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978-0-521-14752-1 - The Sanctuary of Hemithea at Kastabos
J. M. Cook and W. H. Plommer
Excerpt
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PART I
ARCHAEOLOGICAL DESCRIPTION

I

THE EXCAVATION

The sanctuary which forms the subject of this book occupies a north-westerly spur of the limestone mountain of Eren Dağı, or 'Eran Dağı' as the villagers call it, in what was once the Carian Chersonese. It has an altitude of about 275 m. (900 ft.) above sea-level. The position is 10 km. east of the narrow isthmus of Balıkasıran at Bencik, which links the Cnidian peninsula to the Carian mainland. The site is marked under its modern name of Pazarlık on the sketch-plan Fig. 1.

On the south and east sides the site is overshadowed by peaks of the Eren Dağı which rise to a much greater height (Pl. II, 2) and preclude any view of the Chersonese in that direction. But to west and north the view is extensive. Part of the island of Syme, with Nimos, is seen in the south-west. In the west (Pl. I, 1) the narrow Cnidian peninsula stretches away into the distance; its landmarks are the cape south of Datça (Ince Burun, in the background on the left), the serpentine mountain of Emecik (2,440 ft., at the back to the left of the join), and the high Triopian ridge which rises to 3,850 ft. and shows between the other two features at a distance of 55 km. from our viewpoint. The neck of land that links the Cnidian peninsula to Asia appears in the middle of the picture, though the narrowest point of the isthmus at Bencik lies concealed. Beyond this, across the Ceramic Gulf, the coast near Halicarnassus is visible in fair weather; in really clear weather, such as does not prevail in summer, more distant mountains and islands could no doubt be discerned.

At the foot of the barren hills on the right in Pl. I, 1 and 2 is the delta of the stream called Erküs Çay. Directly in front of it appears a pointed hill, which forms the central feature of a rocky limestone spine dividing the flat ground here. This hill is crowned by a medieval castle, and on the adjacent slopes are the remains of an ancient deme which will be mentioned below (p. 12). The situation is marked in Pl. I, 2, 4, seen from the summit of the Eren Dağı. A quarter of an hour's walk inland from the castle hill lies the village of Hisarönü.

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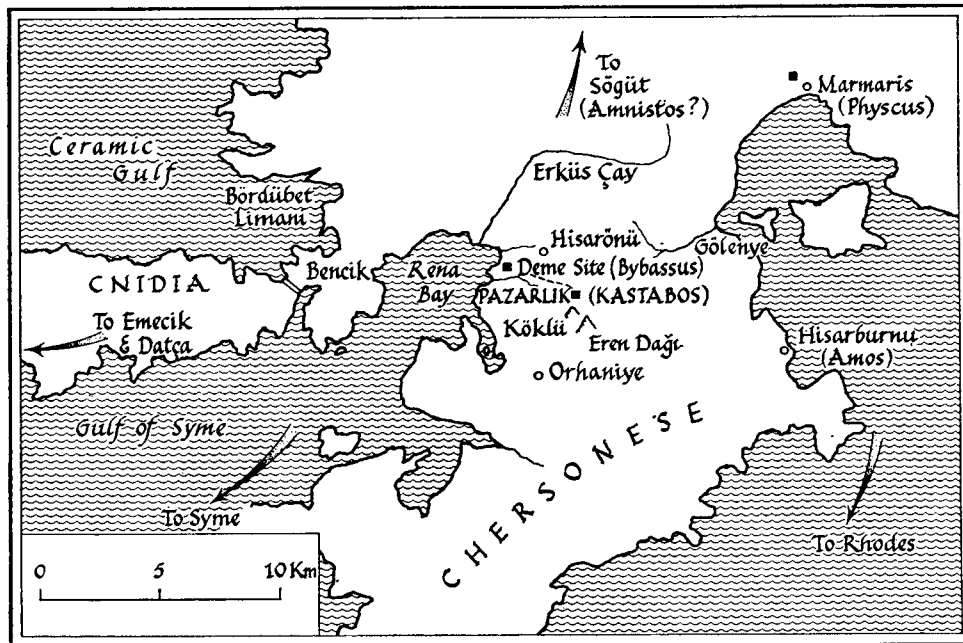


Fig. 1. Sketch-map to show position of Pazarlık (Kastabos).

The view to the north from the sanctuary extends over the neighbouring wooded crests and across the red arid ridges beyond the Erküs Çay to the long, almost precipitous escarpment of the Kıran Dağı; this is 3,000 ft. high and constitutes the north wall of the inner sleeve of the Ceramic Gulf, with the Sakar Kaya at its eastern end above Idyma. On the near side of the gulf here, in the north-east, appear the conical hill of Altınsivrisi (probably the site of the Rhodian deme of Euthena) and the higher hills that shield Marmaris (the ancient Phycus). Some impression of the scenery of the Chersonese is given in the views to the south-west and west from the summit of the Eren Dağı (Pl. I, 3, 5), where the jagged hills and coasts appear through the summer haze. They show that the name *Τραχηία*, given to the seaward extremity of the Chersonese in Byzantine (and perhaps also classical) times, was justly applied.¹

The lower course of the Erküs Çay, flowing in an open valley from the north-east, divides the inhabited dales of the Chersonese on the south from the

¹ For the topography of the Cnidian territory see Bean and Cook, *BSA*, XLVII (1952), 171 ff.; for the country east of Bencik, *BSA*, LII (1957), 58 ff. For the topography of the Chersonese see P. M. Fraser and G. E. Bean, *The Rhodian Peraea and Islands*, pp. 51 ff. For the name *Tracheia*, Cook, *JHS*, LXXXI (1961), 56.

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waterless ridges that stretch northwards to the Ceramic Gulf. The latter region was recently traversed by G. E. Bean. There are no villages there, and there is no known trace of ancient settlement nearer than Söğüt bay.¹ The ancient town of Physcus (at Marmaris), like Cedrae to the north-west, does not seem to have been included in the boundaries of the Chersonese; and consequently it seems clear that the populated region of the Chersonese did not extend north of the Erküs valley. It now seems also clear that the Chersonese stopped short of the isthmus at Bencik, so that its boundaries can be narrowly defined. But this has only recently become clear; and in fact it was this topographical problem that inspired the investigation of the sanctuary at Pazarlık.

One deme assigned by ancient writers to the Chersonese has been believed to lie outside the limits just defined. This is Bybassus. It is named by the elder Pliny in his description of this coast as a 'regio' before Cnidus—he is travelling northwards—with only the 'oppidum' Acanthus-Dulopolis intervening (*NH*, v, 104). Since two ancient sites are known on the coast between the Bencik isthmus and Cnidus at the tip of the peninsula (Tekir), Bybassus has been identified with the more easterly one of these, which lies on the south coast of the Cnidian peninsula near Emecik. This identification stood unquestioned until 1948–9 when Bean and myself found two separate reasons for rejecting it. The one was the discovery of an inscription relating to the Bybassians and the sanctuary at Kastabos, which was studied by Bean in Marmaris but had previously been brought there from a place called Gölenye on the west side of Marmaris bay. This important inscription (the Gölenye stele) also concerned the deme of Amos, and so it served to link Bybassus with the main region of the Chersonese.² The second argument depended on a chain reaction. Investigations in 1949 showed that the well-known site of Cnidus at the tip of the peninsula was a new foundation of the fourth century B.C. and that the more westerly of the two ancient settlements on the south coast of the peninsula was nothing less than the classical city of Cnidus; so the places named in sequence by Pliny had to be shunted eastward, Acanthus-Dulopolis going to the more easterly of the two sites there.³

It thus became evident that Bybassus should be sought east of the Bencik isthmus rather than west of it; and since Mela, also coming northward up the coast here, names three successive bays before Cnidus, of which the last is

¹ See *BSA*, LII, 60 f.

² *Rhodian Peraea*, 24 ff., no. 15, 62 ff.; see below, pp. 61 ff.

³ *BSA*, XLVII, 202.

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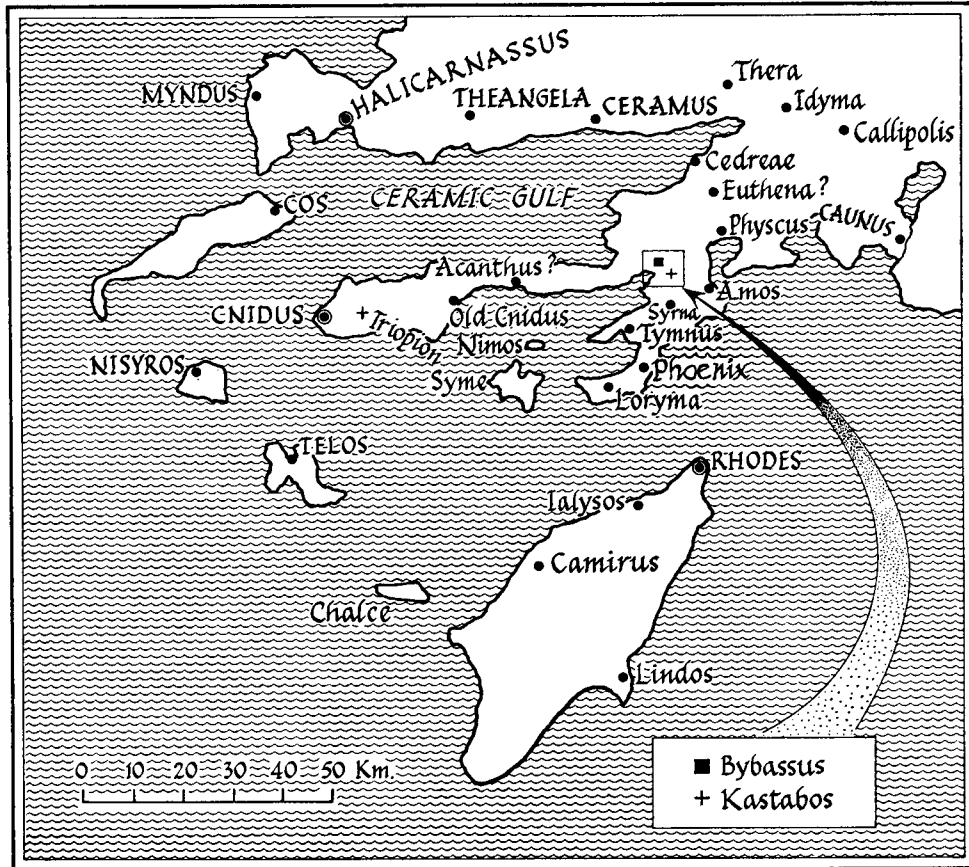


Fig. 2. Sketch-map to show position of Bybassus and Kastabos.

‘Bubassius’,¹ the most suitable position for Bybassus appeared to be the vicinity of the delta of the Erküs Çay. This position would also fit admirably with the mention of the name in Herodotus I, 174, where the territory of the Cnidians is said to end at the Bybassian Chersonese; for this would naturally imply that the region immediately east of the Bencik isthmus was Bybassian in the fifth century.

There is only one site at the head of the bay here which can pass as an ancient deme centre. It is that already mentioned under the castle south of the delta of the Erküs Çay. But this site had long been assigned to the Rhodian deme of Erine, and it was the generally accepted belief that the adjacent village (now Hisarönü, but until very recently known as Arine or Assarine) had preserved

¹ I, 84. The main manuscript (A) reads ‘Bubaesius’.

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the name in direct continuity from ancient times. For half a century or more 'Erine' has been marked here as an ancient name on the maps. In the belief that the deme site here must in fact be Bybassus, I recently examined the testimonia for the ancient Erine and found no good reason for supposing that the Rhodian deme of that name lay anywhere except in the island of Rhodes; and noting the occurrence of similar names at the present day in the islands of Leros and Kalymnos and the presence of chapels of St Irene at the sheltered bays so named, maintained that Arine-Hisarönü also received its name from a chapel of the Greek saint.¹

It is true that in the present century, since the identification with the Rhodian deme of Erine was proposed, the villagers of Hisarönü have been in the habit of assuring travellers that the old name of their village was Erine; and this has been held to support the identification. We therefore took the opportunity of interrogating some elderly villagers in 1960. The oldest inhabitant, aged 66, recalled that forty years previously there was a Greek priest at the neighbouring village of Orhaniye who declared that the old name of Hisarönü (or 'Asarönü', as our old man called it) was 'Erine'. Another elderly villager told us that the old name was 'Erine' and that the authority for this statement was a Greek who came from Sümbeki (i.e. the island of Syme—this may have been one of the Chaviaras brothers, who made archaeological investigations in this region in the early years of this century and published inscriptions of the Chersonese). Finally several of the villagers told us that in 1960, shortly before our arrival, a lady, said to be a German teacher from Ankara, had visited the castle hill and informed them that its old name was 'Erine'. The tradition is thus amply attested and shows every sign of being self-perpetuating. But it is apparently not an indigenous one, and it could well have originated in the speculations of modern archaeologists working in the Dodecanese.

The sanctuary at Pazarlık in the Eren Dağı was first made known by Admiral Spratt, who visited the site in 1860 and reported on it in *Archaeologia*, XLIX (1886), 351–4. He recognized a temple and other remains, a theatre, and a sacred way leading up to the site. In the hundred years between 1860 and 1959 the site is known to have been visited by O. Benndorf, who went to Arine (apparently in 1892) in order to see Spratt's Ionic temple,² and again by Bean

¹ The argument is set out in detail in an article on the Chersonese in *JHS*, LXXXI (1961), 56 ff.

² *Anz. Akad. Wien*, XXIX (1892), 62, 65. Spratt had in fact surmised that the temple was of the Doric order (*op. cit.* p. 353); Benndorf found evidence that it was Ionic, and reached a diameter for the columns shafts very close to ours (below, p. 88).

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when he was exploring the Chersonese in 1948.¹ A tentative identification was made by Spratt, who recalled Strabo's mention of a grove of Leto after Phycus (xiv, 652), and the site has since been marked on the maps as a Temple of Latona. As Fraser and Bean have shown, this conjecture had nothing to commend it.²

The reason for our investigations at Pazarlık can be explained in a few words. From Spratt's account it was evident that the ancient sanctuary here was one of surprising celebrity for a region so thinly populated and mountainous. Looking down directly on the ancient deme site by Hisarönü, it must have belonged to that deme; and if the deme should be recognized as Bybassus, the sanctuary must have belonged to the Bybassians. Now, the most celebrated ancient sanctuary in the Chersonese was the healing shrine of Hemithea at Kastabos, which is the subject of a long excursus in Diodorus' history (below, pp. 162 ff.), and the Gölenye stele tells us that Kastabos was on Bybassian territory. There therefore appeared to be ground for conjecturing that Spratt's sanctuary was that of Hemithea and that the site itself was Kastabos. There seemed a fair chance that the discovery of documentary evidence there would clear up the topography of this part of the Chersonese; and there was the further possibility that some trenching might bring to light relics of the expensive dedications with which (in Diodorus' account, below, pp. 162 f.) the sanctuary of Hemithea was filled. With these ends in view, early in 1959 I approached the Faculty Board of Classics of Cambridge University, which generously made a grant towards the costs of excavation, and the Museums and Antiquities Department of the Turkish Government, which courteously gave permission for soundings to be made.

The first brief campaign on the site lasted from 9 to 18 August 1959. It was conducted by myself in conjunction with Professor and Mrs G. E. Bean, my son Michael Cook, and Dr Nezahat Baydur, who was appointed commissar and rendered invaluable assistance. Up to fifteen workmen were employed. Two small trial pits were dug; and the clearing of the temple site was begun, the pronaos being almost completely disengaged. Worked marbles, however, were seen to be rare on the site; instead, a disused lime kiln was found under the south-east corner of the temple platform.

Although the hope of finding numerous dedications quickly receded, the sanctuary proved not uninteresting from an architectural point of view and

¹ *Rhodian Peraea*, p. 44.

² *Ibid.* p. 44.

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seemed to merit further exploration. Grants were generously made by Bristol University and the Cambridge Classics Faculty Board to meet the costs of work on the site, and a second campaign was held between 25 August and 14 September 1960. Unfortunately, Professor and Mrs Bean were unable to take part. The excavating party consisted of myself with my wife and son Michael, Dr Plommer, and Mr K. J. Frazer who acted as surveyor; Miss Ayten Erder was the commissar. In this campaign the number of workmen employed was eighteen. Further trial pits were dug and two small buildings (the so-called 'East Buildings') were excavated on the east side of the temple forecourt. Time and funds did not permit the complete disengagement of the temple; but the greater part of it was exposed to view, and in particular the cella and the well-preserved south side of the krepis alongside it were thoroughly cleared. Traces of constructions on the edges of the temple platform were also uncovered, and the south slope below the platform was cleared of some of the dense brushwood.

No documentary evidence for the identification of the site came to light in 1959. But at the beginning of the 1960 campaign a stamped hydria handle with the legend Ἡμιθέας was found outside the south-east corner of the temple platform (below, p. 60, no. 6; Pl. XI, 3); and a fortnight later an inscription, recording the dedication of the temple to Hemithea, was found carved on the front of the larger of the two East Buildings (p. 58, no. 1; Pl. X, 1). With these discoveries the topographical problem was resolved. The site at Pazarlık is shown to be Kastabos, and the territory on which it stood must have been Bybassian. The deme site by Hisarönü is therefore Bybassus.

It was not possible for the excavating party to camp at the site because at the present day there is no source of water in the vicinity. The party therefore had to leave the site in the afternoons and sleep in Hisarönü, where the upper floor of Bekir Tarım's house was rented in both seasons. The lack of water had a number of disadvantages—not least that architectural pieces, walls and pavements could not be cleaned as effectively as we should have wished. In the 1959 campaign six of our workmen came from Orhaniye; the remainder of those employed in that season and all those employed in 1960 were villagers of Hisarönü. Mehmet Özer and Bekir Tarım (Çavuş) were particularly helpful to us on the spot. Special thanks are due to Fethi Işıksal, Superintendent of Education in Marmaris, who made many preparations on our behalf and took care of the finds; to the commissars already mentioned; and to Ahmet Dönmez,

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at that time a Director in the Museums and Antiquities Department in Ankara. I am also indebted not only to Bristol University and the Classics Faculty of Cambridge University for their support of the excavation, but also to the Trustees of the Leverhulme Research Awards for a generous grant in connection with my journeys to Turkey. Finally, this publication of our results has been made possible by generous subventions from the Publications Fund of the University of Bristol and the Cambridge University Faculty Board of Classics.

2

KASTABOS AND ITS ENVIRONS

THE ENVIRONS OF KASTABOS

We did not find much time during the short periods of excavation, or subsequently, for exploring the surroundings of Hisarönü and Pazarlık. But Frazer spent some days at Hisarönü in the summer of 1961; and observations that he made on journeys then have been incorporated in the following account of the antiquities of the neighbourhood.

We have not seen any ancient remains at Erküs and know of none between there and Bencik. To the north of Bencik is a bay marked on the 1:200,000 General Staff map as 'Bordont limanı'. Since Diodorus, in his account of Hemithea and her cult, records that her sister Parthenos was worshipped at Bybassus, Fraser and Bean acutely conjectured that the peculiar name Bordont might possibly be derived from an ancient form Parthenitis.¹ The name of this bay is rendered as Murdubek by Spratt and Murdubeg by Philippson. We have not been there. But we made particular inquiries about it at Hisarönü, and we were told that the name is Bördübet and that the place is an hour and a half's walk from Bencik. There is said to be no village or trace of remains there, though we understood that there were shepherds about. We have since discovered that the most recent survey of Turkish mineral resources marks a chromite mine at this bay under the name of Mördebet.² Of the name 'Bordont' our villagers had no knowledge. It may be that this peculiar form is a Turkish cartographer's error resulting from careless transcription of the name Bördübet from notes made in Arabic script; for in that script the two names would have an almost identical notation.

There are no ancient ruins in the village of Hisarönü. The centre of this little village lies in a small fold which is separated by a thin rocky spine from the stream valley on the north. Just a quarter of an hour's walk up this valley there are some ancient remains. They include large dressed blocks by a spring, two

¹ *Rhodian Peraea*, p. 65 n. 1, where the striking parallel Abulliont (Apolloniatis) is cited.

² C. W. Ryan, *A Guide to the Known Minerals of Turkey* (Ankara, 1957-60).