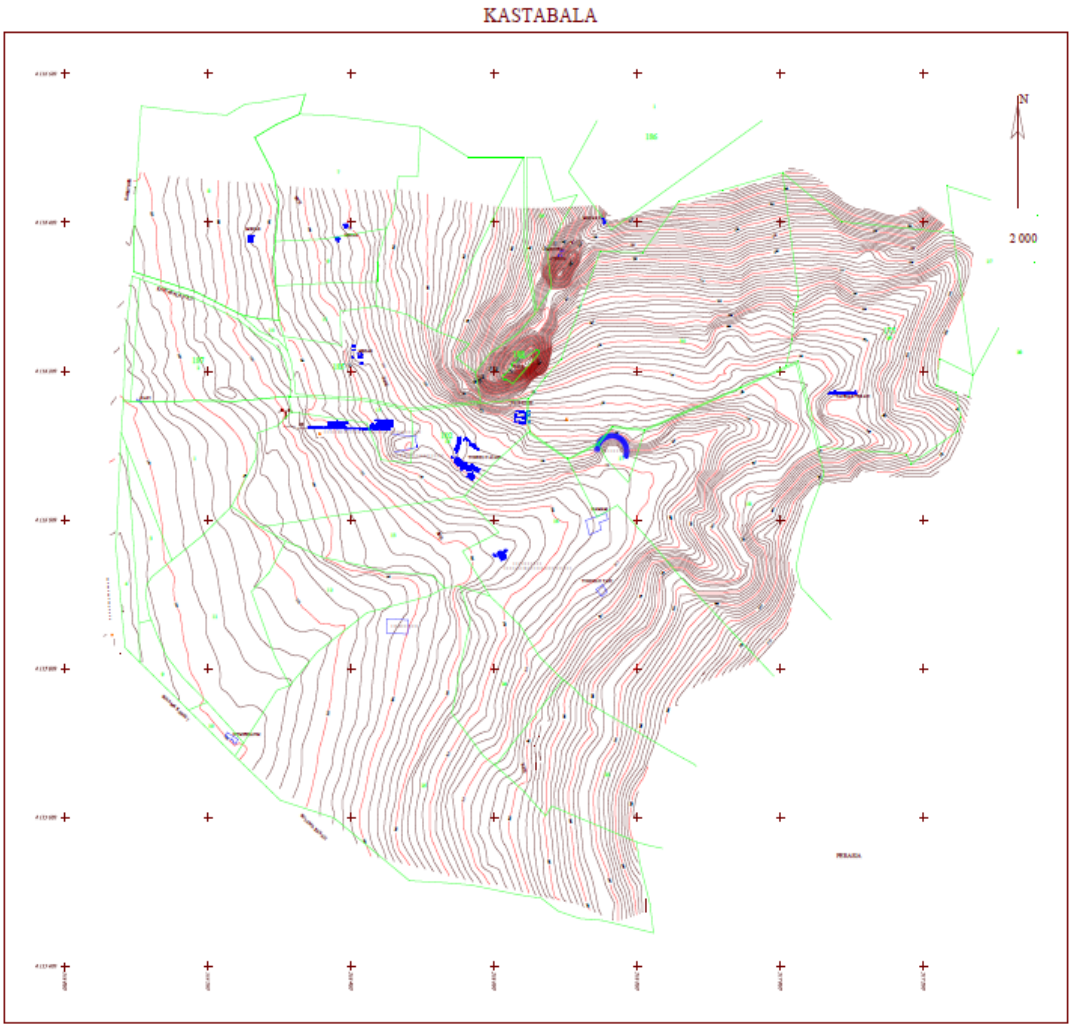
Colonnaded street, wastewater system, Castle Hill, south

Colonnaded street, wastewater system, Castle Hill, south

II.4.3. Water Edifices

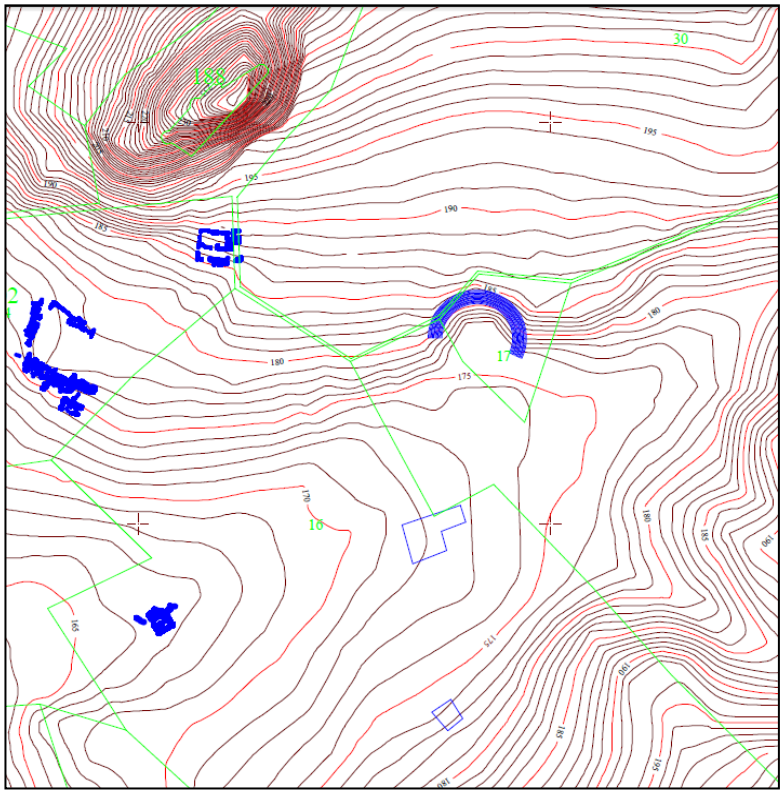
II.4.3.1. Bath

II.4.3.1.1. Public Bathhouse (South Bath)

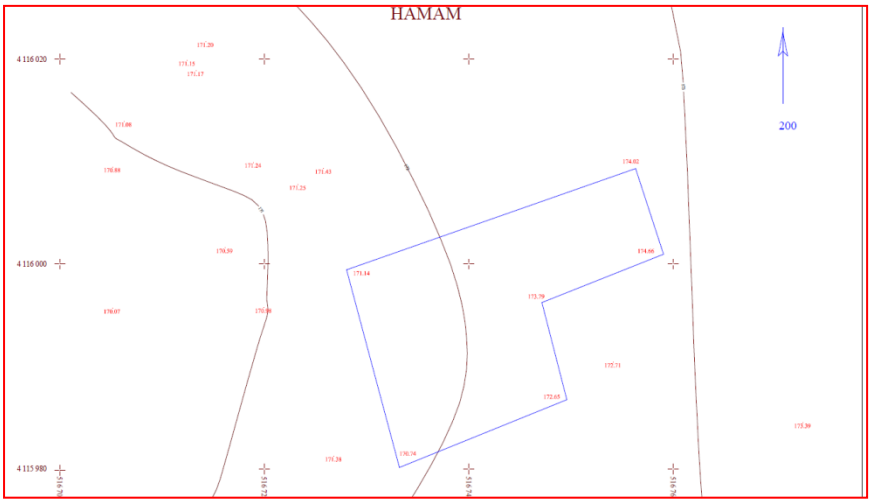


Plan of Castabala

Bathhouse (Gertrude Bell, April 1905)



Bathhouse in city plan



Plan of Bathhouse

Bathhouse, northern facade, general view from the south

Bathhouse, northern facade

Bathhouse, western wall, southwestern corner details

Bathhouse, western wall, northwestern corner details

Bathhouse, northern wall, nymphaeum

Bathhouse, northern wall, nymphaeum

Bathhouse, northern wall, nymphaeum, view form the southwest

Bathhouse, northern wall, nymphaeum, view from the south

Bathhouse, northern wall, nymphaeum, view from the west

Bathhouse, northern wall, middle

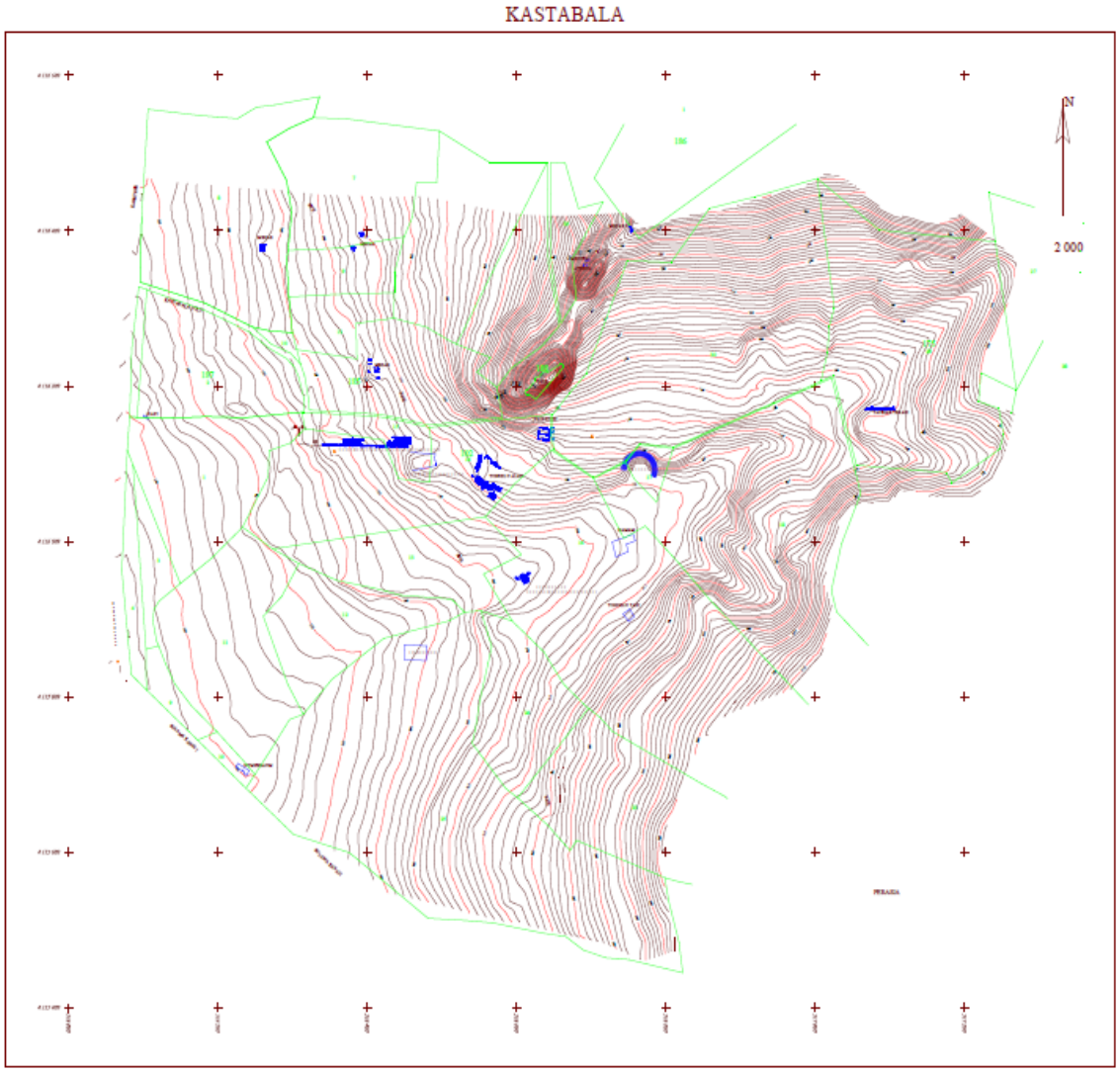
Bathhouse, northern wall, middle, detail

Bathhouse, northern wall, middle from east detail

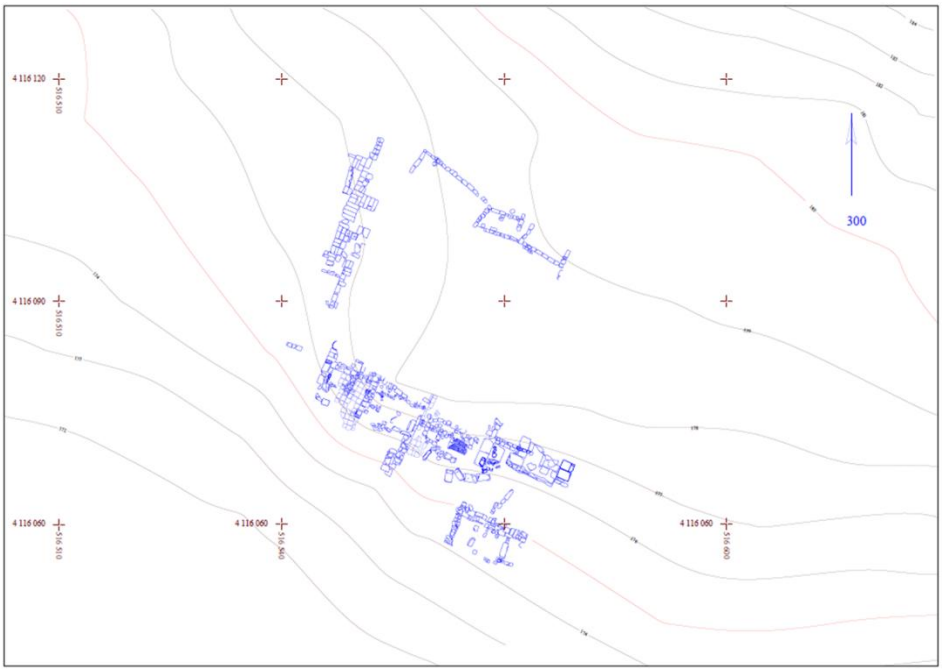
Bathhouse, north wall, middle, detail

II.4.3.1.2. Residential (Private) Bath

In A.D. 5th century a building that was probably a villa was built on the vaulted terrace on the northern slope through renovations done to an existing structure. This building has a bath with hypocaust heating.



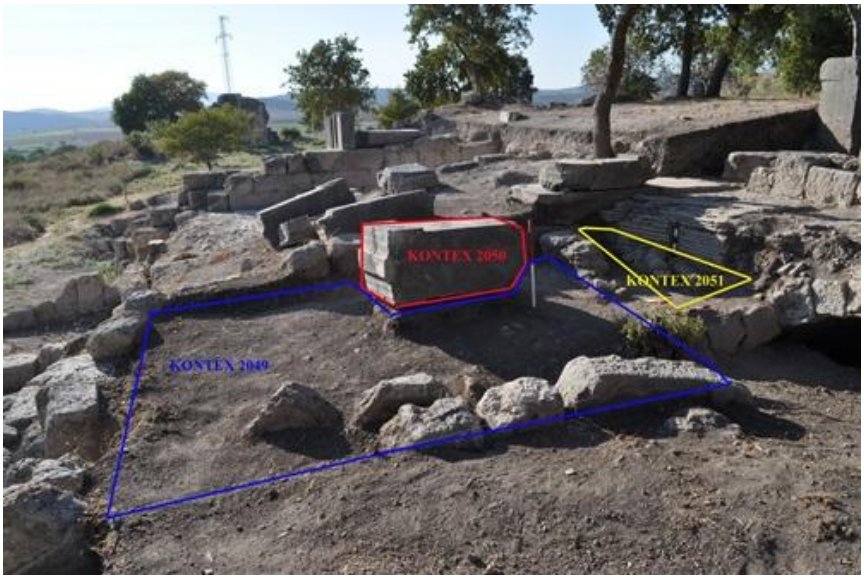
Plan of Castabala



General plan of vaulted terrace

Vaulted terrace, southeastern area, bath, hypocaust under the floor in a Roman villa

Vaulted terrace, southeastern area ,
bath, hypocaust under the floor in a Roman villa



Vaulted terrace, southeastern area,
bath, hypocaust under the floor in a Roman villa

Vaulted terrace, southeastern area, bath

Vaulted terrace, southeastern area, bath

Vaulted terrace, southeastern area, bath

Vaulted terrace, southeastern area, bath

II.4.3.2. Nymphaeum

II.4.3.2.1. Bath Fountain

A niche with an apse on the facade of the northern wall of the Castabala Bathhouse belongs to the monumental fountain.

Nymphaeum, northern wall

Nymphaeum, northern wall

Fountain (?), freshwater channel, Castle Hill, south of bastion, western area

Fountain (?), freshwater channel, Castle Hill, south of bastion, western area

Fountain (?), freshwater channel, Castle Hill, south of bastion, western area

Fountain and freshwater channel, Castle Hill, southern foothill

Fountain, Castle Hill, southern foothill

II.4.3.2.2. Nymphaeum (?) Southern Slope

The remains of a building southwest of the Bathhouse on the valley slope are visible on the surface, but the plan and function of this building cannot be determined. It has a west-east rectangular plan. The construction technique of this building closely resembles buildings and tombs from late antiquity. The start of the arch on the western wall indicates that the building had a vaulted superstructure. The visible upper parts of the niches are vaulted in the niches in the tombs, while they are globular and convex in this building. The niche recesses are narrow for the cist. All of these features of the wall remains indicate that this was a fountain.

Nymphaeum (?) general view from the north

Eastern wall

Western wall

Southern wall niche

II.4.3.2.3. Nymphaeum (?) Southwest of the Valley

The foundation remains of a building that likely belonged to a house southeast of the South Church have been partially preserved. A room and two smaller spaces leading to it in the west can be described. There is a row of earthenware pipes that advances parallel to the wall of the small space west of the building. East of this building are visible remains of a wall or arches/vaults that belong to a vaulted building that has been destroyed.

South facade, gate, and fountain, western area

General view from the west, western area

General view from the west, western area

General view from the north, western area

Water channel, southwestern room, western area

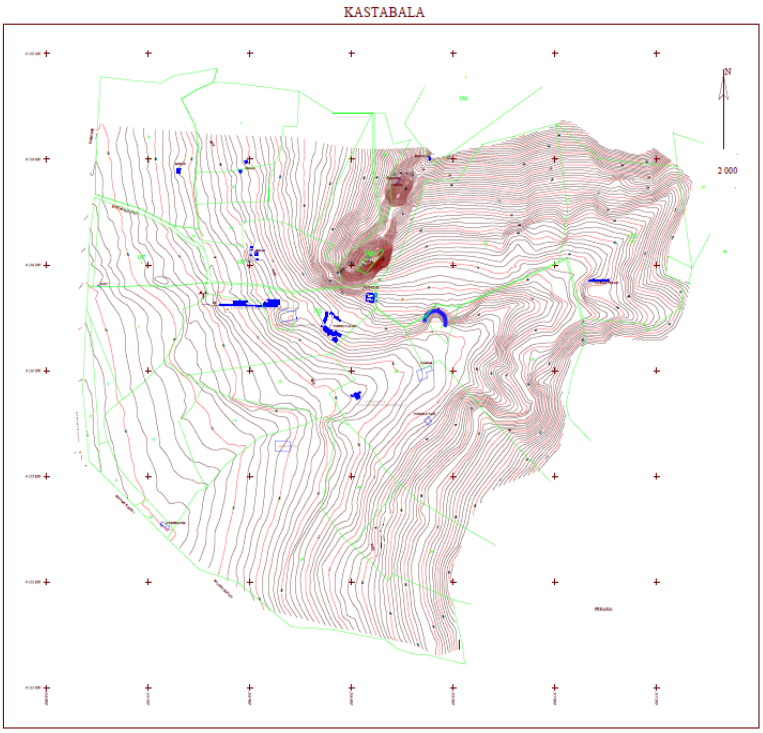
General view from the south, eastern area

General view from the east, eastern area

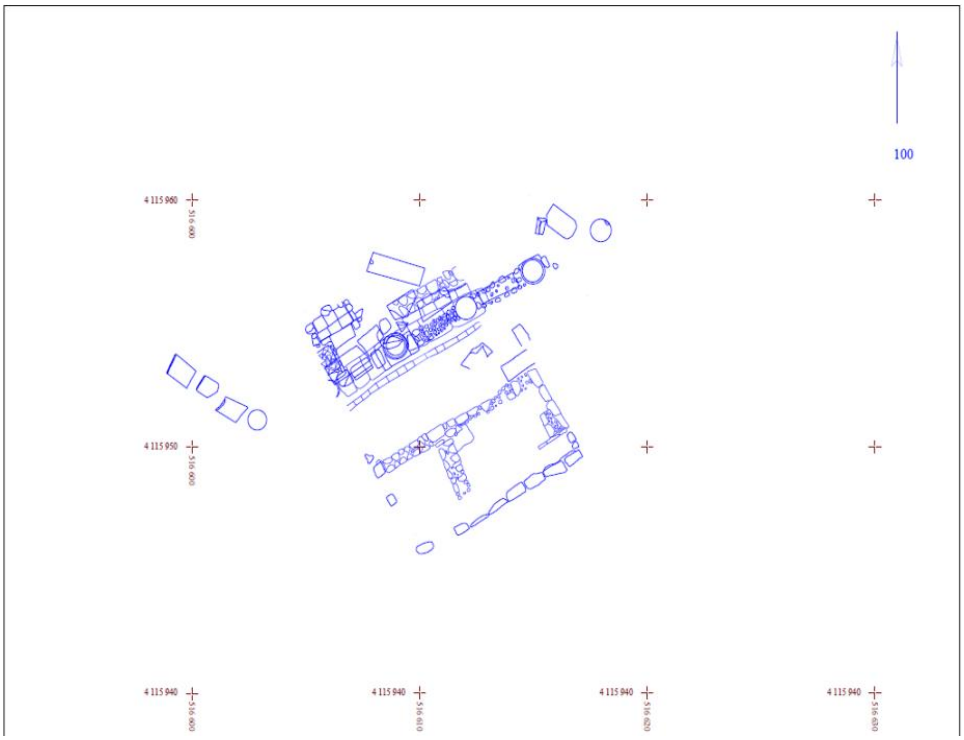
General view from the north, eastern area

General view from the west, eastern area

II.4.3.2.4. Residential (Private) Fountain



Plan of Castabala



General plan of Agora/Macellum (?) Deep Excavation 1

Water channel, Agora/Macellum (?) Deep Excavation 1, general view from the east

Water channel, Agora/Macellum (?) Deep Excavation 1, general view from the south

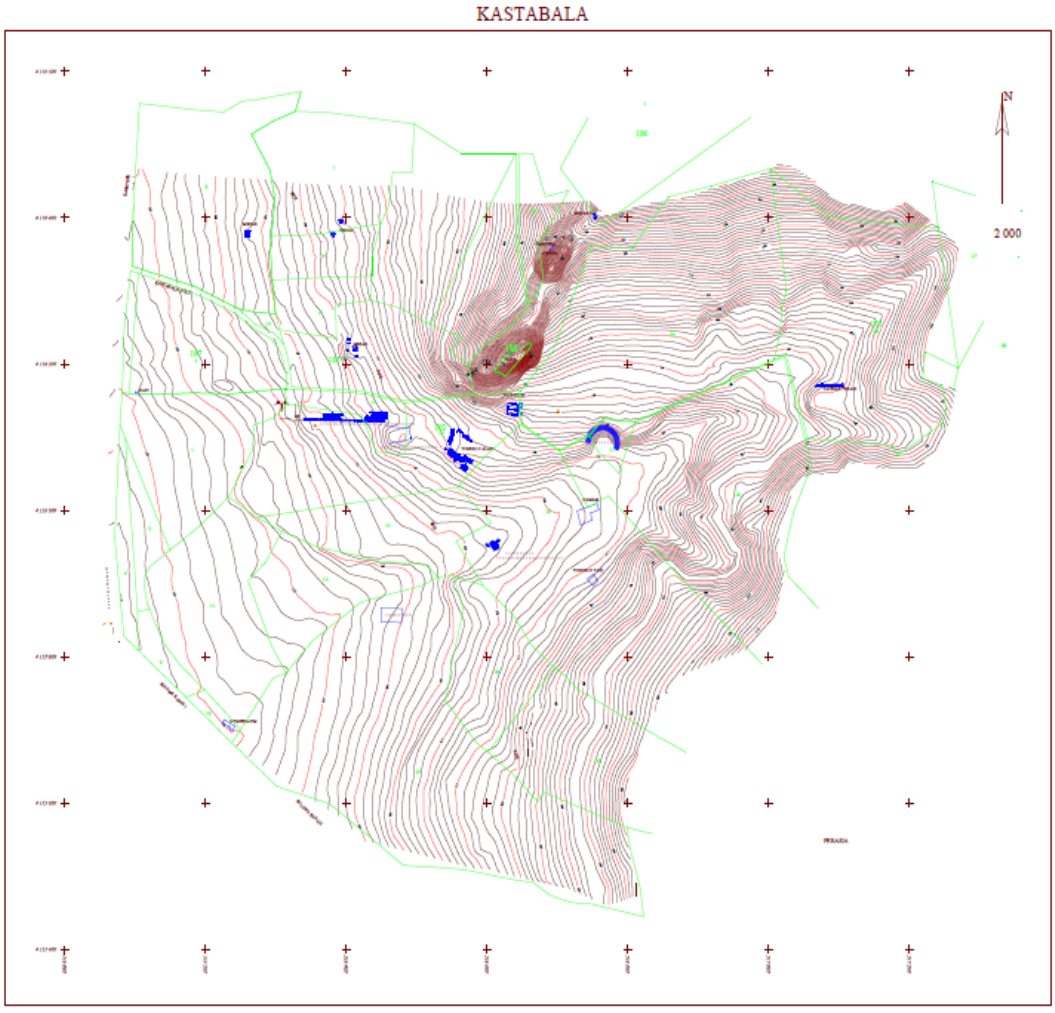
Nymphaeum, Agora/Macellum (?) Deep Excavation 1, general view from the west

Necropoleis occupy an important place in the urban fabric of ancient cities. Studies of areas where tombs are found widely yield significant results in terms of land use and the relations between tombs and urban settlement areas.

The surveys we have carried out in Castabala have revealed that the locations of tombs in the city are largely defined by geological structures. A big portion of the rocky

terrain that remains outside the flat and arable land is dedicated to necropoleis. Therefore, unlike many other ancient cities, Castabala has tombs that are not gathered in a single site outside the settlement. The planners who positioned the necropoleis in Castabala took the city's topographical structures into account.

II.5.NECROPOLEIS



Plan of Castabala

II.5.1. Rock-Cut Tombs

II.5.1.1. Burial Chamber

Burial chamber

Burial chamber

Burial chamber

Burial chamber

Burial chamber

Burial chamber

Burial chamber, outside (1)

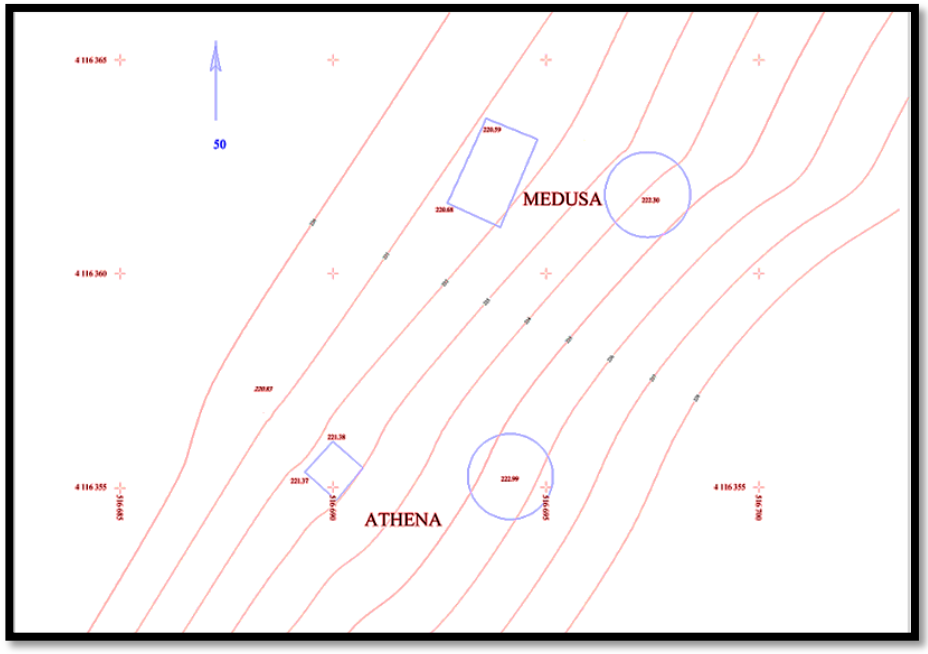
Burial chamber, outside (2)

Burial chamber, inside (3)

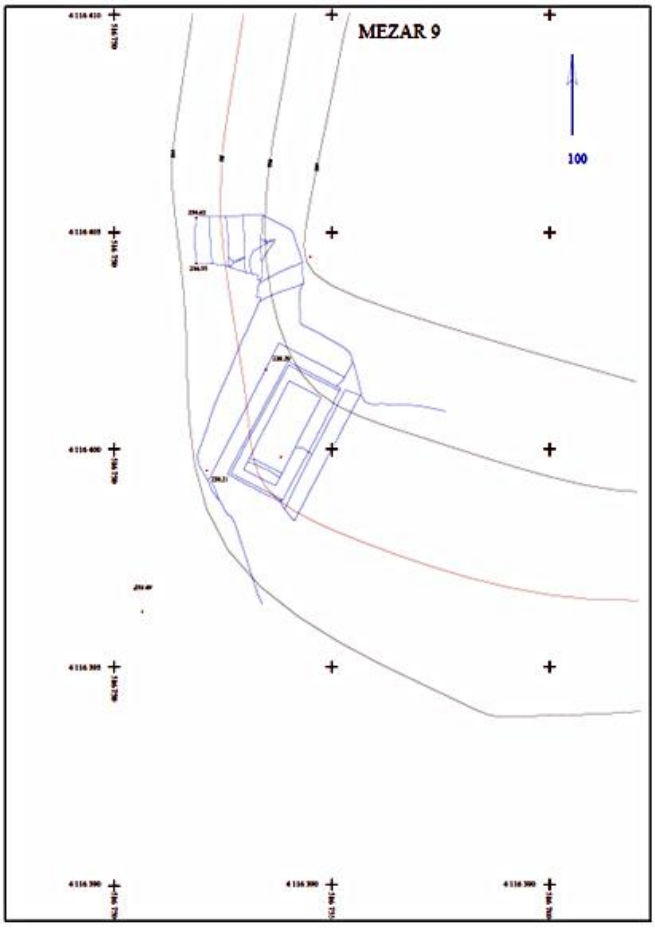
II.5.1.2. Standing – Rock –Cut Sarchophagi/Chamosoria

Standing-Rock Sarcophagus

Standing-rock sarcophagus



Localization of standing-rock sarcophagus (M9)



Plan of standing-rock sarcophagus (M9)

Standing-rock sarcophagus (M9)

Standing-rock sarcophagus (M9)

Standing-rock sarcophagus (M9)

Standing-rock sarcophagus (M9)

Standing-rock sarcophagus lid (M9)

Carving of Athena near standing-rock sarcophagus (M9)

Carving of Athena near standing-rock sarcophagus (M9)

Carving of Medusa near standing-rock sarcophagus (M9)

Carving of Medusa near standing-rock sarcophagus (M9)

II.5.2. Sarcophagi

II.5.2.1. Individual Sarcophagi

Sarcophagus

Sarcophagus (a)

Sarcophagus (b)

Sarcophagus (a)

Sarcophagus (b)

Sarcophagus (a)

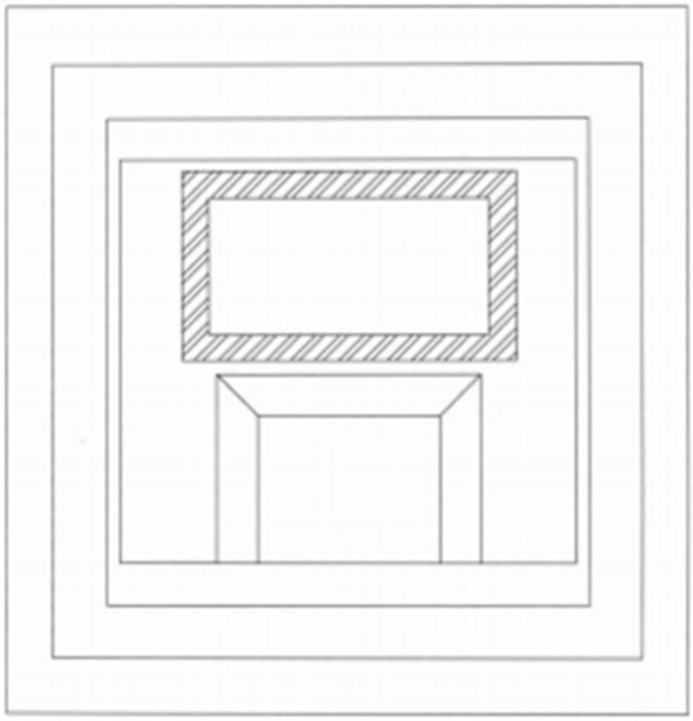
Sarcophagus (b)

II.5.2.2. Sarcophagus, Western Necropolis, M3

Sarcophagus, Western Necropolis, M3

Sarcophagus, Western Necropolis, M3

II.5.2.3. Sarcophagus, Western Necropolis, M4



Sarcophagus, Western Necropolis, M4

Sarcophagus, Western Necropolis, M4

Sarcophagus, Western Necropolis, M4

II.5.3. Cenotaph

II.5.3.1. Tomb With a Circular Plan (M5)

A tomb located about 600 m west of the Castle Hill outside the valley where the city developed is positioned in the same axis as the colonnaded street.

General view from the west

General view from the north

General view from the west

Western facade 1 from the west

Western facade 2 from the east

West wall, north cutting

West wall, south cutting

Eastern wall, north cutting

Southern wall

Wall plinth

Console

Frieze, embossed omphalos

Fluted column drums, half column profiled pilaster block

Fluted column drums, half column profiled pilaster block

Column base

Pedestal postament

Architrave

Column, piece

II.5.3.2. Cenotaph/Heroon (?)

Sacred buildings were given special significance in Castabala's settlement arrangements. The way temples were arranged on the slopes of the valley did not different from the arrangements of other public buildings in the city. The terraces formed on the inclines of the valley also provided room for a Cenotaph, which was positioned inside the city and in conformity with the axes.

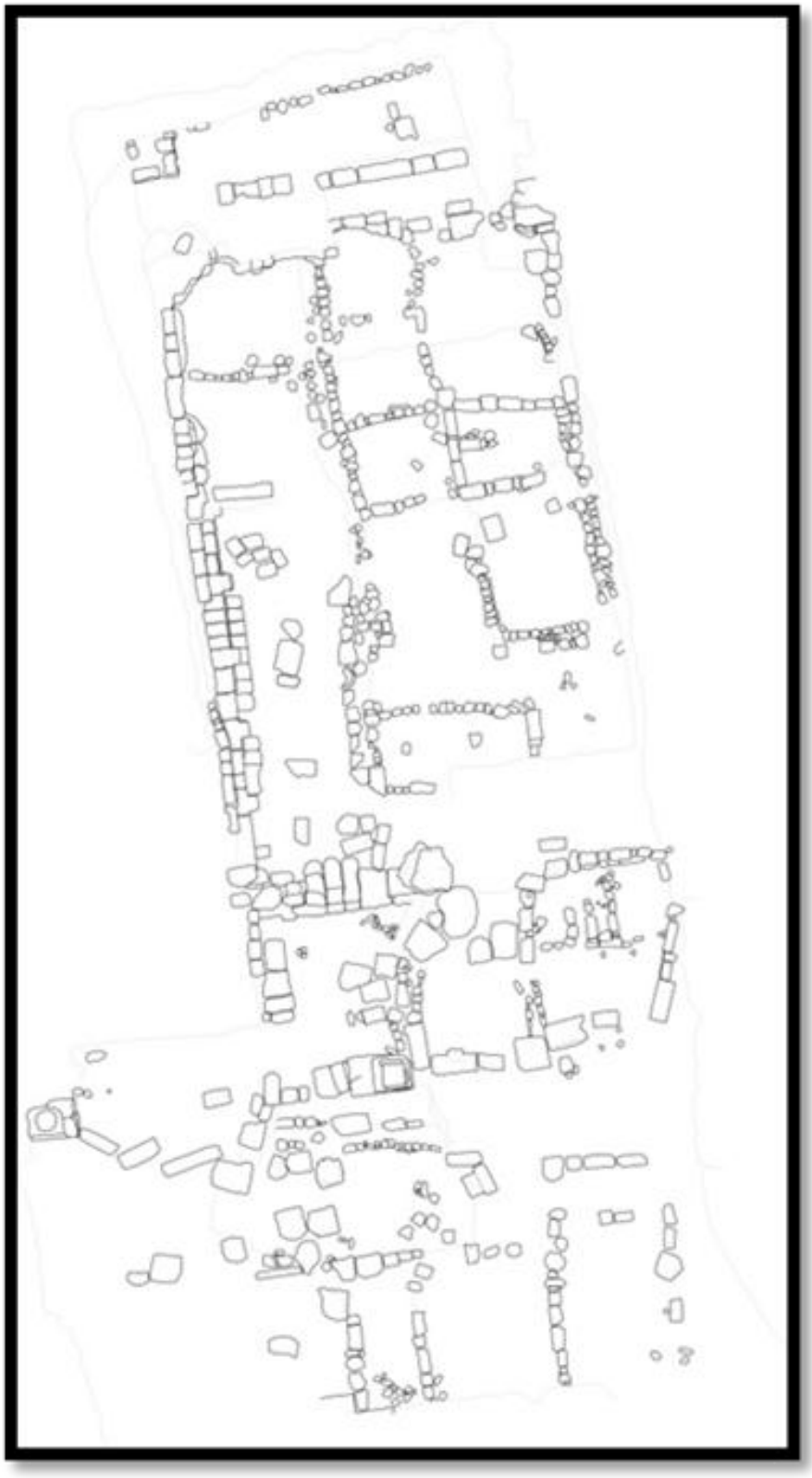
The excavation of the building located in the eastern end of the Northern Colonnaded Street on the northern foothill of the Castle Hill has not been completed yet. The foothill of the Castle Hill was graded to create a terrace in accordance with the incline of the land and the building was constructed on top of the terrace. It has a rectangular plan in the north-south direction. Its stepped southern facade gave the building the appearance of a podiumed temple.

Cenotaph/Heroon (?)

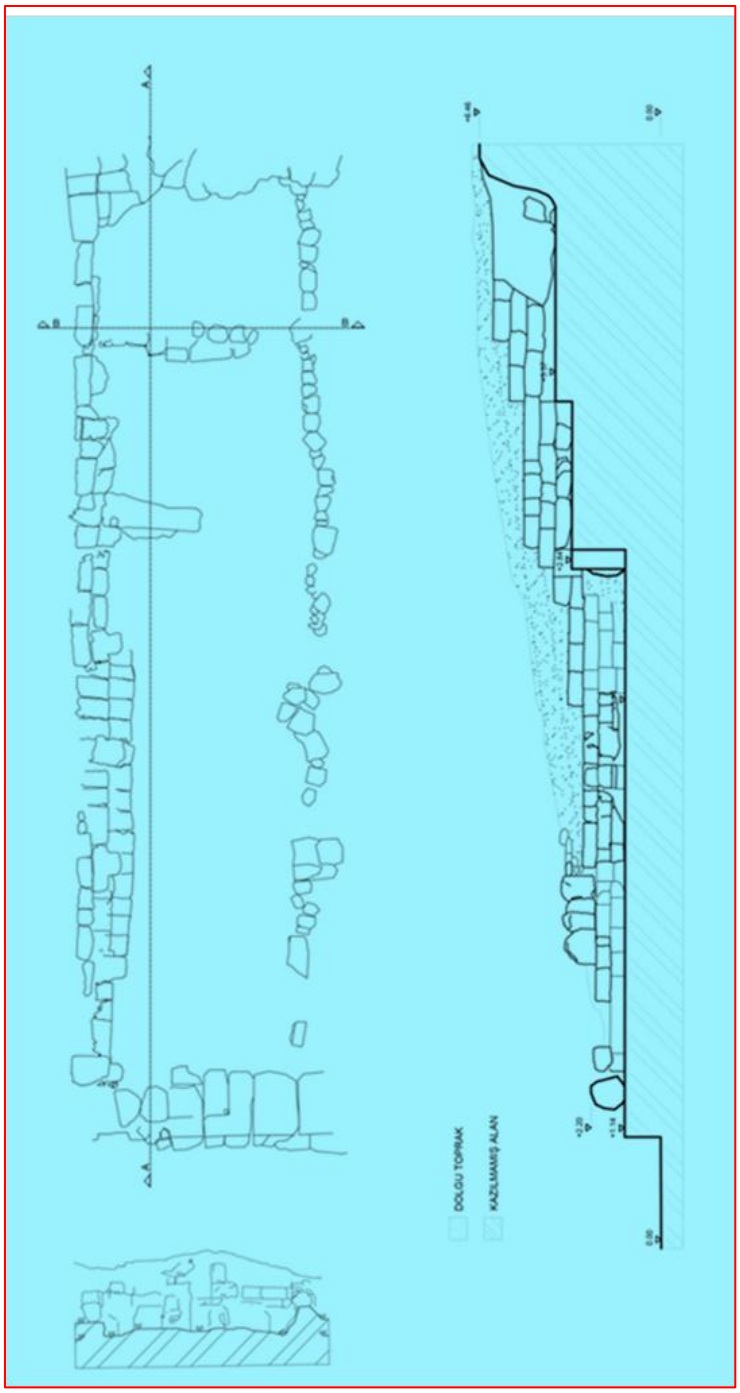
Cenotaph/Heroon (?)

Entrance area, southern facade, general view

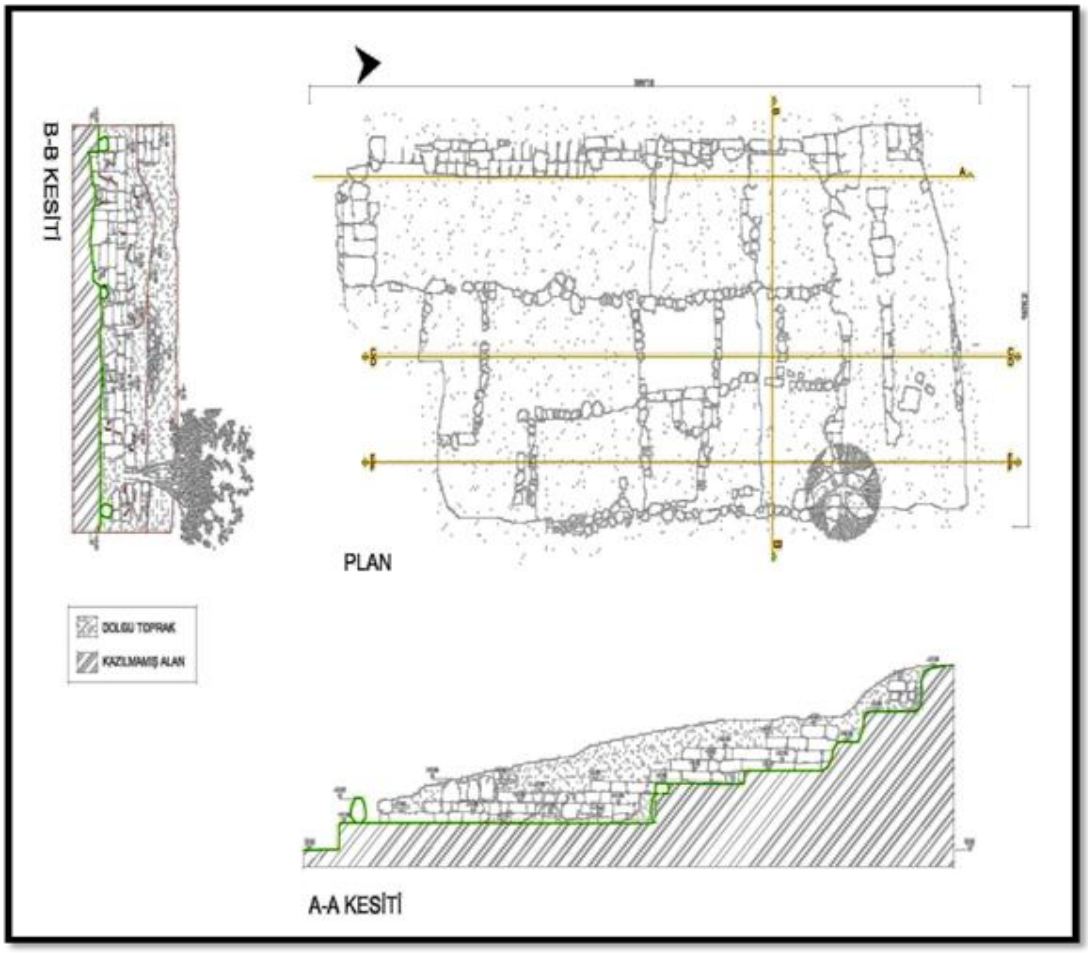
Cenotaph/Heroon (?), deep excavation, 2012-2014 (Drawing: N. Naycı)



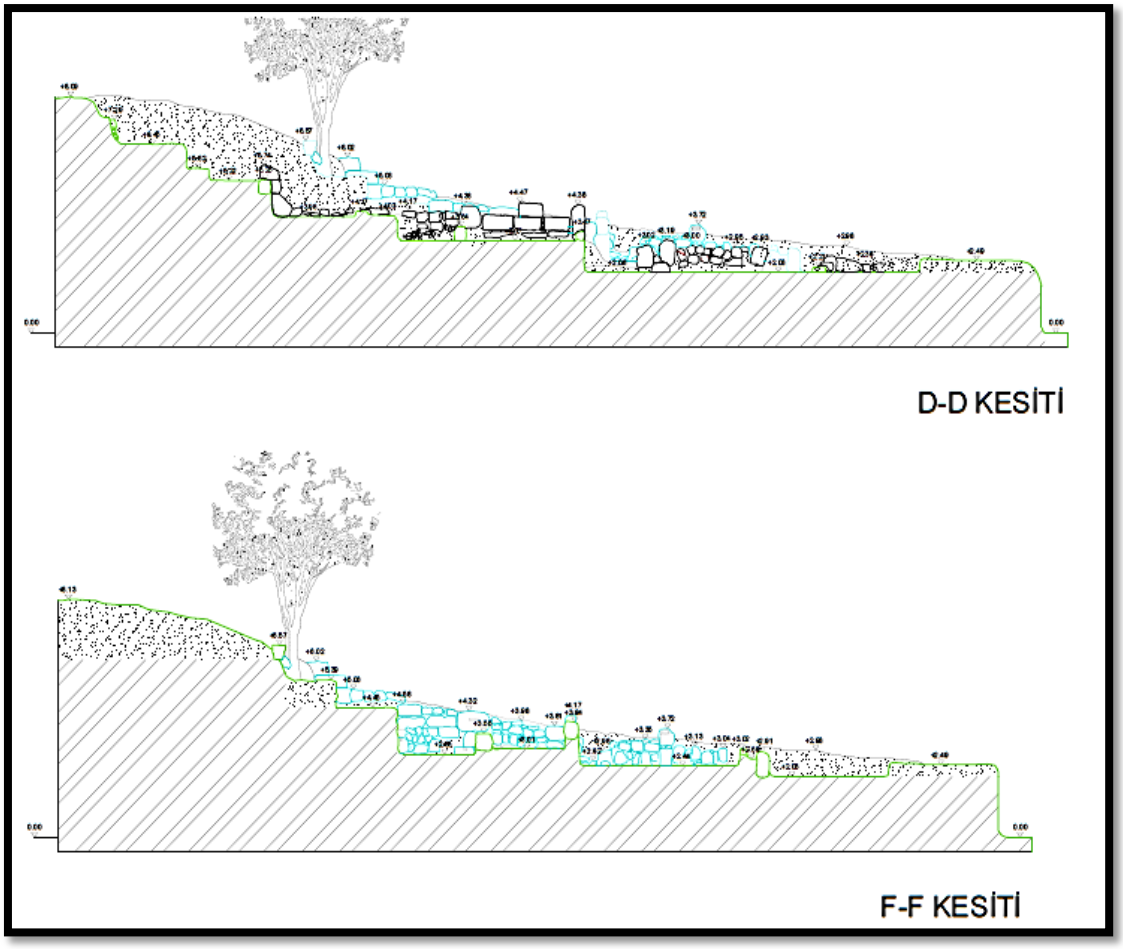
Cenotaph/Heroon (?), deep excavation, 2012-2014 (Drawing: N. Naycı)



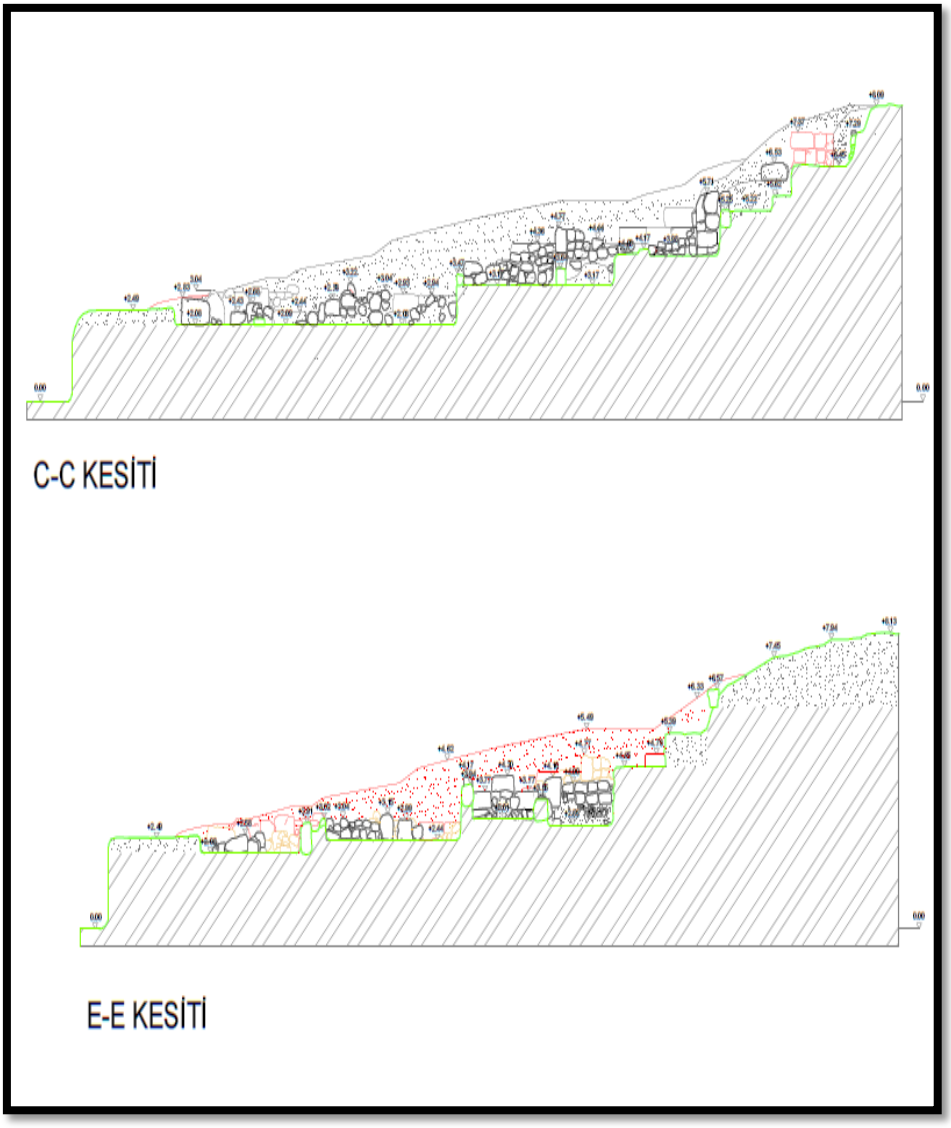
Cenotaph/Heroon (?), deep excavation, 2012-2014 (Drawing: N. Naycı)



Cenotaph/Heroon (?), deep excavation, 2012-2014 (Drawing: N. Naycı)



Cenotaph/Heroon (?), deep excavation, 2012-2014 (Drawing: N. Naycı)



Cenotaph/Heroon (?), deep excavation, 2012-2014 (Drawing: N. Naycı)

Facade architecture, column (west)

Southern facade, general view

Door and doorstep

Door and doorstep

Door and doorstep

Western wall

Cenotaph/Heroon (?), deep excavation, 2012-2014 (Drawing: N. Naycı)

Western wall

Western wall


Western wall


Western wall


Northern wall


Northern wall

II.5.3.2.1. Architectural Elements

II.5.3.2.1.1. Column Capitals

The abacus part of the Corinthian columns found in the deep excavation area in the Cenotaph/Heroon (?) has been destroyed. The gaps between the leaf slices and the veins were worked in the form of deep, narrow channels. These capitals resemble the Corinthian capitals revealed in the colonnaded street in Castabala in terms of their technique and form. The Corinthian capitals belonging to the street help date it to the Late Antonine–Severan period.

Cat. No. 1

Corinthian Capital

The Corinthian capital is made of limestone and is worn out. There are fractures at the tips of the acanthus leaves. The volutes and the abacus are largely broken. There are two close rows of acanthus leaves on the calathos. The tips of the leaves in the bottom row touch each other. The caulis leaves and helices are marked.

Cat. No. 2

Corinthian Capital

The Corinthian capital is made of limestone and is worn out. There are fractures at the tips of the acanthus leaves. The volutes and the abacus are largely broken. There are two close rows of acanthus leaves on the calathos. The tips of the leaves in the bottom row touch each other. The caulis leaves and helices are marked.

II.5.3.2.1.2. Column Doorjambs

Cat. No. 1

Doorjamb

The doorstep of the door leading to the colonnaded street has been preserved in situ. Limestone doorjamb pieces were used as spolia in the masonry of the Late Roman building phase. The doorjamb pieces are in the form of an architrave with three fasciae used vertically.

Cat. No. 2

Doorjamb

This limestone doorjamb has three fasciae and is broken with missing parts.

Cat. No. 3

Doorjamb

This limestone doorjamb has three fasciae, is broken into multiple pieces, and has missing parts.

II.5.3.2.1.3. Door Lintels and Friezes

Lintels with three fasciae have Ionic cymation and tongue-and-groove motif on the lintel crown.

Cat. No. 1

Door Lintel + Frieze

This limestone lintel with three fasciae has Ionic cymation and a tongue-and-groove motif on the lintel crown.

Cat. No. 2

Door Lintel + Frieze

This limestone lintel with three fasciae has Ionic cymation and a tongue-and-groove motif on the lintel crown.

Cat. No. 3

Door Lintel + Frieze

This limestone lintel with three fasciae has Ionic cymation and a tongue-and-groove motif on the lintel crown.

Cat. No. 4

Door Lintel + Frieze

This limestone lintel with three fasciae has Ionic cymation and a tongue-and-groove motif on the lintel crown.

Cat. No. 5

Door Lintel + Frieze

This limestone lintel with three fasciae has Ionic cymation and a tongue-and-groove motif on the lintel crown.

II.5.3.2.1.4. Console-Geisons and Simas

Cat. No. 1

Console-Geison + Sima

The limestone surface has fractures, Lesbian cymation is between the dented section and the consoles, and rosettes are in the cassettes. There is a tongue-and-groove motif on the geison pediment, a string of beads on the geison crown, acanthus on the sima, and a spiralling branch and rosette.

II.5.3.2.1.5. Simas

Cat. No. 1

Sima

The limestone surface has fractures and there is a tongue-and-groove motif on the geison pediment and an unornamented geison crown.

Cat. No. 2

Sima

The limestone surface has fractures and it can be described only from the visible elements. There is a tongue-and-groove motif on the geison pediment and an unornamented geison crown.

Cat. No. 3

Sima

The limestone surface has fractures and it can be described only from the visible elements. There is a tongue-and-groove motif on the geison pediment and an unornamented geison crown.

II.5.3.2.1.6. Geisons

Cat. No. 1

Geison

The limestone geison crown is broken and has missing parts.

Cat. No. 2

Geison

The limestone geison has three fasciae and is broken with missing parts.

II.5.3.2.1.7. Console

Cat. No. 1

Console

The limestone console has acanthus leaves in the bottom of the facades and a series of laurel leaves on the surface of the volute curve. A volute, curving branch, and leaves are on the side.

Cat. No. 2

Console

Cat. No. 3

Console

Cat. No. 4

Console

II.5.3.2.1.8. Frieze Blocks

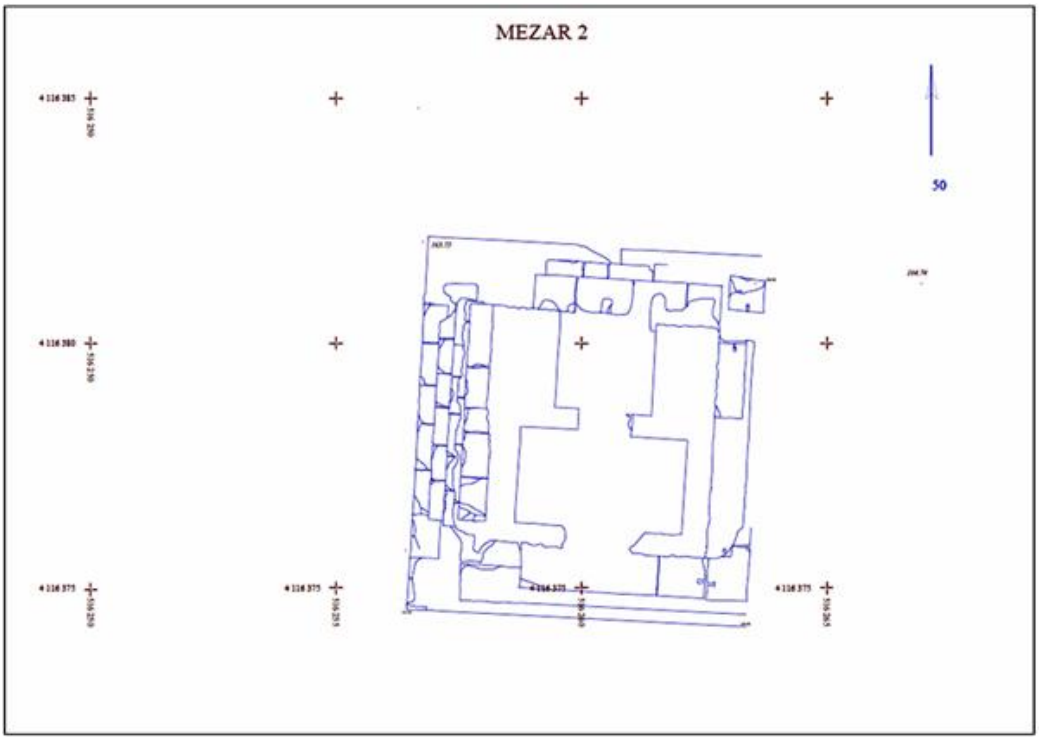
The frieze blocks were used as spolia in the foundation of the Late Roman house delimiting the street to the south of a building to which they probably belonged. The frieze blocks feature raised garlands carried by bucrania.

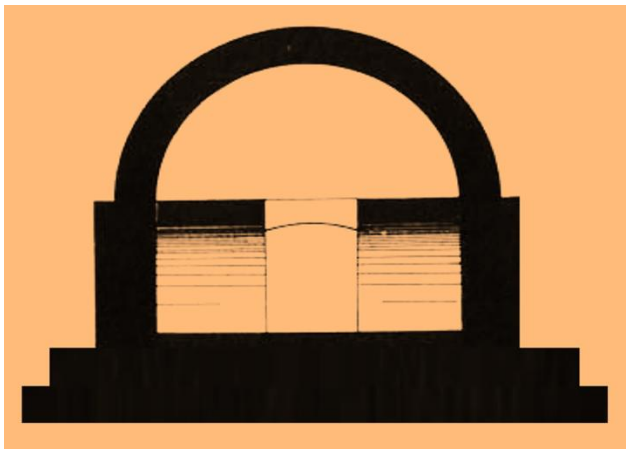
II.5.3.3. Tomb Barrel-Vaulted; Aedicula Tomb (M8)

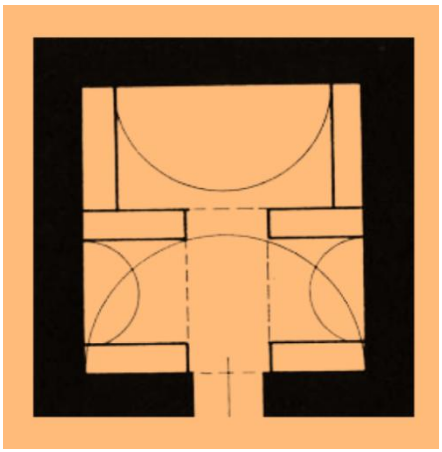
Vaulted tombs have been identified in the western, northwestern, and eastern necropoleis in the city in a largely destroyed state. The likes of these tombs are seen in different centres of Cilicia, including Castabala.

II.5.3.4. Tomb with a Stepped Podium: Type 2a (M2)

The rectangular tomb was built on a stepped platform in the north-south direction.







View from the south

View from the north

View from the west

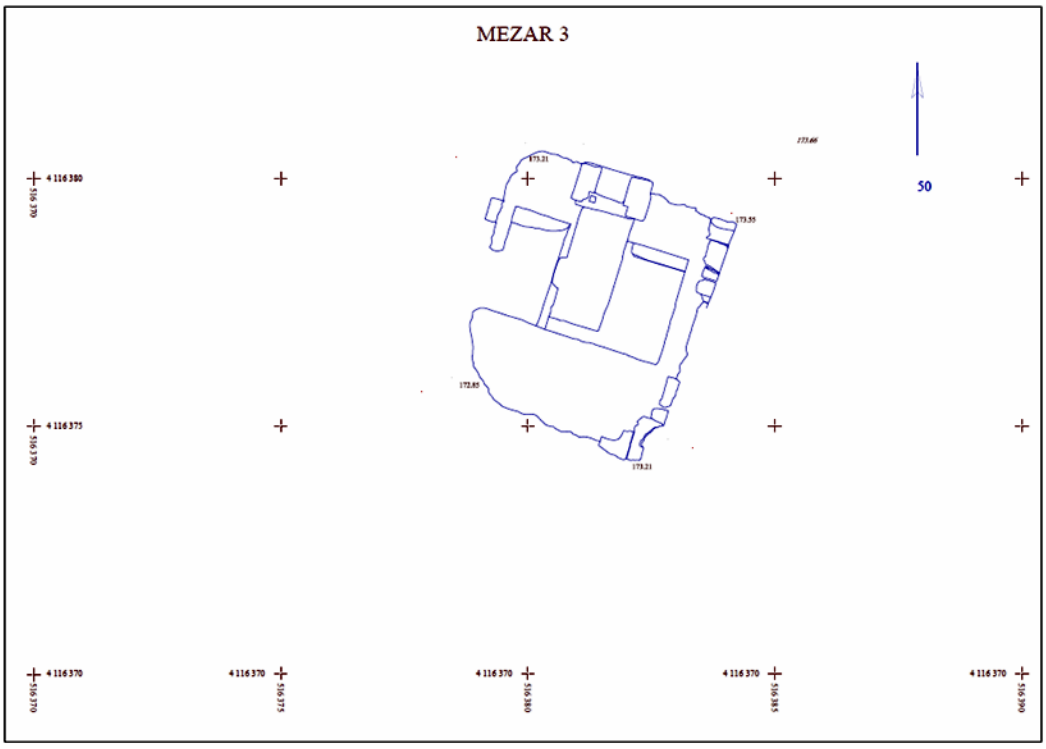
View from the east

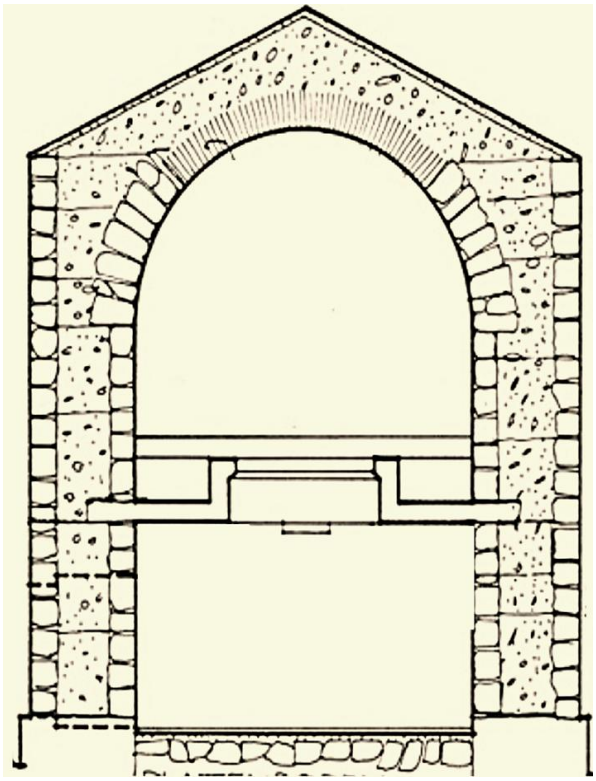
II.5.3.5. Tomb with a Stepped Podium: Type 2b (M6)

This type of tomb is usually seen in the flat area outside the settlement, in the northwestern part of the Castle Hill, and in the western part of the valley where the city developed. It was built on an individual stepped podium.

II.5.3.6. Tomb with Gable Roof (M3)

This type of tomb is represented by the building located in the northwestern part of the Castle Hill. It must have been built on top of a stepped platform; however, the surface where the building sits cannot be described since it has been largely destroyed. The individual barrel-vaulted building has two storeys.



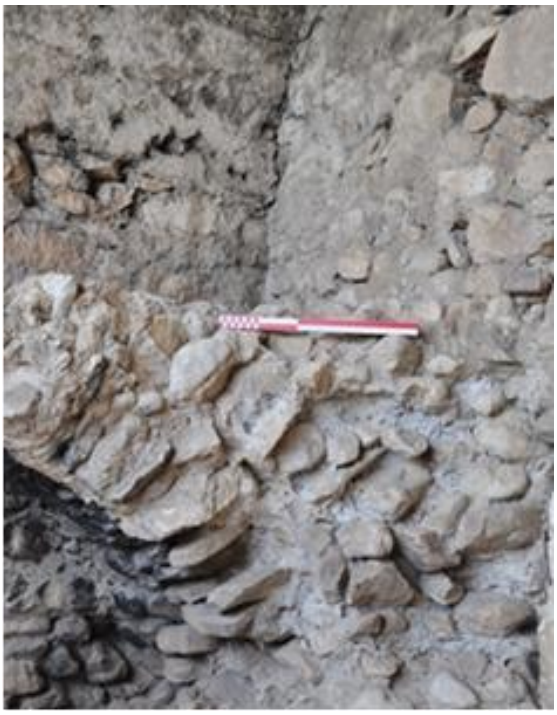


View from the south

View from the north

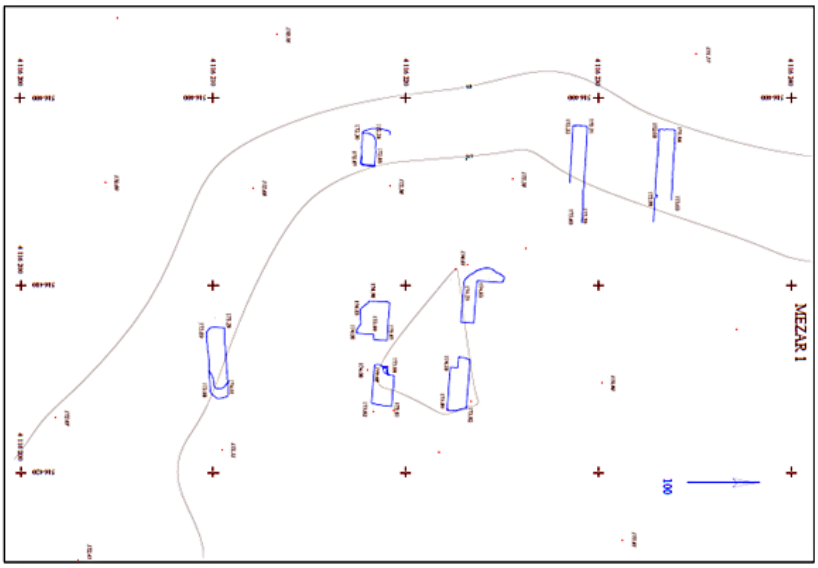
View from the west

View from the east



II.5.3.7. Tomb Vaulted Burial Chamber: (M1)

The only example of this tomb type is the building in the western part of the Castle Hill. A detailed plan of the building cannot be described since it has been largely destroyed. The plan is rectangular and is positioned in the north-south direction.



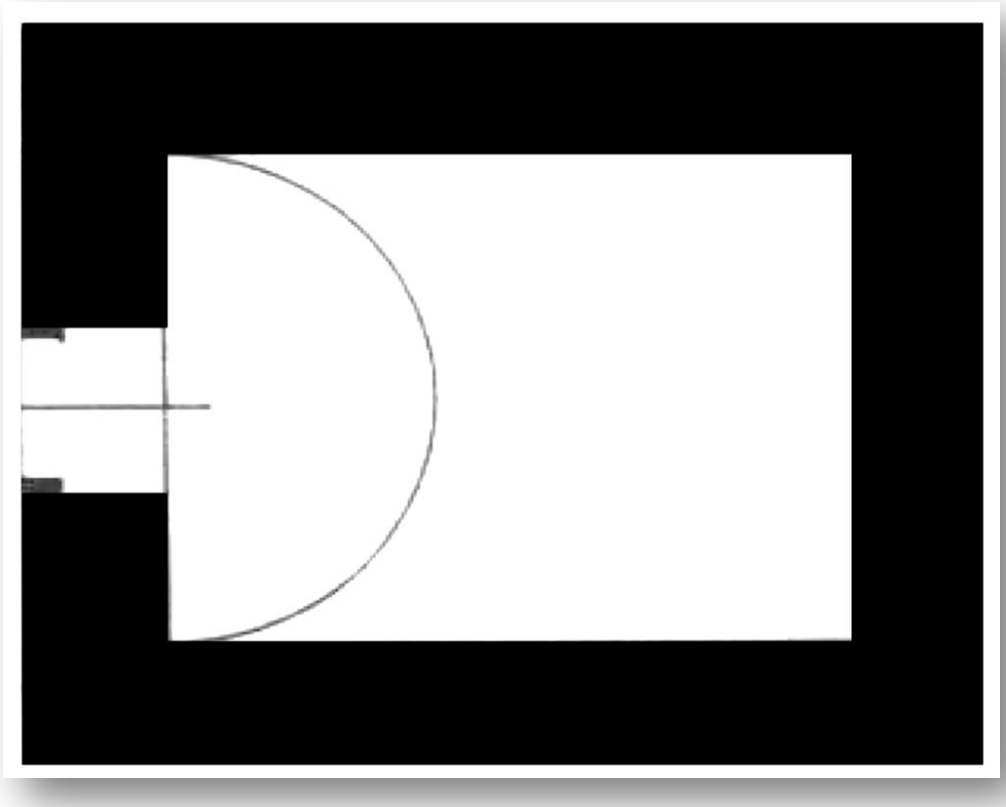
View from the east

View from the west

View from the south

View from the north

The only example of this tomb type is located in the western part of the Castabala Valley outside the settlement area.



View from the south

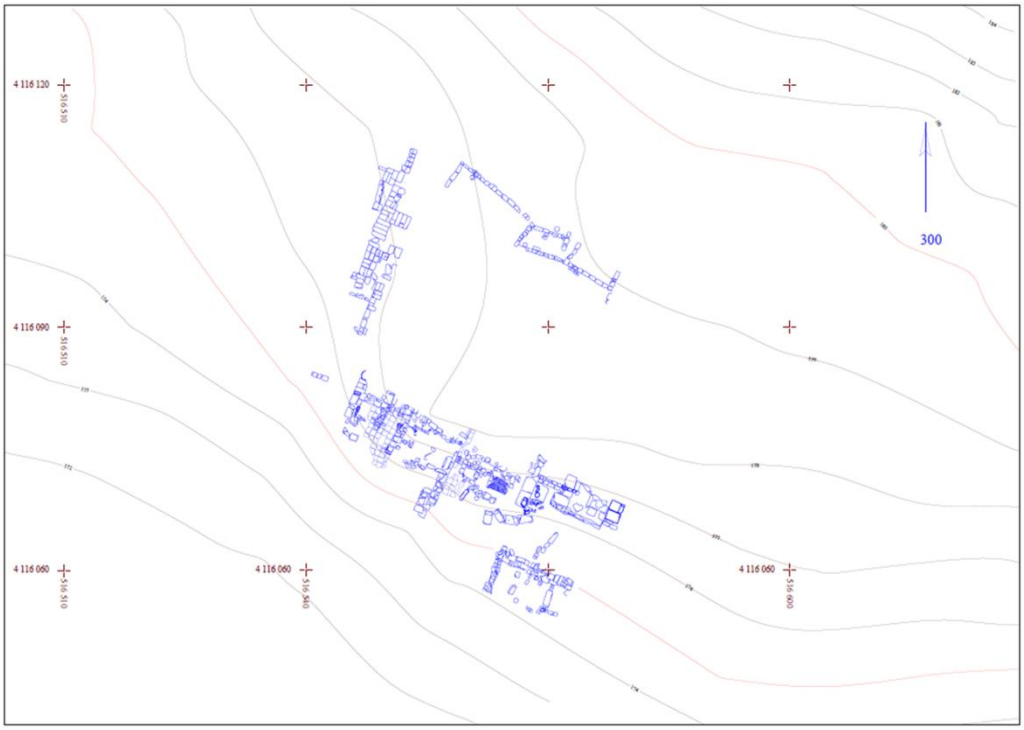
View from the east

View from the west

View from the west

II.6. SANCTUARIES AND TEMPLES

II.6.1. Vaulted Temple Terrace



Vaulted Terrace, Eastern Region: Building Phase 1, Roman Temple (?)

General plan, vaulted terrace

Room walls

Room walls

Room walls

Room walls

Room walls

Room walls

Doorstep and foundation of Roman structure

Doorstep and foundation of Roman structure

Doorstep and foundation of Roman structure

Room walls

Room walls

II.6.1.1. Architectural Elements

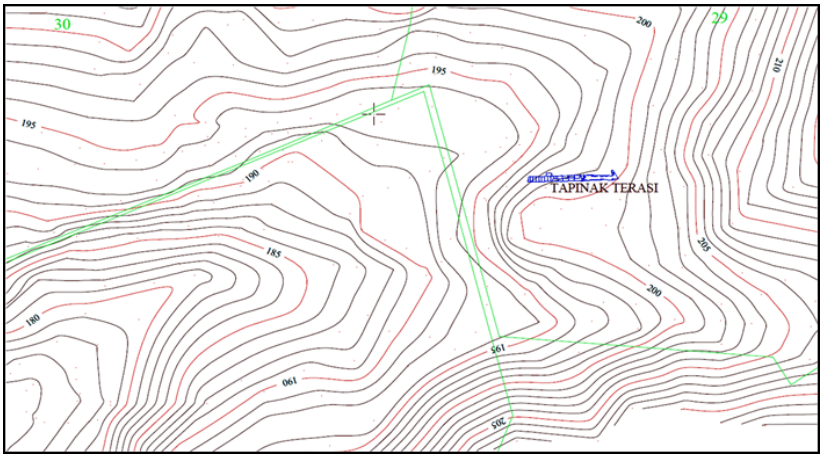
II.6.1.1.1. Door Lintels

II.6.1.1.2. Doorjambs

II.6.2. Eastern Temple Terrace

The temple terrace overlooks the city and the plain. The temple, which was evidently built on a podium leaning against the eastern slope of the valley, was separated from other buildings with the peribolos/temenos wall built around it and the elevation given to it. Since it is located on a terrace built on the eastern slope of the Castabala Valley, T.H. Zeyrek, the director of the excavations, has called this area the Eastern Temple Terrace.

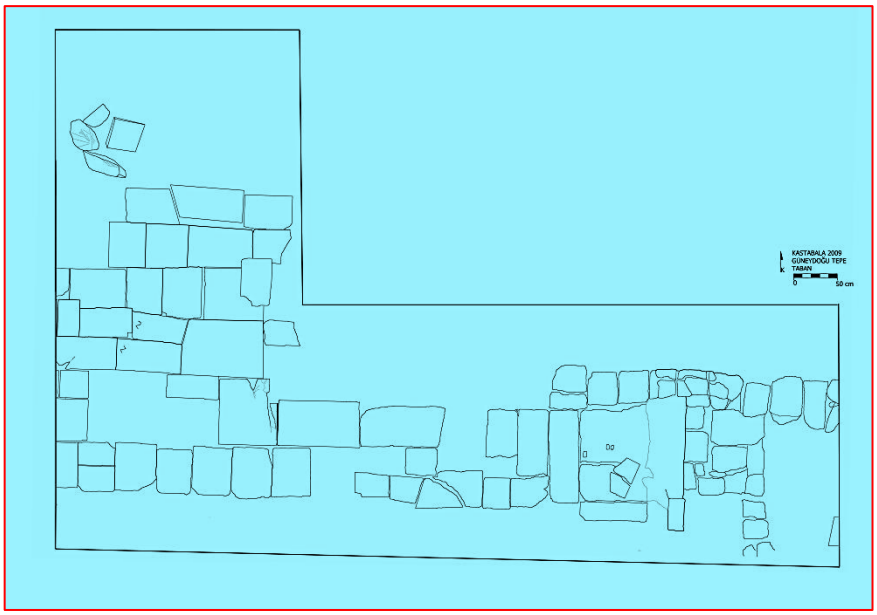
Eastern Temple Terrace



Eastern Temple Terrace

Eastern Temple Terrace wall

II.6.2.1. Stylobate



II.6.2.2. Podium Wall

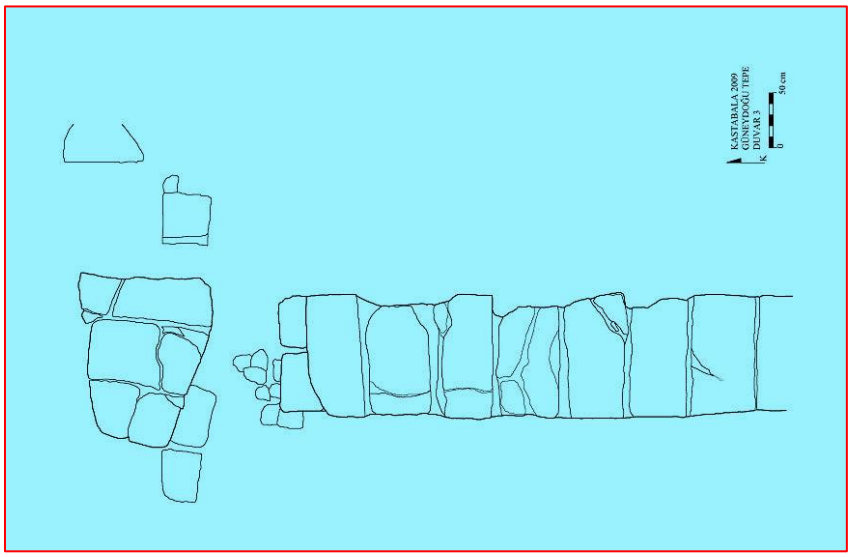
Northern wall, northeast
Building Phases 1–3

Northern wall, northeast
Building Phases 2–3

Northern wall, northeast, Building Phases 1–3

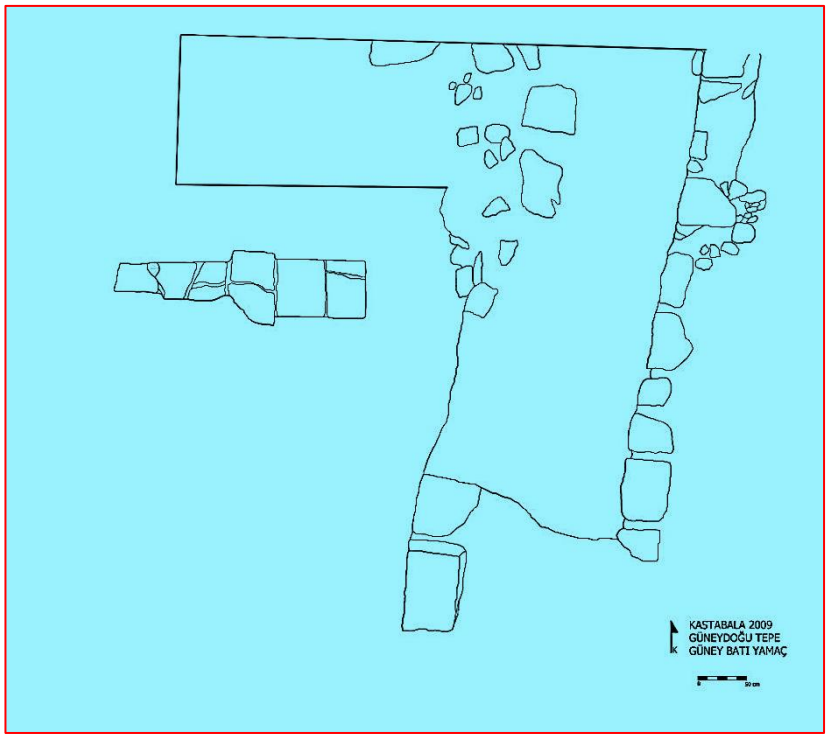
Northern wall, northeast, Building Phase 1

Western wall, northwestern corner



Western wall, northwestern corner

Southern wall



South wall, southwestern corner

II.6.2.3. Architectural Elements

II.6.2.3.1. Capitals

Cat. No. 1

Doric-Ionic Composite Capital

A similar Doric-Ionic composite capital was unearthed in an area near Castabala in Doliche (Gaziantep, Turkey). The dating suggested for this limestone capital is the first half of A.D. 1st century.[919]

[919] Winter 2011, 7.

Cat. No. 2

Ionic Capital

Limestone Ionic capitals were seen widely in Cilicia starting from A.D. 2nd century.[920]

II.7. HOUSES

The ancient settlement of Castabala was set up in the plain formed between the Taurus Mountains and the Mediterranean Sea during the post-Miocene epoch on the northern, southern, and eastern slopes of a valley northwest of the Ceyhan (Pyramos) River and on the flat area of the valley bottom. The territorium of the city has not been identified with full certainty.

Castabala's initial development must have taken place on the northern slopes of the valley on the foothill of the Castle Hill/Acropolis (?). Streets and findings indicating

[920] Söğüt 1998, 102.

a vertical plan are few. However, the deviations of the positions of the Roman imperial and Early Byzantine buildings and the connections between the Northern Colonnaded Street and rows of columns in the southwestern part of the valley help us identify terrain-specific arrangements in some sites and streets. The streets and lanes that previously existed in the northern part of the valley must have been preserved throughout the different periods. Nevertheless, the excavations that have only recently begun have not yet revealed a grid plan in this old settlement area in the city.

The settlement on the northern foothill of the Castle Hill must have started from the slopes in the Hellenistic period and spread to the eastern and southern slopes of the valley. The street system identified in the western part of the Theatre on the slope of the valley indicates the presence of a grid plan based on wide streets and narrow lanes. The street system is shaped based on the city's location and topographical structure. Hence, there might have been deviations from the grid plan in some places.

The houses were located in the insulas separated by narrow lanes. The plan separating the borders of the insulas has not yet been drafted. However, the architectural remains on the surface suggest that the insulas had a rectangular plan in the north-south direction.

Excavations carried out in Castabala so far have revealed the influence of the Anatolian antiquity tradition. Many similarities emerge when the buildings in Castabala are compared with those in centres located far away to the west outside Anatolia, namely, in Italy and in northern Syria in the east.

As was the case in other cities in Anatolia, Castabala went through a series of changes in line with social and political conditions following its establishment. This process has to be tackled in terms of the historical trajectory of the city. The areas where excavations are carried out have revealed plans with unique Roman architectural elements. These plans have been preserved during later renovations.

Buildings such as the Theatre, the baths, and the Eastern Temple Terrace display a symmetrical harmony. Vitruvius suggests that harmony emerges in connection with

the imposing courtyards that compete with the splendour of internal spaces.[921] Indeed, the buildings in Castabala also boast ornate courtyards. Each space in the buildings in the insulas displays a symmetrical harmony.

II.7.1. Constronstruction Technique of the Houses

Walls are the most important architectural element in a house. Architecturally, they have a plain and simple texture. However, they play a big role in the analysis of the floor plans. The process that begins with the construction of the walls leads to the formation of a room and eventually the house. Walls are enduring documents of repairs and renovations done to a house through time. Building materials are concrete evidence for changes, expansions, and renovations (to some extent) done to a house that might have been used for many years.

II.7.1.1. Material

Local stones were used in the limestone masonry. Quarries located on the foothills of rocky elevations enclosing the valley must have been employed as a source for the limestone utilized widely as building materials.

II.7.1.2. Technique

Architectural studies of Castabala have not yet tackled masonry techniques. The house walls identified in the deep excavation areas are either at the level of the foundation or have been preserved up to 1 to 1.70 cm.

[921] Vitruvius, book 1, 2.6.

Four different masonry techniques were used in the houses: opus quadratum, opus incertum, opus testaceum, and opus mixtumdur. However, building phases cannot be dated accurately by means of the masonry technique. The oldest walls consist of large rectangular stone blocks. This purely stone masonry changed in the Late Roman period and was replaced with brick and stone or solely brick masonry. In the Early Byzantine period cyclopean masonry was used.

There was no specific masonry technique in the Late Roman period.[922] House walls were built with cyclopean masonry that utilized roughly worked, amorphous stones of different sizes. In some walls, on the other hand, small stones wedged with pieces of stone and mortared masonry were preferred. In this system irregular stones were placed flat on top of one another.

Extensive use of brick in architecture is accepted as the metropolitan architectural style.[923] This was used in tombs in Castabala, in the Bathhouse, and in the cistern in the southwestern part of the valley and its annex.

The external and internal wall thicknesses of Castabala houses were what they are today.

II.7.1.2.1. Opus Quadratum

Material **:** Limestone

Wall Thickness **:** 0.45–0.60 m

Binding Material **:** Lime mortar

The masonry is composed of rectangular large blocks. The external facades of the stones are roughly flattened and come in different sizes. They sit on one another without a binding material or by using lime mortar. However, there is no particular row as such. Very few remains are seen from this masonry technique.

[922] Ellis 1983, 219.
[923] Ellis 1983, 219.

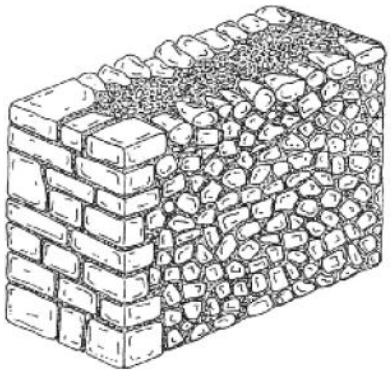
II.7.1.2.2. Opus Incertum

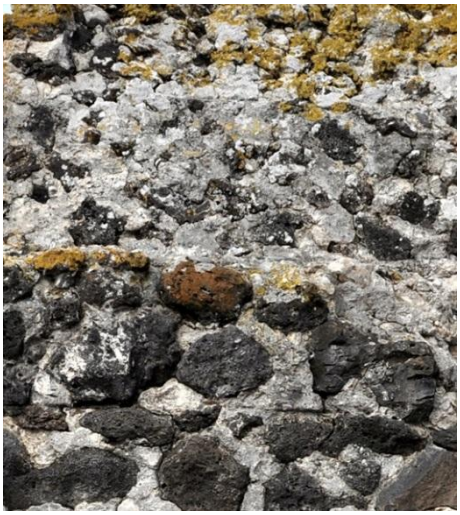
Material **:** Limestone, volcanic tuff

Wall Thickness **:** 0.40–0.60 m

Binding Material **:** Lime mortar

The masonry is composed of shapeless small stones. The sizes of the stones vary greatly and do not follow a particular row. There is lime mortar between them. The stones are wedged by small stones.





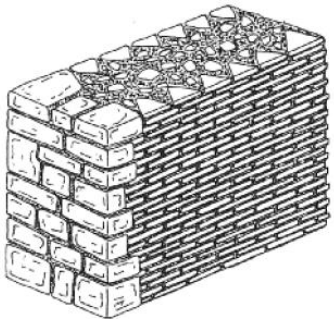
II.7.1.2.3. Opus Testaceum

Material **:** Brick

Wall Thickness **:** 0.34 m

Binding Material **:** Lime mortar

The masonry is composed of square or rectangular bricks. There are tusk tenons in the brick grouts and lime mortar between them.



II.7.1.2.4. Opus Mixtum

Material **:** Limestone, brick

Wall Thickness **:** 0.54–0.60 m

Binding Material **:** Lime mortar

The masonry is composed of small irregular stones and rows of bricks. The stones vary greatly in size. The bricks are either square or rectangular. There are tusk tenons in the brick grouts and lime mortar between rows of stones and bricks. There are rows of bricks in the form of belts between opus incertum in the walls. This masonry technique, which is also seen in the facade wall of the Library of Sagalassos, is dated to A.D. 4th century.[924]

II.7.1.3. Cyclopean Masonry Using Irregular Stones

The cyclopean masonry includes small irregular stones without using any binding mortar between them. It is dated to the medieval building phase. Architectural fragments from various periods have been used in the masonry without making any modifications.

II.7.1.4. Plaster and Cladding

The plaster traces on the surfaces of the walls prove that the walls of various buildings were plastered. Wall cladding was identified only with the help of the marble slab pieces on the wall of the Cenotaph/Heroon (?) on the southern foothill of the Castle Hill and the traces of the lime mortar on the wall surface used to fix the cladding plates on the walls.

[924] Waelkens 1993, 29, figs. 16-17.

II.7.1.5. Roofing

There are many questions regarding the material used in the roofing, their construction, and the slopes of the roof that remain to be answered. The pieces of tile found in the Castabala deep excavation areas do not form a layer on the floor. The tile fragments recovered from the filled earth offer some information regarding the material used in the roofing. There are two types of tiles, which are flat and concave plates. Different examples of these have been revealed in the excavations. Among the last finds are also examples of chimney tiles said to have had the function of ventilating and letting smoke out of a room.[925]

II.8. CENOTAPH/HEROON (?)

II.8.1. Cenotaph/Heroon (?), Building Phase 2, Late Roman House

Cenotaph/Heroon (?), general southerly direction

[925] Barın 1983, 81–82.

Cenotaph/Heroon (?), Building Phases 1–3

Cenotaph/Heroon (?), doorstep

Cenotaph/Heroon (?), doorstep

Cenotaph/Heroon (?), doorstep

Cenotaph/Heroon (?), doorstep

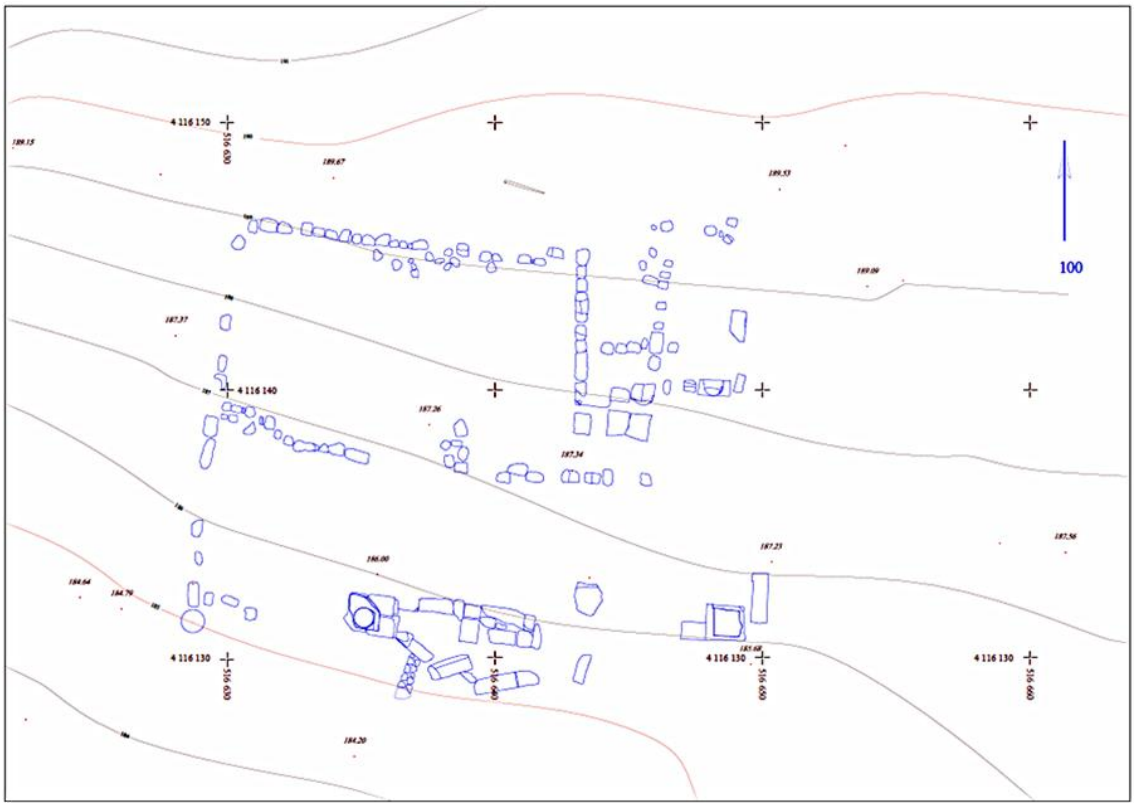
Cenotaph/Heroon (?), Building Phase 2, house

Cenotaph/Heroon (?), Building Phase 2, house

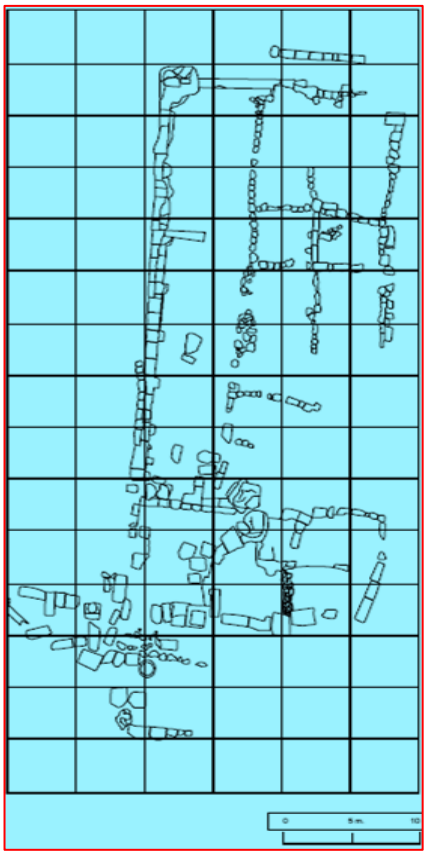
Cenotaph/Heroon (?), Building Phase 2, mosaic floor tile

Cenotaph/Heroon (?), Building Phase 2, mosaic floor tile

II.8.2. Cenotaph/Heroon (?), Building Phase 3, Medieval House



Cenotaph/Heroon (?), Building Phase 3, plan



Cenotaph/Heroon (?), excavation area, Building Phases 1-3, plan (2012–2014)

Cenotaph/Heroon (?), general southerly direction


Cenotaph/Heroon (?), Building Phase 3, room walls


Cenotaph/Heroon (?), Building Phase 3, room walls


Cenotaph/Heroon (?), Building Phase 3, room walls


Cenotaph/Heroon (?), Building Phase 3, houses

II.9. VAULTED TERRACE

The monumental building on the vaulted terrace constructed on the southern foothill of the Castle Hill appears as a major Roman period building in the city plan. This terrace and its vicinity can only be described in a limited area subject to deep excavations. The remnants of the foundations and the doorjamb distinguish themselves from other architectural finds in the city with their large dimensions. Building phases that prove that the terrace was used for different purposes throughout the history of the settlement have been identified.

II.9.1. Late Roman Houses, Northeast Region, Building Phase 2

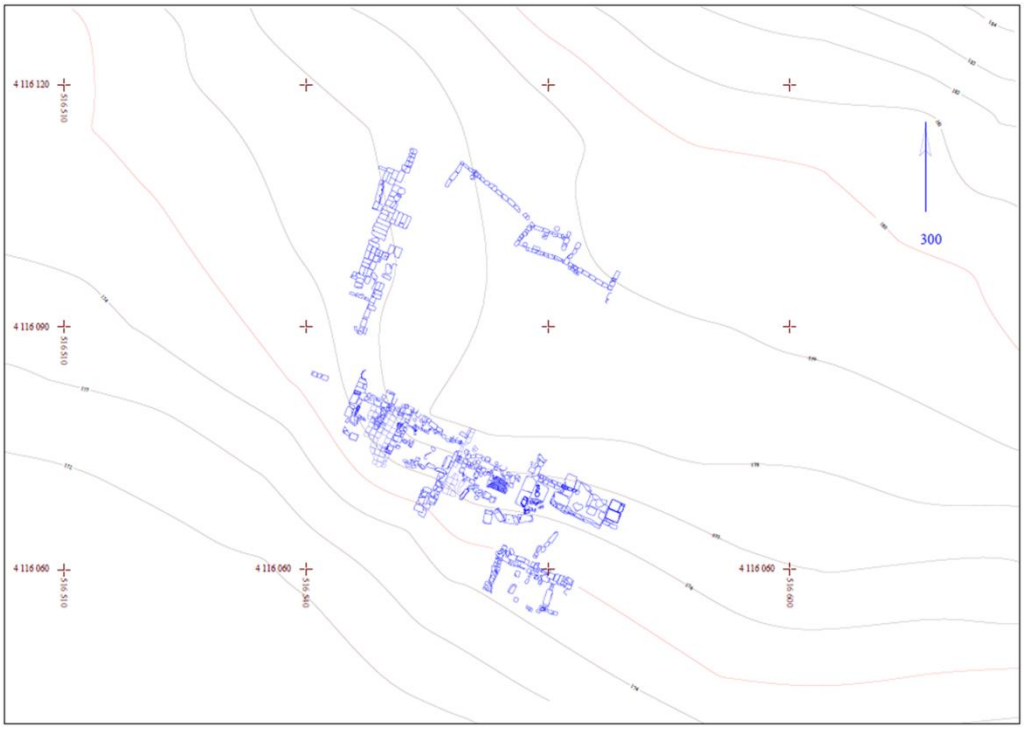
Room walls

Room walls

Room walls

II.9.2. Late Roman House, Northwest Region, Building Phase 2

The Late Roman house was built on top of the remains of the foundations of a building with rectangular masonry in which limestone blocks were utilized in the eastern part of the Vaulted Temple Terrace. The masonry technique employed in the walls of the building consisted of brick masonry on both sides with a rubble-and-mortar concrete-filled masonry technique in the middle. The thickness of the walls and the workmanship of the masonry suggest this was a monumental building. The remains of the freshwater system prove that the building had its own flowing water system, suggesting the structure had a privileged position in the settlement. The function and plan of this building, likely a house, cannot be described.



General plan, vaulted terrace

Entrance area, northwest, doorstep and entrance, mosaic floor

Entrance area, northwest, doorstep

Entrance area, freshwater channel

II.9.3. Late Roman House, Southwest Region, Building Phase 2


Room walls and brick floor covering

Room walls


Room walls and brick floor covering

Room walls and brick floor covering

II.9.4. Late Roman House, Bathroom, Southeast Region, Building Phase 2

Room, furnace

Room walls

Marble floor covering

II.9.5. Medieval, House Northeast Region, Building Phase 3

In the eastern part of the vaulted terrace, a medieval house was built on top of the foundations of the Late Roman home and the Roman period structure from the previous time. The house, which was erected in the southern part of the street, faces the street in the north and leads directly onto the street with a single step through a small door. The blocks of frieze with raised garlands carried by bucrania dating to the Roman period were used as blocks in the foundation of the facade of the house.

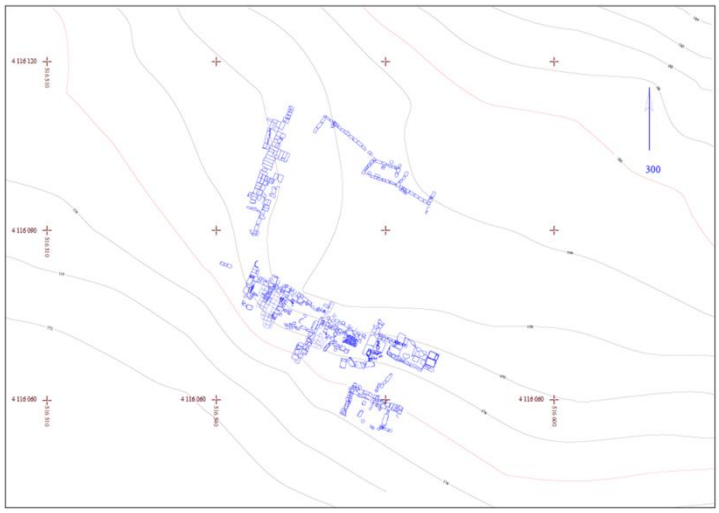
Vaulted terrace, northeast region, Building Phase 3, houses, room walls

Building Phase 3, houses, room walls

Building Phase 3, houses, room walls

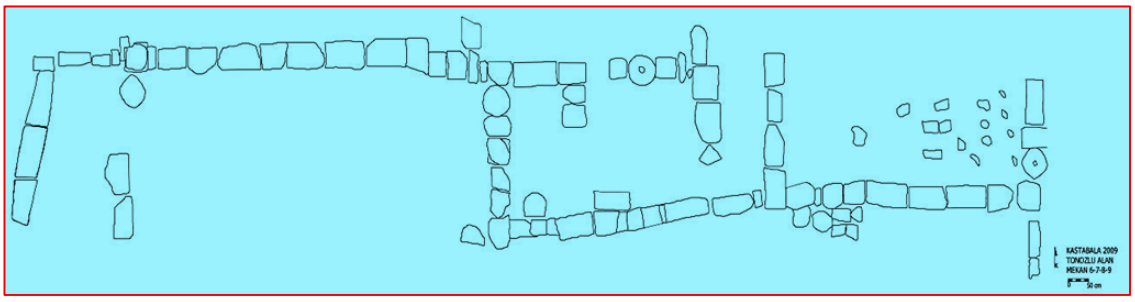
Building Phase 3, houses, room walls

II.9.6. Medieval House, Northwest Region, Building Phase 3



General plan, vaulted terrace

II.9.7. Houses, Vaulted Temple Terrace, Northwest Region



Plan of room walls of medieval houses

House, northwest region, room walls

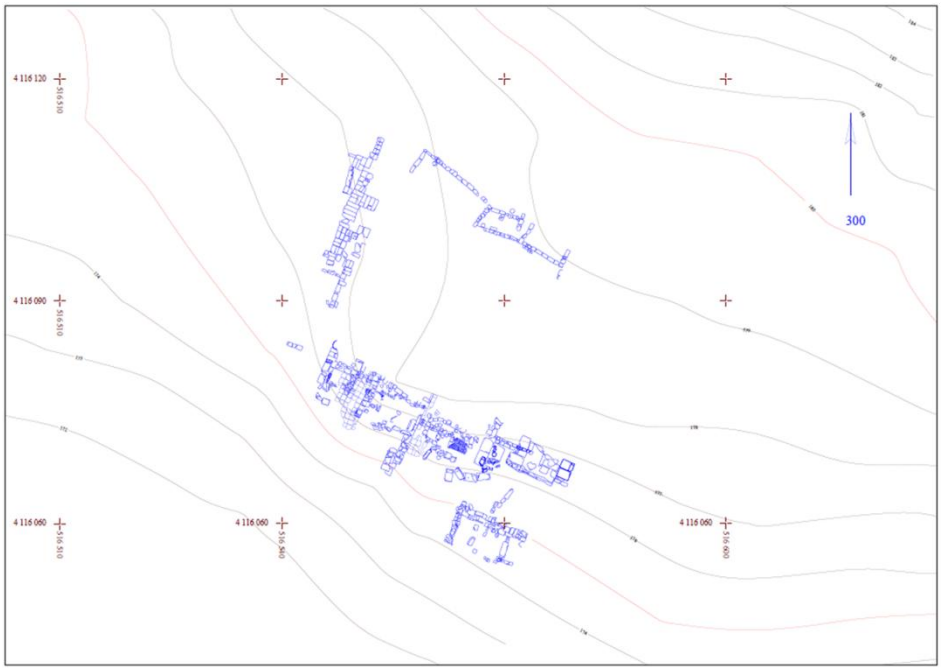
House, northwest region, room walls

House, northwest region, room walls

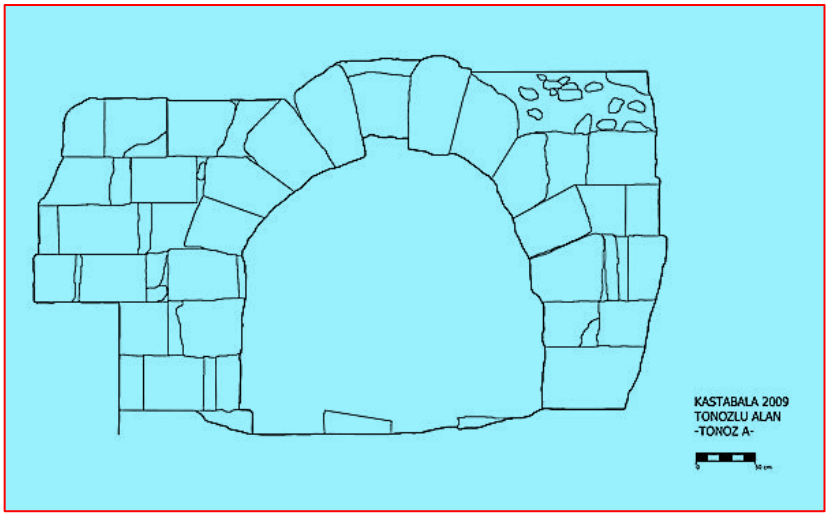
II.9.8. Shops/Workshops

The front part of the vaults lined up in the west-east direction opening south of the Vaulted Temple Terrace in the medieval building phase has been blocked with soil and architectural fragments from previous building activities. Excavations have unearthed remains of foundations of rows of shops that were located in front of the vaults but following the same axis. Some of these have revealed archaeological finds documenting that these spaces were workshops.

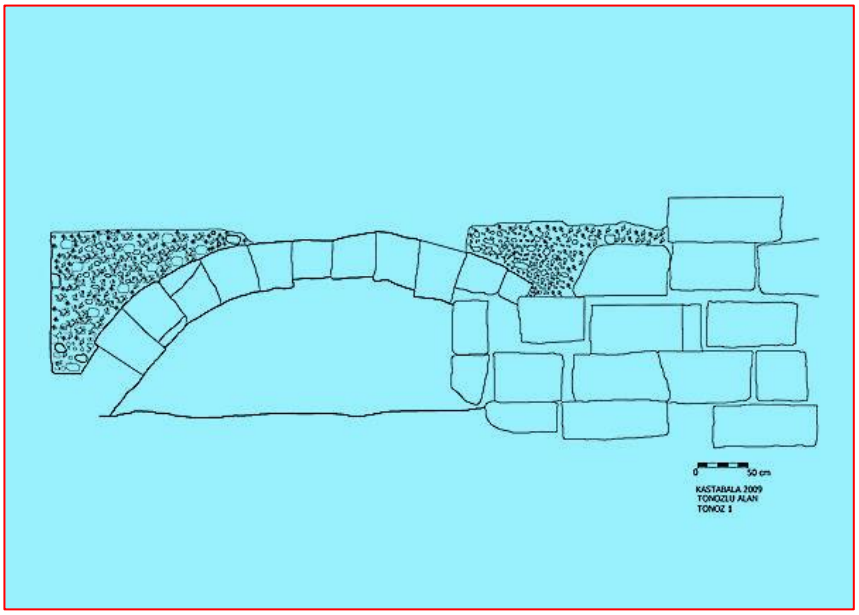
Vaulted terrace, south



General plan, vaulted terrace

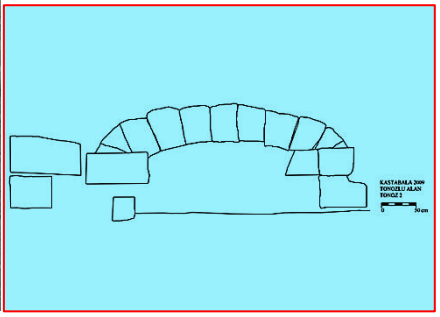


Vault 1, vaulted terrace



Vault 2, vaulted terrace

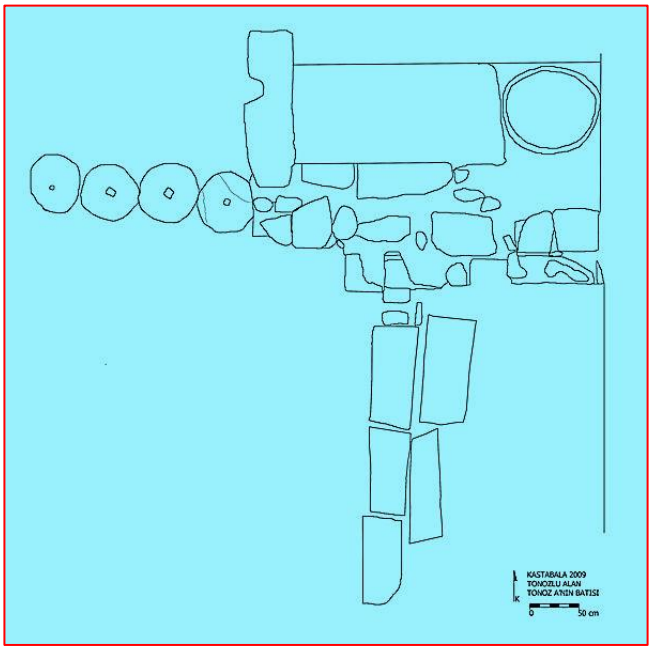
Vault 2, vaulted terrace



Vault 3 and shops, vaulted terrace

Vaulted terrace, Building Phase 3, medieval workshops

Vaulted terrace, Building Phase 3, medieval workshops



Vaulted terrace, Building Phase 3, medieval workshops

II.10. NORTHERN COLONNADED STREET

II.10.1. House 1

It has been revealed that a house occupied the Northern Colonnaded Street in the western part of the Castle Hill. This house, which was built in the northwestern part of the street, was constructed to cover the northern gallery of the street and also partly the floor of the street.

House 1, Northern Colonnaded Street, western region


House 1, Northern Colonnaded Street, western region


House 1, Northern Colonnaded Street, western region

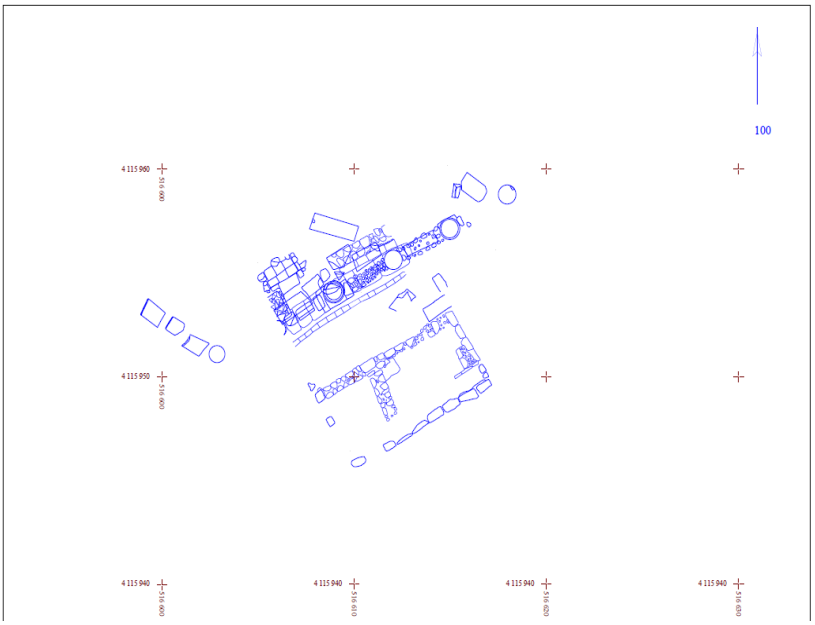
II.10.2. Colonnaded Street, House 2

The deep excavations carried out in the western part of the colonnaded street in the southern gallery have revealed that a medieval house occupied this site.


House 2, colonnaded street, western region

II.11. AGORA MACELLUM (?) DEEP EXCAVATION 1

The deep excavations carried out in the Agora/Macellum (?) Deep Excavation 1–2 identified a foundation and a row of earthenware pipes that connect to a fountain. These finds reveal that the function of the public building on this site changed in the Late Roman period. The fountain, which was constructed by closing the gap between two columns, suggests that at least some part of the Agora/Macellum (?) was occupied by a house built here in the Late Roman period.



Plan, Agora/Macellum (?) Deep Excavation 1, eastern general view

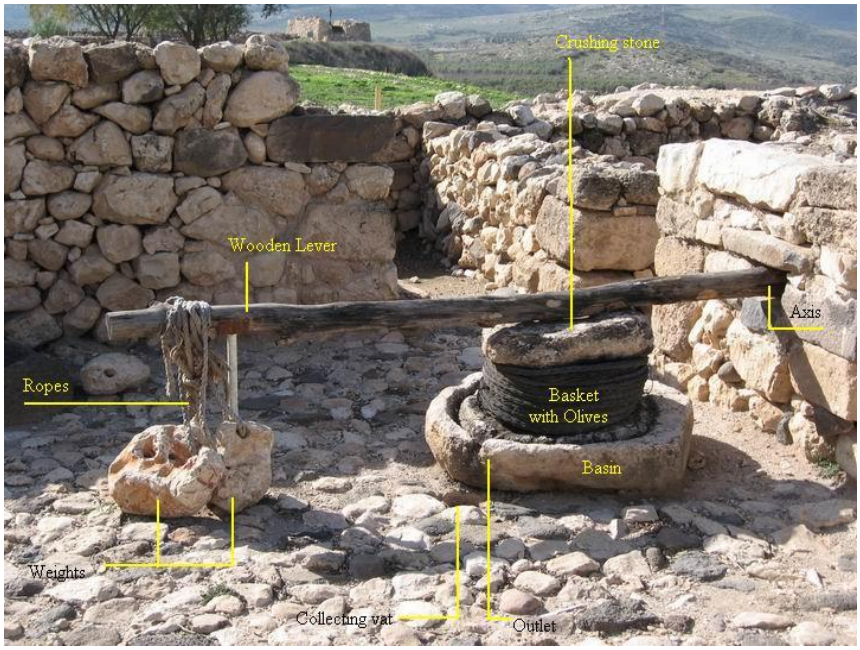
Fountain, Agora/Macellum Deep Excavation 1, eastern general view

Fountain, Agora/Macellum (?) Deep Excavation 1, southerly direction

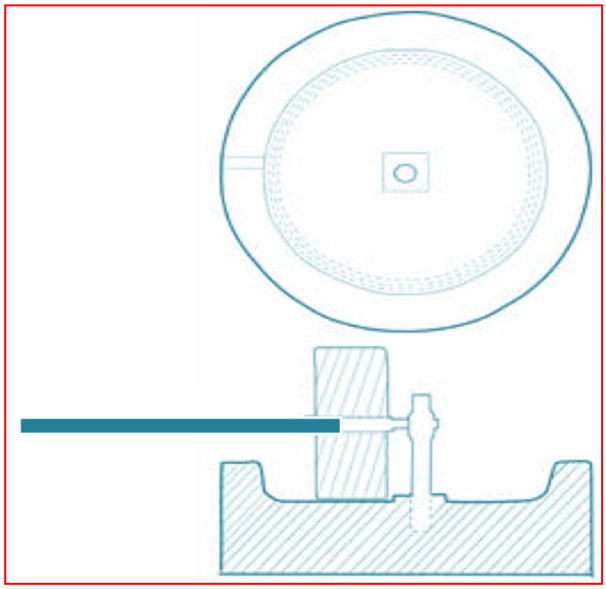
II.12. WORKSHOPS — PRODUCTION EQUIPMENT

II.12.1. Workshops

II.12.1.1. Olive Oil Workshop



Olive oil workshops



Base of oil press and olive millstone

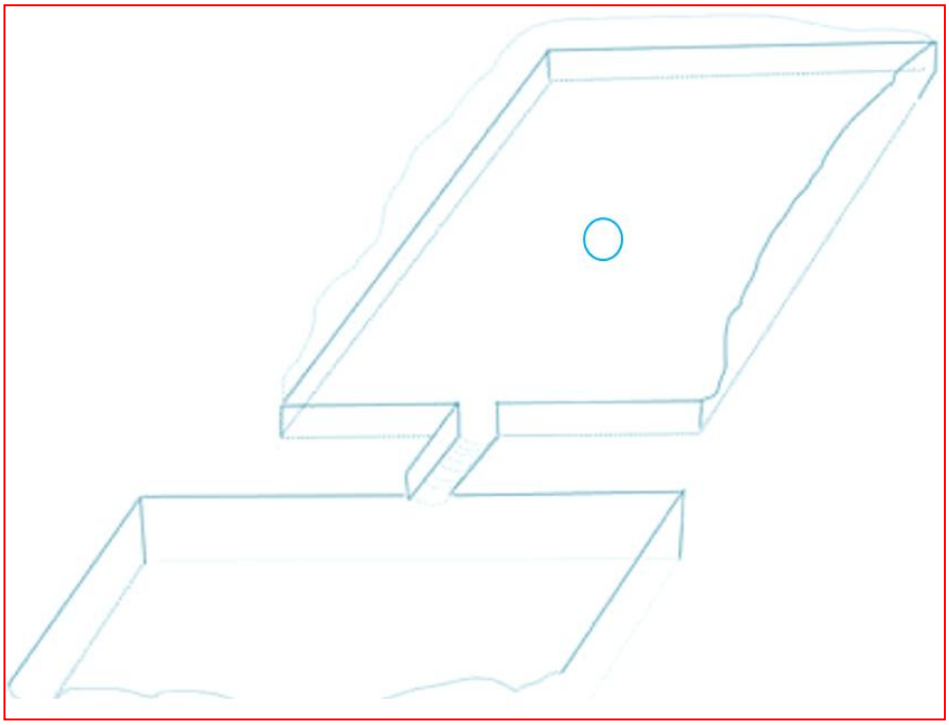
Base of oil press

Olive millstone

Olive millstone

Olive pres stone

II.12.1.2. Wine Workshop



Wine workshop

Channel of the wineries

II.12.1.3. Flour Mill

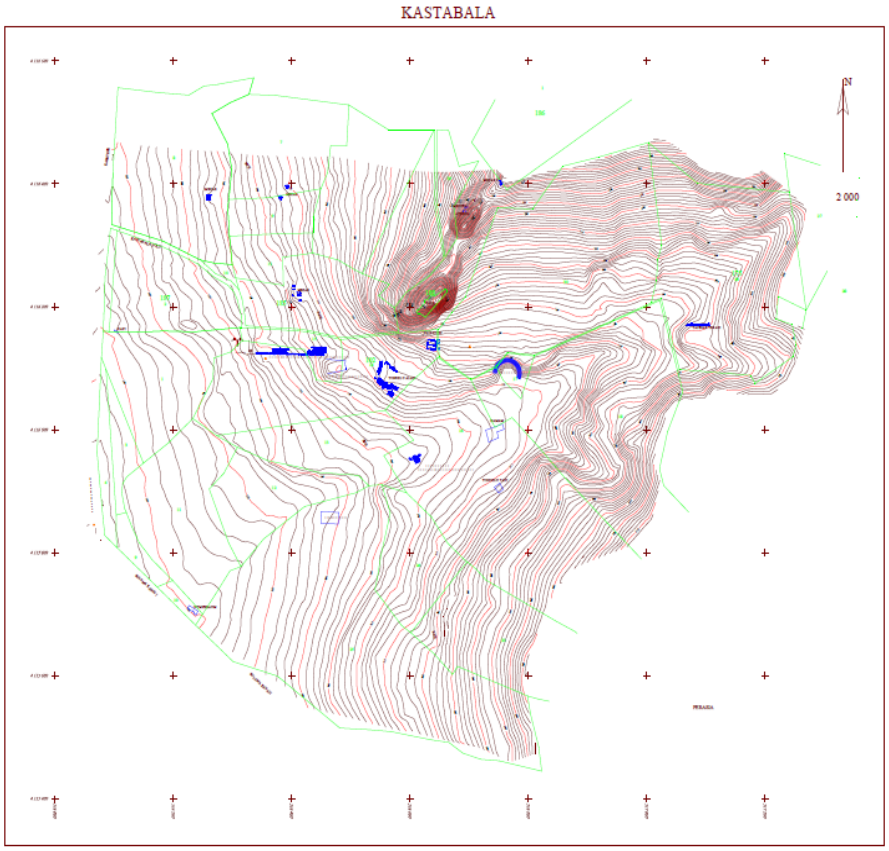
Stone of flour mill

II.13. CHURCHES

II.13.1. North Church

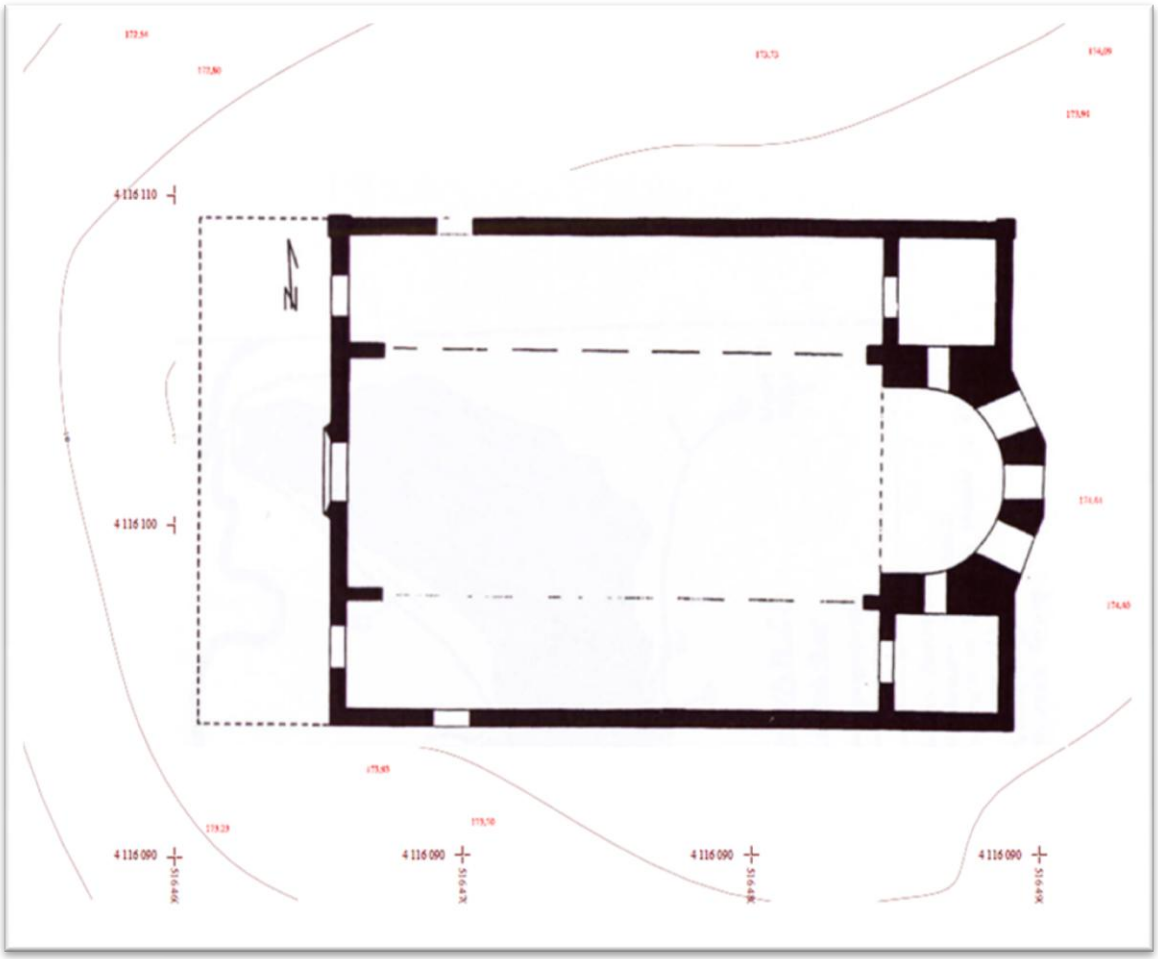
The church built on a terrace in the south of the street on the southwestern side of the Castle Hill is connected to the colonnaded street with a three-step stairway accessible through a door opening to the street from the south. Spolia were used in the construction of this church, which has the apse in the east and the entrance in the west.

Nearly all of the spolia used in the construction of the church date to the Roman imperial period. The date A.D. 5th century has been proposed for the depiction on the window of the apse.[926] However, the capital of the abutment is dated to A.D. 4th century.[927] Therefore, the existing architectural fragments are not considered enough to date the building on their own.



Plan of Castabala

[926] Bayliss 2001, 200; Hill 1996, 104.
[927] Feld 1965, 141.



Plan of North Church (Hellenkemper 1994, fig. 24)

North Church (Gertrude Bell, April 1905)

North Church (Gertrude Bell, April 1905)

North Church (Gertrude Bell, April 1905)

North Church

North Church, east (general)

North Church, west (general)

North Church, north (general)

North Church, south (general)

II.13.1.1. North Church Architectural Elements

II.13.1.1.1. Portal

Doorjambs, door lintel, frieze, console-geison plus sima

Portal Stairs

Portal Stairs

Stairs

II.13.1.1.2. Apse

Apse, westerly view

Apse

II.13.1.1.3. Corinthian Column Capitals

The abacuses of the Corinthian capitals belonging to the North Church have been destroyed, except the areas with abacus rosettes. In some cases the stem of the abacus rosette exits through the calyx among the caulis and goes through the helices. The tips of the acanthus leaves in the bottom row touch each other and form gaps in the shape of rhombuses. The veins and borders of the leaves are carved with deep, narrow channels. In terms of their production and form, these capitals have similarities with the Corinthian capitals in the colonnaded street, Agora/Macellum (?), and North Church in Castabala, and in the grand entrance/Propylon [H][928] to the South Bathhouse in Perga and the colonnaded street in Soloi Pompeiopolis.[929] The Corinthian capitals and the pilaster capitals belonging to the North Church carry the characteristics of the Late Antonine–Severan period.

[928] Türkmen 2007, 60.
[929] Türkmen 2007, 60.

Cat. No. 1

Corinthian Capital

The capital is made of limestone and worn out. There are fractures at the tips of the acanthus leaves. The volutes and the abacus are largely broken. There are two close rows of acanthus leaves on the calathos. The tips of the leaves in the bottom row touch each other. The caulis leaves and helices are marked.

Cat. No. 2

Corinthian Capital

The capital is made of limestone and worn out. There are fractures at the tips of the acanthus leaves. The volutes and the abacus are largely broken. There are two close rows of acanthus leaves on the calathos. The tips of the leaves in the bottom row touch each other. The caulis leaves and helices are marked.

II.13.1.1.4. Pilaster Capital

There are spolia in the North Church walls and apse windows. The Corinthian pilaster capital is of a type similar to the Corinthian column capital. The stem of the abacus rosette exits through the helices. The veins and borders of the independent acanthus leaves are worked with deep, narrow channels.

Pilaster capital, apse, view from the east

Pilaster capital, apse, view from the east

Pilaster capital, apse, view from the east

Pilaster capital, apse, northeast

Pilaster capital, apse, east

Pilaster capital, apse, east

Pilaster capital, apse, northeast

Pilaster capital, apse, northeast

II.13.1.1.5. Simas

Cat. No. 1

Sima

There are fractures on the limestone surface. The bottom part of the geison crown is broken. The tongue-and-groove motif on the geison pediment can be described with its tip at the point of its connection with the sima. There is a series of open-and-closed palmettes on the sima and a plastic lion head gargoyle. The sima dates to the Severan period.

Cat. No. 2

Sima

There are fractures on the limestone surface. The bottom part of the geison crown is broken. The tongue-and-groove motif on the geison pediment can be described with its tip at the point of its connection with the sima. There is a series of open-and-closed palmettes on the sima and a plastic lion head gargoyle. The sima dates to the Severan period.

II.13.1.1.6. Console-Geisons and Simas

Cat. No. 1

Console-Geison + Sima

There are fractures on the limestone surface and Lesbian cymation between the dented section and the consoles. The consoles, geison crown, and surface of the sima are broken. There is a tongue-and-groove motif on the geison pediment, a string of beads on the geison crown, a series of open-and-closed palmettes on the sima, and a plastic lion head gargoyle. The fragment dates to the Severan period.

Cat. No. 2

Console-Geison + Sima

There are fractures on the limestone surface and Lesbian cymation between the dented section and the consoles. The consoles, geison crown, and surface of the sima are broken. There is a tongue-and-groove motif on the geison pediment, a string of beads on the geison crown, and a series of open-and-closed palmettes on the sima.

Cat. No. 3

Console-Geison + Sima

There are fractures on the limestone surface and Lesbian cymation between the dented section and the consoles. The consoles, geison crown, and surface of the sima are broken. There is a tongue-and-groove motif on the geison pediment, a string of beads on the geison crown, and a series of open-and-closed palmettes on the sima.

Cat. No. 4

Console-Geison + Sima

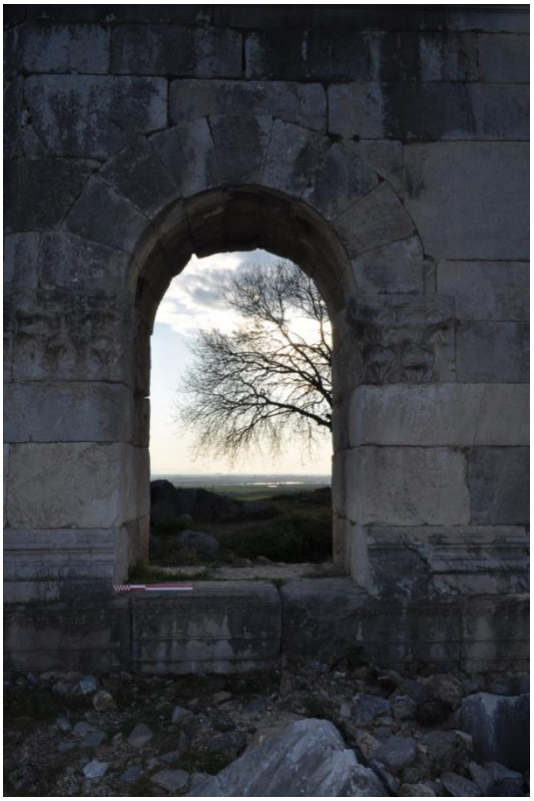
There are fractures on the limestone surface and Lesbian cymation between the dented section and the consoles. The consoles, geison crown, and surface of the sima are broken. There is a tongue-and-groove motif on the geison pediment, a string of beads on the geison crown, and a series of open-and-closed palmettes on the sima.

II.13.1.1.7. Architraves

Cat. No. 1

Architrave

This architrave is made of limestone and has three fasciae. There is a string of beads on the architrave crown, Ionic cymation, and open-and-closed palmettes. In the external facade of the apse there are spolia. The architrave dates to A.D. 204–211 during Septimius Severus's reign.



Cat. No. 2

Architrave

This architrave in the southern region of the North Church has three fasciae. There is a string of beads on the architrave crown, Ionic cymation, and open-and-closed palmettes. In the external facade of the apse there are spolia. The architrave dates to A.D. 204–211 during Septimius Severus's reign.

II.13.1.1.8. Lintels

Cat. No. 1

Lintel

There are spolia on the top border of the doorway that opens to the northern wall of the apse. The limestone surface has three fasciae.

Cat. No. 2

Lintel

This limestone lintel corner piece has three fasciae.

Cat. No. 3

Lintel

The limestone surface of the lintel has three fasciae.

II.13.1.1.9. Doorjambs

Cat. No. 1

Doorjamb

The limestone surface of the doorjamb has three fasciae.

Cat. No. 2

Doorjamb

The limestone surface of the doorjamb has three fasciae and is broken into two pieces.

Cat. No. 3

Doorjamb

The limestone surface of the doorjamb has three fasciae and is broken into two pieces.

II.13.1.1.10. Friezes with Garlands

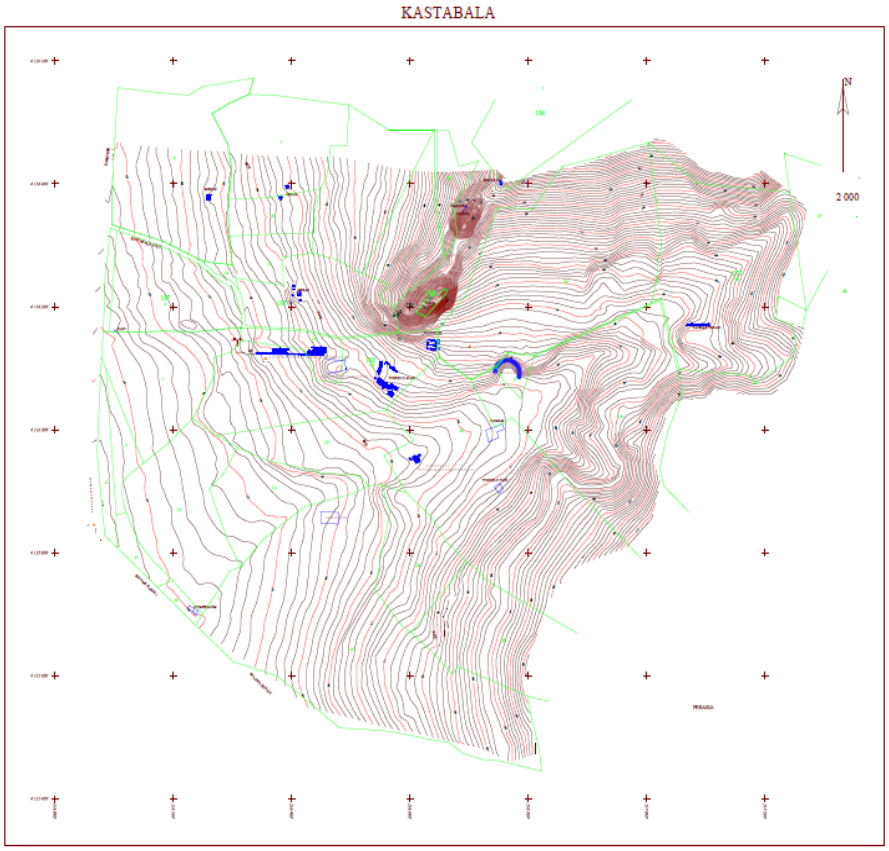
The blocks of frieze with raised garlands carried by bucrania were used as spolia in the masonry of the southeastern side of the North Church.

II.13.1.1.11. Relief

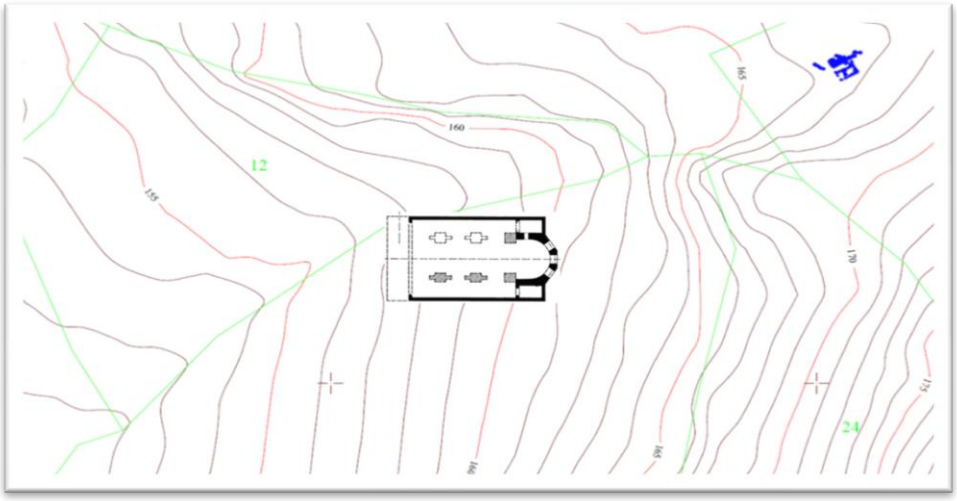
The blocks of frieze with raised winged woman, similarly Nike or angel. Were used of the southeastern side of the North Church. A village house (Kesmeburun) stands in the garden.

II.13.2. South Church

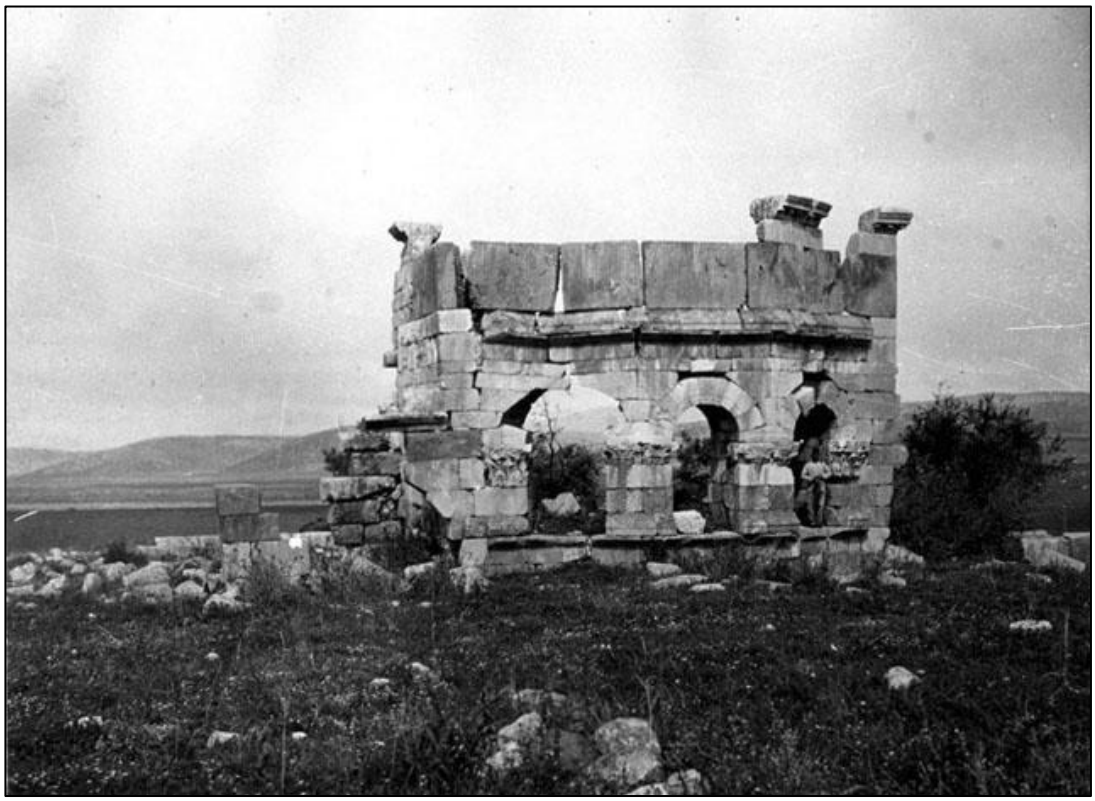
The location of this church lies southwest of the valley where the settlement developed. By looking at the churches in the region in general, it can be argued that this was also a church with a three-nave basilical plan. The walls of the church were built using rectangular block stones. There are architectural fragments reused in the construction of the church, but these are only embedded in the masonry of the wall. Spolia were used less in the construction of this church, particularly in the apse, which is the best preserved section of the church.



Plan of Castabala



Plan of South Church (Feld 1986, fig. 1)

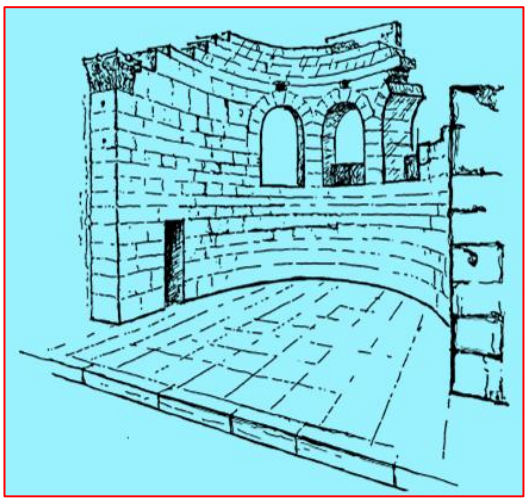


South Church (Gertrude Bell, April 1905)

South Church (Gertrude Bell, April 1905)

South Church (Gertrude Bell, April 1905)

South Church, view from east



South Church (Feld 1986, res. 3)

South Church, apse

South Church, view from west

South Church, north

South Church, south

II.13.2.1. South Church Architectural Elements

II.13.2.1.1. Corinthian Column Capital

The abacus of the Corinthian capital belonging to the South Church has been destroyed, except the area with the abacus rosette. In some cases the stem of the abacus rosette exits through the calyx among the caulis and goes through the helices. The tips of the acanthus leaves in the bottom row touch each other and form gaps in the shape of rhombuses. The veins and borders of the leaves are carved with deep, narrow channels. In terms of their production and form, these capitals have similarities to the Corinthian capitals in the Northern Colonnaded Street and North Church in Castabala, as well as to

the grand entrance/Propylon [H][930] to the South Bathhouse in Perga and the colonnaded street in Soloi Pompeiopolis.[931] The Corinthian capital and pilaster capital belonging to the South Church carry characteristics of the Late Antonine–Severan period.

Cat. No. 1

Corinthian Capital

The limestone Corinthian capital is worn out. There are fractures at the tips of acanthus leaves and the volutes and abacus are largely broken. Two close rows of acanthus leaves are on the calathos. The tips of the leaves in the bottom row touch each other. The caulis leaves and helices are marked.

[930] Türkmen 2007, 60.
[931] Türkmen 2007, 60.

II.13.2.1.2. Pilaster Capital

There are spolia in the church walls and apse windows. The Corinthian pilaster capital is of a type similar to the Corinthian column capital. The stem of the abacus rosette exits through the helices. The veins and borders of the independent acanthus leaves are worked with deep, narrow channels.

II.13.2.1.3. Friezes

Cat. No.1

Frieze

The surface of the limestone frieze is worn out and there are fractures. There are spiralling branches with acanthus on the frieze, a lion protome in the middle of the spirals and Eros hunting a lion, and a half palmette in one corner. The frieze fragment dates to the reign of Caracalla in the late Severan period.

Cat. No.2

Frieze

The surface of the limestone frieze is worn out and there are fractures. There are spiralling branches with acanthus on the frieze and Eros figures in the middle of the spirals. The frieze fragment dates to the reign of Caracalla in the late Severan period.

Cat. No. 3

Frieze

The surface of the limestone frieze is worn out and there are fractures. There are spiralling branches with acanthus on the frieze and Eros figures in the middle of the spirals. The frieze fragment dates to the reign of Caracalla in the late Severan period.

Cat. No. 4

Frieze

The surface of the limestone frieze is worn out and there are fractures. There are spiralling branches with acanthus on the frieze and Eros figures in the middle of the spirals. The frieze fragment dates to the reign of Caracalla in the late Severan period.

Cat. No. 5

Frieze

The surface of the limestone frieze is worn out and there are fractures. There are spiralling branches with acanthus on the frieze and Eros figures in the middle of the spirals. The frieze fragment dates to the reign of Caracalla in the late Severan period.

Cat. No. 6

Frieze

The surface of the limestone frieze is worn out and there are fractures. There are spiralling branches with acanthus on the frieze, but the figures in the middle of the spirals cannot be identified. There is an acanthus bush that resembles a palmette in the relief on the frieze fragment.

II.13.2.1.4. Geisons and Simas

Cat. No. 1

Geison + Sima

There are fractures on the limestone surface and rosettes on the cassettes. The geison pediment has an “S” profile.

Cat. No. 2

Geison + Sima

There are fractures on the limestone surface and rosettes on the cassettes. The geison pediment has an “S” profile.

Cat. No. 3

Geison + Sima

There are fractures on the limestone surface and rosettes on the cassettes. The geison pediment has an “S” profile.

II.13.2.1.5. Doorjamb/Door Lintel

The doorjamb and lintel have three fasciae.

II.13.2.1.6. Crosses, Keystone of Arch

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