An examination of the topography and archaeology of the Rhodian Peraia shows different types of settlements, both big deme centers like Kasara and Phoenix, and numerous minor sites along the Loryma peninsula. The substantial remains and elaborate fortifications of many remote and little-known sites indicate that the countryside remained inhabited throughout the Hellenistic period and probably supported a considerable population. Defensible positions, an inaccessible retreat for refuge, arable land, a water supply, and convenient harbors in many places show how the local population exploited the geographical situation to its best advantage.

The rapid development of the coastline in this region necessitates a reconsideration of the Peraia's ancient settlement pattern before the landscape is changed irrevocably.

AN ISAURIAN SURVEY: HADIM AND ITS ENVIRONS:
Yasemin Scarborough, University of Wisconsin-Madison, and Bilal Söğüt, Selçuk University, Konya

In 1999, the Turkish Ministry of Culture granted us a permit to conduct a survey of Isauria, an archaeologically neglected region that abounds in antiquities. A mountainous land, it remains rugged and inaccessible. Initially, the Isaurians inhabited a wild region in the northern Taurus, but by the fourth century A.D. Isauria comprised a larger territory and was a Roman province. Isaurians played an important role in the affairs of the Roman Empire (Isauria produced the emperor Zeno, surnamed the Isaurian [A.D. 474–491]) and was a recruiting ground for the Roman army. Isauria was infamous for its unruly tribes who defied Roman rule (Diod. Sic. Hist. 18.22.1–8; Sall. Hist. 2.87; Strab. 12.6.2; Zosimos, Historia Nova 5.25.1–4).

We examined the Isaurian sites of Astra and Aratanada near the town of Hadim. At both sites inscriptions and monuments mirror a gradual Romanization even while local traditions persevered. Skilled stonemasons, Isaurians retained their artistic traditions throughout the sixth century A.D., when according to hagiographic texts Isaurian artists and architects were employed in the construction of monasteries and churches (including St. Sophia) in various provinces of the empire. Hadim was probably built on an Isaurian site as revealed by archaeological and topographical evidence. We also documented ancient material used as building stones at Işıklar village most of which was brought from the nearby Isaura Nova. The Isaurian capital has suffered greatly from such destruction. Our survey has increased knowledge of the topography and monuments of this long-neglected region.

RURAL SETTLEMENT AND ROMAN INTERVENTION IN DOBRJUA (ROMANIA): Steven A. Krebs, Indiana University

Historical sources recount massive relocations of trans-danubian populations by M. Licinius Crassus in 28–27 B.C and T. Plautius Silvanus Aelianus between A.D. 56 and 67. The magnitude of these relocations should have produced significant changes in rural settlement on both sides of the Danube. During 1992–1993 I initiated a diachronic study of rural settlement in the Dobruja region of Romania involving regional site inventory and an intensive survey around Ulmetum (today Pantelimon de Sus) to establish the character of rural settlement and to measure the effect of Roman intervention.

Results of the site inventory, which records 357 Hellenistic to Late Roman sites, reveal two very different situations existing before Roman intervention: dense Getic settlement among both banks of the Danube and its tributaries and a virtually abandoned rural territory belonging to the Greek port city of Histria. Roman settlement in Dobruja entailed the establishment of a Roman castra on one of a number of Getic settlements sited near the Danube fords. Survey results from the Ulmetum area suggest that the Romans carried out the same policy in the interior. This contrasts with the Histrian territory where they established all new settlements, leaving the old Getic settlements abandoned.

While rural settlement in Dobruja became much more dense in the Roman era than it had been in the Hellenistic era, a stark contrast appears in the Baraga plain where all settlements were abandoned and never reoccupied. Lack of settlement there suggests that the inhabitants of Dobruja had to restructure the preexisting subsistence system to compensate for the loss of a long-range pastoral component that had linked the Carpathians and Dobruja.

SESSION II D: ITALY AND SICILY

DOMESTIC ARCHITECTURE AT FARAGLIONI, USTICA:
Owen Dooman, Bilkent University

Excavations conducted in 1990–1991 under the direction of R.R. Holloway at the Middle Bronze Age site of Faraglioni on the island of Ustica (province of Palermo) have uncovered the remains of a substantial town in an excellent state of preservation. The site offers a unique opportunity to study the effects of developing urban forms on the structure of houses and settlements in the central Mediterranean. The 1990–1991 campaigns at Faraglioni uncovered the remains of five domestic compounds. Each consists of a covered hut and one or more courtyards, depending on the space available. These houses are laid out along an apparently rectilinear street plan that was established early in the history of the settlement. After its establishment, the street plan was rigorously maintained, affecting the shape of most of the courtyards and at least one hut.

The street plan and highly developed courtyard system employed at Ustica is the earliest known example of urban planning in an indigenous central Mediterranean community. Since this is roughly contemporary with the intensification of eastern Mediterranean trade with the Italian mainland and eastern Sicily, one might ask whether eastern models provided the inspiration for planning at Faraglioni. Great dissimilarities exist between the two architectural and planning styles, making it difficult to accept the eastern origin of the settlement plan at Faraglioni. An alternative hypothesis is offered, which interprets the reorganization of space within the community as a response to the increasing social stresses generated by crowding in a large settlement.
AN ISAURIAN SURVEY: HADIM AND ITS ENVIRONS

In 1993 I was granted a permit by the Turkish Ministry of Culture to conduct an archaeological survey of the ancient province of Isauria in the uplands of the Taurus mountains in southern Asia Minor. Mr Bilal Sögüt and Hüseyin Adibelli, Turkish doctorate students in Department of History of Art and Archaeology at Selçuk University assisted me in my survey. Our goal was to conduct a topographical, archaeological, and epigraphical study of this remote and rugged region. In this year's survey we focused our studies on the Isaurian sites of Astra, Artanada and Isaura Nova.

Isauria, the mountainous region to the north-west of Rough Cilicia, was infamous in antiquity as a wasteland and as the lair of unruly tribes who defied Roman rule and terrorized the coastal lands by their raids.¹ The Isaurians were universally portrayed as thieves and bandits by both the ancient and contemporary sources. Banditry was considered to be the principal livelihood for most of the inhabitants. Yet, the Isaurian wilderness abounds in antiquities, the majority of which are virtually unknown. The main reason for this neglect is the landscape of Isaura; its remoteness and the physical conditions on the Anatolian high plateau. The particular geographical situation of Isauria largely conditioned Isaurian cultural and artistic life. The mountainous region, composed mostly of autonomous villages, remained fiercely resistant to Greko-Roman culture. Although by the 4th c. A.D. Isauria was a Roman province, the area enjoyed a very large autonomy. Unlike the coastal sites open to influences, the Isaurian towns were far removed from the sea. The only communication between Isauria and the coast led over difficult mountain passes. The Hellenism of the coastal strip arrived late and when it did it had little lasting effect.

The first account of the Isaurians is by Diodorus (Diodorus Siculus, History, XVIII 22, 1-8). The region was known to Strabo (12, 6, 2) as Isaurike. Even after the

pacification of the region by P. Servilius Isauricus in 75 B.C. the unruly Isaurian tribes continued to challenge Roman rule.\textsuperscript{2} In the Roman period the roads between Isauria and the coast were improved and Isauria appears as a province in the Notitia Dignitatum. Isaurians were very gifted in warfare, and the region produced recruits for the Roman military under the Empire. The Isaurians attained most importance in the affairs of the Roman Empire during the reign of Zeno, surnamed the Isaurian (A.D. 474-491), whose native name was Taracidossa.\textsuperscript{3}

The unstable nature of the province is also reflected in its administrative organization. Isauria is one of the only two special provinces (the other being Egypt) in the empire where civil and military command are combined in the person of the Comes per Isauram. The stationing of two legions, the I and II Isaura Sagittaria under the command of the Comes also attests to the constant threat the Isaurians posed for the Roman rule.\textsuperscript{4} Following the Civil War of A.D. 492-498, part of the Isaurians was transplanted to Thrace—hence the Isaurians who were working in St. Sophia in 558 could have come either from Thrace or from Isauria. The remaining Isaurians, no longer able to support themselves in their devastated land, went as migrant artists (masons and architects) to various provinces of the Empire. They had never been farmers, their only skill were fighting and stone-cutting. The distinctive nature of Isaurian stone carving is reflected by the lavishly decorated funerary monuments of the region, of which I will present some examples here.

Only one of the two Isauras has been located with certainty and this is the great site at Zengibar Kalesi discovered by W. Hamilton in 1837. Early travellers such as J. R. S. Sterrett and W. Ramsay visited the region. The last thorough investigation of Isauria and its monuments was done in 1935 by H. Swoboda, J. Keil and F. Knoll, the results of which were published in Denkmäler aus Lykaonien, Pamphylien und Isaurien (Wien 1935).

\textsuperscript{2}For the military operations of Servilius Isauricus, see H. A. Ormerod, "The Campaigns of Servilius Isauricus against the Pirates," Journal of Roman Studies 12 (1922) 35-56.

\textsuperscript{3}E. W. Brooks, "The Emperor Zeno and the Isaurians," English Historical Review 8 (1893) 209-238.

\textsuperscript{4}Zosimus, Historia Nova, V. 25. 1-4.
Isauria has had a bad press; but no one can deny that Isaurians had great building skill in the past as attested by their monuments. Isaurian monuments have the vigour of folk art, deeply rooted in the life of the remote mountainland and changed very slowly. In a remote province like Isauria, a strong local flavor in art is only to be expected. Inscriptions and monuments mirror a gradual romanization even while local traditions persevered. Isaurian monuments show us the inventiveness of Isaurian artists in adapting standard themes of Roman art and also serve as precious historical documents. Skilled stone-cutters, Isaurians retained their artistic traditions throughout the 6th century A.D., when according to hagiographic texts Isaurian artists and architects were employed in the construction of monasteries and churches (including St. Sophia) in various provinces of the Empire. Isaurian geography goes far to explain a native skill in stone-working. Most of the province is mountainous, fortifications and strongholds render the region impregnable. Even today a prominent feature of the Isaurian landscape is the series of watch-towers built by the local dynasts during the Hellenistic era. The wood of the giant juniper (ardiqc), which is tough and enduring, is impervious to the rigours of a very variable climate.

In a remote province like Isauria, a strong local flavour in art is only to be expected. Isaurian monuments have the vigour of folk art, deeply rooted in the life of the remote mountainland and changed very slowly. Nevertheless, inscriptions and monuments mirror a gradual romanization even while local traditions persevered. Isaurian monuments show us the inventiveness of Isaurian artists in adapting standard themes of Roman art and also serve as precious historical documents. The distinctive nature of Isaurian stone carving is reflected by the lavishly decorated funerary monuments of the region, of which I will present some examples here.

Our goals in the 1993 survey were to examine the nature and extent of the

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Isaurian sites, to study their monuments, and to define the relationship between the native and Roman settlements. A major aim was to see how local artistic traditions are affected by external influences. Also documented was the ongoing destruction of antiquities. In the first part of our survey we focused on the ancient sites around Hadim, the modern administrative center of the region; we examined the Isaurian sites of Astra, Artanada near the town of Hadim and Isaura Nova, the metropolis of the region, with their abundant remains of Roman and Christian monuments. Hadim was probably built on an Isaurian site as revealed by archaeological and topographical evidence. We also documented ancient material used as building stones at Isiklar village most of which was brought from the nearby Isaura Nova (Zengibar Kalesi). The Isaurian capital has suffered greatly from such destruction.

Hadim lies just under the highest peak of the Isaurian mountain range; immediately beyond the town is the great canyon of the Calycadnus (Gök Su). The nearest ancient settlement is Astra (Tamasalik), 7 km northwest distant. It is located at the summit of the range at Bolat Yaylasi at an altitude of 1960 m above sea. The most conspicuous remains at Astra are those of one or two a temple of Zeus Astrenos, an odeion, a mausoleum, and two characteristically Isaurian necropoleis with stelae and larnakes. Today the ancient site itself is overgrown by shrubs and trees. The identification of Bolat with Astra was first proposed by J. R. S. Sterrett, who visited the site in 1885 and identified it from an inscription.6 The yayla village at the foot of the Acropolis has used many of the tombstones as building material. At Astra evidence for cremation is attested both by the richly ornamented larnakes that resemble small sarcophagi and the rectangular stele which represent a local adaptation of the decorative system of the columnar sarcophagi. The larnax, carried the bones, gathered after preliminary cremation or inhumation; its lid, like those of many sarcophagi of Rugged Cilicia and Isauria, frequently carries a massive lion,

relaxed yet watchful, terrifying creature, derived from the folklore of the Anatolian Bronze Age. At the western necropoleis we documented 24 steles, 5 larnakes (cerinary caskets) and 4 lion lids. Most of these monuments have been used as building stones in the village huts located near the necropolis. Among the motifs are horseman, lion, eagle, totenmahl, and figures of the deceased. A majority of these monuments can be dated to the 3rd and 4th c. A.D. Epigraphic evidence attests to stone-masons from Astra traveling in Isauria, which must have resulted in the transmission of motifs throughout the region. Close parallels to Isaurian funerary monuments are found in the Gorgoremeis, where both larnax and stele occur.

The next Isaurian site surveyed was Artanada (Turkish Dülgerler), about 60 km. from Astra. J. R. S. Sterrett in Wolfe Expedition to Asia Minor (Boston 1885) mentions the richness of the monuments here, most of which, as in Astra, are also funerary monuments. Documented were 13 steles, 2 larnakes and a lion lid, the majority of which were also used as building stones in the village homes. The most striking and best preserved pieces were seen on the walls of the village mosque and the fountain in front of the mosque. For example, the inscription on a handsome stele with three figures located high on the mosque wall reveals the name of the site as Artanada. The same motives in funerary art of Astra were also seen here.

We also examined a unique rock-cut tomb at a spectacular location known as Yelbeyi in a canyon through which the Calycadnos river flows. The tomb is cut into a large, irregularly shaped, free-standing boulder overlooking the river. On the front and right side of the tomb several scenes are carved in low relief. The tomb has suffered damage on the front, but one can still see the scene of the victorious horseman trampling his naked foes, with a hunting scene right above it, and numerous wild goats carved on the rock face. A gorgoneion and a shield can be

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7D. Hereward, "Inscriptions from Pamphylia and Isauria," Journal of Hellenic Studies 78 (1958) 73-74, inscription no. 69, fig. 21.
8For a discussion of these monuments, see A. Hall, "The Gorgoremeis," Anatolian Studies 21 (1971) 125-166.
seen on the eastern facade.⁹ The burial chamber is plain and small with no cuttings on the floor for burial. The entrance to the chamber is 0.79 m high and 0.60 m wide. A step, 0.70 m long, leads into the chamber measuring 2.30 m long, 2.40 m wide and 1.25 m high. The facade of the tomb is divided into two fields: the central scene on the left of the door shows a horseman mounted on a galloping horse, riding triumphant over three naked men. In his raised right hand he holds a spear, with his left hand he grasps the reins. He wears a cloak, a tunic, and a breast plate; his face is damaged. The harnessed horse has a rectangular fringed saddle cloth. The rider composition is competently carved; the horse and the rider are well-proportioned. 50 ibex and 2 hunting dogs are carved in low relief on the facade; in the upper field between two false windows a hunting scene comprising a bowman, a dog and an ibex, is depicted. Both windows are the same size: 0.53 x 0.42 m.

In the last part of our survey we focused on the Isaurian metropolis of Isaura Nova (Zengibar Kalesi), discovered by W. Hamilton in 1837. On the Isaurian capital much has been lost due to the passage of time and looting. Outside the massive northwest city gateway the most impressive tombs in the whole region were seen; three rock-cut tombs with elaborately carved facades displaying a fusion of Anatolian and Graeco-Roman elements as illustrated by seated lions crowning the facade of all three tombs, funerary busts, eagles and gorgoneion.

The largest tomb is carved on the facade of an 11.60 m high rock. The tomb, rising on a three-stepped crepis, is 7.40 m high and 2.64 m wide. It has two engaged columns with Ionic capitals supporting an architrave, 0.48 m high. A false door, measuring 0.58 x 0.80 m. is flanked by the busts of the deceased; a large female bust is placed below.¹⁰ On top of the door is a large seated lion holding an ox-head in his mouth. Two antithetical eagles, 0.75 m high, occupy the pediment, and above them

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⁹J. R. S. Sterrett in his Wolfe Expedition to Asia Minor (Boston 1888) is the first to discuss the Yelbeyi tomb, followed by Gaffar Totaysalgir Konya'da Eski Eserler Aramalarindan p. 47 (Konya 1937) and H. T. Bossert Altənətəliən no. 116, fig. 293 (Berlin 1942). Kurt Bittel who visited the tomb in 1952 published his impressions of the monument in "Anadolu ve Mezopotamya'da Kaya Tasvirleri" Belleten 647 (1953) 307-314, figs. 1-3.

¹⁰Busts of the deceased are very common on the funerary monuments of Asia Minor. For examples see E. Pfohl and H. Mobius, Die Ostgriechischen Grabreliefs (Mainz am Rhein 1981).
is a shield pierced by a sword. The plain chamber measures 1.22 x 1.14 x 1.35 m.

The second tomb, carved on an 8 m high rock, faces south-west. Two half-columns with Corinthian capitals support an arch, on top of which is a seated lion. Near the lion is a standing female holding a wreath in her hand, and to her right is an eagle. These motifs suggest the vanquishing of death by the souls of the deceased. The chamber measures 1.48 x 1.50 x 1.00 m. while the door is 0.55 x 0.75 m. The third tomb is cut on the face of a rock 6.50 m high. The chamber measuring 1.50 x 1.40 x 1.00 m. is entered by a door 0.55 m. wide and 0.75 m high. Here, too, is an arch supported by two columns and within the arch is a seated lion. He, too, holds an ox-head in his mouth.

All three tombs date from the 2nd c. A.D. when Roman control of Isauria was completed. All must belong to high ranking persons, perhaps Roman officials at the Isaurian capital. Dedications to Hadrian in Isaura Nova (I.G.R. III 285, 286) attest to the presence of affluent Roman settlers (I.G.R. III 292, 294).

At the Isiklar village near Isaura Nova we documented many architectural pieces brought from the ancient capital. Funerary stelae and larnakes were also seen. As in Archanada, the village mosque displayed the richest material. Among these are frieze blocks depicting battle scenes and mythological themes. Some of these undoubtedly belonged to the great mausoleum at the Isaurian capital, long since destroyed, as described by Swoboda, Keil and Knoll in 1935. In fact the illustrated and photographed pieces in their book exactly match these pieces on the walls at Isiklar.

In conclusion, I would like to say that our survey has successfully shown the archaeological richness of the region and has increased knowledge of the topography and monuments of this long neglected region. The results of our survey contribute to a corpus of monuments that bears directly upon the life of the Isaurians, and thus upon the history and art of Isauria. Much work remains to be done here, especially in light of the rapid and ongoing destruction of the monuments, and we hope to continue our work in Isauria in coming seasons.