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The Research Center for the Archaeology of Western Anatolia – EKVAM

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**Archaeology and history of Lydia
from the early Lydian period to late antiquity
(8th century B.C.-6th century A.D.).
An international symposium**

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ABSTRACTS



Edited by

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*This symposium has been dedicated to
Roberto Gusmani (1935-2009)
and Peter Herrmann (1927-2002)
due to their pioneering works
on the archaeology and history of ancient Lydia.*



Fig. 1: Map of Lydia and neighbouring areas in western Asia Minor (S. Pataci, 2017).

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An introduction to Lydian studies: Editorial remarks to the abstract booklet of the Lydia Symposium

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Lydia was an ancient region, located in inner western Anatolia, stretching from today's Turkish province of Manisa in the west to Uşak in the east (**fig. 1** above). Since the end of the 19th century a great deal of scientific work has been done on Lydia, one of the most important of the 32 classical regions of Anatolia. At the beginning of 20th century the U.S. American "Archaeological Exploration of Sardis" was one of the first leading steps of scholarly studies in Lydia. Since the end of 1960s several scholars, including G. M. A. Hanfmann, C. H. Greenwalt, Jr., R. Gusmani, P. Herrmann, A. Ramage, G. Petzl, H. Malay and M. Riel contributed on the archaeology, history and epigraphy of Lydian, Persian, Hellenistic and Roman periods of the region. Among others, two significant meetings and their proceedings are important in terms of current Lydian studies: The first one is the volume edited by E. Schwertheim in 1995, *Forschungen in Lydien*, and the second one is the conference volume that took place in 1999 in Rome and edited jointly by M. Giorgieri, M. Salvini, M.-C. Trémouille and P. Vannicelli (*cf.* bibliography at the end of the booklet). Since the book of C. H. Roosevelt, entitled "The archaeology of Lydia, from Gyges to Alexander", Lydia became a more special focus in the fields of ancient Anatolian studies, both archaeologically and historically. Also, since 2005s Lydian become an active area by the increase of the number of archaeological excavations and field surveys, such as Thyateira, Tripolis and surveys in southeastern Lydia, that are being represented in this current symposium. The aim of this present symposium, entitled "Archaeology and history of Lydia from the early Lydian period to late antiquity (8th century B.C.-6th century A.D.)", is to report on the state of research concerning Lydia between the middle Iron Age and late antiquity in a more extensive context. Our intention was to extend the chronologies of Lydian studies in a wider range from Lydian period to the early Byzantine period, to bring together scholars of from a wider range of disciplines, among others archaeology, history, epigraphy and other related disciplines in ancient Anatolian studies and to discuss a range of issues related to a larger variety of perspectives in a more interdisciplinary manner. The following theme groups are the main questions of the symposium:

- Archaeological field projects and museum studies in Lydia,
- Lydia during the Iron Age,
- Lydia in ancient mythology,
- Lydia during the Archaic, Classical, Hellenistic, Roman and Early Byzantine periods,
- Lydia and Lydians in ancient authors, *eg.* Homer, Herodotus, Strabo, Hippolytus of Rome and Hierocles,
- Ethno-cultural landscape of ancient Lydia and ethnoarchaeology,
- Lydian language, script and epigraphy,
- First coinage in Lydia: Reasons, circulations, dynamics and mechanisms,
- *Tumuli* in Lydia and their archaeology,
- The Royal Road,
- Relationships between Lydia and Ionia, the Achaemenid Empire as well as other neighbouring regions,
- Historical geography and settlement patterns in Hellenistic, Roman and Late Roman-Early Byzantine Lydia,

- Epigraphy and numismatic in Lydia during the Hellenistic, Roman and Early Byzantine periods,
- Roads, routes and population in Lydia,
- Lydia as a part of the Roman province Asia and the “seven churches of Apocalypse”,
- Forms of Christian presence in Roman and Early Byzantine Lydia,
- Jews and Jewish heritage in Roman and Early Byzantine Lydia,
- The province Lydia under the tetrarchy reform of Emperor Diocletian in A.D. 296,
- Episcopal sees of the Late Roman province of Lydia,
- Population and settlement boom in the “Justinianic” era,
- *Miscellanea*.

This symposium will take place on May 17-18, 2017 at the Dokuz Eylül University (DEU) in Izmir, Turkey. After the symposium there will be two excursions; the first one will be on May 19-20 to Chios, Greece and the second one will be on May 21 to Sardis in Lydia. The symposium has first been announced in September 2016. Between October 2016 and April 2017 there were more than 100 paper applications from 22 countries, including -in an alphabetical order- Bulgaria, France, Georgia, Germany, Greece, Hungary, Israel, Italy, Kosovo, Mauritius, the Netherlands, Poland, Romania, Russia, Serbia, Slovakia, Slovenia, Switzerland, Turkey, the U.K. and the U.S.A., 84 of which were accepted as a paper to be presented at our symposium. Thematically papers were divided into 21 sessions, dealing both with Lydia and other neighbouring regions in western Anatolia. We have been able to gather scholars on all aspects and periods of the Lydians, so that interdisciplinary dialogue can take place. The deadline for applications has been closed on April 30, 2017. This booklet is arranged mainly in April 2017 where abstract were pasted in an alphabetical order of their authors' names. It will constantly be updated in its online version, both in our *Academia* and *Researchgate* accounts. We have also a number of colleagues as observers (*cf.* for their list on pp. 121-122 at the end of the booklet).

The Izmir Center of the Archaeology of Western Anatolia (EKVAM) is inaugurated in 2014 at the Dokuz Eylül University (DEU) in Izmir by the present author. This center organized several international archaeological meetings under the series of *Colloquia Anatolica et Aegaea, Congressus internationales Smyrnenses* and will continue to organize these annual scientific meetings in Izmir regularly every third week of May (for a list of past meetings and their publications in the series of *Colloquia Anatolica et Aegaea, Acta congressus communis omnium gentium Smyrnae*, please *cf.* p. 128 at the end of this booklet). Annoucement for our 2018 meeting is also to be found at the end of this booklet on p. 129.

In this abstract booklet an extensive bibliography about Lydia is also created on pp. 114-120. The purpose of this bibliographical list is to collect as much as possible scientific publications about the ancient studies on Lydia until the year of 2017. Everybody is welcome to join to this list with her/his own references.

The proceedings of this symposium will be published in 2019. I would like to thank to following people for preparation of this booklet (in an alphabetic order): Dr Gülseren Kan Şahin (Sinop), Professor Guy Labarre (Besançon), Dr Sami Patacı (Ardahan), Mr Diether Schürr (Hanau/Kaş), Dr Fani K. Seroglou (Rhodes) and Professor Hugo Thoen (Ghent).

Protohistorical excavations at Hastane Höyük in Akhisar

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The earliest findings of the Hastane Höyüğü (**fig. 1**), the prehistoric settlement of Thyateria in Northern Lydia, located in the district of Akhisar in Manisa province, dated to Late Chalcolithic Age. Although the Middle and Late Bronze Age layer were not found yet, a large amount of pottery from these periods was unearthed. The settlement was inhabited during the Early Bronze Age. The mound is thought to have been used as the *acropolis* area of the ancient city of Thyateria in the Hellenistic period and as the *necropolis* area in the Roman period.

The aim of the studies carried out in the region is to shed light on the prehistoric period of Akhisar and its surroundings in the Northwest Anatolian geography and to recognize the significance of the region in the regional archaeology. In the archaeological excavations carried out in the Hastane Höyüğü, which is located in an area close to the natural road route of the Aegean Region, early findings such as blades, hand axe, cutting tools, spindle whorls, idols, necklaces were found. The pottery fragments found in the settlement and dated to Late Chalcolithic Age show similar features to those of the Çanakkale region and the pottery finds dated to the Early Bronze Age show similar characteristics to those of the cultures in the Balıkesir, Manisa and Bakırçay basins as well as İzmir and Çanakkale regions. The excavations at Hastane Höyüğü in the coming years will provide important information for us to understand the region prehistory.

Key words: Hastane Höyük, Thyateira, late Chalcolithic age, early Bronze age.



Figure 1: General view of Hastane Höyük in Akhisar
(by the courtesy of the Turkish Aeronautical Association).

New examples of Archaic architectural terracottas from Lydia

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In this paper concentration will be given to the architectural terracottas of Archaic period which were found in Sardis and Düver and illegally transported to the Ny Carlsberg Glyptotek in Copenhagen. These roof-clad enamelings, which were noticed during the work we carried out on the architectural terracottas of Caria in Ny Carlsberg Glyptotek in Copenhagen in 2008, consist of unpublished specimens and prove that Sardis and Düver were associated to each other in terms of terracotta production. Considering the architectural terracottas from Sardis and Düver, which have been subject to various publications in the past years, an evaluation will be made on their production, function, distribution and their relation to similar materials discovered in neighbouring regions. New evidence about function of these terracotta architectural elements, such as lateral sima plates, curved sima plates, geison coating plates, friezes, *antefixes*, *acroteria* and corrugated tiles etc., will be examined and evaluated. The style, workmanship, construction technique and iconography of the scenes and decorations on architectural terracottas will be compared with similar architectural terracottas known from Ionia, Aiolis, Phrygia, Caria and particularly Lydia, and with similar scenes, figures and decoration in other artistic media of Archaic period. Furthermore, production-related issues and mobile terracotta artists will be questioned.

Key words: Sardis, Düver, Archaic period, architectural terracottas.

Translated by E. Lafl.



Fig. 1: Architectural terracottas from Sardis and Düver.

Some remarks on the ancient religions of Lydia

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Presumably during the Iron age ancient Lydians took the cult of Mother Goddess from Phrygians and later this cult influenced Greek sites on eastern Aegean coasts and reached to the other Mediterranean shores. It has already been proven that Cybele, Artemis and Leto were most popular divinities during all periods of Lydia whereas Apollo was worshipped in countryside parts of Lydia. Men, the god of moon, known to be a Greek god, has become a local Lydian deity, once his previous Persian features transferred to a new Anatolian form. In the point of religions' history, local worshipping during the Iron age of Lydia is significant in terms of being far from political and economic influences and reflecting the traditionality, original forms and intactness of its cults. The aim of this present study was to examine local cults and ritual worshippings of polytheistic belief in Lydia in detail. Concentration will especially be given to the cults of Apollo as well as Men.

Key words: Mythology, Mother Goddess, cults, Lydians, religions' history, Iron Age, Roman period.

Abridged and translated by E. Laflı.

Revolt of Achaeus against Antiochus III the Great and the siege of Sardis, based on classical textual, epigraphic and numismatic evidence

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After the death of Alexander the Great, the Kingdom of Macedon was divided among his successors, and the struggles between them later resulted as the creation of three great kingdoms: Egypt by Ptolemy II Philadelphus (282-246 B.C.); Asia Minor by Antiochus I Soter (281 B.C.-261 B.C.); and Macedonia by Antigonus II Gonatas (279-239 B.C.), the grandson of Antigonus I Monophthalmus. The most brilliant period of the Seleucid kingdom was the era of Antiochus III between 223 and 187 B.C. III. Although magnificently seen, the kingdom was forced to confront the internal revolts in the early days of Antiochus, such as revolt of Media-Persis, Achaeus proceeded on Attalus I to conquer Asia Minor and made Sardis his royal capital. According to Polybius, Achaeus' progression to Mysia is also a sign of the Seleucid authority's establishment in the eastern regions of Lycaonia, Phrygia, Lydia, eastern and central Caria.

Achaeus was a general and later a separatist ruler of part of the Greek Seleucid kingdom. He was the son of Andromachus, whose sister Laodice II married Seleucus Callinicus, the father of Antiochus III the Great. He accompanied Seleucus Ceraunus, the son of Callinicus, in his expedition across mount Taurus against Attalus I, and after the assassination of Seleucus revenged his death; and though he might easily have assumed the royal power, he remained faithful to the family of Seleucus. In 223 B.C. Antiochus III, the successor of Seleucus, appointed him to the command of all Asia Minor on the western side of Mount Taurus. Achaeus recovered all the districts which Attalus had gained for the Seleucids once more; but being falsely accused by Hermeias, the minister to Antiochus, of intending to revolt, he did so in self-defence, assumed the title of king, and ruled over the whole of Asia on the western side of the Taurus. As long as Antiochus was engaged in the war with Ptolemy, he would not march against Achaeus; but upon the conclusion of a treaty with Ptolemy, he crossed the Taurus, uniting his forces with Attalus, and in one campaign deprived Achaeus of his dominions and took Sardis (with the exception of the citadel). Antiochus III was began to struggle against Achaeus, taken the seized places of the Seleucid commander one by one and added them to his kingdom. He squeezed Achaeus in Sardis where the siege was occurred between the years 215 and 213 B.C. Finally arms, legs and head of Achaeus were cut. After sustaining a siege of two years, the citadel at last fell into the hands of Antiochus in 213 B.C., through the treachery of Bolis (who had been employed by Sosibius, minister to Ptolemy). Bolis pledged to deliver Achaeus to safety, but turned him over to Antiochus, who immediately put him to death.

Key words: Seleucid empire, Antiochus III the Great, General Achaeus, Siege of Sardis, late third century B.C.

Translated by E. Lafl.

Heleis: A chief doctor in Roman Lydia

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A white marble altar found in Thyateira bears the epitaph of a chief-physician “of the whole *xystos*”. The inscription has been dated, by almost all the scholars, to the end of the Second-beginning of the third century A.D., but a more detailed analysis, based on a comparison with other testimonies (written sources, inscriptions), might also suggest a dating to the fourth century, when Thyateira and its territory still played a central role in the political and military history of the late Roman Empire.

Key words: Thyateira, Roman period, third century A.D., fourth century A.D.

Κοινὸν, συμβίωσις: Associations in Hellenistic and Roman Lydia

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In this paper I would like to address some of the following questions: Why to study associations in Greco-Roman Lydia? Can we speak of Lydian associations? Is there anything specific about them? Is there a particular descriptive term designating associations in that part of the world? Do associations in Lydia display particular organizational features?

I shall provide an overview of the existing epigraphic material in terms of chronology, provenance and genre. It is noteworthy that in Hellenistic times only cult associations devoted to deities like Zeus and Apollo Pleurenos, mainly in Sardis, are attested [*koineastai*, an hapax term or collective terms like *mystai*, *therapeutai* and *phratores*]. In the Roman imperial period, while cult associations do seem to recede, associations of craftsmen and traders come to the fore. This no doubt is due to the deeper integration of the individuals inhabiting Lydia into the Roman world. The generic descriptive term describing an association is most usually *synbiosis*, while for associations of craftsmen the term employed is either *synergasia* or *homotechnon*. Most of the testimonies occur in rather laconic epitaphs, while there are several honorary inscriptions and dedications. Apart from these rather formulaic texts there are a few honorary decrees and a regulation, which will be explored in order to mine information for the structure and workings of these groups.

Key words: Sardis, Greco-Roman Lydia, deities, cults.

The role of Ephesus in the late antiquity from the period of Diocletian to A.D. 449, the “Robber Synod”

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In the ancient world, Ephesus was a center of travel and commerce. Situated on the Aegean Sea at the mouth of the Caystrus River, the city was one of the greatest seaports of the ancient world. The late antique city can be presented as a city with a great tradition, culture and urban life. In A.D. 262, during the reign of the Emperor Gallienus, Goths sacked the city and burned the temple. They destroyed both the city and the temple of Artemis. Ephesus declined since then and even though it was rebuilt, it never regained its old splendor. When Diocletian came to power, he started the restoration process. During the reign of Diocletian (284-305), the city was reorganized on centralized and authoritarian lines down to the provincial level. During the Byzantine era, Ephesus became a very important city (fifth-sixth centuries AD). A big part of the city was rebuilt by Constantine I. In A.D. 401 after the Edict of Thessalonica from Emperor Theodosius I, the ruins of the temple of Artemis were completely destroyed. The most important role of the city took place in A.D. 431. There, the Council of Ephesus was assembled by the Emperor Theodosius the younger in order to settle the contentions which had been raised in the Church by the heretical teaching of Nestorius, bishop of Constantinople. Finally, in A.D. 449 another council took place the «Robber Synod», which was condemned by the Fourth Ecumenical Council in Chalcedon in A.D. 451. In this paper it will be examined why Ephesus was important as a city not only in the late antiquity but also in the early Byzantine era.

Key words: Ephesus, late Roman period, Diocletian, early Byzantine period.

Anatolian pottery from Panticapaeum

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The regular archaeological research of the capital of the Bosporan Kingdom – Panticapaeum (now Kerch, Autonomous Republic of the Crimea) has been going on since 1945, when a group of scholars headed by Professor Vladimir D. Blavatsky founded the Bosporan (Panticapaeum) Archaeological Expedition of the State Pushkin Museum of Fine Arts.

The latest field works in the Upper Mithridate square, supervised by Dr. Vladimir P. Tolstikov, Head of the Museum's Department of the Art and Archeology of the Classical World, enabled to uncover for the first time a large part of the earliest well-preserved cultural layers with the precisely dated architectural and pottery complexes from the end of the seventh to the first half of the fifth centuries B.C.

Among the numerous important discoveries, the real breakthrough in science was to allocate an entirely new group of archaeological material never previously distinguished in this region. The variety in forms of the vessels and painting styles reflects the reliable evidence of various Anatolian affiliations among the first settlers.

As a result of a primary classification, three main groups of Anatolian pottery have been determined (**fig. 1**): so-called white bichrome (patterns executed in broad bands are applied with dark and red paints on a thickly rendered creamy-white slip), bichrome wares (decorated with two colors besides that of the body, which is reserved) and black-on-red (decorated with purple lines, made directly on the clay).

On the whole, the identification of Anatolian pottery among the finds raises several problems, the main of which is the determination of their place of manufacture.

The study was conducted within the framework of the project "Ancient Panticapaeum. From apoikia to polis" (supported by the Russian Humanitarian Science Foundation, № 15-31-10142), based on the research of the materials of the Bosporan (Panticapaeum) archaeological expedition of the State Pushkin Museum of Fine Arts in Moscow.

The author would like to express her deep gratitude to Dr. Vladimir P. Tolstikov for giving the opportunity to study the material and for his helpful comments on the stratigraphic situation.

Key words: Black Sea, ancient Bosphorus, Panticapaeum, bichrome ware, Anatolian Iron Age painted pottery.

Minoan presence in western Anatolia

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Western Anatolia has been the scene of different cultures since the early days. Because of its geographical location, it has long been involved with environmental cultures in terms of its natural resources and needs. One of these cultural zones was the Cretan-Minoan civilization. Through the researches carried out up to the present day, concrete evidence reveals that the first contact of Cretan-Minoan civilization with western Anatolia took place first in the early Bronze Age II. However, number of archaeological finds supporting this idea is limited. The number of finds shows that relationship between western Anatolia and Crete was increased and diversified during the middle and late Bronze Ages. In parallel to the incline of the number of the artifacts in these periods, the number of find spots has also increased and the distances of the mobility of Minoan artefacts have prolonged. Furthermore, during the second millenium B.C. the cultural relations were developed in the political dimension.

In this paper Cretan-Minoan finds discovered in western Anatolia will be evaluated in terms of cultural and political aspects from their beginning to the end of the second millennium.

Key words: Western Anatolia, Crete, Minos, Bronze age, second millennium B.C.

Translated by E. Laflı.

Pissuthnes, the satrap of Lydia

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The paper intend to evaluate the role of Pissuthnes, satrap of Sardis in Lydia in the fifth century B.C. (c. 440-415), in the context of the political relations among Athens, its allies, and Persia.

Key words: Sardis, Pissuthnes, fifth century B.C.

Report of Aziz Ogan on Birgi in 1929 and his documentations

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Rudolf Meyer Riefstahl (1880-1936), a former professor of Medieval Islamic art at the University of New York, who taught at Robert College in Istanbul between 1927 and 1930, visited Birgi in southwestern Lydia on his third study tour to western Anatolia in 1929 and carried out his first comprehensive work on Turkish-Islamic architectural heritage there. Aziz Ogan (1888-1956), a former director of the Archaeological Museums of Istanbul, the founder of the Archaeological Museum of Izmir and father of Jale İnan (1914-2001), the first female Turkish archaeologist, joined to this journey and performed a detailed study on the historical monuments of Birgi which he submitted to the Ministry of National Education as a report. In this paper documentations of Aziz Ogan in his visit to Birgi in 1929 will be presented in detail.

Key words: Birgi, Sardis, Aziz Ogan, Rudolf Meyer Riefstahl, archaeological histography.

Abridged and translated by E. Laflı.

A Lydian tale about Etruscans: the migration of Tyrrhenos to the west

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Among classical authors, one can find three different thesis about Etruscan origins. Dionysius of Halicarnassus thought they were natives of Italy, an autochthonous people, Hellanicos of Lesbos identified them with Pelasgians, who wandered from Greece when the Greeks arrived. But the most widespread thesis was that issued from Herodotus' History: the first Etruscans were colonists coming from Lydia, who settled in Italy under the guidance of Tyrrhenos, son of the Lydian king Manes, and gave to their country the name of their leader, Tyrrhenos being the Greek name for Etruscan. This story was often considered as rooted in a kernel of truth, even in modern times. But it is necessary to analyze Herodotus' story as it appears in his text. It can be defined as a patchwork of motives which can be commonly found elsewhere. The Lydians were forced to emigrate because their land was stricken by a famine: this often occurred in stories about origins of Greek colonial cities. They went away by boats, after having embarked in the Greek harbour town of Smyrna, not differently than it was done by Greek colonists. Those who had to settle away were designated by drawing lots: it too can be found in such Greek traditions. The strange story of Lydians inventing games to forget they were suffering hunger is a Lydian adaptation of a famous Greek tale, that of Palamedes inventing games during the long stay of the Achaean army at Aulis at the beginning of the Greek expedition against Troy. It was probably conceived as an etiology of the ethnical name of the Lydians, connected with the family of Latin *ludere*, to play : not the Greek hero Palamedes, but this barbarian people was credited with such an invention, which was not necessarily seen as a futile one. It cannot be entirely denied that, under Herodotus' story, there was some remembrance of an historical event, which could have occurred in distant times. But his text cannot ensure it. His narrative has to be considered first as belonging to the category of *suggeneia* stories, i. e. stories conceived to explain that to peoples, even if they were distant and had no ethnical nor linguistic relationship, were issued from common ancestors. Such an affirmation could be sometimes a complete opposite of historical truth: the best example of that can be found in the book of Maccabees in the Biblical tradition, where Jews and Spartans are presented as having Abraham as their common ancestor. Such an affirmation could not be seriously accepted, and it is impossible to think that Spartans, who wrote in such a way to the Jews who had rebelled against the Seleucids and were searching allies, were really convinced they had any kinship with Jews. But this kind of affirmation was an usual matter of basing the establishment of good relations between two peoples on the memory of the existence of common ancestors, even if such stories were artificial and created in such circumstances. Herodotus' narration of the Lydian migration into Italy, which he presents as a story told by Lydian, was probably created in that way in the circle of Mermnad monarchy, by combining various legendary motives to support the idea of kinship between Lydians and Etruscans.

Key words: Etruscans, Lydian king Manes, Greek colonial cities, Mermnad monarchy.

New work on the palace of Croesus at Sardis

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Recent excavations in the city center of Sardis have focused on a high-status region of the Lydian city. High above the lower city and enclosed by massive terrace walls, two adjacent hills have produced artifacts and architecture that suggest that this region was the palace of the Lydian kings in the sixth century B.C. and earlier. This talk will outline discoveries over the last few years, and discuss the implications for understanding the urban layout of Sardis, the beginnings of the elite complex, perhaps as early as the Early Iron Age or earlier, the evidence for the destruction in 547 B.C. by Cyrus the Great of Persia, and the aftermath in the Persian, Hellenistic, and Roman periods.

Key words: Sardis, Lydian kings, early Iron age, Persian, Hellenistic period, Roman period.

Servilius Damocrates and Roman Lydia: A close connection

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A fragment of a marble base, found near the ancient Blaundos at the end of the 19 century and today lost, bears an honorific inscription, very incomplete, for Servilius Damocrates. The comparison with other sources – epigraphic, numismatic, and literary evidence – allows to establish the profession of this man, the chronology of his activity (around the middle of the first century A.D.) and, above all, Servilius' role of “mediation” between his hometown Blaundos, Roman elites, and imperial court.

Key words: Blaundos, Servilius Damocrates, Roman elites, epigraphy, numismatic.

Aššuwa, Asia and the land of Lydians

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From the evidence, against the widespread view, does not seem to be that the name Asia was used to indicate the Lydia country before the Persian empire, when Asia coincided with the Persian empire and indicated the entire continent in opposition to Europe. Before this time Maeonia (Homer), Sardis (Sparda is attested by Persian inscriptions) and Lydia (from the seventh century) were the names used to indicate the Lydia country, whereas the name Asia identified roughly the western side of Anatolia, that included Lydia; the same value had probably the minoan and mycenaean use and above all the hittite term Aššuwa related to a coalition (or confederation) of peoples which seems to have had some common geographical and chronological features with Trojan alliance in the Trojan war.

Key words: Asia, Sardis, Lydia, Aššuwa, Trojan war.

Some aspects of the historical relationships between Lydia and Caucasus

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The paper will discuss some aspects of the historical relationship between ancient Lydia and Caucasus supported by the primary source and archeological evidences and will overview the current state of the research topic.

Colchian Linen. The ancient Greek historian Herodotus in his statement about the origin of Colchians (2.103-105) talks about Colchian linen and mentions the flax of Colchis as *Σαρδιηνικόν*, supposing the Colchian linen was imported by way of the Lydian capital Sardis and was called after the Lydian word. At that period the Sardinian linen was famous, correspondingly, the adjective *Σαρδιηνικόν* was used to be a synonym of the “best”. The root “sard” shows the specific connection with the “Sea People” - the Sherden. On the Egyptian reliefs they are depicted with round shields, spears and swords thus additionally indicating on similarities with those excavated in Caucasian cities (Tbilisi and Kazbegi). Herewith, the root “sard” shows linguistically parallel with some Georgian toponyms and proper names.

Coinage. Coins are said to have produced around the sixth-seventh centuries B.C. in Lydia and on the island of Aegina. Ancient Colchis could have been mentioned as one of among the first pioneers in coin production. In the sixth century B.C. Greek migrants from Miletus settled in Black Sea coastal towns, founded some Greek colonies (Phasis, Dioskuria etc.) and the first time in the region have developed so cold Colchian Coins.

Hence, we will discuss heritage, comparison and similarities among the oldest surviving Colchian (6 century B.C.) and Lydian coins, emphasizing, on the one hand, the existence of the active trade links between those regions and, on the other hand, the influence of the Achaemenid Empire over the Eastern Black Sea Coast.

Key words: Caucasus, ancient Colchis, Achaemenid empire, eastern Black Sea coast, coinage.

Brickwork patterns of E Church in Sardis: Structure and meaning

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This paper aims to stress structural elements and symbolism of the lateral facades of the church Sardis E (**figs. 1-2**). Built during the reign of John Vatatzes between A.D. 1222 and 1255, fragments and devastated elements of Sardis E church provide quite enough possibilities to classify it in concrete place and time of Byzantine architecture and interpret its complex meaning. Brickwork patterns such as 'Tree of Life' (zigzags), chess fields and Π meanders in the upper structures will be compared with brickwork ornaments executed at the facades of contemporary churches in Constantinople/Istanbul and other centers of Byzantine Empire, especially comparisons from the late 13th and early 14th centuries. Just as in the miniatures of Cosmas Indicoplosteus where upper parts of the body of the church are depicted as covered with chess fields, Sardis E church contains complex visual discourse of preserved brickwork patterns which imply on Ark of the Covenant as one of the most powerful visual stimulus. Almost all details of the lateral facades share the idea of brickwork imagery and its deeply imbued symbolic provide possibility to be interpreted as iconic and paradigmatic imagery of Celestial zone of the church.

Key words: Sardis, Church E, John Vatatzes, Byzantine period, Byzantine architecture, Istanbul.

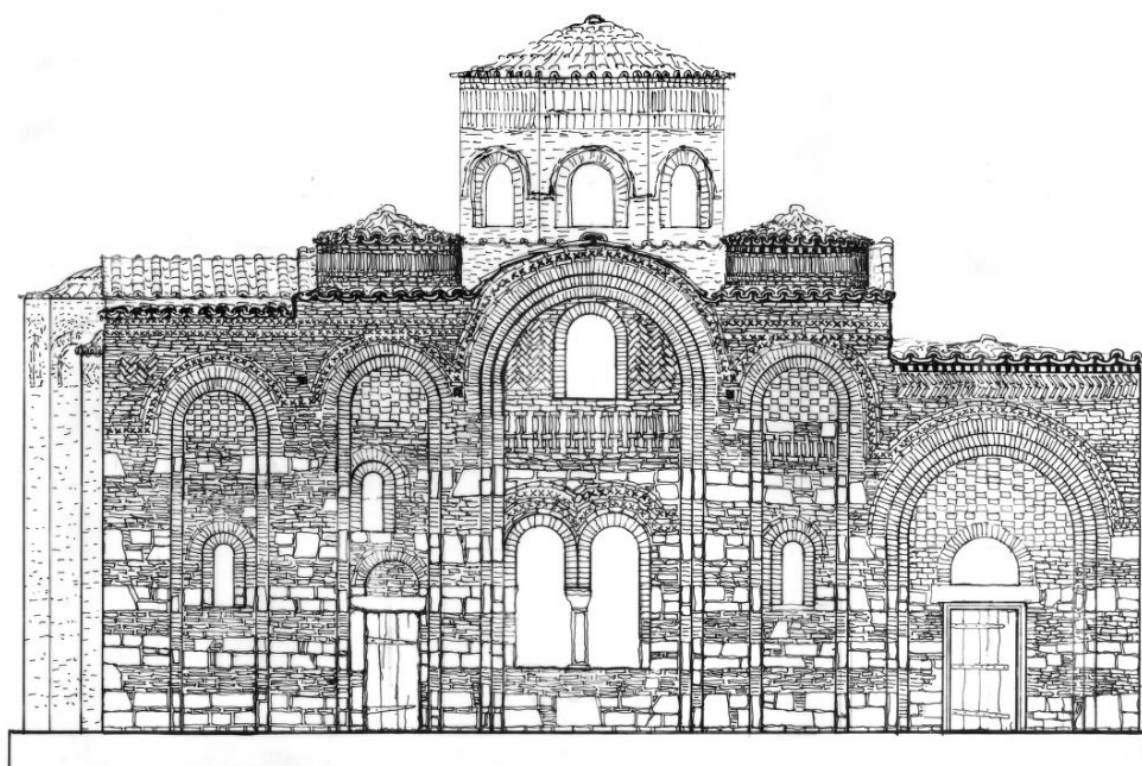


Fig. 1: Sardis E church, reconstruction (after H. Buchwald).

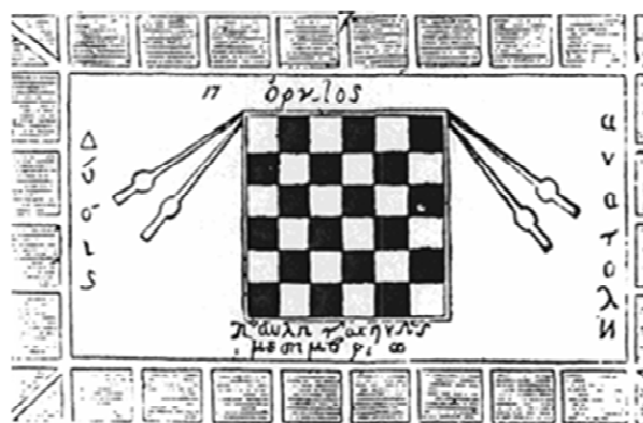
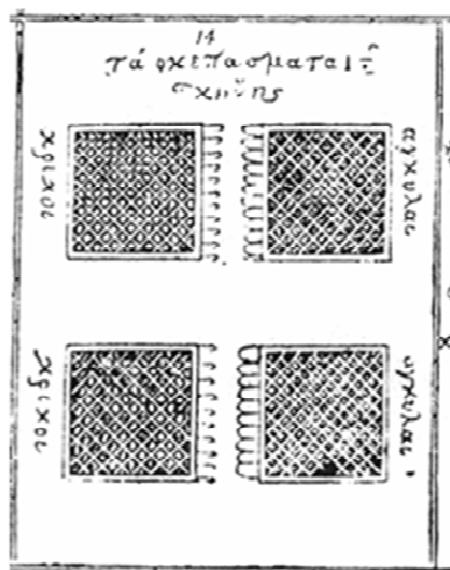


Fig. 2: A miniature in Cosmas Indicopleustes with the depiction of Ark of the Covenant.

Costume of deads or costume of livings?

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There is a long debate of interpreting the archaeological discoveries from cemeteries, especially, as a suggesting (sometime as a certitude) of the costume of certain community/group/ethnic. Discoveries from settlement were never taken into consideration as a reliable source for such debate. But there are epochs when we do not have cemeteries, at least known ones, and there are epochs when we do not have settlements, archaeologists preferring to excavate the cemeteries. Such a situation is in the Lower Danube region in the sixth-tenth centuries. So this is a good situation to ask a wider kind of questions relating the costume. Costume of a person? Of a group? Of an elite? Of the other, non-elite? Of the dead? Of the living? Of the image of the buried person? Of the image of his family? How can we interpret the very same object discovered both in a settlement and in a cemetery from those questions point of view? It is an expression of the dead ascribed to the living space, the so called “closing objects”? or can be ambivalent? We intend to provoke some answers and more debates based on the discoveries from the mentioned area and not only, dated in the time frame of the second half of the first Millennium A.D., a region and epoch of dramatic changes in the whole Europe.

Key words: Lower Danube region, sixth-tenth centuries A.D., cemeteries.

Lydian and Lycian arts in the context of Achaemenid Anatolia: A comparative approach

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Studies on Lydia and Lycia traditionally intend to highlight the impact of Greek and Persian cultures on Lydian and Lycian ones, notably through art. It could have led scholars sometimes to point out the difficulty to extract and identify Lydian personality or, in the case of Lycia, to enhance the hellenization of Lycian art (specifically for Xanthian monuments) and to wrongly interpret, in a pure Greek way, Lycian images.

The aim of this paper is to lead a comparative approach of Lydian and Lycian arts, in the field of their relationships with other Anatolian, Greek and Persian arts. It is a part of the history of the relations between Anatolian regions, the Achaemenid Empire, and the Greek world.

In the non-united world of ancient Anatolia during the Iron Age and more specifically during Achaemenid rule, styles and iconographic norms are shared by the artists or craftsmen and are linked with the exchange network, the circulation of people and the Anatolian *élites'* common way of life. In the absence of related local texts, looking through art is an important strategy for helping to improve our understanding of Anatolian societies.

The research I lead on Lycian art and iconography enables a reflexion on the different ways in which cultural identity was asserted in ancient Lycia. The study of the Lycian corpus shows that the Lycian images are created by mixing a style of sculpting which imitates the Greek style, with iconographic patterns borrowed from the Greek and Persian arts as well as iconographic patterns which remind Anatolian and East Mediterranean tradition, and others which are purely Lycian. This creative process came about through the exchanges of artefacts and human mobility in an Anatolian and a Mediterranean context, and active choices made by Lycians which took into account local beliefs, cultural and social practices, local and regional political contexts too. The images thus created are therefore typically Lycian.

I would like to use this experience to enlighten Lydian art, leading a comparative examination of Lydian and Lycian sculpture and wall painting, based on style and iconography. I will focus on reliefs dated from the sixth *c.* to fourth *c.* B.C., and on painted chamber tombs under *tumuli* dated from the sixth and fifth *c.* B.C., from both these two regions.

From an historiographical point of view this approach will let us reassess the “Hellenization” and “Iranization” concepts traditionally used in Anatolian studies. The aim is to offer the opportunity to reflect further on Lydian art and identity. I hope it will help to lay the foundations of a new comprehension of ancient arts and images from Anatolia.

Key words: Lydia, Lycia, Greek culture, Persian culture, Achaemenid Empire, Hellenization, Iranization.

Theory on the origins of Lydians as Etruscans

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The *vox totius antiquitatis* asserts that the Etruscans lived in Lydia before moving to historical Etruria in the 13th century B.C. Modern scholars often rejected this opinion as legend. Yet, several features lead to an acceptance of this notion as historical fact: a. the great difference of civilization between Etruscans and other Italic populations; b. the clearly eastern life style promoted by the Etruscans, characterized by the exaltation of the tryphe; c. the proximity of the Etruscan language to the Tyrrhenian language of the northern Aegean sea; d. Lydian wall paintings appear close to the Etruscan ones. Thus, the ancient information must be accepted. Probably an Indoeuropean population (the Lydians) and a non-Indoeuropean population (the Tyrrhenians) lived in the same land and when the big famine narrated by Herodotus came, the weaker of these two populations had to leave.

Key words: Etruscans, Lydians, Etruscan language, Tyrrhenian language, Northern Aegean Sea.

Terracotta figurines from the south *necropolis* of Tralles

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The terracotta figurines discussed in this work were found during salvage excavations by the Aydın Archaeological Museum in the South *Necropolis* of Tralles, with a large number coming from barrel-vaulted chamber tombs. The *necropolis* dates from the second century B.C. at least through the second century B.C. Thirty-three contexts are listed as of interest, but not of sharply defined chronological significance. The evidence for dating is derived for the most part from pottery, coins, and other archaeological remains. As was customary, the figurines were each cast in molds, and in the second century B.C. the number of molds used in the creation of a single figurine increased. The manufacture of these terracotta figurines in the Roman Imperial era was an industry that used a rather coarse, but homogeneous, clay that contains a fair amount of mica. Stylistic analysis reveals influences from Attica, Boeotia and Myrina among the early figurines at Tralles. Flying figurines of Eros and Nike were prominent in the second century B.C. Religious types are also found and include Aphrodite and worshipers. Other representations of deities included an Ariadne, Dionysos, and his entourage. During the second half of the second century B.C. genre groups with animals and standing draped women proliferated. The typological repertoire of the first century B.C. continued to include standing draped women and men, as well as athletes with quiver, masks, actors, puppets, caricatures, animals, and other mythological and religious types. These types of figurines were commonly found in most of the Mediterranean sites in the Hellenistic and Roman Imperial eras.

The works of the coroplasts whose signatures are found in the South *Necropolis* may be examined here in more detail. The signatures show that workshops were active at Tralles in the Roman Imperial era as early as the first century B.C. and continued to produce figurines until the second century A.D. We may therefore assume the fabric in which the coroplasts worked to be a local fabric of its period. Finally, typology and style of these examples can also be compared with the dated finds from the other contemporary sites and contexts.

Key words: Tralles, *necropoleis*, Hellenistic period, Roman period, terracotta figurines.

An Anatolian-Persian tomb relief from Lydia

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The stele at the focus of this study was found in 2004, during a ploughing of land in the northern Lydia near the village of Gökçeler in the county of Akhisar in what is today the Manisa province. A standing male figure depicted on the stele probably belongs to a *tumulus* or a chamber tomb. Holding a pigeon and a bud in his hands, the figure dates to between the late sixth century B.C. and the early fifth century B.C. stylistically. He has short, spiral curls and wears a long-sleeved tight fitting garment that appears to be influenced by the Persian style. This work included in the scope of Anatolian-Persian funerary steles has particular significance due to its typological and iconographical elements. It is possible to suggest, as a consequence of the comparisons with descriptions of other works of the Persian period, that the figure on the Gökçeler stele is an African servant who is offering a gift to his master (tomb owner), who may have been Persian or have served a Persian. This stele has particular significance also in that it is the only work of Anatolian-Persian sculpture which indicates that nations with different ethnic origins lived in Anatolian regions under Persian rule.

Key words: Grave stele, Persian period, sepulchral iconography, Perso-Anatolian figurative arts.

A Lydian kitchen in Dascylium?

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The archaeological site of Dascylium situated in southern Marmara is a very significant settlement both in national and international level. Nowadays Dascylium is situated 2 km west of Ergili neighbourhood of Bandırma and southeast of Lake Manyas.

Dascylium is a Persian satrapy center which dominates not only the Hellespontic Phrygia (southern Marmara) but also Mysia, Bithynia, Paphlagonia, Phrygia and Cappadocia (*i.e.* northwestern Anatolia, western Pontos and central Anatolia). The settlement is also significant in terms of multi-layered social structure (Mysia, Phrygia, Lydia, Persian and Greek) and its findings. During the excavations conducted last year in the area identified as “three roomed structure” dated to the Achaemenid period and situated near the cult road, a kitchen space which was built before the late seventh century B.C. and had been burned twice was unearthed.

First phase of the kitchen was finalized by a fire which demolished all the area possibly in the last quarter of the seventh century B.C. according to the datable pottery like late bird bowls and early Corinthian pottery. In the second phase the architecture changed. The space of the first kitchen was divided into rooms. One of them was second kitchen. This kitchen was burnt around 540 B.C. according to an Attic band cup found on the floor *in situ*. A stone mortarium with pestle, jewellery, different small finds and food remains were found in this phase.

The new discovery of the two kitchens in a Lydian house on the *acropolis* of Dascyleum will probably shed light on some dark points on Lydian culture, but especially on Lydian cuisine and nutrition habits.

Key words: Dascylium, Mysia, Archaic period, pottery, intercultural relationships.

Lydian cities during the First Mithridatic War (89-85 B.C.)

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The First Mithridatic War (89-85 B.C.) was an essential step in the history of relations between the greek cities of Lydia and Rome at the end of the Republic. Not only it sets the fate of each of them for a long time, but the variety of local behavior during the conflict reflects the complexity of these relationships before the outbreak of hostilities. Some cities like Magnesia of the Sipylus remained faithful to the Romans, even at the most dramatic moments of the war for Rome, sometimes by taking up arms to resist Mithridates. Other cities, such as Tralles, took part for the king, until participating in the massacres of the Italic populations present in Asia Minor in 88 B.C. For all that, it would be wrong to believe that the choices were always so decided in Lydia. The case of Nysa gives us the example of a divided community about the party to be taken. On the one hand, the city seems to have opened its doors to Mithridates who, in return, showed generosity towards her. On the other hand, the Nysaeon Chaeremon son of Pythodorus, well known by epigraphy, played a very important rôle, at the risk of his life, in the resistance to the Pontic troops. These diametrically opposed attitudes, in a region that is subject to the excesses of Rome, especially to the excesses of the publicans, since the organization of the Roman proconsular province of Asia in 129-127 B.C., clearly have multiple causes. As in other parts of Asia Minor, such as Caria, the problem must be examined on a case-by-case basis. Such an approach often leads us to go back to the origins of Rome's relations with Lydia in the second century B.C.

Key words: Lydian cities, Rome, First Mithridatic War, 89-85 B.C.

Smyrna during the early Roman empire

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Smyrna was founded by Greek colonists; in 132 B.C. it was incorporated in the Roman province of Asia Proconsular, but only during the period of Augustus (27 B.C.-14 A.D.) and the Flavian dynasty (69-96 A.D.) Smyrna became “one of the most beautiful cities around the Empire”, especially after the reconstruction of the city ordered by Marcus Aurelius and executed in the third century A.D.

If it is possible to see the magnificence of a typical Roman city, it is also true that the majority of the private inscriptions was written in Greek language throughout the imperial period: so we can deduce that in Smyrna there was a bilingual population, that used the Latin for public institutions and the Greek for the private life. Despite the lack of information, it is possible to outline that in Smyrna the Roman influence resisted until the seventh century A.D., but after the fall of the Roman Empire the Greek culture became again dominant.

To sum up we can infer that the Roman influence was only superficial in the local population, in fact the Greek culture returned in vogue until the Middle Age.

Key words: Smyrna, Asia, early Roman period, Proconsular Asia, epigraphy.

Relationships of Dardania with Lydia in the regards of trade, mythology and sculpture during the classical antiquity

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Even though it forms part of the Illyrian interior, the territory of Dardania was situated on an important geographic position, considering that the river valleys of the Drinus, Axius and Margus connected it with the Illyrian coast of the Adriatic Sea, the Aegean world of the south and the Pontic areas and thus with Asia Minor. The course of those rivers from very early dictated the direction and character of the main routers, through which it established contacts with the mentioned areas. In Asia Minor, also with Lydia that until now from this aspect it is treated vaguely.

Similar as with other areas of Asia Minor, and with Lydia these contacts mostly are felt on the southern part with its main center in Scupi, while partly on the northern part in Naissus and Timacum minus, and only slightly on the central one, today's Kosovo.

Regarding the connections in the field of trade particularly important is coin from the beginning of the second century B.C. from Thyateira, found on the southern part, in the today's city of Tetova, testifying the early trade contacts of Dardania with Lydia. While the connections in the field of mythology from this area testifies the votive altar from the second/third century B.C. found on the northern part, in municipium Naissus, that is devoted to a mortal person Omphale, the queen of Lydia, that represents in particular the provinces of the Latin west.

In field of sculptural art this link, which is more evident, it is seen best in the motifs of sepulchral steles from the end of first century until the end of third century. They are present with three types: decorative-architectural elements, decorative-symbolic motifs and figural motifs. These steles, treated under the influence of Lydia, are from the territory of the colony of Scupi and on a smaller scale from Timacum minus. It is characteristic that the decorative motifs of half-pilaster, arcades and the female accessories make these steles very special not only for the region of Balkan-Danube provinces, but also broadly, for those western Latin ones.

Key words: Dardania, Illyrian coast, coinage, sculpture, mythology.

A contribution to the study of Lydia in the early Byzantine period

Dimitris P. Drakoulis

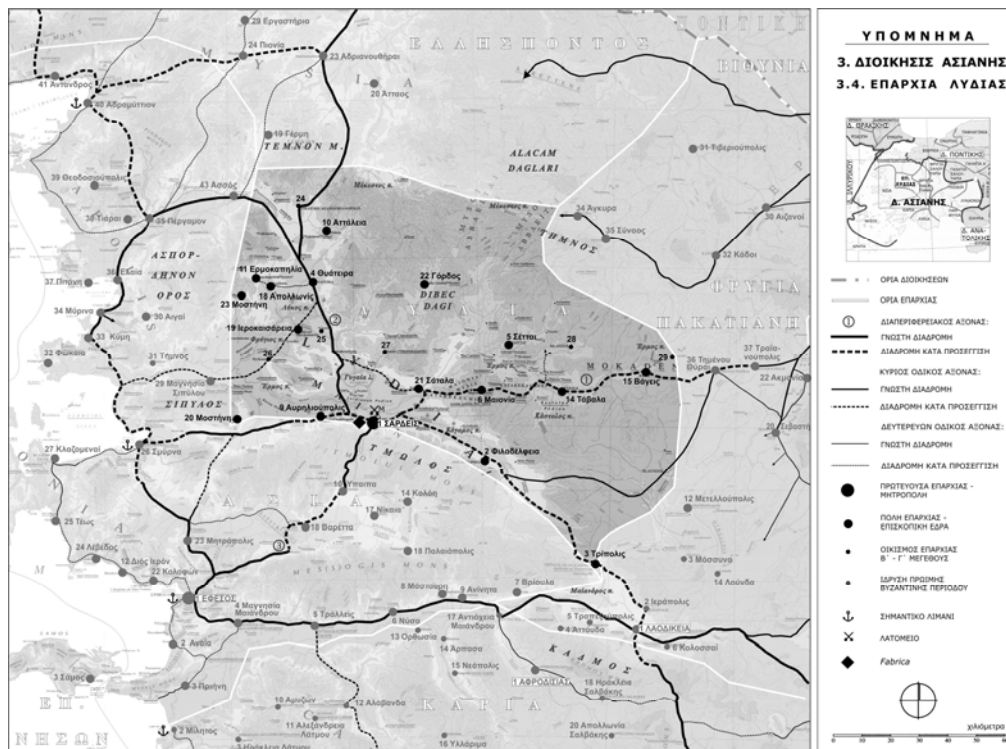
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The aim of the presentation is to contribute to the study of Lydia in the early Byzantine period (fourth-sixth century A.D.) from a historical geographical viewpoint. A historical cross section will be attempted in order to clarify the administrative situation of the province in the sixth century (source: the *Synekdemos* of Hierocles). A digital cartographic representation of the historical topography will be created in order to describe and clarify the provincial and regional context (fig. 1). The sources used for the representation of this cultural landscape comprise among others the “oldest” cartographic monument of late antiquity, *i.e.* the *Tabula Peutingeriana* and the “newest”, *i.e.* the *Barrington Atlas of the Greek and Roman World*. An accompanying database will be also constructed in order to classify the provincial settlements according to historical-cultural and geographical-spatial criteria. The first set of criteria is related to parameters and variables such as the foundation date, continuous presence in five historical periods (Archaic-Classical-Hellenistic-Roman-Early Byzantine), ancient and modern place names. The second set of criteria is related to the location of the settlement and uses parameters and variables such as geomorphology, water elements, communication networks and presence of a nodal point. The final object of the presentation will be a structured synthesis of knowledge regarding the distinctive features of the settlement network of Lydia and the correlation of this information with the dynamic parts of the system, *i.e.* communication networks and cultural exchanges.

Key words: Early Byzantine period, *Synekdemos* of Hierocles, *Tabula Peutingeriana*.



Preliminary remarks on archaeological evidence on ancient trade in Lydian Tripolis

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The present study assesses the finds from archaeological excavations at Tripolis (**fig. 1**), a border city of Lydia, spanning a time range from Early Roman Imperial period to the end of Late Antiquity. The most important data establishing the connection with trade is the production density and existence of the required raw materials attested at the city.

Tangible finds such as textile, bone, stone and terracotta unearthed in the course of last four years at Tripolis have not only shown that the city prospered via trade but also revealed the correlation between trade routes through Tripolis.

Key words: Lydian Tripolis, early Roman period, late antiquity, archaeological evidence, ancient trade.

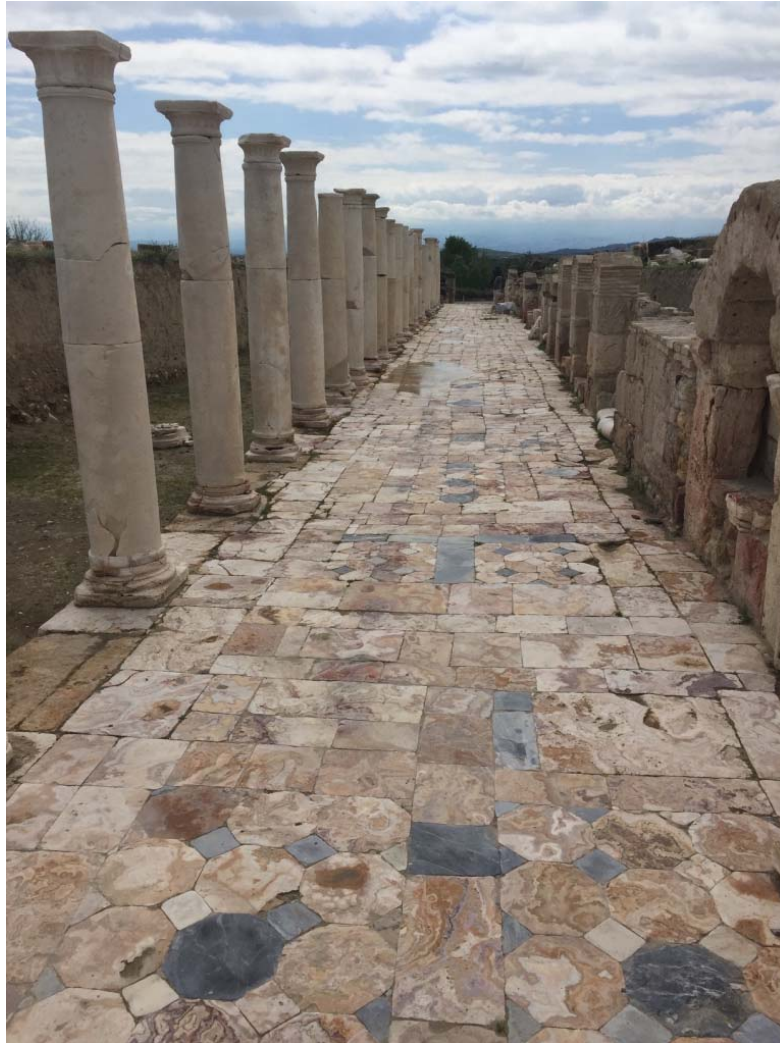


Fig. 1: A colonnaded street and shops in Lydian Tripolis.

Unknown archbishops of Lydia: A contribution by sigillographic evidence

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Byzantine lead seals (*molybdobullae*) are considered a significant type of historical evidence, because they provide new information on Byzantine history, prosopography, administration, as well as culture. Despite the contribution of sigillographic data to (the writing of) the administrative and ecclesiastical history of all the regions of Byzantine Anatolia from various perspectives, sigillography is a new area of interest among historians in Turkey. In fact, the possibility to complete the lists of bishops of Byzantine Anatolia through the examination of seals belonging to members of different ranks of the ecclesiastical hierarchy suffices to underline the importance of this discipline. By using new data offered by lead seals the historian is able to start filling the gap left by written sources and Synodical lists, which do not cover all the periods of Byzantine history.

Unfortunately, the majority of the sigillographic material in Turkey (except for the Istanbul Archaeological Museum and a number of provincial museums) remains unpublished to this day. In May 2011, with the financial support of the Anadolu University Scientific Project Unit, I launched a research project aiming to identify and locate sigillographic material associated with Side in Pamphylia, in order to contribute to the understanding of the history of this city. The project comprised research at fifty museums across Turkey, which led to the documentation and study of previously unpublished seals associated with different regions of Byzantine Anatolia including Lydia. This paper aims to present the several seals from Turkish museums and discuss their significance for the ecclesiastical history of Byzantine Lydia.

Key words: Byzantine lead seals, *molybdobullae*, sigilligraphy, archbishops.

Becoming extreme: Monumental architecture in the Lydian heartland from the eighth to the mid sixth centuries B.C.

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Textual sources narrate the rapid growth of Lydia to become the largest stand-alone polity in western Anatolia between the eighth and mid-sixth centuries B.C. In the course of its territorial expansion, Lydia became neighbor to powerful empires, whilst situated in the middle of diverse cultural spheres. The ancient texts concerning Lydia's territorial growth are, however, limited in number, and can be obscure at best. Accordingly, this topic requires further examination based on archaeological remains. Monumental buildings are one group of remains that can provide insights into transformations in Lydia. The appearance of monumental structures at a given site reflect processes of state formation and the emergence of social elites, while the elaboration of public buildings in size and design may represent increased political power. At Sardis, the capital city of Lydia, a number of developments occurred along these lines during this era of expansion. This research will present evidence for the emergence and development of monumental structures in the city, their locations in the urban layout, and how they compare to other examples of monumental architecture from key Iron Age sites in Anatolia, Mesopotamia, and the Mediterranean. This will enable an assessment of Lydian monumentality within its wider cultural context, and a discussion of the degree to which such constructions evince the timing and character of Lydia's territorial expansion.

Key words: Sardis, monumental architecture, eighth century B.C., sixth century B.C.

Reports about the “Lydian hoard” in Turkish newspaper *Cumhuriyet*

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“Lydian hoard”, “Croesus treasure” or “Karun treasure” are the alternating names given to a collection of 363 valuable Lydian artifacts dating from the seventh century B.C. and originating from Uşak, which were the subject of a legal battle between Turkey and New York Metropolitan Museum of Art between 1987-1993 and which were returned to Turkey in 1993. Although the artifacts were closely contemporary to Croesus, whether they should be directly associated with the legendary Lydian king or not remains debatable. The main and the most precious part of the treasure comes from a tomb chamber of a Lydian princess reached through illegal excavations carried out by three fortune-seekers from Uşak’s depending Güre village, at the proximity of which the tomb was located, at the locality called “Toptepe”. The efforts made by successive Turkish governments to retrieve the collection were incited since the very beginning and followed until conclusion by the journalist Özgen Acar. Acar had chanced upon some pieces of the collection for the first time in 1984 in a New York Metropolitan Museum of Art catalogue and had informed Turkey’s Ministry of Culture of their clear provenance, while he also wrote several articles and pursued the bureaucratic channels within Turkey with insistence throughout the affair.

Cumhuriyet is the oldest up-market Turkish daily newspaper. Established on 7 May 1924 by journalist Yunus Nadi Abalıoğlu, a confidant of the Turkish Republic’s founder Mustafa Kemal Atatürk, the newspaper has subscribed to a staunchly secular and republic course. In the course of returning of Lydian hoard back to Turkey *Cumhuriyet* reported extensively about its returning process which is the main focus of this paper.

Key words: Lydian hoard, *Cumhuriyet*, antiquities’ trade, modern Turkey.

Abridged and translated by E. Laflı.

History and epigraphy of Tripolis on the Maeander in eastern Lydia during late antiquity (third-sixth centuries A.D.)

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This paper aims at depicting the historical and administrative geography of Tripolis on the Maeander (Yenicekent, district of Denizli) within the Roman Empire between the age of Diocletian (late 3rd cent. A.D.) and that of Justinian (mid 6th cent.). Tripolis traditionally belonged to the south-eastern part of Lydia, which in the Lycus Valley, and especially along the Maeander's stream, met and mingled with Caria and Phrygia. During the late republican age and the High Empire Tripolis was part of the province *Asia* (capital Ephesus), but some inner administrative transformations can be detected between the 1st and 2nd cent.: according to the Roman system of juridical districts (*conventus, dioikeseis*), Tripolis belonged firstly to the *conventus* of Sardeis (under Augustus), then to Apameia's (under the Flavians), later to one among the three newly established districts of Laodiceia, Hierapolis, and Philadelphieia (under Hadrian and/or Antoninus Pius). Around the mid 3rd cent. Decius created the new province *Phrygia-Caria*, which was separated from *Asia* and included most of the Lycus Valley (Laodiceia, Hierapolis) as well as Aphrodisias. At the end of the century Diocletian divided the province *Asia* in lesser administrative units: in late antiquity Tripolis was therefore ascribed to the province *Lydia* (capital Sardis), as is also stated by some official documents of the 6th cent. Since the age of Constantine, Tripolis was granted its own bishopric and some bishops were involved in the religious conflicts of the 4th cent. New epigraphical findings offer also important data for the history and religion of Tripolis in late antiquity, especially for the age of Justinian.

Key words: Tripolis on the Maeander, late Roman administration, province of *Asia*, province of *Lydia*, Christian bishoprics, Justinian I.

Nabataean trade routes through Asia Minor and the depiction of dolphin in Nabataean tradition

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The Nabataean culture is very intriguing which for quite short period in the history accomplished a unique status. It had a great impact and influences in the rising Roman and later Byzantine cultures. The Nabataeans are mostly known for their dominance and control of the incense and frankincense trade routes from Arabia to the western Mediterranean. Strabo (*Geo.* 16.4.26) described the Nabataeans as “sensible people, who are so much inclined to acquire possessions that they publicly fine anyone who has diminished his possessions and also confer honor on anyone who has increased them”. The Nabataeans were eclectic and clever people who adopted and were influenced by varied cultures and religions from their neighbors and beyond, like the Greco-Hellenistic and Roman influences, which comprised their unique culture and religion. These influences were gathered from their overland and overseas trade routes. The Nabataeans made frequent voyages to the most important seaports from Leuke Come and Aila, or Myos Hormos and Berenike in the Red Sea to the eastern and western Mediterranean ports like Gaza, Cyprus, Rhodes, Myra, Miletus, Cos and Puteoli. These trade routes may be followed by the Nabataean inscriptions found in these sites. The seaport of Miletus was one of the important legs of the Nabataean traders on the way to their final destination at Puteoli port. Therefore the Nabataean traders were acquainted with varied local religions and their deities. Thus, the dolphin figure which became the head attribute of the Atargatis Goddess was adopted by the Nabataeans from the same dolphin motifs known in the ancient Near East of the Hellenistic period. Apparently the Nabataean gods and goddesses-Atargatis, Hadad and Dushares-were not worshiped in specific geographical locations but were found in temples and sanctuaries like Miletus, Delos or Puteoli, along their trade routes overseas. The proposed paper will bring into discussion the subject of the Nabataean trade routes overseas through Asia Minor with the emphasis on Miletus seaport and the dolphin attribute of Atargatis Goddess.

Key words: Nabataeans, dolphin, iconography, cultural interconnections.

Xanthus, the historian of Lydia: a reassessment

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The essay is devoted to a general re-examination of the historian of the fifth century B.C. Xanthus the Lydian, whose main work, *Lydiaka*, written in Greek, survives only in fragments, scattered in the literary tradition (Greek and Latin). The survey takes into account all the peculiar traits of this author, namely: his not-Greek origin, the chronological relationship with Herodotus and his *Lydikos logos* on one side, and the historiographical one with Nicolaus of Damascus on the other, the question of the survival of his works in Hellenistic and Roman times (and the more complex question of possible *Pseudepigrapha* under his name), finally the nature and the general tone of the evidence preserved. The essay focuses especially on the analysis of the judgments he received by ancient authorities, from Ephorus to Strabo, Dionysius of Halicarnassus and Roman authors such as Pliny the Elder and Solinus, who put Xanthus among the *Asiatica ingenia* and the *historiae conditores*. In conclusion, the essay tries to demonstrate that there is a clear gap between the fame and the good reputation he enjoyed in antiquity and the modern misjudgement (or prejudice) about his poor historical value.

Key words: Xanthus the Lydian, fifth century B.C., historiography.

Börükçü: A site of Geometric period in Caria

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In the light of today's Börükçü settlement and its vicinity dates back to the present date 3000 B.C. Börükçü settlement was in Arzawa country at 2000 B.C. and in Caria. Sacred way, south and north buildings, workshops, ceramic kilns, sacred space, water springs and *necropolis* were excavated at Börükçü. Börükçü area was used at Late Geometric, Archaic and Classic Periods. The area was on the route of the sacred way between Lagina and Stratonicea at Late Hellenistic to Early Roman era (**fig. 1**).

Börükçü depending on the area condition is a slope settlement. The site was built on terraces. Buildings were on the same direction with two or three groups. Börükçü buildings consist of two rooms and a courtyard. None of the walls have flat direction and corners rounded same as Late Geometric ones.

The graves of Börükçü have three types. These are masonry craft, plaque craft and masonry-plaque craft. Graves were built in rectangle plan with flat cover stone. Rhodian influences can be seen on Late Geometric ceramics with native elements. Börükçü has an important role with architectural features, *necropolis*, fine wares which have Rhodian influence and Carian tradition in Late Geometric sites.

Key words: Börükçü, Caria, Geometric period, ceramics.



Fig. 1: *Via sacra* between Lagina and Stratonicea and the location of Börükçü.

The cult of Asclepius in Lydia: *Status quaestionis*

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The aim of the paper will be to reconsider the available data in order to reconstruct the moment and the path of the introduction of the cult of Asclepius in Lydia. The evidence consists of coins bearing his image, most of Imperial period, theophoric names, inscriptions (dedications, mainly) and attestations of the presence of his priests or of games held in his honor and, rarely, of statues and statuettes. The cities where, on the grounds mentioned above, we may infer the existence of a cult of the god are Akrasos, Apollonis, Ariandos, Attaleia, Bageis, Daldis, Dioshieron, Hermokapeleia, Hypaepa, Hyrkanis, Iulia Gordos, Kame, Kilbianoi, Kollyda, Iaza, Koloe, Magnesia on the Sipylus, Maonia, Mastaura, Nakrasa, Philadelphia, Saittai, Sala, Sardis, Tabala, Thyateira and Tripolis. The recent study of J. Riethmüller, *Asclepius. Heiligtümer und Kulte*, Heidelberg 2005 provide a valid starting point to investigate further the dynamics of introduction and diffusion of this cult in the region.

Key words: Lydian cities, Asclepius, cults, religion, Roman period.

Remarks on Lydia in classical mythological sources

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With the emergence of property, trade played an important role particularly since the Bronze Age making it possible for communities to communicate without having recourse to wars, which did not share same system of values. Great civilizations are indeed markets where one could find all kind of products. Nonetheless, during transactions, the weak had been at the mercy of the strong, as did the poor, at that of the rich. Gradually, a standard monetary system which would be equally valid during the trade for all men residing in different lands, speaking divergent languages and descending from distinct ancestors, had been required. Lydia had been the territory where the seeds of a common value system which everyone recognized spread. Ever since, man was able to change the conditions into which he was born by earning money. This situation was a sort of proto-democracy on an economic scale.

The negotiations were most efficient in the advent of man who was debating, reconciling and even taking his own fate in his proper hands so that “he may ally with God”. This gathering around common values penetrated into religious domain as well. Such a synergy enabled mighty transformations which would be rarely encountered in the history of humankind. The defying of the satyr Marsyas the god Apollo which was supposedly occurred around the Pactolus River that takes its source from Tmôlus Mountains refers not only to the supremacy over Phrygians, but also to the religious values whose roots date back to very ancient times. The defeated culture vanquishes the dominating culture.

In this paper, our aim is to demonstrate through literary sources of Antiquity from Homer’s epic poem *The Iliad* to Euripides’ tragedy *The Bacchae* how Lydia was able to bring diverse communities together around common values.

Key words: Mythological sources, *Iliad*, the *Bacchae*.

Published examples of open air cultic spaces in Izmir

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In and around the ancient sites of the province of Izmir there are many and various open air cultic structures and installations which were collected by myself from published examples. These sacred open air spaces and cultic installations have numerous various forms and characteristics. Their definition, description, evolution and chronology have problematic nature. In this paper selected examples will be presented and discussed in an extensive manner.

Abridged and translated by E. Lafl.

An oracle of Apollo Clarius and the question of the supreme god (Macrobius, *Saturnalia* 1, 18, 20): Zeus, Hades, Helios, Dionysos and Iao

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The temple of Apollo Clarius, located in the territory of Colophon, was one of the most famous temples in the Greco-Roman world, especially for the oracle. Taking into consideration the work of Macrobius, the *Saturnalia*, and the work of Cornelius Labeo called *De oraculo Apollinis Clarii*, we can find key passages to understand monotheistic tendencies in ancient Greek and Roman religions. The texts are included in the long development of Praetextatus about the theology of the Sun (*sat.* 1, 17-23).

Macrobius quoted an Orphic verse: “Zeus is one, Hades is one, Helios is one, Dionysos is one” (*Sat.* 1, 18, 18). According to Macrobius, this verse can be explained by the authority of the oracle of Apollo Clarius, who added another name to the Sun and the supreme God: Iao, who is Hades in winter, Zeus in spring, Helios in winter, and Iao in autumn. This passage offers evidence for the concept of religious syncretism and theocracy in ancient paganism. Iao can be identified here as the god of the Jews, he is integrated in the Olympian theology, and in the unifying tendency of Neopythagoreanism and Neoplatonism. We shall try to understand the reason and meaning of such oracles in the works and thought of Cornelius Labeo and of Macrobius.

Key words: Apollo of Clarus, Macrobius, the Saturnalia, Olympian theology.

Saittae

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According to Ptolemy (5, 2, 21) Saittae (Σαιτται) was a *polis* in eastern Lydia, *i.e.* in Maeonia, in the rivers' triangle between the upper Hyllus (modern Demirci Çayı) and the Hermus. Thus, the city was lying between the upper reaches of the river Hermus and its tributary the Hyllus, and was part of the *Katakekaumene*. In the present-day its name is Sidaskale near the village İçikler. Representations of the river gods Hyllus and Hermus are found on the coins of Saittae of the imperial period. The city was a regional centre for the production of textiles. During the Roman period the cult of the Men Axiottenus was very popular in the city. In A.D. 124, it was probably visited by Hadrianus. Saittae was also the seat of a Byzantine bishopric. Bishop Limenius signed the Chalcedon Creed, while Bishop Amachius spoke at the Council of Chalcedon. Among others, remains of a *stadium* (fig. 1) as well as a theatre (fig. 2) have survived. Also tombs and ruins of several temples were known as surface superstructures.

Key words: Saittae, eastern Lydia, architecture, urban planning, epigraphy, numismatic, Roman period, early Byzantine period.

Abridged and translated by E. Lafl.



Fig. 1: Ruins of the *stadium* in Saittae.



Fig. 2: Theatre of Saittae.

Historical geography of Lydia during Hellenistic and imperial periods: Literary and numismatical evidences

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« The list of the province Lydia are a puzzle as yet unsolved ». Despite it being old, this citation of W. M. Ramsay in *The historical geography of Asia Minor* shows how difficult it is to define the limits of Lydia the Hellenistic and Imperial Period. The main difficulty comes from the fact that throughout the ages different terms were used to refer to (kingdom, satrapy, region...), and ancient authors could not themselves define this area in precise geographical terms. The confusion is all the more baffling when one takes into consideration the general agreement -that can be argued- on its topographical and bioclimatic characteristics. Just like Plinius, *NH*, V, 110-111, everyone agrees to consider the Plain of Sardis as the central area of Lydia throughout time. The delimitation of border area is more difficult, precisely because the topographical coherence of Lydia is not obvious: the organization of the relief is totally different in North/North-East and in the south of the region: the Lydian ecosystem changes as going inland; the landscapes in the Hyrcanian plain have no similarity to the ones in the *Katakekaumena*. We have to be very thorough when it comes to the delimitation of the borders of ancient Lydia, to determine with precision the outlines of the region in the Hellenistic and Imperial periods, whereas administrative and legal definitions were no more.

This communication proposes to examine literary and numismatic evidences (with the use of excavation coins) to try and describe the frontier of Lydia as a geographical area, and maybe distinguish between a “Great Lydia” and a “Lydia *strico sensu*” during the Hellenistic and Imperial periods.

Key words: Historical geography, numismatic, Hellenistic period, Roman period.

Greek literacy and literary tradition in Hellenistic and Roman Lydia

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Greek epigraphic sources from Lydia will be analyzed in order to study the spread of Greek literacy and literary tradition. Special focus will be set on the possible relation of literacy to schooling and on how Greek literary tradition interacts with local cultural elements. The geographic distribution of literacy and Greek *paideia* inside Lydia will be set against the geographic distribution of other types of Hellenization.

Key words: Literacy in Greek, Hellenization, Hellenistic period, Roman period.

Anatolian koine of burial practices: Transformation of elite burials

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During a time of Persian occupation, amalgamations of architectural styles and funerary traditions took place in western Anatolia. Geographic conditions and broad ethnic composition of area resulted in the formation of unique funerary landscape. Several features emanated and blended in sepulchral art and customs, what had long-lasting impact on above and underground sepulchral monuments of Lydia and other neighboring regions. Transformation of elite burials can be understood in the wake of political settlement in western Anatolia, where dynastic architecture had been inspiration for the construction of various post-Classical sepulchral monuments, whose owners belonged to the ruling royal or civic elite. Traditional Lydian burial customs might be part of this process, too.

Key words: Funerary practices, social classes, ethnicity, sepulchral monuments, Lydian period, Hellenistic period.

“Who is Gyges?”: Assessing the Carian connections of the first Mermnad king of Lydia once again

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Gyges was one of the most famous Oriental kings in Greece, both in his own time, as it is shown by the poetry of Archilochos, as well as many centuries after his death, as demonstrated by the folk tales where he is the main character. But, in the terms set by Joseph Wells, the reputed commentator of Herodotos' *Historiai*, who is Gyges?

The literary evidence for the reign of Gyges – the three main traditions of Archilochos-Herodotos, of Plato and of Xanthos-Nikolaos Damaskenos, supplemented by other information provided by the Assyrian chronicles, Herodotos, Plutarch, Stephanos of Byzantion *etc.* - is thoroughly reviewed in order to extract the basic indisputable facts about Gyges' accession to the throne and his reign in the kingdom of Lydia. As the results of this reassessment point to strong connections between Gyges and the Carians, a new hypothesis emerges: that of Gyges being either a Lydian noble with strong family ties in Caria, or a Carian *epikouros* serving and afterwards overthrowing the legitimate Lydian king.

The hypothesis is strengthened by the linguistic discussion of the name 'Gyges', in the light of the latest developments in the deciphering of Carian and of the texts inscribed on Lydian electrum coinage, as well as by the archaeological discoveries of Carian origin made at Sardis. As the latter consists also of six Carian *graffiti* (fig. 1) which were studied by Roberto Gusmani, this contribution to a better knowledge of the advent of the Mermnad dynasty is intended to be also a tribute to the great Italian linguist who made the Lydian stones, potsherds and coins speak to the present.

Key words: Gyges, Kingdom of Lydia, Caria, *graffiti*, epigraphy.



Fig. 1: Carian *graffiti* C I 1 and C I 5, found at Sardis and joined by R. Gusmani
(R. Gusmani, *Karische Beiträge* II, *Kadmos* 29, 1990, 48, fig. 1).

New evidence on Lydians in southern Phrygia in Pre-Achaemenid and Achaemenid periods

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During the survey in Celaenae/Apamea Cibotus (modern Dinar) in 2008-2012, many new data concerning the Lydian presence in this region were made, including a lapidary inscription in Lydian language, as well as some archaeological material. These new data will be compared with Greek and Akkadian texts, which will allow making a better idea about the importance and chronology of Lydian presence in southern Phrygia.

Key words: Celaenae, Apamea Cibotus, Achaemenid period, Greek texts, Akkadian texts.

Stone carved shields in Smyrna

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In the lower structure of the Agora of Smyrna stone blocks decorated with carved shields can be seen (**fig. 1**). Hellenistic Smyrna was re-founded by Antigonos I Monophthalmus. Are these shields to be considered as clues for the dating of these blocks? The examination of the Hellenistic military material will show that these sculptures were Hellenistic indeed and that the pattern of these figured shields was based on genuine shields.

Key words: Agora of Smyrna, military architecture, Hellenistic period.



Fig. 1: Stone carved shields in Smyrna.

Electrum coins from Lydia and the surrounding areas from the collections of the Numismatic Museum in Athens

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The Numismatic Museum in Athens is one of the oldest public museums in Greece. It was established in 1834, shortly after the National Archaeological Museum. After many adventures our museum found its permanent home in 1998, at the Iliou Melathron (Palace of Troy), the former house of the archaeologist Heinrich Schliemann in the center of Athens, designed by the renowned architect Ernst Ziller. One of the few purely monetary museums internationally, it is perhaps the only public and autonomous museum of its kind in the world.

Our collections cover the ancient Greek world, the Roman and Byzantine periods, the Middle Ages and the Modern and Contemporary times, including the charming world of Medals, with more than 600.000 objects, talents and obeloi, coins, tokens and weights, golden and lead seals. Staffed by trained experts (numismatists, archaeologists and conservators) the museum is a living science producing organization, while the very rich material and scientific publications have made it a meeting point for the international numismatic and sigillographic research.

Among these collections, the Numismatic Museum possesses a significant amount of electrum coins from ancient Lydia and its surrounding areas, Ionia, Aeolis and the neighbouring islands. Most of these samples are dated to the Archaic period and the 5th century B.C., marking the initial stages of the introduction of monetary coinages, and its development until their final replacement by the silver coinages in the Classical period. Some of the electrum coins come from private collections, while others are hoard finds, two of which will be presented in this paper.

Our ongoing research in our institution includes not only the identification of electrum coins from our collections, but also the detailed examination of the metal alloy composition, via XRF analysis performed by our Conservation Lab in the Museum. These examinations allow us to determine the authenticity of the coins in question, as well as provide us with valuable information on the processes of minting in the area.

Electrum coinage, and subsequently coinage in general, is one of the most important contributions of ancient Lydia to the rest of the world, and the examination of electrum coins from that era allows us a glimpse in this exact procedure.

Influencing Lydia: The “Cybele shrine” from Sardis and its Near Eastern context

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The so-called “Cybele Shrine” (S 63.51, Archaeological Museum of Manisa, inv. no. 4029) was found in 1963 during the excavations of the Sardis Synagogue. Dating to c. 550-540 B.C., it has been regarded as a highly innovative and unique piece of Lydian sculpture, uniting Greek, Anatolian and Near Eastern influences. The piece extends the established Anatolian iconography of the goddess in her temple to a three-dimensional building model with Ionic half-columns. The side and back walls are decorated with figurative relief panels in three horizontal zones. This rich ornamentation led scholars to emphasize the high level of Near Eastern or Mesopotamian influence on the “Cybele Shrine”, quoting mostly the Ishtar Gate at Babylon as a prototype. However, the nature and workings of this influence are not elaborated in detail.

My aim in this paper is to provide formal and structural comparanda for the “Cybele Shrine”. I will expand on evidence that has been mentioned before in connection with this monument, and introduce new relevant materials. Direct familiarity of Lydians with Mesopotamian monumental architecture is very likely, but it seems important to shift the focus also to “lesser”, more transportable, and intermediary forms (coming from Assyrian, Neo-Hittite and Neo-Babylonian backgrounds) that could have inspired the “Cybele Shrine”. Questions of iconography (e.g. the interpretation of the “mythological” panels etc.) lay outside the scope of this paper.

Contemporary architectural practices at Sardis influenced the creation of the “Cybele Shrine”. Already Hanfmann suggested that the “Shrine” had represented an existing Alyattan or Croesan building (possibly the temple of Cybele burned by the Persians in 499 B.C.) – although this hypothesis remains under debate. The sixth century B.C. was a highly innovative time for architectural decoration both in terracotta and stone. This is best exemplified by the *columnae caelatae* of the Temple of Artemis at Ephesus, a Croesan dedication. Points raised in discussions of such innovations can inform the study of the “Cybele Shrine”.

The case for Mesopotamian influences is indeed strong. As possible “blueprints” for the inclusion of figurative reliefs on walls and other architectural elements scholars generally refer to Assyrian and Neo-Hittite orthostats, but the arrangement of panels on the “Cybele Shrine” follow a different scheme. Alongside the aforementioned similarity with the Ishtar Gate, there is a high structural convergence between the “Cybele Shrine” and the Assyrian hammered bronze bands used, for example, on the Balawat gates (c. 848 B.C.). Near Eastern metal objects were brought to Greece, used, re-used, and even displayed at sanctuaries (e.g. the bronze fragments found in Olympia), and their circulation in Lydia is also possible.

Further, I compare the “Cybele Shrine” with two Neo-Hittite pieces found in the vicinity of Maraş (ancient Gurgum). The first one (Archaeological Museum of Hatay, inv. no. 17915) is identified as a grave stele, while the second is identified as a votive altar (Orthmann Maraş B/24). They can be regarded as architectural models (with stepped pinnacles pointing to Assyrian influence). The Hatay stele features a procession of female figures on three sides of the block, heading towards the “façade”. The B/24 altar (?) expands on the architectural associations by adding a false door (or a frame akin to the “woman at the window” type known from Near Eastern ivories). These features are, in general, atypical for Neo-Hittite stelai, but comparable to the “Cybele Shrine”. These and similar Neo-Hittite works could have played an important role in the transmission of Near Eastern ideas, as an intermediary stop on the road towards the West, and to Lydia.

Historical evidence points to strong links between the Lydians and the Neo-Babylonian Empire in the sixth century B.C. The contacts between Lydia and the various states of South-Eastern Anatolia and Syria are harder to trace due to a lack of sources, but their geographical proximity makes them a likely candidate for generation and/or transmission of ideas.

Thus, the “Cybele Shrine” shows that Lydia, on the one hand, was a region of development of archaic East Greek art, but, on the other hand, had its own contacts with the Mesopotamian cultures, and could work from an independent source of Eastern influences.

Key words: Cybele, shrines, ancient Near Eastern cultures, first millenium B.C., intercultural relationships.

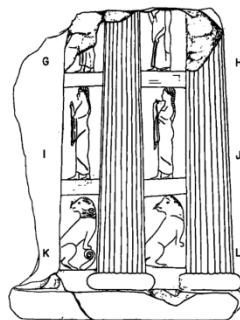
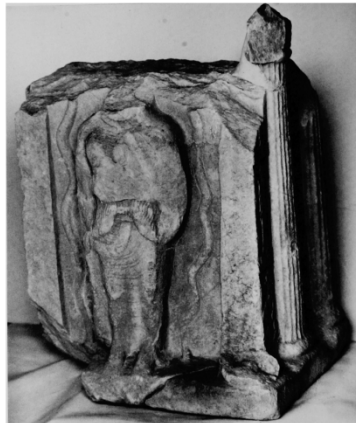


Fig. 38 7 R. side.

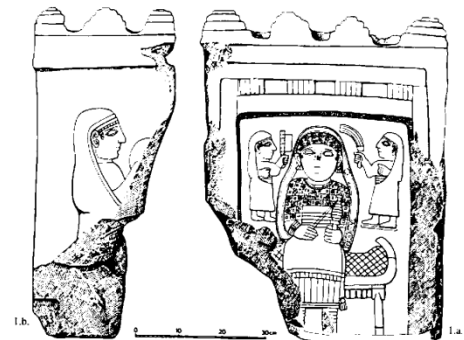


Abb. 1.a. Die Vorderseite mit den Figuren 1-3.
Abb. 1.b. Die linke Schmalseite mit der Figur 4.

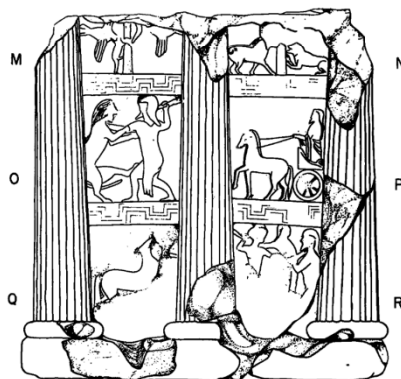


Fig. 44 7 Back.

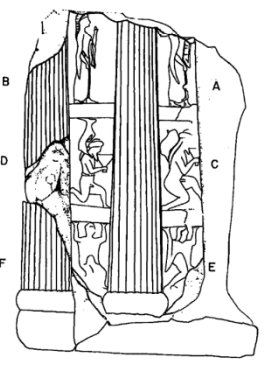


Fig. 32 7 L. side.



Abb. 1.c. Die Rückseite mit den Figuren 5-7 (von rechts nach links).
Abb. 1.d. Die rechte Schmalseite mit der Figur 8.

The "Cybele Shrine" from Sardis
Adapted from Hanfmann & Ramage 1975: Figs. 20, 32, 38, 44.

Grave stele from Maraş
Schachner & Schachner 1996: Abb. 1.

Fig. 1: “Cybele shrine”. Adopted from G. M. A. Hanfmann/N. H. Ramage, *Sculpture from Sardis: The finds through 1975* (Cambridge, MA/London, Harvard University Press 1978) figs. 20, 32, 38 and 44.

Fig. 2: A grave stele from Kahramanmaraş. Source: Ş. Schachner/A. Schachner, Eine späthethitische Grabstele aus Maraş im Museum von Antakya, *Anatolica* 22, 1996, fig. 1.

A preliminary report on the Roman pottery from Tabae

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Tabae ancient city (modern Tavas) is located at southwestern of Lycus valley in the southern side of ancient Lydia. According to the Strabo the city was situated at the Phrygian border of ancient Caria and founded by Alexander the Great. It has had a continuous habitation since its foundation in the Hellenistic period and minted silver coins in his name in the Roman period. Also, it was quoted in Byzantine bishooric lists and then became one of the most important cities of Menteşe Emirates by taking of the name of Kale-i Tavas and preserved this importance during the Ottoman period.

The first archaeological excavations at Tabae started in 2007 by Professor Bozkurt Ersoy and many significant results were gathered about the city's ancient history with its architectural buildings, in recently. Roman baths, fountains, and some cisterns with their findings were significant among them. A building with niche carved in the rock, probably built in the Roman period and used in the Seljuk and Ottoman periods was also another important building with the mosques in the Tabae. But the most important archaeological buildings are definitely the Roman cisterns for storage of the water with their elaborated architecture.

These Roman cisterns at Tabae, were excavated during the 2011 and 2012 excavation seasons and many Roman pottery finds were discovered. Among them, especially 'cistern I' and 'cistern III' gives us significant results on Roman pottery (**fig. 1**). These pottery finds were uncovered in the filling of the cisterns as a group in the context and demonstrate the variety of Roman fine wares and table wares. These are also specific materials due to their qualitative characteristics.

Among the pottery finds of the Roman period from cisterns, single and double handled jugs are common along with red slip bowls and plates, identified by Hayes as the B1 and B2 groups of the Eastern Sigillatas. Besides, the bag shaped, wide-mouthed and narrow necked jugs, which can be defined by their basket handles as basket handled jugs, another important ceramic finds group but they are all definitely less known because of their shapes. A few tableware made of jugs and oinochoes are also among the Tabae's rich Roman table ware pottery repertoire.

The pottery finds uncovered from these two cisterns, which both of them functioning at the same time, must belong to mid of first and second century. Today, many of these pottery artifacts are preserved in the Archaeological Museum of Denizli and in this short paper will be discussed by their typological aspects. Also, along with the chronologically proposed dating, their contributions to the region's local pottery production process will be discussed. It is thought that these pottery finds will present important social and economical contributions to the Roman period Tabae and at the same time will contribute to the study of Roman pottery in terms of adding some new informations.

Key words: Tabae, pottery finds, cisterns, stratified contexts, Roman period.

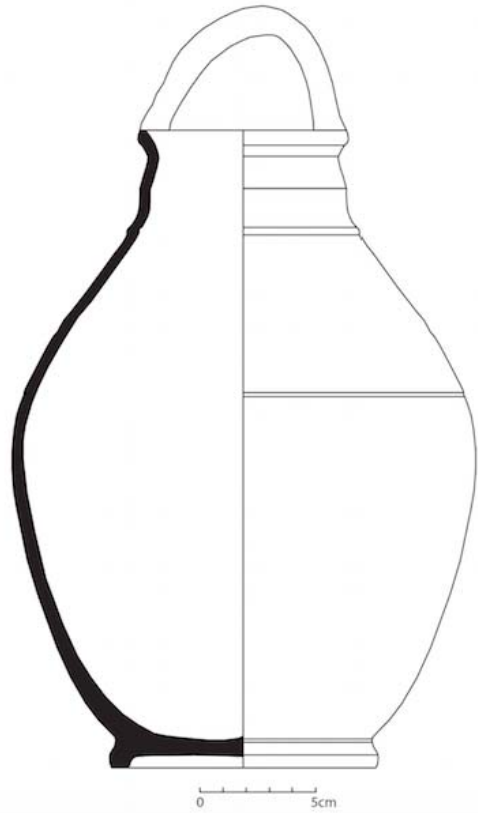


Fig. 1: A basket handled jug from the cistern at Tabae.

Eastern campaigns of Septimius Severus and Caracalla and coinage of Bageis

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Bageis is one of the less known Lydian city where located in city of Uşak, Güre village. Some of its provincial coins dating from the reigns of Septimius Severus and Caracalla, depicting the Parthia campaign of these two emperors as reverse types. Unfortunately we have nothing know about how Bageis play a part of those campaigns. But, numismatic evidences give us clues that Bageis might be the one of the station of the emperor and his legions through the route to the Parthia. However, the emperor and his legions did not visit Bageis, so these reverse types may be chosen for economic and political concerns to take advantage from emperors' benefactions.

Key words: Septemus Severus, Caracalla, eastern campaigns, Bageis, numismatics.

Evaluation of published evidence on the archaeology of Turgutlu in western Lydia

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Turgutlu, known as “Kasaba” in 18th-19th century, located in the middle of a fertile alluvial plain in western Lydia and with access to outside markets through nearby Izmir. This little town situates in a central location between Mounts Nif/Nymphaeum and Sipylus as well as metropolitan cities Sardis and Smyrna, close to several important archaeological sites both in Lydia and Ionia. The village “Caesarea Trocetta”, known from an oracle from Clarus in second century A.D. is located in Turgutlu.¹ In Hellenistic, Roman and early Byzantine periods the region had numerous small rural sites. There were few large cities in the region, such as Magnesia ad Sipylum and Sardis, and most of the population in Lydia was concentrated in these rural settlements. In the inner parts of western Anatolia archaeological studies on rural settlements of Roman period are relatively few. In the last 20 years Roman sites in Turgutlu and its immediate vicinity have been discussed. In addition to this, most of the field surveys in the region were only epigraphic. Since the 1980s Professor Hasan Malay and his students have made very important discoveries in the region which are significant for the regional archaeology of Lydia. Especially these epigraphic surveys clarified cults of the rural settlements in Turgutlu. The number of *höyük* sites in Turgutlu, such as Asartepe or Urganlı, belonging to the second millenium B.C., is large. Thus, mudbrick architecture was the main architectural factor in the landscape of Turgutlu and these *höyük* sites were continued to be settled later by Romans. Most of the *höyük* sites were influenced by the ancient routes and roads. In addition to this, Casytrus and Hermus had a very significant effect on the distribution of rural settlements in the area. Architecture of Roman period in the region has not been preserved, except some spolia, used in several buildings in Ottoman and modern Turgutlu (**fig. 1**). Existing stone architectural elements of Roman period were more or less related to grave or temple architecture. Most of the marble elements used in Roman sites in Turgutlu were quarred locally, most probably in Phrygia or in Lydia. With the beginning of the Byzantine period the use of marble architectural elements in the region became a main factor in ecclesiastical architecture. The cemetery sites in the region are many, especially in the rural areas. Grave monuments, especially *stellae* or *epigrams*, constitute the most important epigraphic evidence in the region. Onomastically, existing epigraphic data show that communities in this rural part of Lydia maintained their names, derived from Lydian and Phrygian languages. Also, numerous *tumuli* in the region, such as Yukan or Alahıdır, display former Lydian burial tradition. Along with the early Byzantine period, the area became an important spot for grain production. In this paper all the former knowledge on Roman and early Byzantine Turgutlu will be collected and re-evaluated.

Key words: Turgutlu, *tumuli*, Lydian period, Hellenistic period, Roman period, early Byzantine period, epigraphy.

¹ It is localized in Buresch 1898, 183 through an inscription near a village called “Dshovali”, according to p. 2 “1 Stunde SO von K[assaba]” (= Turgutlu). I would like to thank to Mr Diether Schürr for this reference.

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Fig. 1: A marble frieze from third century A.D., reused as spolia at the Pazar Mosque in Turgutlu.

A Roman marble altar from Kula

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During a documentation tour in 2012, Ms Özlem Demirel from Izmir Regional Directorate of Protection of Cultural Monuments has discovered a marble altar in the private house of Mr Hasan Mutlu in Fatih Sultan Mehmet Street, No. 87 in Kula. In this paper concentration will be given to this unique altar which is still kept in the garden of Mr Mutlu's house (**fig. 1**). This votive altar, probably of Phrygian marble, is round in shape and has a relatively well-preserved high relief. The depiction on the relief is a retroperspective iconographic scene with two antithetic riders with flying capes, identification of which is not certain yet. This type of unique scenes is not very-well known in archaeological literature of Roman Asia Minor. Through iconographic and stylistic criteria this piece could be dated somewhat between A.D. 150 and 220. This piece should immediately be transported to the closest museum.

Key words: Kula, altar, Phrygian marble, iconography, Roman period.



Fig. 1: A Roman marble altar from Kula (by the courtesy of Özlem Demirel, 2012).

Roman bronze figurines from the Museum of Ödemiş in southwestern Lydia

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In this paper Roman bronze figurines from the Museum of Ödemiş will be presented. These figurines are twelve in number and dated to the second and third cent. A.D. (**fig. 1**). The goal of this research is to present in detail and date some types of Roman bronze figurines through the examples at the Museum of Ödemiş which are very common, but not very-well known in archaeological literature. Documentation at the Museum of Ödemiş was undertaken in 2012. This is the second part of our publication series of the Museum of Ödemiş, after *fibulae* [cf. E. Laflı/M. Buora, *Fibulae in the Museum of Ödemiş (western Turkey)*, *Archív orientální* 80, 2012, 3, 417-434]. Roman bronze figurines from Ödemiş was already studied by the author as an article and submitted to a scholarly journal; therefore, this paper will not appear in the proceedings of this symposium.

Key words: Museum of Ödemiş, Izmir, southwestern Lydia, bronze figurines, Roman period.



Fig. 1: Roman bronze figurines from the Museum of Ödemiş, nos. 1-11.

Four Roman ceramic vessels from Selendi

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In April 2014 four terracotta vessels of Roman period were documented by myself at the Museum of Manisa (**fig. 1**). This work was done by request of a local court. These vessels were probably found in a grave in Selendi, ancient Silandus, a site which was located on a tributary of Hermus. As not much is known about Roman Silandus, publication of these vessels could contribute to the archaeological heritage of this site in northeastern Lydia.

Key words: Selendi, ceramic vessels, grave finds, Roman period.

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Fig. 1: A Roman terracotta jug from Selendi at the Museum of Manisa.

Roman and Byzantine spolia at mausoleum of Tabduk Emre in Kula

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In May 2011 the mausoleum of Tabduk Emre in Kula in Katakekaumene were documented jointly by myself and Dr Nezihat Köşklük Kaya of Dokuz Eylül University which was done by request of a local court. Previous studies on the mausoleum of Tabduk Emre in Kula neglected spolia that were frequently used in various parts of the building. Most of these spolia are by marble and belong to early Byzantine ecclesiastical architecture (**fig. 1**). There are also some grave related stone elements of Roman period. Early Byzantine architectural elements are mainly composed of ambons, capitals and templons. These elements resemble each other as their marble quality, construction technique, workmanship, measure and chronology. The marble used in most of the spolia must have been brought from ancient marble quarries in Phrygia, such as Docimium and Synnada in modern Afyonkarahisar.

Key words: Kula, architectural elements, *spolia*, *sarcophagus*, Roman period, Byzantine period.

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Fig. 1: A marble templon parapet in the mausoleum. 10th-12th century A.D.

Lydia in the age of successors

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The article aims to analyze the political and military situation of Lydia after the death of Alexander the Great: in Babylonian settlement Perdiccas appointed Menander as satrap of the region, while in 320 B.C. in Triparadeisos Antipater chose as a new satrap of Lydia admiral Kleitos. After his death, Lydia came under Antigonos' control: after Ipsos, however, Lysimachos, king of Thrace, became master of the territory until his death in 281 B.C. After 281, Lydia remained under the control of the Seleucids, who, although with difficulty, tried to hold together a kingdom that stretched from the Aegean Sea to Mesopotamia.

Key words: Seleucids in Lydia, history, early Hellenistic period.

Lydian factor in the history of the Ionian tyranny

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Lecture is devoted to the socio-cultural, psychological and political aspects of early tyranny in the city-states of Ionia eighth-sixth century B.C. that experienced the influence of the Lydian monarchy. The first Ionian tyrants gravitated to eastern, Lydian models, imitating the luxury, lifestyle, habits, standards of behaviour of the eastern neighbors. In the field of author's view is tyranny in Erythrae, Ephesus, Colophon, Samos. Lydian influence, the political support given by the Lydian kings for some Ionian tyrants gave the especial oriental flavor to the Ionian tyranny. Subsequently such distinguishing tyranny's feature as heredity, luxury of life, the political support of the eastern dynasts was borrowed by the tyrants of the Greek Balkan states.

Key words: Ionia, tyranny, ancient history, political relationships, Archaic period.

Coinage of Thyessus in Lydia

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Previously, coins with Zeus Ammon on the front side and star on the back side or Athena head on the front side and a wreathed torch with a TY legend on the back side were attributed to Thymbria in the Troad. The fact that three examples of this kind of coins were only found in Pergamum in Mysia so far and never circulated in the Troad led Robert as well as Cook to question the location of their coinage. These coins have indeed never been found in any excavations or surveys in the Troad. Detailed iconographic evaluation on these coins and new finds suggest that Thyessus in Lydia was the origin of their coinage.

Key words: Thyessus, Zeus Ammon, Athena, coinage, numismatic, Troad.

Translated by E. Lafl.

The relation of Priscian of Lydia to Byzantium during the wars of Justinian I with the Sassanid empire

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One of the episodes of the reign of Xusrō I (A.D. 531-579) was arrival at his court in Gondīšāpur of seven neoplatonic philosophers. This event was described only by Byzantine historian Agathias, perhaps based on the testimony of one of the participants of the journey. Below considerations aim in analyzing the relation of Priscian of Lydia (one of the participants of the journey) to Byzantine Empire in context of military actions on Iranian–Byzantine borders between 527–531. Priscian of Lydia was one of the last remaining representatives of non-Christian Neoplatonism in Late Antiquity. Priscian of Lydia's text exists only in a late, corrupt Latin translation, pt. *Solutiones eorum de quibus dubitavit Chosroes Persarum rex. Solutionum ad Chosroem* is a series of answers to questions asked at a philosophical debate held at the Sasanian court. The opening section is a catalog of Neoplatonic works on cosmology and natural history. The questions are: what is the nature of the human soul, and how to establish the existence of a thing. The work ends with that most Platonic of questions: how is virtue to be manifested?

Arrival of the philosophers to Gondīšāpur coincides with enthronement of Xusrō I, so it took place around 13th of September 531. The key information for the further consideration is the fact that the philosophers decided to go to Iran during open hostilities between Persia and Byzantium. What is more their route must have crossed the warzone on the borders between both states.

Scholar literature assumes 529 being the date of closing down of the Atehnian Academia by Justinian I (527-565). What attracts attention is the lack of any legal acts issued by the emperor which would refer to Justinian's decision to close down the Academy. Two imperial constitutions were directed against financial foundations of pagan activities in the field of culture in the state and they indirectly resulted in ceasing the activity of the philosophers in Athens. However the group of the philosophers who travelled to Iran was led by Damaskios, the last head of the Academia but Agathias does not mention any of their earlier cooperation in Athens.

Priscian was the one of the last followers of the Neoplatonism not tainted by the elements of the Christian thought. Priscian's decision must have been affected by his relation towards the empire of Justinian. According to Agathias the philosophers felt homeless in the empire, not only because of their faithfulness towards pagan philosophy but also because of the regulations limiting personal freedom. In Iran the philosophical ideal of the power funded on the unity of φιλοσοφία and βασιλεία was to be fulfilled. The decision to escape of the Philosophers to Iran was made when Justinian waged the war with his Eastern opponent. For Priscian the enemy was not Iran but his own country. According to this philosopher Justinian aimed in annihilation of the spiritual source of the Greek culture. Their hostile attitude towards the emperor and an attempt of securing of the „free neoplatonic thought” triggered the philosophers to risk the trip across the warzone where they could be found the traitors by the Byzantines and the spies by the Persians. Priscian's reluctance towards Justinian resulted in one of the last neoplatonic treatises – *Solutionum ad Chosroem*.

Key words: Priscian, early Byzantine history, Byzantine philosophy, Neoplatonism.

The use of fired Roman bricks in Lydia and neighbouring regions

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Fired Roman bricks, which were used in western Turkey from the first century A.D. onwards, have also been recorded in the Lydian city of Sardis. Despite of Sardis was being part of the Roman Province of Asia in the first and second centuries A.D. and some general similarities in the use of bricks in cities of mid-western Turkey at that time, the Sardian architecture shows some variances in the “local” use of this new building material compared to neighbouring cities, such as Ephesus or Pergamum. Those differences concern building techniques and the relationship between bricks and more “traditional” building materials, *e.g.* stone and mortared rubble, as well as the date of introduction and possible “contexts”, *i.e.* the type and the parts of buildings in which fired bricks were used.

As a preliminary result of my research on Roman brick architecture in western Turkey, I would like to take a closer look at the development Sardis took in the first and second centuries A.D. regarding the adoption of fired bricks, whether from Rome or possibly from a more “local” antetype, and discuss some possible reasons for the particularities only observed in Sardian brick architecture.

Key words: Bricks, Roman period, architecture, Ephesus, Pergamum.

The impact of the Hittite god on the myth of Dionysus from Magnesia on the Maeander in an evolutive process

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Our main concern is to show the role of the myth of Telipinu and the paradoxical situation of Dionysus who is usually presented differently. Indeed, in this context, Dionysus is identified as a founding god who rests on an urban and agrarian and political stable basis. In other words, thanks to Dionysus, the inhabitants of India make a transition from a wild life to an ordered and civilized life which can be surprising in view of his traditional reputation.

Key words: Mythology, Telipinu, Dionysus, Magnesia on the Maeander.

Adoption, fosterage and consecrations in Roman Lydia and Phrygia

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Our presentation focuses on several aspects related to the problem of adoption and fosterage in the Roman imperial Anatolia, while making connections with the consecration phenomenon encountered on the *katagraphai* inscriptions. We will also take into account and give a response to the latest theories regarding the character and the purpose of this procedure relating it to similar ones from the northern shores of the Black Sea (both Jewish and pagan) and the Greek mainland (Boeotia, Epirus, Macedonia a.s.o.).

Key words: Social life, epigraphy, Roman period, Phrygia.

Roman and Lydian identity in John Lydus

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Born in Philadelphia in Lydia, John Lydus was among many members of the curial elites who tried their chance in Constantinople. Some cultural factors facilitated his integration in the cultural milieu of the capital: a common education and social trajectory, similarities of ambitions, etc. But it is under the patronage of a fellow Lydian, Zoticus, who gave him a position in the praetorian prefecture and arranged a good marriage for him that he initiated his prosperous career. While he owes the first successes of his career to his Lydian connections, most of his writings show a concern for the Roman past and the persistence of a Roman identity. His Roman consciousness is more developed than other contemporaries with similar social backgrounds such as Agathias of Myrina. The relationship between his provincial and Roman identity is therefore interesting. What did permit him to transform himself from a member of the curial elite of his hometown to a bureaucrat with a strong Roman identity? The purpose of this lecture is to analyze the different identities of John Lydus and his integration and adaptation to different cultural milieu.

Key words: John the Lydian, social classes, cultural milieu, early Byzantine literature.

History of Lydia by Ephorus of Cyme

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Ephorus dealt with events and personages of Lydian history, above all with Croesus, the last king of the independent kingdom. He certainly drew on Herodotus whom he knew very well. Some fragments reveal in fact dependence on other sources and some reworking by him. Some hypothesis will be proposed on these 'alternative' sources and his own reworking.

Key words: Ephorus of Cyme, history of Lydia, Croesus, Herodotus, classical sources, historiography.

A new Lydian goddess: Malis (Athena)

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The authors will present a new edition of a Lydian-Greek bilingual inscription from the Temple of Athena at Pergamum (LW 40). This badly weathered inscription can now be fully deciphered for the first time since its discovery. As has long been suspected, the inscription records the Lydian name of the Greek goddess Athena, although not in the word so far identified as variants of ‘Athena’ but in a previously undeciphered word.

The Lydian goddess carries the name of Malis. This divine name is also attested in Greek transmission as Μάλις, where it refers to an obscure deity. It is found in Greek poetry, such as in Hipponax of Ephesus, Theocritus and in a fragment of a Lesbian poem. From an Anatolian perspective, Malis can be equated with the Luwian goddess Malija found in Hittite transmission in the second millennium B.C., and also in Lycian inscriptions of the classical period. The new readings of the Lydian-Greek bilingual and, consequently, the discovery of a new Lydian goddess offer a significant contribution to our understanding of Lydian religion. Furthermore, it demonstrates the perpetuation of the ancient Anatolian goddess Malija in Classical Lydia, and provides both background and context for the name Malis in Greek sources.

Key words: Pergamum, epigraphy, Lydian religion, Lydian pantheon, ancient Greek religion, Hittite pantheon, linguistics.

Geomorphological effects of Kayacık in Gördes to the surrounding archaeological sites in northern Lydia

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The emergence of settlements is largely controlled by the physical geographical features where they are located. Geomorphology are the most important physical geography component for settlements. In this study, with the paleogeography-geoarchaeological approach was focused on the relations between the settlements of Lydia (Kayacık, Tomara/Göcek köyü ve Iulia Gordos/Gördes) and geomorphology of the Kayacık (Gördes-Manisa) periphery. It is noteworthy that the findings of settlements dating to the Lydian period were located on the steep hills of rhyolite and trachyte dykes around Kayacık. These hills are important landforms for both defense and control of the routes. It is known that the Kayacık Castle and Şahinkaya hill are hosted to military units that provide the security of the King's Road during the Lydian period. Lydian temples, rock tombs, and palaces are also on these hills. The earth shapes with steep and steep slopes appeared on the dykes in the Kayacık dome, which were intruded into the Neogene basin sediments developed in Gördes sub-graben, which emerged during the Menderes Massif's becoming a dome. The Gediz basin has been proven to have a unique settlement pattern on this remarkable geomorphology of the north side of Kayacık and its surroundings. It has been determined that the settlement has significant water resources, depending on the hydrographic characteristics that emerged under the control of the surrounding earth forms. Relations between water resources and settlement and agricultural areas were handled within the context of old land use around Kayacık and settlement-based evaluations were made in Kayacık.

Key words: Kayacık, Gördes, Manisa, northern Lydia, geoarchaeology, paleogeography, landscape archaeology.

Paleolithic evidences in Lydia

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It is known that the Lydia Region, located on a strategically very important geography, has been hosted for many civilizations for centuries. Archaeological surveys in recent years have made it possible to reach residents, perhaps the first inhabitants, of this region. Especially in 2016 Denizli survey, which aims to reach the findings related to the Paleolithic Age, the chipped stone material that characterizes the Lower Paleolithic period in an area near the Manisa border in Denizli-Buldan District has been reached. The industry that is the matter of fact is a type of an industry created by the processing of quartzite, which is very common in that region and is known to have been used as raw material for tool making during the Paleolithic period. Within this industry bearing the traces of Homo erectus man, there are bifaces, pebble tools, cores, flakes and the characteristic tools which were made on the flake blank. The fossil remains belonging to Homo erectus, who is the oldest man known for the Anatolian period today and who was aged back to 1.2 million years ago, were also reached in Honaz District in Denizli. In the light of archaeological materials found in Buldan, the history of the Lydian region will go back to past for about 1 million years.

Key words: Honaz, Buldan, Paleolithic, prehistory, paleoanthropology, survey archaeology.

Evaluation of burial customs in Lydia in the light of the finds from the *necropolis* of Tralles

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The ancient city of Tralles is located in the north of Aydın, on a high and wide plateau on the south slope of Mountain Kestane (Mesogis). As Menderes River and Mountain Mesogis are accepted to be the natural border in ancient texts, the city is seen sometimes in Caria, and sometimes in Lydia borders. Strabon claims that on the right of the antique way from Magnesia to Tralles Mount Mesogis. Maeander River lies and the city with its preserved surrounding is founded on a trapeze. Strabon again tells that people in Tralles who are settled by a community are rich as the people living in Asian cities and some people living the city work at important positions in other states.

The ancient city of Tralles was one of the most active centers in the Hellenistic and early Roman periods. Also, Tralles was one of the largest cities and the most important centers of western Anatolia. The archeological evidence suggests that coroplasts were active at Tralles in the Hellenistic period and sculptors from Tralles worked in various centers as early as in Flavian period.

This study consists of the subjects such as pottery, dead gifts and, the other materials which were discovered in West *Necropolis* of Tralles excavation campaign in 2007 (**fig. 1**). Ancient Greek and Roman burial customs are attested widely in the literary, material and archaeological sources, as well as other arts of ancient period. *Necropolis* areas are those in which we are able to understand their tradition of burying people.

The most architectural findings of the excavations conducted in the West *Necropolis* is a tomb with dromos. There are five *klines* along with skeletons and also numerous unguentaria, lamps and urnae have been found in the structure. Besides, urnae have shown that cremation was also done along with inhumation in burial. Researches and comparisons with similar samples on the findings have shown that this area was used from second half of the fourth century B.C. to the end of the first century A.D. Also different type of tombs belonging different periods have been found in this area. These include *amphora* tombs, cist graves and graves with roof tiles. Especially *amphorae*, pots, lamps and tankards were in these tombs as dead gifts.

Key words: Tralles, *necropoleis*, tombs, pottery, terracottas, glass, burial custom, Hellenistic period, Roman period.



Figure 1: Burial finds from the western *necropolis* of Tralles.

Lydian personal names and the question of Lydian ethno-linguistic identity

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The handbooks define Lydians as ‘an Anatolian people’, by which is meant first of all that they spoke one of the languages belonging to the Anatolian branch of the Indo-European language family. In other words, the Lydians are considered to be close relatives of the Hittites and the Luwian peoples (standing possibly somewhat closer to the former), and their language is supposed to have split off from the common Proto-Anatolian language only after the latter entered Anatolia at some point in third millennium B.C. There are indeed several distinctive features which Lydian shares with other Anatolian languages, for instance the so-called sentence-initial particle chain or the pronominal system. However, the number of secure lexical correspondences between Lydian and other Anatolian languages remains conspicuously low and, on the other hand, Lydian demonstrates not a few entirely unique grammatical features, which makes interpretation of Lydian texts, despite all the recent developments in understanding of Hittite and Luwian, a particularly challenging task. An assumption of a relatively long period of isolated development of Lydian might seem to be a plausible solution. This is, however, not the only possibility.

The present contribution questions the current definition of the Lydians as ‘an Anatolian people’ by analyzing personal names transmitted in the Lydian inscriptions (and, to a lesser degree, in Greek texts), elaborating thus the ideas presented recently in a lecture on the Lydian pantheon (‘Gods of the Lydians, Greco-Lydian Contact and the Problem of Lydian Ethno-Linguistic Identity’, held on the conference ‘In Search of the Golden Fleece’, Oxford, 27-28 January, 2017). I will argue that the personal onomastic of the Lydians – an arguably important ethno-linguistic marker – demonstrates striking discrepancies with the onomastic traditions of the Hittites and the Luwian peoples, both on the level of individual roots and in structure. The picture, closely mirroring that found in the Lydian pantheon, suggests the presence of a strong – possibly even dominant – non-Anatolian component in the Lydian identity.

Key words: Onomastics, linguistics, Lydian language, Proto-Anatolian languages.

Three new sites in southeastern Lydia: Kapancık, Gerdekkayası and Ören

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Surveys were carried out in the centre of Uşak, districts of Banaz and Sivash within the Bronze Age researches between 2013-2016 (**fig. 1**). During these researches new Lydian settlements were identified in the west of province of Uşak. However, Lydian settlements were not identified in Banaz area in the east of the province of Uşak.

Around of Banaz because the around of Banaz was bordered by Phrygia, the findings of Lydia and Phrygia in this region were limited. It was an intensive settlement from the Early Bronze Age in the region. The Iron Age findings were limited around of Banaz. In the Hellenistic and Roman periods, there was an increase in the number of settlements.

The Lydian settlements assessed here are located west of province of Uşak. The western part of the province of Uşak lies within the borders of Lydia, and the eastern part lies within the borders of Phrygia.

Settlements of Gerdekkayası and Kapancık are two settlements which are related to Gediz River (Hermos) located to the west of the province of Uşak (Temenothyrai). These settlements are in a region close to Sardis and in the area of Lydia *tumuli* in Güre (Bagis). Ören Location is close to Banaz Creek (Sindros). In these settlements ceramic sherds belonging to the Lydian period were identified. Kapancık-Uşak-Ören Location have indicated roughly the borders of Lydia. Banaz (Panasion) and Murat Mountain (Dindymus) in the east define the Lydian-Phrygian border.

Gerdekkayası is located 25 km west of district of Uşak, on the Uşak-İzmir highway, west of Güre (Bagis) and just south of the Gediz River.

Gerdekkayası was built on a natural rock. The wall remains, ceramic finds, stone walls and mud brick fragments can be seen clearly on Gerdekkayası. It was determined that Gerdekkayası was used as a fortress from the Early Bronze Age (EBA) and also in Lydian and Roman period.

Kapancık Höyük is located on the border of Kütahya and Manisa, 35 km northwest of Uşak province. There has been settlement here since Early Bronze Age. In addition, the settlement continued during the Lydian and Roman periods.

Ören (Gavurkuyusu) is located 35 km south of Uşak province, 15 km west of Sivash district in Yayalar village. Early Bronze Age, Lydia, Hellenistic and Roman Period ceramics were identified in the settlement located in the lowland area.

Key words: Early Bronze age, first millenium B.C., Lydian period, Hellenistic period, Roman period, landscape archaeology.

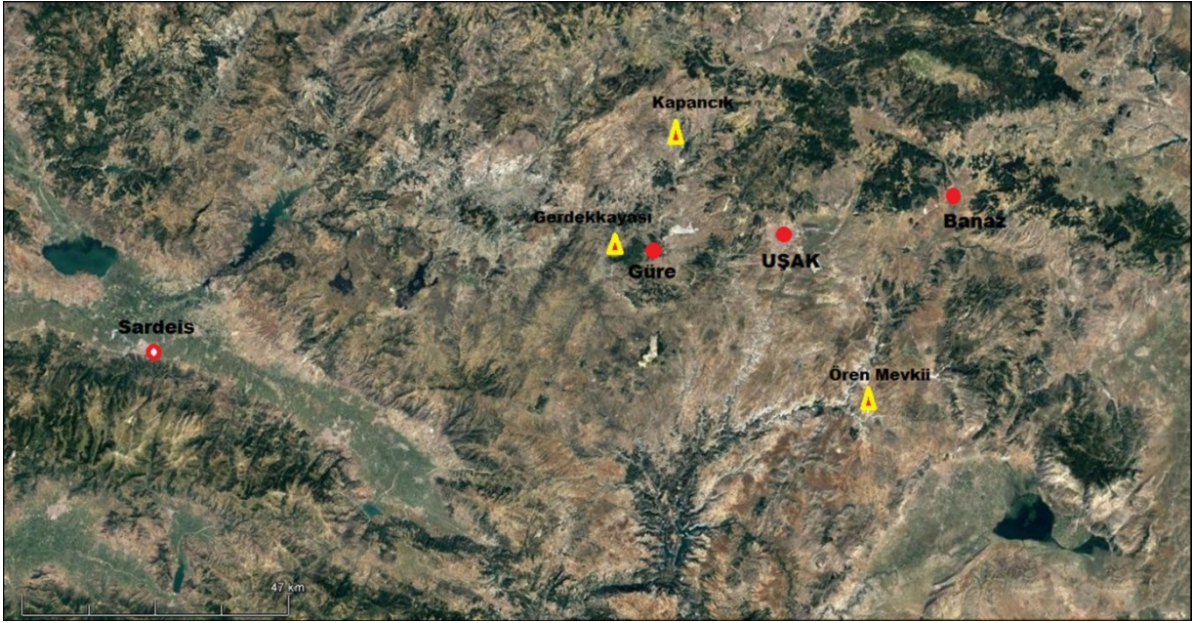


Fig. 1: Three new sites in southeastern Lydia: Kapancık, Gerdekkayaşı and Ören.

Anatolian imports in Slovenia

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Slovenia occupies a small part of the territory between Pannonia, the Alps and the Adriatic, however, there are important natural passages which run along ancient routes, such as the Amber Road and the Hyperborean path. On the Adriatic coast, the earliest contacts with the East can be recognized in the remains of names and cults, such as the Cult of Diomedes at the source of the Timava river.

Contacts with the East are attested by prehistoric archaeological material. Sporadic pieces of drinking vessels were found in graves at Most na Soči, Stična and Novo Mesto (skyphos, decorated with an owl and oinochoe).

Contacts with the East intensified with the founding of the Roman colony of Aquileia in the year 181 B.C. Aquileia was the most important Roman emporium in the northern Adriatic. With the foundation of the early settlements of Italic merchants in the hinterland, the flow of trade increased dramatically. This is evident from the large number of shipwrecks and their cargo in the Adriatic. The flow of trade is attested to by the remains of transport containers and other ceramic vessels from archaeological finds in Istria and the south-eastern Alpine area. The largest numbers of finds among other eastern material were *amphorae* for wine and dried fruit; there were also some eastern sigillata and other ceramic vessels found.

Imports from the East continued during the time of the end of the Roman Empire and late Antiquity. Small jugs for wine LR 3 are particularly common among finds. At archaeological sites from the sixth and early seventh centuries, there were also pieces of LRC or Phocaean ware, especially in the coastal towns, such as Piran and Koper.

This contribution will show a range of Eastern imports and attempt to identify the reasons for the lively trade between the Eastern Alpine area and Asia Minor.

Key words: Slovenia, Adriatic, Aquileia, pottery, LR 3, LRC, Anatolian imports, Roman period, late Roman period.

Some remarks on Royal Road (Hdt. 5.52–54)

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Based on my former, for many years, research on ancient road network, I discuss the well known Royal Road described by Herodotus (5.53: ἡ ὁδὸς ἡ βασιλιτή), which led from Ephesus on the Aegean coast to Sardis, the capital of the kingdom of Lydia, and then, crossing central Asia Minor, ended at Susa, the western capital of Achaemenid Empire. The exact course of the Royal Road as well as the precise date of its construction are still until today disputed.

I focus especially on the technical features of this road, as it was definitely a wheel-cart one.

Key words: Royal road, Herodotus, historical geography, western Asia Minor, Lydian period.

Strabo's description of the relations between Troad and Lydia under the Mermnad dynasty

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This paper questions the way Strabo presents the relations between Troad and Lydia during the reigns of the Mermnads kings. The foundation of Abydos “by permission of Gyges” (Str. 13. 1. 22) and the refoundation of Ilion as a katoikia “epi tôn Ludôn” (Str. 13. 1. 42) are particularly discussed. The whole topic of the Lydian domination in the Troad is questioned with this two particular examples.

Key words: Troad, Strabo, historical geography, interregional relationships, western Asia Minor, Lydian period.

John of Sardis' commentary to Aphthonius' description of the Alexandrian Serapeum. Graeco-Oriental art in rhetorical *ecphrasis*

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In his textbook for students of rhetoric Aphthonius (fourth/fifth century A.D.) chose the Serapeum to demonstrate the concept of pictorial vividness in description (Aphth. *Progymn.*12). One of many commentaries to his manual was signed by John of Sardis (*C.Vat.gr.*1408). The author seems to have been a commentator of a significantly later date (10th century). John of Sardis focused mainly on linguistic, lexical and phraseological analysis. His comments on the figural arts and architecture are scanty and modest. The commentary is selective and sometimes confusing. The reader's confusion aggravated in the concluding part of Aphthonius' *ecphrasis*. The text sounds ambiguous to the modern reader. John of Sardis added to this uncertainty. All the more so as we do not know the original archaeological context. John of Sardis whose commentary focused on language and style did not prove to be very helpful in the archaeological reconstruction of the Alexandrian Serapeum and *Acropolis*. However, his classicizing Greek is perfect.

Key words: John of Sardis, Aphthonius of Antioch, Alexandrian Serapeum, Byzantine historiography, classical textual sources.

Lydian dynasties: Genealogy and chronology

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My paper comments on the three known Lydian dynasties, time of their rule, cultural-historical significance of the first two legendary dynasties and the history of the latest.

The first dynasty (of Attyads (Tantalids) – successors of Atys, who led his lineage from Manes) presents the minds of Greek authors of kinship or proximity between peoples of Thracians, Phrygians, Lydians, Etruscians and others. The main authors are Herodotus and Dionysius of Halicarnassus. I accept that their idea expresses the understanding of the authors of the presence of a Palaeobalkan-Westanatolian Commonwealth - this term is descriptive, but it is neutral and most appropriate in this case.

Second Dynasty (of Heraclids or Tylonids - descendants of Heracles and Omphale in the Greek tradition) probably contains also historical not only mythological information. If my chronological calculations are correct, Lydian ruler's home can be traced back to the time of the Trojan War. I renew the question how the last Heraclid was called - Myrsilos or Kandaules.

The Mermnad dynasty is best shown of all. The chronology of their reign, however, causes disputes. The reason is that the Lydian own chronology is rarely analyzed. I presume that a Lydian royal list exist and Herodotus used it, and I suggest a chronology of the rulers with the minimal controversy at this time.

Key words: Lydian dynasties, Herodotus, Dionysius of Halicarnassus, Lydian period.

Family structure in Roman Lydia

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The paper will study the composition of families attested in votive, honorary and funerary inscriptions across Lydia from the first to the end of the third century A.D. It will be shown that the term 'family' does not always correspond to the so-called 'nuclear' or kinship family, but more often to what is subsumed under the term 'household'. Many families we see in these inscriptions are small, with one or two children, but there is a tendency in epitaphs of this region to name extended members of the family/household, inclusive of several generations of relatives and persons who were not related by blood but still counted as members of the same family unit. Attention will be paid to the legal statuses of various members of family/household (in particular, of *οἰκεῖται*), and the rich familial vocabulary characteristic for Lydia and testifying to the importance and perhaps the intensity of family ties among the local population in the Roman period.

Key words: Social life, epigraphy, Lydian cities, Roman period.

Ephesian *amphorae* in Rome in the imperial period

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During the Imperial period the ancient region of Lydia was part of the Roman province of Asia. Several *amphora* types were primarily produced in the region of ancient Ephesus and in the Caystrus and the Maeander valleys, but also in other centers such as Pergamum, Kos, Aphrodisias and Sardis. Ancient written sources mention Ephesian wine: they refer to wine produced in the valley of the river Caystrus, between the Tmolos and Messogis mountains. The “Ephesian” *amphorae* of the early and middle Imperial period have only one handle: in the archaeological literature they are “one handle jars”, or “micaceous jars” because of their characteristic fabric. In the Late Roman period, the two-handle versions were the most widespread of the series (Late Roman *Amphora* 3).

The “Ephesian” *amphorae* are commonly found in all the Mediterranean area. They also reached Rome and Ostia, one of its ports, where they were shipped to, perhaps together with other goods - marble? terra sigillata vessels? - from the harbour of Ephesus (and Smyrna?).

Key words: Rome, transport *amphorae*, Ephesian *amphorae*, pottery, Roman period, late Roman period.

Lydian layers of Clazomenian *sarcophagi*

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Terracotta Clazomenian *sarcophagi* produced from circa 650-450 B.C. in the Ionian Greek city of Clazomenae, today in western Turkey, are well-known in the repertoire of East Greek Art for their painted figural imagery with scenes focusing on martial and aristocratic pursuits, including depictions of warriors in battle and equestrian competitions. Traditional Western approaches to East Greek images such as these frequently base their analyses on Atheno-centric models of cultural and artistic production; in implicitly preferencing ‘Greek’ art, defined primarily by Attic and other Mainland types, these analyses tend to make restrictive generalizations about the nature of East Greek figural imagery, with some interpretations categorizing the visual culture as derivative through value-laden language. Despite these characterizations, the producers and consumers of these images were quite cosmopolitan, living in what I argue to be a ‘borderland’: a space where cultural contact among established groups of people (Greeks, Persians and Anatolian populations) was fluid, and where degrees of interaction—from alienation to total integration—allowed for the fashioning of new worlds that lay *between* these seemingly static groups.

Clazomenian sarcophagi are a testament to the borderland culture of Ionia, which Lydian influence played a large role in shaping. In this talk, I examine how the images on these sarcophagi, as well as their shape and form of decoration, draw inspiration from Mainland Greek, Anatolian and Achaemenid burial and visual traditions, focusing specifically on the ways in which the sarcophagi may indicate subscription to Lydian funerary practice and ideals. By combining various elements of different cultures and drawing on a wide repertoire of artistic languages, the sarcophagi attest to the creation of a unique visual language and cultural identity that inhabited multiple worlds, or a ‘borderland.’

Key words: Clazomenian *sarcophagi*, iconography, Ionia, Lydian funerary practice, Archaic period.

The poet Pindar and Lydian Pelops

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Although by the fifth century B.C. the myth of Pelops was very well known among Greeks, and especially in the Peloponnese, versions of the myth differed on where he came from, and in archaic and classical Greece he was most often said to be Phrygian. Nonetheless the poet Pindar, in the odes that he wrote for victorious athletes, repeatedly refers to Pelops' importance at the great religious sanctuary of Olympia and describes Pelops as Lydian. This paper will consider what contemporary views of Lydia and the Lydians may have led Pindar to his identification of Lydian Pelops, taking account of the widespread belief in Lydian wealth and also of the rich dedications made at Delphi, the other great religious sanctuary in Greece, by Lydian kings. Reference will also be made to the cult of Pelops at Olympia and to beliefs about Pelops' father Tantalos and his sister Niobe (who was closely attached to Lydia).

Key words: Pindar, Pelops, classical mythology, classical mythological sources, Lydian period, Classical period.

The “Lydian kingdom” before Croesus: An anthropological perspective

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This communication intends to provide a new interpretation of the few written sources available on the history of Lydia in the early Lydian times, through an anthropological perspective and with a comparative approach. Analysis of the warrior practices, relations and exchanges between aristocracies in Lydia before Croesus, between Lydians as well as between Greeks and Lydians, has never been undertaken. However, this new approach (applied to the Thracians in my Ph.D. thesis) may deeply renew our understanding of what we call the “kingdom of Lydia” and shed a new light on the social and economical context of the invention of coinage.

Key words: Early Lydian period, interregional relationships, classical written sources.

Thyateria's creation as the capital of *convensus*

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After a visit of Caracalla to Thyateira in A.D. 214-215, this metropolis became a capital of a new *convensus* previous capital of which was Sardis. In this current study Caracalla's visit to Thyateira will be emphasized in the light of epigraphical and numismatic data and reasons for Thyateira's new status as a *convensus* center will be questioned. Epigraphic and numismatic evidences from other cities belonging to this new *convensus* will also be evaluated together with those obtained from Thyateira.

Key words: Thyateria, Sardis, Caracalla, *convensus*, epigraphy, numismatic, second-third century A.D.

Translated by E. Lafl.

Bath-gymnasium building of Tralles

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As Menderes river and Mountain Megosis are accepted to be the natural border in ancient texts, Tralles is seen sometimes in Caria, and sometime in Lydia. Strabo tells that, at the end of the antique way from Magnesia to Tralles Mount Megosis stands, on the right Maeander River Plain lies, and the city with its preserved surrounding is founded on a trapeze.

Being one of the largest *gymnasia* in Anatolia, the Tralles *gymnasium* reflects the *gymnasium* plan type that involves the sections of bath and *palaestra* on the same line (**fig. 1**). The structure had been destroyed for so many times due to great earthquakes that occurred in Tralles and reconstructed. For instance, the structure that was built during the Hellenistic Period was considerably destroyed during the great earthquake that occurred in 26, B.C., and its reconstruction that was started during the era of Augustus continued until the fourth century A.D.

The bath section of the Tralles *gymnasium* is located in the west of the structure. The monumental western wall of the bath was named “Üçgözler” by the public of the city. The Roman baths used to be planned with resting areas, sports halls, gardens; and as well as bathing, meetings were performed within them. Besides, the process of bathing was completed by passing through different halls opening to one another in Roman baths and the baths were comprised of main sections, such as *apodyterium*, *caldarium*, *tepidarium* and *frigidarium*.

According to the Roman bathing tradition, visitors had to change their regular clothes in *apodyterium* to make their sportive exercises before cleaning in the bath, in other words, entering the warm sections of the bath. There are stone counters and boxes for clothes on the walls of the *apodyterium*. The niches on the walls of the *apodyterium* involved original pools and fountains. However, these niches were filled and closed during the subsequent utilizations. Upper covering of the structure is carried by high vaults. Marble plates were used on the ground of halls and wall coverages, but an important part of marble plates were removed during the late antiquity.

Main entrance to the Tralles *gymnasium* is provided through the magnificent *propylon*, which is in the center of the northern portico of the *palaestra*. There are two door sills that provide the transition to the *palaestra* in the south of the *propylon*. Being one of the most important sections of the Roman baths, *palaestras* are places where the clients used to do soft *gymnastic* exercises and games in a traditional way before entering the hot bath.

The two-storey *caldarium* section, which comprises the warm section of the Tralles bath-*gymnasium*, is located in the west of the monumental western wall that is called Üçgözler. Being one of the most important sections of bath structures, *caldarium* is the section where hot water bath was taken and body was cleaned. There are hot water pools here and bath-tubs within the niches on the walls. The people used to take a bath in the *caldarium* and then continued taking bath in the *tepidarium* and *frigidarium*. The section of *caldarium* is directly connected with the furnace, in other words *praefurnium*, which was prepared to provide hot water for the structure downstairs, where fire was lit and the bath was heated. Accordingly, hot and warm halls were heated from here. Thus, the heating system on the wall was supported by the heat that was obtained from the ground. Besides, there are canals called *hypocaust* under the ground of the *caldarium*, which enabled the circulation of the hot air. The *hypocaust* system of the bath is located in the north of the Tralles *gymnasium*.

There is an open swimming pool in the east of the bath section of the Tralles *gymnasium*, which is called *natatio*. *Palaestra*, on the other hand, opens to a rectangular Imperial Hall. The Imperial

Halls, which were constructed by the command of the Roman emperors in order to show their pride-based propagandas to the public in a number of areas, are incredibly luxurious places. These places were also used as honor halls where the imperial family was honored. The sample of Tralles, which was originally planned as a structure with three walls rising over a continuous podium and probably arranged as two-storey, has a measure of approximately 30 x 15 m. However, the inside of the structure was plastered and it was turned into a cistern and used as a water tank during the Late Antique.

There is a hall with three sections, which is designed as “H” and described as “*Basilica Thermanum*” in the east of the bath of Tralles *gymnasium*. *Basilica thermana* are large halls that resemble a multi-functional basilica. In the Tralles sample, the *basilica thermanum* was probably used as an *apodyterium* and water hall.

There are symmetrically-constructed *apodyteriums* and *ambulatorios* in the north and south of bathing sections of the Tralles *gymnasium*. Grounds and walls of the ambulation section are covered with marble plates. This area opens to the square-planned open *palaestra*, where young people used to train for wrestling and other sports, and which is surrounded by columns.

There is a *latrina* in the northeast corner of the Tralles bath-*gymnasium*, which was planned in such a way to be used approximately by 65 people at the same time. While the east of the Tralles *latrina*, which was constructed in the direction of east-west, has a clean water house; the north, south and west has sections where the toilet need was fulfilled. The *latrina* of the Tralles bath-*gymnasium* is depicted as one of the most important *latrinas* of Anatolia, in terms of its size and qualified workmanship of its architectural decorations.

Key words: Tralles, bath-*gymnasium*, *basilica thermanum*, monumental architecture, Hellenistic period, Roman period.



Fig. 1: Bath-*gymnasium* building of Tralles.

***Lefs*: a Greek god in Lydian disguise**
– *Ζεῦσις*: a Lydian god in Greek disguise and some Luwian gods too

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Gods cross borders easily, taking their names with them, and the Lydians became fond of Greek gods, one of whom was Zeus. The way he was adopted into the Lydian language (and inscriptions, of course), as *Lews* and then *Lefs*, reveals something of Lydian phonology.

Scholars writing in late antiquity preserved some knowledge of the Lydian language, and one scrap of this, recorded by Hesychius, is another Lydian name of Zeus: Zeusis, probably from *δῖm-*, the Lydian word for ‘god’. John Lydus reports that Zeus was born on Mt. Tmolus near Sardis, at a place called Deusion. This was probably derived from the same Lydian designation for Zeus, but from its Proto-Lydian form instead, before */diw-/ was altered to *δῖm-*. Because Lydian inscriptions are attested from ca. 700 BC, this must have occurred earlier. The late mention of Deusion thus gives a brief glimpse into early relations between Lydians and Greeks and into the development of the Lydian language.

The sense of */diwsis/ > **δῖmšš* was probably ‘deity’, designating a rain-bringing god on Mt. Tmolus and otherwise unattested. The settlement of Troketta, located, like Deusion, west of Sardis, could perhaps preserve his name, being that of the Anatolian weathergod, as a loan from the late ‘Hittite’ or Luwian kingdom of Tabal, along with a group of other theonyms and together with his consort: She reappears as Hipta – or better Ipta – in Greek inscriptions east of Sardis and in the Orphic hymns, which connect her with Mt. Tmolus.

Key words: Lydian language, ancient linguistics, Lydian pantheon, Greek pantheon, Luwian pantheon, Tabal, intercultural relationships, first millenium B.C., John Lydus.

A new coin with a Lydian legend

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Lydian words on the early electrum coinage of the Lydian Kingdom have been known for a long time and they are generally identified as being the names of Lydian kings, although interpretations vary. But coins with Lydian legends minted after the conquest of the Lydian Kingdom by the Persians are extremely rare, albeit the majority of Lydian inscriptions are written under Persian rule or even later. A silver coin in the Yavuz Tatış collection bears a crescent with a dot mid-way between its extremities and surrounded by a Lydian legend of two words. The first word is unclear, but the second one declares the coin as the property of the god *Qldāns*. This is therefore further evidence that *Qldāns* was a moongod, as Alfred Heubeck had already seen in 1959. The first word may be linking the coin with a toponym, possibly reflecting the Indo-European and also Anatolian word for 'honey'.

Key words: Lydian coinage, Lydian language, Lydian moongod, Proto-Indoeuropean language, ancient linguistics, first millennium B.C.

Early Byzantine province of Lydia based on sigillographic evidence

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Although the majority of the seals mentioning the early Byzantine province of Lydia (either alone or in connection with neighboring ones) is already published by John Nesbitt and Nicolas Oikonomides in the third volume of the *Catalogue of Byzantine seals at Dumbarton Oaks and in the Fogg Museum of Art* (Washington, D.C. 1996), it makes sense to reconsider all the existing relevant seals.

We know nowadays two seals of archontes of Lydia (Thalassios and Maurianos), and two seals of dioiketai (Theodoros and Michael).

More seals mention kommerkiaroi or the imperial kommerkia: The name of a *genikos kommerkiarios* with the title *apo hypaton* was perhaps Ioulianos. A Kyriakos apo hypaton was genikos logothetes of the apotheke of (Phrygia) Kapatiane and Lydia, but from another type we know that he was also genikos logothetes of the apotheke of Cilicia in the same year. Some years later a Theophanes with the higher titles patrikios and imperial protospatharios was genikos logothetes and kommerkiarios of the apotheke of Hellespontos and Lydia.

And finally we know two seals from one and the same boulloterion of the imperial kommerkia of Bithynia, (Phrygia) Saloutaria, (Phrygia) Pakatiane and Lydia.

Most of these seals stem from the seven and eight centuries, only one could be from the earlier nine century.

Key Words: Early Byzantine provincial system, early Byzantine local administration, sigilliography, early Byzantine period, middle Byzantine period.

Greeks and Lydians: Unraveling the tale of two cultures

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Lydia was one of the most important cultural centers in Eastern Mediterranean and its leading role in the political, military and economic history, especially during the Archaic era under the Mermnad dynasty, has been decisive throughout the centuries. Thus, the intercultural relations of the Lydians with the Greeks since Prehistoric times do not come as a surprise, even if their frequency and intensity varied during the different periods. The archaeological finds confirm that Greek imports reached Lydia since Early Iron Age and increased from the late eighth century onwards. According to literary sources, during the Archaic period foreign artists and artisans were employed to create some of the more luxurious objects associated with the wealthy Lydian kings. On the other hand, lavish Lydian dedications make their appearance at important Greek sanctuaries, while vase paintings, inscriptions, and ancient writers bear witness for the presence of Lydians in Greek cities. This paper explores the different aspects of the contacts between Lydians and Greeks, aiming in discerning, via their interactions, the similarities linking the two cultures and their multidimensional relationship during the first millennium B.C.

Key words: Ancient Greeks, Lydian period, intercultural relationships, Iron age, first millennium B.C.

Birgi in Lydian period

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Birgi is a small town located in Ödemiş on Caystrus plain in southwestern Lydia. Its current name is a distortion of its medieval Greek name, “Pyrgion” (Πυργιον), meaning “little tower”. During the Classical and Hellenistic periods Pyrgion was known as “Dios Hieron” (Διὸς Ἱερόν), *i.e.* “sanctuary of Zeus”. During the Iron Age Dios Hieron became also a part of the Lydian Kingdom and the area is especially rich with Lydian archaeological heritage. Especially *tumuli* in the region are numerous (**fig. 1**). In this paper all the Lydians related archaeological evidence in Birgi will be presented in detail.

Key words: Birgi, Caystrus plain, southwestern Lydia, Lydians, Persians, *tumuli*.

Abridged and translated by E. Lafl.

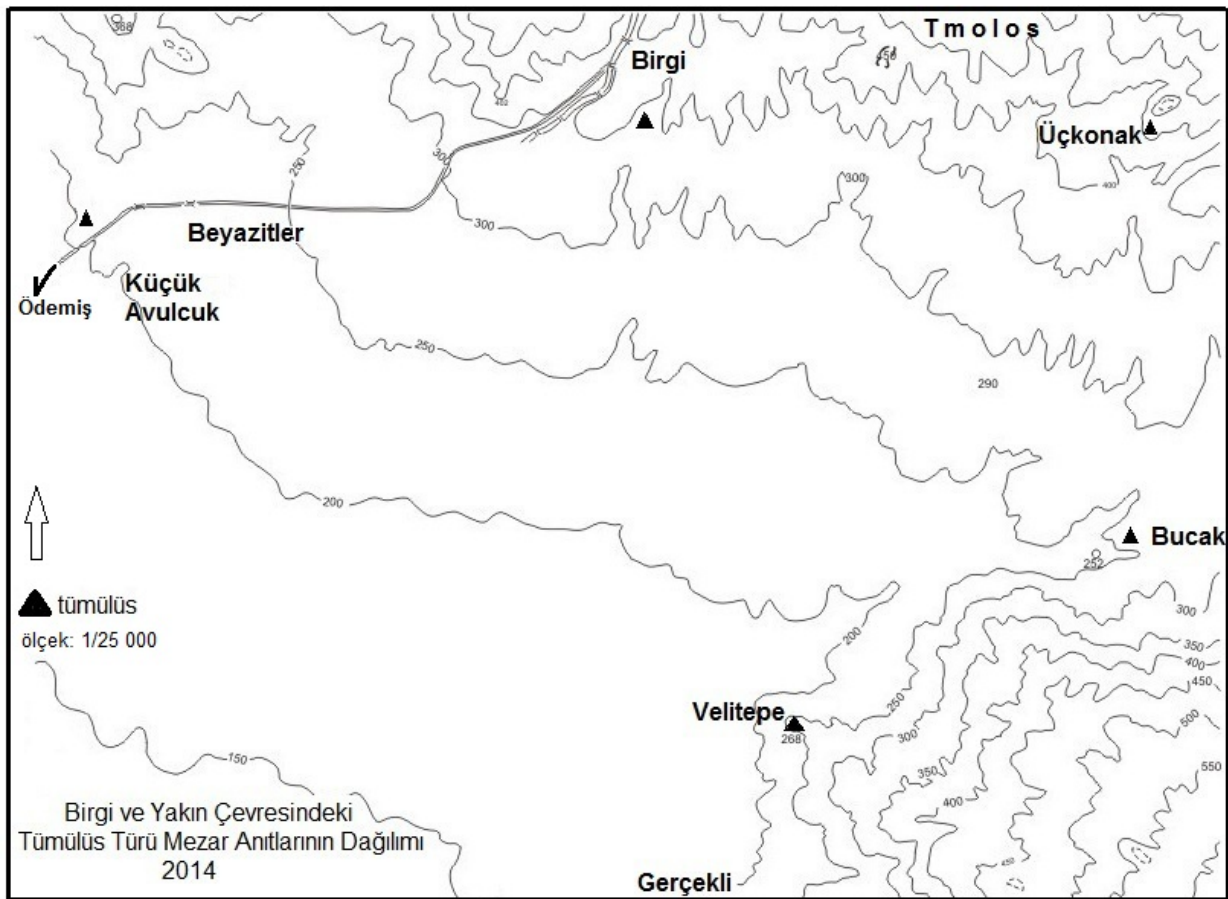


Fig. 1: *Tumuli* and other type of graves in Birgi and its close surroundings (2014).

The Mysians: Relatives of the Lydians or intruders from the Balkans?

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The Mysians are generally held to be a population that entered Asia Minor from the Balkans as a part of the movement of the Phrygians and Thracians. This view is based on similarly sounding ethnonyms (the Moesi of the Northern Balkans and even the Muški from Eastern Anatolia [!]) as well as on some antique claims and it is canonized in the standard lexicon of Classical studies (E. Schwertheim: *Mysia*. *DNP* 8 (2000) col. 608). A more nuanced discussion is provided by the recent contribution of I. Yakubovich (*Sociolinguistics of the Luwian language*. Leiden/Boston, MA 2010, 114ff.) suggesting a local Anatolian population conquered by Balkan intruders, who also gave their name to the autochthonous people.

This paper provides a fresh look at the evidence, both Classical and Ancient Near Eastern, and argues that we have to deal with a population closely related to the Lydians:

- 1- It points out that the similar ethnonyms present only „Gleichklang der Sirene” and their assumed identity can be refuted by historical evidence.
- 2- It argues that the ancient sources claiming a Balkan origin of the Mysians are partly not compelling, partly simply erroneous.
- 3- It calls attention to the circumstance that many ancient sources clearly claim or imply that we are dealing with the relatives of the Lydians.

Key words: Mysians, Lydians, intercultural relationships, western Anatolian ethnicities, linguistics, first millennium B.C.

Cult of Artemis in Lydia and “choir of Lydian girls”: A political evaluation

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Artemis, who was named after the places she was worshipped, reflects substantial differences in terms of features and the characteristics of her cults in Greece and Anatolia. When huntsmanship was replaced by agriculture in human history, the importance that women earned in economic and social areas brought about the matriarchal structure of society. Thus, it resulted in the embodiment of religious beliefs in the form of Mother Goddess concept which represented woman who possessed qualities such as nature dominance, creativity, nutritiousness and protectiveness. Artemis is another display of universal woman (matriarchal) attributes in the prehistoric Anatolian societies in her capacity as ‘Mother of Gods’, ‘Great Mother’ and ‘Mother Goddess’. Not restricted to a particular area or time, Artemis was worshipped in Lydia as Koloene, Kordaka, Tmolia and Leukophryene.

Artemis who was worshipped in Lydian cities such as Sardis, Magnesia on the Maeander, Koloe and Tmolos-which is the eponym of the mountain-resembles Artemis Ephesia in character. Though Artemis was not ‘divine mother’ or ‘accompanist’ of the sovereigns as the representative of her political sovereignty, she helped Ionians and Lydians get together to celebrate the annual Ephesia festivities.

The core of myths-god stories-, which keeps collective memory alive and passes on future generations is hymns. Hymns which are stories about gods are designed to praise, to remind and benefit oneself. Hymns are the communication tool between society and god. On the one hand, their aim is to gain the appreciation of god and be praised by the addressed community, but on the other hand, they intend to give both a social and political message through participation and hymn texts. From this point of view, Lydian Girls’ Choir, who dance and sing hymns at the festivities held in honour of Artemis of Ephesus, attract considerable attention.

Thus, in this study the roles of Artemis – a symbol of faith association between Lydians and Ionians-and Lydian Girls’ Choir in the relationship between the aforementioned two areas have been discussed in terms of literary, mythological, epigraphic and archaeological sources, and their reflection on the association of myths, cult and politics has been examined.

Key words: Artemis, cult of Artemis, cults in Lydia, “girls’ choir”, Artemis Ephesia, classical mythology, politics.

Female donors of church mosaics in Macedonia

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St. Luke reports Macedonian women were among those who became believers in Jesus Christ (Acts 16:13-15, 40; 17:4, 12) and assumed important roles in the Christian community. Macedonian early Christian mosaics show there were Christian women who were very wealthy and whose name is recorded in the donor's inscriptions. It was the case with the Episcopal churches and also with other important large churches (the 5 nave basilica at Plaošnik, Ohrid; **fig. 1**). Some of these women had the title deacon which also speaks of their importance. Since Lydia from Thyatira was the first wealthy Christian woman mentioned in the Holy Scripture that lived in the province of Macedonia, adding the other here mentioned women may speak of the importance women were receiving within the Christian community. If we add the act issued by Justinian that the donors should provide the church with enough finances to provide the church so that it may be functioning in the future, it seems female donors testified within several monuments in Macedonia may have been business women or widows who inherited enough possessions to become religious factor, too.

Key words: Macedonia, church mosaics, early Byzantine period, religious studies, epigraphy.



Fig. 1: Dedicatory mosaic inscription from the *diaconicon* of the southern basilica at Plaošnik, Ohrid.

In spider's web: Pursuing the Aegean roots of a Lydian myth

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Arachne remains a distinguished conundrum of the mythical cycle in the Lydian lands. Her dramatic rivalry perhaps in Arachne's ancestral town, at Hypaepa in Caystrus valley, with the Greek onslaught of *Athena*, forms the spatial setting of this dispute, even though it is not indicated a clear chronological horizon of this "mythological event". Possibly both time and space of the myth could be traced to the Bronze Age textile industry of that region, which manipulated a huge stock of raw materials.

The dynamic landscape of Caystrus valley and the Anatolian plateau modulate several grounds for undertaking an endeavor in tracing the mythical background of such an activity in the Bronze Age of the second millennium B.C. Miletus, on the other hand, situated in the south border of the Lydian cultural spectrum, expands undoubtedly the same query. The relations of this metropolitan centre with the Cretan region of Malia, where the seal imagery of the Minoan acme abounds in representations of the insect *Arachne/spider*, and the loomweights find a remarkable fine-tuning with the weaving archaeological remains: a circular pursuit identical to the dizziness in the spider's web...

Key words: Arachne, Hypaepa, Caystrus valley, Lydian mythology, Minoans, second millennium B.C., cultural interrelations, Aegean archaeology.

Lydians and gladiators

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Gladiatorial combats were much more than violent spectacles to entertain an enthusiastic audience. The first performances were organized in connection with the funeral rite, and later, once with the transition to Empire, they were to take on a new significance linked, this time, to the imperial cult. Organizing, staging and promoting the fights even begin to symbolize the new reality of the Roman world and the symbiosis with the Greek civilization.

I was not able to find until now a work that deals with an analysis of the gladiators' combats with special view on Lydia. It is for this reason that I approach this topic. Thus, the paper proposes an analysis of the gladiators combats in the territory of Lydia, focusing on the many aspects that make up this phenomenon. One of these aspects that we will focus on is the spread of the archaeological material dedicated to gladiators and those who organized the combats. At the same time we will try to establish some organizational issues related to the number of days when the gladiatorial shows were conducted, the number of fighters and the amounts of money to be spent for the organization of these events.

Key words: Gladiators, Lydians, social life in Lydia.

Eastern and northeastern borders of Lydia. A view from the Kızılırmak

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The seventh century B.C. was a time of change and turmoil. Sardis, the Lydian capital, is said to have been sacked by Cimmerians, and King Midas supposedly committed suicide following their victory in battle over Phrygian forces. In the east Urartu collapsed, and by the end of the century mighty Assyria had disappeared. In the emerging new order the Neo-Hittite states of the Central Anatolian Plateau were soon to vanish while Lydia was not only to subjugate Phrygia but to contest control of Central Anatolia with the Medes and their allies. This paper will summarise the slender archaeological evidence for Lydian expansion to the east and northeast from the time of Alyattes until the Persian conquest. In particular, it will be suggested that Cevre Kale at Yaraşlı, on the slopes of the Karacadağ to the northwest of Tuz Gölü, was a Lydian fortress, and will revisit the evidence for Kerkenes falling into the hands of Croesus before its destruction and abandonment.

Key words: Lydians, Cimmerians, King Midas, Phrygia, Iron Age, historical geography, first millenium B.C., seventh century B.C. Kerkenes, central Anatolia.

Sardis: The very first mint of Macedonian coinage in western Anatolia

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Sardis mint of Lydian Kingdom, which is considered to have struck the earliest coins known, was the initial mint of Persian Kingdom in the region as well. Sardis satrapy center fell under the hegemony of Macedons in 334 B.C. during Alexander III's Asian campaign. This mint became active in 330 B.C. after Tarsus which was the first regal mint of Macedonian Kingdom in Asia and it became the very first Macedonian regal mint in Western Anatolia to strike coins in the name of Alexander III. In this period, the mint struck gold, silver and bronze coins and continued its activities in the same manner during Philippos III reign, the successor of Alexander III. In this regard, Sardis mint maintained its importance as being one of the most significant mints of Macedonian Kingdom in western Anatolia. The studies made on the mentioned periods and the data from excavations present new information about the chronology and content of Sardis mint's output. In this study, the coins struck in this mint during the reigns of Alexander III and Philippos III will be discussed after addressing the current debates about the date when the Sardis mint began to strike coins in the name of Macedonian Kingdom.

Key words: Sardis, coinage, numismatics, Macedonian kingdom, late Classical period, Hellenistic period.

Aegean trade goods from Chios and Phocaea (4th-7th century A.D.) to western Mediterranean based on textual and archaeological evidence

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When considering the organization of trade along the Aegean coasts in the Late Roman period and in the Early Byzantine Age, with particular reference to the strictly interrelated areas of Chios and Phocaea, the scholar is struck by the different evidence provided by written and archaeological sources. On the one hand, written sources mention on many occasions Chios as an important port on the road from Egypt to Constantinople, as it happens in Procopius or the Miracles of Saint Demetrius. On the other, archaeological evidence points at Phocaea as an important production centre, the pottery of which, the Late Roman C Ware, is exported as far as Britannia and Iberia, as the studies of Maurice Picon, among others, have shown. Consequently, using only one kind of evidence could be misleading for the scholar, making him underestimate the importance of each centre.

Chios has certainly always been an important port of transit on the way to Constantinople and is consequently better known to authors, while less evidence is provided by archaeological finds, which record with more accuracy production than transit of goods. By means of archaeological and archaeometrical evidence, Phocaea can be assessed as a production centre of some relevance, producing pottery and, probably, alum, but this site is almost absent from all written sources in the centuries we are taking into consideration. This situation repeats itself also in Late Middle Ages, when authors speak on many occasions of alum of Chios, from the name of the more renowned port whence alum is exported, instead of alum of Phocaea, the place where alum is actually produced.

The present paper wants to discuss some methodological implications of using written and archaeological sources for history of trade, by examining the particular case of Chios and Phocaea between the fourth and seventh centuries A.D. Each kind of source has its pros and cons, and only by using evidence provided by both sets of information a trustworthy reconstruction of ancient trade may be obtained.

Key words: Aegean goods, Chios, Phocaea, pottery, trade, early Byzantine period, Medieval period.

Hittites in Lydia

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In 1335s B.C. Muršili II, a king of the Hittite Empire, marched his soldiers and battle cars over Arzawas, an enemy volk who settled in western Anatolia. His brother Šarrikušuh (Piyaššili), who came from Kargamiš with his assistant units, met him in Šallapa, a garrison town near Denizli or Uşak, and two brothers set out to head towards western Anatolia at the beginning of a growing united army. This military expedition was going to be full of adventurous and extraordinary events. They crossed Uşak and Güre and moved towards Kula. Once they entered to the Lydian territory, some extraordinary events happened.

^{GIS} *kalmišana*- was flying in the sky, a strange, flaming or burning object, resembling a bunch of fire or UFOs. For the Hittites, who were tightly bound to superstitions, this ball of fire was a warning, a fulmen, given to them by the powerful God of the Storm, and what had to be carefully investigated. But most importantly, because of this unexpected sudden phenomenon, the king entered psychosocesa, was torn from fear, and half of his face was paralyzed. What this phenomenon was cannot be understood precisely until now.

According to my thesis, the thing that scared the king, Hittite people and their enemies was nothing but the small volcanoes around Kula and Eşme and the small lava that they sprayed, as Strabo also quoted. Today, this place is being called as “burnt lands” (“Katakekaume”) which consists of volcanic hills in the form of a pile of coal, when viewed from the far and could be seen easily from the Izmir-Uşak highway. These volcanic hills thought to be active 10-12 thousand years ago. Even modern Kula was built on one of these volcanic peaks called “karadevilit” and the geological formations attracted the attention of numerous past travelers. An eruption was also caught the attention of Hittites. In the vicinity of Kula there are more than fifty of these kind of hills, and many volcanic spots can be seen there.

In this paper these events described in the Hittite texts will be examined and the thesis will be defended that these volcanic phenomena and events were happened in Lydia. It will also focus on the dating of volcanic eruptions in the Aegean islands, especially in Santorini, and a special attention will be given to its relationship with the Hittite sources.

Key words: Hittites, second millenium B.C., cuneiform textual sources, Katakekaume, Kula, Minoan eruption.

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Remarks on imperial cult of Lydian Philadelphia based on classical textual sources

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The most important city among the places that were founded by Pergamum in western Anatolia during the Hellenistic period was Philadelphia (Alaşehir; Φιλαδέλφεια), which was named by Attalus II Philadelphus (Ἀτταλος Β΄ ὁ Φιλάδελφος) after his name. In modern day occupied by the town of Alaşehir, site of ancient Lydian Philadelphia was located on the southwest side of the broad Kogamos valley and 25 km southeast of the merging point of Hermus (Gediz) and Kogamos rivers. The *acropolis* was founded on a projected mound of the Tmolus (Bozdağlar) range; the settlement was partly situated on the slopes and partly on the flat ground of the valley. The city, being close to the volcanic area of Katakekaumene, was in constant danger because of many earthquakes. As it was told, buildings in the city were destroyed many times and the danger was so great that residents generally preferred to live in country around the city.

Despite to this fact, Philadelphia flourished to a great extend. In the course of time acquired a broad realm that contained many villages. The city had a public organization that issued her own coins following the foundation by Attalus and prospered under the Roman rule.

In this context, aim of this study is to find an answer tho the question of whether the city of Philadelphia in Lydia obtained the title of neokoros or not, in the light of ancient sources. In addition to this which criteria would be determinant to the granting of the right to have an imperial cult will be revealed.

Key words: Lydian Philadelphia, Attalus II Philadelphus, neokoros, imperial cult, Hellenistic period.

Geoarchaeological-paleogeographical observations on Hypaepa and its surroundings in southwestern Lydia

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Natural environment characteristics and changes are the main factors determining the emergence of settlements besides cultural relations. Since the prehistoric times, the Ödemiş has been in favor of physical and geographical conditions favorable to agriculture and settlement. Hypaepa ancient city which is located in the eastern part of Küçük Menderes basin (Caystrus), 3 km north of the county is a Lydian settlement located on the southern skirts of Bozdağlar.

Paleogeography and geoarchaeological surveys are possible to reveal the natural environment changes around such archaeological sites. The traces of the natural environment changes that occur due to the effects of physical geography such as earth forms, climate, hydrography and vegetation that are effective in the emergence of the Lydian period settlements are hidden in the skirts and plain fills in the south of the ancient city. From prehistorical to present times, core drillings were made in Ödemiş plain located in the south of the ancient city in order to explain these changes and their effects. The grain size, calcimeter, hydrometer and elemental analysis of 60 drillings along the line between the Beytitepe (Demircili)-Yenice village were carried out and microfossil analysis were carried out in the sediments deposited in the stagnant water environment. As a result of the analysis, with the paleogeography and geoarchaeological approach these environments have been determined for the last 9000 years in the plain and its vicinity in the south of Hypaepa. With a chronostratigraphically top-to-bottom order; There are, alluvial cones and fans fills, along the skirts of fans lacustrine environment, wide river flood fills, Bronze Age settlement fills (5000 BP.), lacustrine-flood fills, ancient settlement fills, flood sediments and colluvial-alluvial deposits along the skirts of the accumulation fans. On the paleogeography and geoarchaeological interpretations, it is understood that the surface of the accumulation fans in the south of Hypaepa (Lydian period) is not as flat as it is today, with large wetlands and small lakes on its skirts, bushy vegetation cover around them. These data have been evaluated in terms of Hypaepa's ancient land use and significant results have been achieved. In addition to these, geoarchaeological studies have shown that they provide important contributions to all archeological sites in the periphery of the Ödemiş.

Key words: Hypaepa, Ödemiş, southwestern Lydia, Caystrus, geoarchaeology, paleogeography, landscape archaeology.

Lydia in proverbs and idiomatic expressions of Latin language

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Lydia occupies an important place in the Greco-Roman mythology and in the history of Asia Minor. It is therefore logical that this importance is reflected in proverbs and idiomatic expressions from Latin, where we find. Croesus, the Pactolus, the Tmolus, Sardis, *etc.* We will study these proverbs and idiomatic expressions, relying in particular on the *Adagia* of Erasmus, which constitute an irreplaceable directory on the subject. We'll see what picture is thus given to Lydia.

Key words: Latin language, proverbs, idiomatic expressions, *Adagia* of Erasmus.

A glimpse at the so-called “Beyköy Text” and an assessment of its validity

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In brief sections of three publications, the late British expert for Anatolian prehistory, James Mellaart, mentioned the existence of an Arzawan archive, the “Beyköy Text” (BT) for short, which had been translated by Albrecht Goetze and was in press by 1984. Nothing ever materialized and some experts have argued that the archive was not real. In the summer of 1995, Mellaart summarized the contents of the BT in two personal letters, comprising 22 pages in total, and addressed to the geoarchaeologist Eberhard Zangger. This presentation accompanies the online publications of these letters as scans and transcripts, while examining some of the information provided by Mellaart in the light of recent textual finds. If the BT was fabricated, it would have been a hoax of epic dimensions. If it was real, it must be one of the most important documents ever found in archaeology. A comparison of the contents of the BT with documents that were evidently not or most likely not available to Mellaart arrives at a clear verdict: no forgery! – As for the contents provided by Mellaart, the text mentions 46 towns, 49 states and 129 people by name. It yields a western Anatolian perspective of the affairs from about 2510 until 1170 BC. Among the most important events are several destructions of Troy (e.g. in 2510, 2273, 2120, 1254 and 1190 BC), resettlements of the survivors of the eruption of Thera in five towns on Rhodes (1540), the capture of Crete by naval forces from Cyprus (1380), an attack by Mycenaean kings on Tyre (1243), plague and feminine in Hatti (1210), a raid of the Gasga, bringing Hattuša to the ground (1180), attacks by the Cypriot fleet on Karian coastal cities (1178), the defeat of the fleet of Kuzitešup of Karkamiš and his ally Rameses III (1174), and the subsequent accession of Mukšuš as great king of all Arzawa.

Key words: Arzawa, western Anatolia, third millenium B.C., second millenium B.C. Beyköy text, historical geography.

Jezebel: An early Christian false prophetess from Lydia

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Before the end of the first century A.D. and the blossoming of Christianity, the new religion had spread around the Mediterranean, led by St. Paul's missionary activity, to Syria, Asia Minor, Greece, Italy and Spain. In the same period, St John, the author of “*Revelation*” (Ἀποκάλυψις), *i.e.* the last chapter of the New Testament, transferred in writing some of the words that he heard from Jesus, to the first Seven Churches of Asia Minor. In this context, the church of Thyateira was especially warned to show no toleration to the woman called *prophetis* “Jezebel” (Ἰεζάβελ). As far as this *prophetis* of Thyateira is concerned, the Christian community of this city had been led to eat sacrifices made to different polytheist deities and to carry out these polytheist actions against Christian belief. Theologians, historians, and other researchers making contemporary studies on this subject, could not study the subject of this Jezebel in depth, due to the lack of sufficient textual evidence. This presentation reevaluates past approaches to the matter of the *prophetis* Jezebel's character, on the basis of the epigraphic, philological and numismatic evidence.

Key words: Jezebel, Thyateira, false prophetess, early Christian religious textual evidence, epigraphy, numismatic, early Christianity.

Abridged and translated by E. Lafli.

A bibliography of Lydia until the year of 2017

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The purpose of this bibliographical list is to collect as much as possible scientific publications about the ancient studies on Lydia until the year of 2017 to create a compact database. This effort has been initiated by the present author; but those who would like to report about their own publications or other persons' publications related to Lydia, may participate in this project as further authors. Previous bibliographies will also be tried to be combined with this current resource. An excellent example of past bibliographic lists on Lydia is the bibliography of the Archaeological Exploration of Sardis which is also online:

<<http://www.sardisexpedition.org/en/publications/bibliography>> (01/06/2017).

In this current list we classify all publications about the ancient studies of Lydia into three parts and we intend to publish and put all these parts on the internet for everyone's use: Ancient resources (classical textual evidences), travellers and modern, scholarly publications. This bibliographic forum is open to all kinds of ancient studies related to Lydia and to everyone. We invite everyone to participate in this work by e-mailing their own publications or other person's publications. Also, we would be thankful, if you would share your thoughts, corrections, suggestions etc. with us. For the bibliographic quotations we have no strict rules; if you could adopt your references to the scheme below, we will adopt them to our general form. Here is our e-mail address for any kind of possible contribution: elaflı@yahoo.ca

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List of the previous
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I- E. Laflı/A. Muller (organ.), “International conference: Terracotta figurines in the Greek and Roman eastern Mediterranean: Production, diffusion, iconography and function”; June 2–6, 2007, Izmir. Website: <web.deu.edu.tr/terraccottas>.

II- E. Laflı/S. Fünfschilling (organ.), “International workshop: Late Roman glass in Anatolia (A.D. 4th to 8th centuries)”; October 26–28, 2009, Izmir.

III- E. Laflı/G. Cankardeş Şenol/A. K. Şenol (organ.), “International workshop on Hellenistic ceramics in Anatolia (4th to 1st cent. B.C.)”; October 12–14, 2010, Izmir.

IV- E. Laflı/G. Kan Şahin/S. Patacı (organ.), “An international workshop on the pottery finds between 4th century B.C. and 8th century A.D. from northern and central Anatolia”; May 10, 2011, Izmir.

V- E. Laflı (organ.), “XVIIth international congress of ancient bronzes. The archaeology of bronzes in Anatolia and the eastern Mediterranean from Protogeometric to early Byzantine periods (10th century B.C. to 7th century A.D.)”; May 21–25, 2011, Izmir.

VI- E. Laflı (organ.), “Second international conference on the archaeology of Ionia – Landscapes of Ionia: Towns in transition”; May 30–June 2, 2011, Izmir.

VII- E. Laflı (organ.), “Symposium on Alsancak: An intercultural district in Izmir”; November 28, 2012, Izmir.

VIII- E. Laflı (organ.), “First symposium on Birgi”; December 12–13, 2013, Birgi.

**List of the previous *Colloquia Anatolica et Aegaea*,
*Acta congressus communis omnium gentium Smyrnae***

Ia- A. Muller/E. Laflı (eds.), *Figurines de terre cuite en Méditerranée grecque et romaine*, Vol. 1: *Production, diffusion, iconographie et fonction*, École française d'Athènes, Bulletin de correspondance hellénique, Supplément 54 (Athens/Paris, De Boccard 2016).

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II- E. Laflı (ed.), *Late antique/early Byzantine glass in the eastern Mediterranean*, *Colloquia Anatolica et Aegaea – Acta congressus communis omnium gentium Smyrnae II*/Dokuz Eylül University, Faculty of Arts, Department of Archaeology, Division for Medieval Archaeology, Publication series, No. 1 (İzmir, Hürriyet Matbaası 2009) (ISBN 978-605-61525-0-4).

III- E. Laflı/S. Patacı (eds.), *Recent studies on the archaeology of Anatolia*, British Archaeological Reports, International Series 2750 (Oxford, Archaeopress 2015).

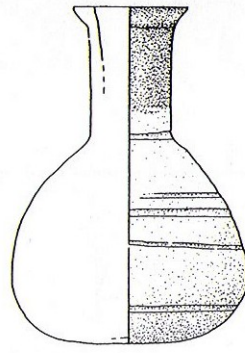
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