Abstract: In the field survey of the Stadiasmus Patarensis (SP) in 2009, the route between Patara and Phellos was investigated. The distance between Patara and Phellos in the SP was restored as 240 stadia (45–46 km) by the editors. The route reaches Phellos via the Kısık pass – Akbel – Sarıçbaşı – Uçova – Bezirgan – Sarıbelen/Sidek – Gökçeören/Seyret – Yeniköy – Çukurbağ and Pınarbaşı. There seems to have been another road following the water canal up to Akbel, but this must have been employed in a later period. No trace relating to the ancient road from Akbel to İslamlar could be found, nevertheless an inscription (no. 1) on a tomb on the upper levels of the waterway in the Öz neighbourhood of İslamlar confirms that the western slopes of Mount Kışla of this region was within the territory of Patara. The ancient road to Phellos reaches Sarıçbaşı 2 km southwest of Kalkan via Yeşilköy/Fırmaz and Akbel. Then it climbs up to the Bezirgan Plain over a pass near “Ambararas”. This pass was controlled by the settlement on Hisartepe which rises to the south of the pass and has many ancient remains on its summit. An inscription from where the road meets the plain records a certain Euelthon from Patara, who fulfilled many services for his fatherland and was buried in that place, indicating that at least the southern parts of the Bezirgan Plain, including Hisartepe and its surroundings, were within the territorial control of Patara. When Bezirgan Plain, the southern end of which is 11 m lower in elevation, was a lake, the road passage was impossible. The tunnel at the southern end of the plain was probably cut by the time of Claudius, to empty the water from the lake, after which, the road led directly across the plain. A secondary road running from the western side of the plain should have connected the main roads of Patara–Phellos and Xanthos–Neisa, and two passages at the ends of this road, the Alacaışık pass (in the north, under the control of Xanthos) and the Hisartepe pass (in the south, under the control of Patara) were most probably the control and change points on these main roads. From Hisartepe the road continues to Gökçeören/Seyret via Sarıbelen/Sidek and Döşeme, near where some traces of ancient road pavement can be seen. A secondary road to the south from Sidek to Seyret via Üçkuyu, where there is a sarcophagus with an inscription (No. 3) revealing the extension of the territory of Patara to these lands. Another inscription on a sarcophagus amongst the remains on Gökçeören hill does not provide information concerning a place name, though it can perhaps be suggested that this settlement on Gökçeören administratively belonged to Patara. After Gökçeören, the ancient route should have passed Çağlarca, Pınarbaşı, Yeniköy, Çukurbağ and Pınarbaşı to reach Phellos.

Keywords: Lycia; Roman roads; Patara; Phellos; Xanthos; Claudius.

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Map 1: The route 54 and its connections
The investigation of Route (RT) 54 (from Patara to Phellos) formed one of the objectives of the 2009 campaign of the field survey of the Stadiasmus Patarensis (SP). Although the block recording the distance is lost, this section was restored as 240 stadia (45–46 km) by Şahin and Adak, from the Tabula Peutingeriana and the modern distance between Patara and Kaş. This route leads from Patara to Phellos, via Akbel – Sarıçbaşı – Uçova – Bezirgân – Sarıbelen/Sidek – Gökçeören/Seyret – Yeniköy – Çukurbağ and Pınarbaşı.

From Patara to Akbel

Although the initial part of the route from Patara to Phellos could not be determined, due to obstruction from the Patara Excavation Directorate, some suggestions can still be made. In the SP, there are two routes from Patara, one leading to Xanthos (RT 1) and the other one to Phellos (RT 54). The route to Xanthos reaches its destination via Ova Gelemiş, passing through the Kısık defile. The route to Phellos follows the same path probably until somewhere after the outlet of the Kısık Boğazı, and then it leads to Yeşilköy/Fırnaz. There may also be a secondary mountain route reaching Yeşilköy/Fırnaz via Delikkemem, which was constructed by the time of Nero and Vespasian, as is recorded on two inscriptions. These inscriptions are placed near the doors of the aqueduct; one is on the right of the door on the north–eastern side, the other above the door on the south–western side. This indicates the existence of ancient pathways, which do not belong to the Claudian road system. Thus Şahin expressed the view that the route to Phellos was identical until somewhere after the Kısık defile in its original Claudian construction, but there should have been another route parallel to the water canal reaching Akbel more rapidly, that was built somewhat later between 50 and 54 AD, or at least following the Vespasianic repair of the aqueduct in 69 AD.

A funerary inscription of Tiberius Claudius Capitolinus, citizen of both Rome and Patara, may also indicate a road connection nearby. But in any case, both paths unite in Yeşilköy/Fırnaz and should continue to Akbel in the direction of Kalkan as a single road, since there is no trace relating to a road connection in antiquity between Akbel and İslamlar, where the water sources of Patara were located. A tomb on the upper levels of the ancient water canal in Öz Mahallesi of İslamlar shows the district was within the territory of Patara.

No. 1) The Tomb of Apollonides (figs. 3–4)

A funerary chamber cut in the bedrock. The front face of the chamber is walled with large blocks, leaving an opening for the entrance. The wall is partially damaged. On the blocks above and next to the opening there is a Greek inscription of 9 lines.

Chamber: L.: 2.50 m; H.: 2.01 m; Wall: D.: 0.41 m; Lh.: 2–2.5 cm.

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1 Şahin – Adak, Stadiasmus Patarensis, 252: "Denn auf der Tabula Peutingeriana X 2 ist dieselbe Strecke angeführt: Patara XXX Antifillon LIII Coridallo XXVIII Phaselis. 30 römische Meilen (etwa 44,5 km) entsprechen ungefähr der heutigen Entfernung (ca. 46 km) zwischen Patara und Kaş. Die ausgefallene Stadienzahl dürfte also etwa um 240 gelegen haben."; Şahin, Roma Yolları 24–25 (GZR. 54).


3 Şahin 2010b, 142.

4 Şahin 2007, 100, dn. 12 (Taf. XIV): Τιβ. Κλαύδιος [Καπτπν] [βινος Ρωμαίος καὶ Παταρεὺς κατοικεύ] [σαν τὸ ἡρών ἑαυτῷ | καὶ γυναικὶ καὶ τέκνοις | καὶ τοῖς ἔξ αὐτῶν ἀλλίω δὲ μὴ μην ἔξεστο. }
Ἀπολλωνίδης Μηνοφίλος {φίλο} ν
κατεσκεύασεν τὸ μνημεῖον ἑαυτῷ καὶ
gυναικὶ καὶ τοῖς τέκνοις καὶ ἐγγόνοις·
μηδενὶ δὲ ἀλλῷ τεθήναι, ἐπὶ ὁ-
φιλέτω
tῇ πόλι
δηνάρι
α πεντα-
κόσια.

"[Apoll]onides, son of Me-
nophilos built this monument
for himself, his wife, his chil-
dren and his descendents. No
one else (is permitted) to en-
tomb, otherwise (the transpass-
er) shall pay a fine of five hun-
dred denaria to the city of
Patarans."

The location of the grave is near to the Pataran water canal, 3.5 km north of Kalkan, 1.7 km to the
south of İslamlar. This place is also 3 km south–southwest of the ruins of Mount Kışla (Köybaşı),
within the territory of Xanthos. That the fine for tomb violation was to be paid to Patara reveals
that the region from the headwaters of the Patara waterway, namely from the north of İslamlar, ly-
ing on the western slopes of Köybaşı, was an area attached to the territory of Patara in the Roman
imperial period. The remains of the ancient road leading to Akbel via Yeşilköy/Fırnaz were found
during our field surveys in the region.

From Akbel to “Ambarlar” pass at Bezirgân

The main ancient road leading east from Akbel most probably follows a path parallel to the old
modern road to Kalkan. A part of this ancient route still exists 1.5 km to the east of Fırnaz next to
the old modern road before Kalkan. This remaining part is 3.5m in length, cut into the bedrock
and lined with blocks along its sides. No other remains from this ancient route could be traced until
Sarnıçbaşi, since most of the ancient path was most probably lost during the construction of the old
modern road. From Sarnıçbaşi, where there is a large Ottoman cistern (fig. 5), the ancient route
does not continue to the east where the deep valleys render passage almost impossible, but instead
leads in a weaving route north to the Bezirgân plain, ca. 400 m higher than Sarnıçbaşi (figs. 6–7).

This road is mostly preserved, although damaged in many sections, and it was constructed mostly
by paving stones and through cutting into the bedrock. This route was in use up until recent times,
so in many sections repairs and additional shortcuts can be found. The road reaches the top at a
plain called Uçova. In the southern part of this plain, there are remains of a colonnaded basilical struc-
ture dating from the Early Byzantine Period, which was considered a monastery complex or a pilgrimage
resort by Hellenkemper and Hild. They describe it as 18.50 m in length, consisting of three naves

5 Şahin – Adak, Stadiasmus Patarensis 133; Schuler (2010) , in an article based upon an inscription from the
Köybaşı settlement, claims that these ruins of Kışla Dağı/Köybaşı should have been within the territory of Patara.
However, Şahin (2010a, 144; 2010b, 143) expressed the impossibility of this claim, by putting forward the
evidence from the road network of the Stadiasmus providing the existence of the sole connection from Xanthos (on
the route to Neisa) but not from Pataras. Hence, in terms of administration, the settlement on Köybaşı evidently
must have been associated only with Xanthos.

6 Şahin – Adak, Stadiasmus Patarensis 253.

and without a narthex (fig. 8). Near to this, a smaller church and ancient cisterns were observed. At the top of Hisartepe rising to the south of the area where the ancient road meets the Bezirgan Plain, there are the remains of many pre–Roman and Roman buildings surrounded by a circular unmortered fortification wall, which was mentioned by Spratt and Forbes with disappointment8. The ancient road reaches the west side of the Bezirgan Plain, where there are ca. 90 small granaries of the Lycian type, through the pass between Hisartepe and Mount Kisha (figs. 9–10). The distance to this spot from Sarucbasi is ca. 4 km. During our investigations in this area an inscription was found (probably the one mentioned by Hellenkemper and Hild, see the reference above).

No. 2) Dedication of Arsasis for her husband Euelthon

A base, the upper half of which is lost. Locals stated that it was brought from the top of Hisartepe and the other half was left in its original place. However, our search for the upper half found no success. The stone is in front of the house of Yusuf Ecek, opposite the small granaries.

H.: 68 cm; L.: 54–70 cm; D.: 56–59 cm; Lh.: 2.5–3 cm.

ΩΠΑ

… (So and so) alias Arsasis … for her husband Euelthon of Patara, (who is) the son of Thersikles and grandson of Eudeimos, and (who) accomplished every official duty towards his motherland ….

*l. 1–3: It is not known if there was another personal name or an institution recorded in the lost first part of this inscription. Although the personal name Ἀρσασίς is peculiar to Lycia, here it seems to be a nickname. At the end of the second line, the name of her father or an ethnicon or perhaps a profession can be expected. The surviving letters of Ε. ΦΡΟΓ, which do not provide a proper sense, should be understood in this context. The last letter of the line is almost certainly a gamma; since elsewhere in the inscription the sigmas are all four–barred (Σ), it is unlikely that we have a square sigma (σ) here. It is conceivable that a name such as Ἀφρογένης could be restored here, but the patronym Εὐφρόσυνος (suggested by P. Thonemann) fits the lacuna perfectly and gives the expected sense, although it does require the assumption of a mason’s error (gamma for sigma).

*l. 4–5: The personal name Θερσικλῆς has not been attested in Asia Minor prior to this inscription. Beyond Asia Minor only the genitive form Θερσικλέος has been reported from Delphi9.

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8 Spratt – Forbes, Travels I 56–57.
9 CID II 120 and 122; FD III 5.92 and 5.93; LGPN IIIA, 207, s.v. Θερσικλῆς; cf. Bechtel, Hist. Personennamen 207.
l. 9: Perhaps Διὶ Σ(ωτῆρι): Though there is no sample of this use, it was abbreviated twice in an inscription from Athens, see IG II² 2449: …Διὶ Σ(ωτῆρι) …

Euelthon was a Pataran, who probably had lands on the southern part of the Bezirgan Plain and Uçova and fulfilled many services for his homeland. This inscription is a definite indication that at least the southern part of the Bezirgan Plain including Hisartep and its surroundings belonged to Patara¹⁰ and the ruins on Hisartep (figs. 11–12), which is the reputed origin of this inscription according to the local population, should be identified as the structures of a small settlement that was primarily built for the control of the road¹¹ and of the passage into the plain.

It is clear that the territorial rights of the cities seem to have been taken into account during the preparation of the route system recorded on the SP¹². A general remarkable feature concerning the routes of the SP is that the roads are usually between the neighbouring cities. If the road enters into the territory of a city other than those of the origin and the destination, the SP informs us of this through the formulation “διὰ + place name (without article)”. That is to say, essentially, that the roads always remained in the territories of the settlements given in their routes. So, since the route between Patara and Phellos was given directly, this road must have run only within the territories of Patara and Phellos. Then the road led in the direction of Sarıbelen/Sidek via the Bezirgan Plain, without entering the southern territory of Xanthos (e.g. the area north of İslamlar and Köybaşı).

From “Ambarlar” to Gökçeören/Seyret

Bezirgan plain is actually a former lake bed and so when there was a lake, it was impossible to cross the water. How this problem was overcome was understood due to an ancient water drainage channel cut into the southern end of the plain (figs. 13–14)¹³. According to Şahin this channel kept the plain dry and it was cut by Roman engineers in order to make the direct route passable from “Ambarlar” to opposite slope across the bed of the former lake¹⁴. This channel is ca. 400 m in length, 2–2.5 m in height and 1–1.5 m wide. Although it was largely cut in bedrock, there is also masonry employed at the entrance and exit. The channel is still in use today to drain the water from the plain. The water flowing from this channel pours down from Düdenbaşı and reaches “Sarmışçabası”, where the large Ottoman cistern is, and then leading to the northwest, it flows into the sea at Zeytin Kayası on the eastern shores of Kalkan.

But there are some points that need to be considered concerning the matter of the road passing Bezirgan. If passage was not possible across the Bezirgan plain when it was a lake, travellers from the direction of Patara must have used a different route prior to the construction of the Claudian road. Some possibilities can be taken into consideration: 1– The road did not go up to Bezirgan and there was another route leading to the east, to the valley of Sarbelen/Sidek after Kalkan; but in this case it is hard to answer the question as to why the Claudian engineers did not use this, but preferred to build a new road up to the high Bezirgan plain, and then emptied the water of this plain through a channel 400 m long cut into the bedrock and make the road’s route direct to the opposite slope. 2– The channel was already built and the route was already in use before the road was constructed at the time of Claudius. 3– The passengers from Patara to Phellos were using a path on the western

¹⁰ Zimmermann, Zentralkien 57; Şahin 2010b, 141 (where he also mentioned this inscription).
¹¹ Spratt – Forbes, Travels I 57.
¹² Şahin (2010b, 143) notes this consideration concerning the borders of the cities in SP.
¹³ Büyükyıldırım, Su Yapıları 62–66.
¹⁴ Şahin 2010, 141.
side of the Bezirgân plain when it was a lake passing in the direction of Köybaşı, meaning that the path was entering the territory of Xanthos, dating to before the SP.

The last option is the most sensible one, since the existence of an ancient connection between the coast and inland is indispensable. This connection between Hisartepe and Köybaşı is the only path that can make this possible in the region. As a matter of fact, the remains of this ancient path, leading from “Ambarlar” to the north, remains visible behind the houses in north near to the small granaries. The customs pass points, which according to Şahin can be extracted from the routes recorded in the SP, are remarkable in this respect. It is possible that the Hisartepe pass, where Euelthon of Patara was commemorated, could have been employed as the customs point of Patara for traders from the north. For example, once those coming from Neisa reached the mountain pass of Alacaışık (below Köybaşı), if they continued to the west they would arrive at Xanthos, but if they continued to the south they would arrive at Patara. Similarly, those journeying from Patara to Neisa would exit from the main road at the Hisartepe pass and continue to Alacaışık to join the main road from Xanthos to Neisa. The same procedure may be applied to those who wished to journey from Phellos to Xanthos. If this is the case, it shows that the cities still preserved the right to benefit from the main roads lying within their territory at the time of Claudius. Considering these arrangements, the reason for the direct passage of the road from “Ambarlar” to Yumrutepe can also be understood in the context of the territorial adjustments concerning Xanthos and Patara which occurred in the reign of Claudius and have been stated by Şahin. Namely, after the plain was emptied of water, in the reign of Claudius, the road crossed without entering the Xanthian territory and the territorial rights according to these new adjustments could be protected. Then perhaps most and maybe all of the land that was formerly covered by the lake was given to Patara or shared with Xanthos.

Though the exact place where the road passed the plain could not be determined, the road called “Orta Yol” (Middle Road) by the locals seems suitable for the pass. The ancient path reaches up to the Yumrutepe mountain pass (fig. 15) and should then be combined with the modern road at the altitude of 890 m. The elders of the region narrated that they were using this mountain pass to arrive in Bezirgân in times past. From this point, to the south the ancient road again becomes visible, weaving down to the plain of Sarıbelen/Sidek (fig. 16), then it should have crossed the plain, most probably following the modern road up to the neighbourhood of Ambararası.

In this plain and in the area until Düşeme, a neighbourhood of Sarıbelen on the way to Gökçeören/Seyret, no trace of the ancient road could be found. As can be expected from the name Düşeme (Eng. Pavement), here there once was the pavement of an ancient road and, in fact, this route is the only suitable geographical option for a road that would continue towards the east (in the direction of Gökçeören/Seyret). 1–1.5 km east of Düşeme, there are the remains of the pavement of an ancient road (fig. 17) and, although the cart–rut traces mentioned by Ross could not be found today, it was concluded that this road reaches Gökçeören/Seyret (fig. 18) along the course of the modern road. There is another ancient path reaching Gökçeören/Seyret from Ambararası, marked as the “Lycian Way” by Clow and employed by countrymen in past times. Although this path goes down to Şahin Tepesi from Ambararası and reaches Gökçeören via Tarlali and Kuruvodüzü, it is a side road arriving in ancient remains along the way.

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15 Şahin 2011, 38.
16 Şahin 2010b, 143.
17 Ross, Kleinasien 43.
18 Clow, Lycian Way 59.
There are three hills called Şahin Kayası lying to the south of Ambararsı and the Düşeme neighbourhood. On the most southerly of these hills there is an acropolis of a settlement, encircled by fortified ramparts. The walls of this acropolis, first visited by Benndorf and Niemann\(^9\), include polygonal masonry. There are more than 30 building foundations in this settlement, which most probably dates from the Classical period. A rock–cut tomb of the Lycian type was constructed on the western slope of the hill and the Lycian inscription of the tomb recorded in TL 52 has been recently destroyed. Furthermore, the sarcophagi that are mentioned by Benndorf and Niemann have not survived. Sidek, which is the old name of the village of Sarıbelen and which is still employed by countrymen, has been identified\(^{10}\) with the Sidake recorded as a city of Lycia (Σιδάκη, πόλις Λυκίας) by Stephanos Byzantinos\(^{11}\). The resemblance of these names can be easily accepted, and additionally, it is reasonable to locate Sidake on the acropolis 1.2 km east of the present village of Sarıbelen/Sidek.

1.5 km south of the side road mentioned above there is another side path which is parallel to the sea. This path can be followed to the Üçkuyu neighbourhood of Sarıbelen/Sidek, 4.5 km south of Gökçeören/Seyret. According to French\(^{12}\), this road is connected to the ancient road that leads from Antiphellos to Yeniköy. In the Üçkuyu neighbourhood there are ancient remains including a Hellenistic tower (fig. 19), cisterns (fig. 20), an inscribed sarcophagus and the foundations of various buildings (seen by French in 1994, see fn. 22). The inscription recorded on the sarcophagus shows that the territory of Patara included this settlement.

No.3) The Grave of Soterikhos and Hoplon

Sarcophagus with podium; Üçkuyu neighbourhood – Sidek Sehili (of Sarıbelen); 1 km east of the Baldıran district. The lid is lost. Spratt – Forbes and Davies, who formerly saw the sarcophagus, recorded the name of the district as Sidek–Sehili\(^{13}\).

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\(^{9}\) Benndorf – Niemann, Reisen, 128.

\(^{10}\) Kalinka 1900, 61; Ruge 1923, 2208; Hellenkemper – Hild, Lykien und Pamphylien 845, s.v. Sidakē.

\(^{11}\) Steph. Byz. 565.5–7: Σιδάκη, πόλις Λυκίας, ἀπὸ Σιδάκης τῆς Ἀμισωδάρου. τὸ έθνικὸν Σιδακηνὸς καὶ Σιδακηνή [καὶ Σιδακηνόν], καὶ Σιδακεὺς τῷ τῆς χώρας ἔθει: χαίρουσι γὰρ τῷ τύπῳ; Zgusta, Ortsnamen, 565.

\(^{12}\) French 1996, 3.

\(^{13}\) Spratt – Forbes, Travels I 59; Davies 1895, 107.
Davies suggests Σωτήριχος for the name at the end of lines one and two and, Ἱππόλοχος for the beginning of line five. Furthermore he conjectures that the beginning of line three is Πιναρίς as an ethnikon, similarly the end of line five as Παταρίς. Re-examination of the inscription gave the conclusions below.

H.: 128 cm; L.: 247 cm; D.: 75 cm; Lh.: 2.5–3 cm.

τὸ μνημεῖον κατεσκεύασαν Σωτήριχος καὶ Ἱππόλοχος τῶν ἀξιολογώτατος Ποπλίου καὶ Λεοννίου τῶν Ἱππολόχου Παταρέων …

“Soterikhos and Hoplon, slaves of the most excellent heirs in possession, Publius and Leonnatos, sons of Hippolokhos, of Patara, built this tomb for themselves, their wives, and their children.”

L. 2–3: δοῦλοι and ἀξιολογώτατον: the closest example in Lycia is from Aperlai: ... δοῦλῳ τῶν ἀξιολογώτατων Λυσάνδρου καὶ Διοφάντου. The designation of ἀξιολογώτατος clearly indicates that they were amongst the notables of Patara. Soterikhos and Hoplon, their slaves, lived in this place providing a special service, most probably tasked of controlling the lands of their owners. The slaves or freedmen performing such tasks are mentioned in inscriptions as πραγματευτής (Lat. actor), which can be translated as “steward, business representative, agent, attorney” etc.

This sarcophagus is located ca. 18 km east of Patara and, ca. 14 km west of Phellos and Anthipellos. It is ca. 4 km southeast of the ruins at Gökçeören/Seyret. To the west of this sarcophagus there is also known to be another colossal sarcophagus, approximately halfway between Sidek–Yayla and Sidek–Sehili, that records that the fine for tomb violation should be paid to Patara. So given this case, the territory of Patara seems to have extended at least to these lands in the east. Publius and Leonnatos, prominent men of Patara, should have possessed field(s) around Üçkuyu and entrusted...
their property to their slaves, Soterikhos and Hoplon. The Claudian road coming from Sarıbelen–Döşeme following the modern road reaches the north of Göçekören/Seyret hill, upon which are the ruins of most probably ancient Seroia or Seroiata. The road here passes the rockcut tombs and a Lycian pillar tomb upon a rectangular construction on the northern side of the hill. Since the ancient site of Göçekören was on the main road of Patara–Phellos of the SP, it requires that the site must have subjected to either Patara or Phellos (like the Köybaşi settlement on the way from Xanthos to Neisa). It can be suggested that the ancient settlement on Göçekören/Seyret might have been associated with Patara, the territory of which extends nearby as mentioned above. An inscription on a sarcophagus amongst the ruins on the hill of Göçekören/Seyret had partially been published. This inscription was re-investigated in our researches, but no information concerning any place name was acquired.

No. 4) The Sarcophagus of M. Aur. Hippolokhos

The sarcophagus is on a podium; it is damaged in several places. On its front is an inscription largely rubbed off, the letters are shallow and have become almost illegible. Publication: IGR III 686, only last five lines.

H.: vessel – 127 cm, podium – 83 cm; D.: vessel – 204 cm, lid – 51 cm; L.: 204 cm; Lh.: 2.5 – 3 cm; Tabula: 60 x 60 cm, with ansata L.: 101 cm.

τὸ ἡρῶον κατεσκεύασεν Μ. Αὐρ. Ἰππόλοχος Πάππου ἑαυτῷ καὶ τῇ γυναικί μου Φλαβία… et τέκνοις, ἐπειδή δὲ μηδεὶς ἐξὸν εἶναι ἐκκηδεύσαι τινα.

“(I) M. Aur. Hippolokhos, built this heroon for (my)self, my wife Flavia… and (my) children. No one else (is permitted) to entomb anyone, otherwise (the transgressor) shall pay a fine of 2500 denarii to the most sacred treasury.”

29 Zimmermann, Zentralkien 57–58: “Aus der Errichtung des Grabes in Sidek durch zwei δοῦλοι τῶν ἀξιολογωτῶν κληρονόμων Ποπλίου καὶ Λεοννίου τῶν Ἰππόλοχου Παταρέων die mithin als Verwalter eines Gutes von prominenten Bürgern Pataras im Bergland tätig gewesen sein dürften, läßt sich die Nutzung dieses Teils des zentralkischen Berglandes durch die Polis Patara und wohl auch durch Xanthos als fruchtbare Sommerfrische und Wasserreservoir für die Kaiserzeit und ohne großes Risiko auch für hellenistische Zeit annehmen.”; Ehrhardt (1990, 186), emphazises that three of the seven documents (see above fn. 27) that are from Lydia – Apollonis, Teos and Tralleis (Ehrhardt reported as Smyrna) remain in senatorial lands and he claims that another four documents (Telmessos, TAM II 59 = IGR III 544; Rome: IG XIV 2057; Philippi: Perdrizet 1990, 313, no. 5) should also be related to senatorial lands; See Lane 1962 for another similar sample from Laconia. Though there are documents relating to slaves, about whose masters it is not known if they had a senatorial connection, some of these slaves had masters connected to high provincial administrators such as Asiarchs, Thracharchs and Lykiarchs (Ehrhardt 1990, 187, with fn. 12,13 and 14; for a similar occurrence in Lycia see Naour 1978, 11, no. 12.

30 Hellenkemper – Hild, Lykien und Pamphylien 840–841.
After AD 211 (Constitutio Antoniniana). Since the fine should be paid to the imperial treasury\textsuperscript{31} and there is neither ethnicon nor place-name, the name of the settlement or polis which it was associated with cannot today be determined.

From Gökçeören/Seyret to Phellos

There seems to have been three options to reach Phellos from Gökçeören/Seyret. Firstly, passing near Kabapynar on Mount Asas, then the northern slopes of Felen Mountain. There is no trace of a main road on this path, but it probably served as a secondary route for the mountainous regions. Secondly, to the south, following the modern road from the southern slopes of Mount Asas. This road today actually connects Gökçeören to Yeniköy. This road first goes down 2 km to the south-west of Gökçeören, then turns east from Seyret Çağlı passing over a rocky section at an alt. of 780 m, which was clearly employed in antiquity given the major construction work (fig. 21) to provide a route up the incline. There is no evidence for a similar construction for the second route, which is steeper. The route continues to the north of Çağlarca/Mumuda, which at its lowest point is about 80 m above the hight of Çağlarca/Mumuda the road being at ca.580 m asl., and arrives at Pınarbaşı/Izne at an alt. of 710, parts of this road being somewhat obscured by the new stabilized road, from where it continues to Çukurbağ via Yeniköy (figs. 21–22). There is also another path for direct access to Yeniköy from Çağlarca, which continues on the same altitude with Çağlarca and leads by the sea, passing a cave called Deveini. This might also have been the part of the main route due to its altitude. The remains of this road, seen by French\textsuperscript{32} in 1994, was investigated, measured and recorded by our team in 2009. These remains represent a main road and most probably this formed a part of the main route between Patara and Phellos in the SP. French also discovered a road leading from Yeniköy to Antiphellos, parallel to the modern road\textsuperscript{33}. In our research, a tower was recorded on this road (fig. 23) and it was concluded that this road (fig. 24) would have joined the main Patara – Phellos route, near Yeniköy. No more traces of this ancient road were found from Yeniköy to Çukurbağ, though the road is thought to have provided the course of the modern road, and then it climbed up to Phellos via Pınarbaşı. The main road continues to Kyaneai from Pınarbaşı, and another road paring from the main road leads to Anthiphellos, the final part of this road remains visible in the mountainous area lying to the north of Kaş.\textsuperscript{34}

Abbreviated Literature


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\textsuperscript{31} Robert (Hellenica X, 172) translates τὸ ἱερώτατον ταμεῖον as “trésor impérial”. For the discussion of this issue see Rossi, 1975 (passim, esp. 127); Lombardi – Vismara 2005, 287.

\textsuperscript{32} French 1996, 3 and photo 1.

\textsuperscript{33} French 1996, 2.

\textsuperscript{34} For the road connections between Phellos and Anthiphellos and new inscriptions from nearby, see Uzunoğlu – Taşdelen 2011.
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Özet

Stadiasmus Patarensis için Parerga (6): GZR 54 (Patara – Phellos) ve Yeni Yazıtlar

Gökçeören’den bulunan bir lahit üzerindeki yazıt (no. 4) maalesef yer ismi ya da etnikon vermemektedir. Yazıtın, hüviyeti için veri sunmadığı ve diğer yazıtlar aracılığıyla çevresinin Patara teritoryumunun içerisinde olduğunu anladığımız Gökçeören/Seyret (Seroia/ta?) antik yerleşiminin Patara sınırlarının doğu ucunda olduğu önerilebilir. Antik yol ise, Gökçeören/Seyret’ten Çağlarca, Pınarbaşı, Yeniköy, Çukurbağ ve Pınarbaşı üzerinden Phellos’a ulaşıyor olmalıdır.

Yazıtlar:

No. 1) “Menophilos oğlu [Apoll]onides bu mezarı kendisi, karısı, çocukları ve torunları için yaptırmıştır. Başka birine defin (müsaadesi) yoktur, aksi olursa (yapan kişi) Pataralıların kentine 500 dinar ceza ödeyecektir.”

No. 2) “… Euphrosynos kızı Arsasis diye de bilinen … kocası, Eudemos oğlu Thersikles’in oğlu, memleketti yararına tam bir hizmet yerine getiren Pataralı Euelthon için …”

No. 3) “Bu mezarı, Hippolokhos’un oğulları Patara efradından varisler olan pek belagatlı Publius ve Leonnatos’un köleleri Soterikhos ve Hoplon, kendileri, karıları ve otları çocukları için yaptırlar.”

No. 4) “(Ben) Pappos oğlu M(arcus) Aur(elius) Hippolokhos, bu mezarı, kendimi, eşim Flavia … ve çocuk(ım) için yaptırdım(m). Başka hiç kimseye birini gömmek müsaadeli değildir, aksi takdirde (buna uymayan) kutsal imparatorluk kasasına 2500 dinar ceza ödeyecektir.”

Anahtar Sözcükler: Lykia; Roma yolları; Patara; Phellos; Ksanthos; Claudius
Fig. 3: The Tomb. İslamlar.

Fig. 4: The Tomb. İslamlar. Inscription in detail.

Fig. 5: Sarnıçbaşı. Ottoman cistern.

Fig. 6: Ancient road between Sarnıçbaşı–Bezirgân.

Fig. 7: Ancient road between Sarnıçbaşı and Bezirgân.

Fig. 8: Uçova. Remains of a church.

Fig. 9: The pass between Hisartepe and Kışla Dağı.

Fig. 10: Hisartepe, Bezirgân and “Ambarlar”.
Route 54 (Patura – Phellos) and new inscriptions

Fig. 11: Hisartepe. Fortification walls.

Fig. 12: Hisartepe. View to Bezirgân.

Fig. 13: Southern end of Bezirgân. Canal entrance.

Fig. 14: Bezirgân. Canal entrance.

Fig. 15: Yumrutepe Pass

Fig. 16: Saribelen/Sidek. View from the north.

Fig. 17: Pavement between Düşeme and Gökçeören.

Fig. 18: The Hill of Gökçeören/Seyret. View to south.
Fig. 19: Üçkuyu. Hellenistic tower.

Fig. 20: Üçkuyu. Cistern.

Fig. 21: Ancient road. Gökçeören/Seyret – Çağlarca.

Fig. 22: Ancient road. Gökçeören/Seyret – Çağlarca.

Fig. 23: Tower remains between Kaş and Yeniköy.

Fig. 24: The old road between Kaş and Yeniköy.