



MERSİN ÜNİVERSİTESİ KILIKIA ARKEOLOJİSİNİ ARAŞTIRMA MERKEZİ  
YAYINLARI  
MERSIN UNIVERSITY PUBLICATIONS OF THE RESEARCH CENTER OF  
CILICIAN ARCHAEOLOGY



# OLBA XXVIII

(Ayrıbasım / Offprint)

# KAAM YAYINLARI

OLBA

XXVIII

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ISSN 1301 7667

Yayıncı Sertifika No: 18698

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Baskı / Printed by

Sonsöz Gazetecilik, Matbaacılık, Rek. İnş. San. ve Tic. Ltd. Şti.

İvedik Mah. Matbaacılar Sit. 1341. Cad. No: 56-58 İvedik OSB - Yenimahalle / ANKARA

Tel: +90 312 394 57 71 Fax: +90 312 394 57 74 • Sertifika No: 18698

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Digilife Dijital Basım Yay. Tan. ve Org. Hiz. San. ve Tic. Ltd. Şti.

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MERSİN ÜNİVERSİTESİ KILIKIA ARKEOLOJİSİNİ ARAŞTIRMA MERKEZİ  
(KAAM) YAYINLARI-XXVII

MERSIN UNIVERSITY PUBLICATIONS OF THE RESEARCH CENTER OF  
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2020



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**KILIKIA ARKEOLOJİSİNİ ARAŞTIRMA MERKEZİ**  
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**Amaç**

Olba süreli yayını; Küçükasya, Akdeniz bölgesi ve Ortadoğu'ya ilişkin orijinal sonuçlar içeren Arkeolojik çalışmalarda sadece belli bir alan veya bölge ile sınırlı kalmaksızın 'Eski Çağ Bilimleri'ni birbirinden ayırmadan ve bir bütün olarak benimseyerek bilim dünyasına değerli çalışmaları sunmayı amaçlamaktadır.

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Dipnot (kitaplar ve makaleler için)

Richter 1977, 162, res. 217.

Diğer Kısaltmalar

age.	adı geçen eser
ay.	aynı yazar
vd.	ve devamı
yak.	yaklaşık
v.d.	ve diğerleri
y.dn.	yukarı dipnot
dn.	dipnot
a.dn.	aşağı dipnot
bk.	Bakınız

4. Tüm resim, çizim ve haritalar için sadece "fig." kısaltması kullanılmalı ve figürlerin numaralandırılmasında süreklilik olmalıdır. (Levha, Resim, Çizim, Şekil, Harita ya da bir başka ifade veya kısaltma kesinlikle kullanılmamalıdır).



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**‘RESEARCH CENTER OF CILICIAN ARCHAEOLOGY’**  
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**Scope**

Olba is printed once a year in May. Deadline for sending papers is the end of November each year.

The Journal ‘Olba’, being published since 1998 by the ‘Research Center of Cilician Archeology’ of the Mersin University (Turkey), includes original studies done on prehistory, protohistory, classical archaeology, classical philology (and ancient languages and cultures), ancient history, numismatics and early christian archeology of Asia Minor, the Mediterranean region and the Near East.

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  - b. The text should be written in 10 puntos ; the abstract, footnotes, catalogue and bibliography in 9 puntos ‘Times New Roman’ (for PC and for Macintosh).
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  - d. Titles within the article should be written in small letters and be marked as bold. Other choices (big letters, underline or italic) should not be used.
2. Punctuation (hyphen) Marks:
  - a) One space should be given after the comma in the sentence and after the dot at the end of the sentence.
  - b) The footnote numbering within the sentence in the text, should take place before the comma in the sentence or before the dot at the end of the sentence.
  - c) The indication fig.:
    - \*It should be set in brackets and one space should be given after the dot (fig. 3);
    - \*If many figures in sequence are to be indicated, a short hyphen without space between the beginning and last numbers should be placed (fig. 2-4); if these are not in sequence, a dot and space should be given between the numbers (fig. 2. 5).

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3. The ‘Bibliography’ and ‘Abbreviations’ should take part at the end of the article. The ‘Abbreviations’ used in the footnotes should be explained in the ‘Bibliography’ part. The bibliography used in the footnotes should take place as abbreviations and the following order within the abbreviations should be kept: Name of writer, year of publishment, page (and if used, number of the illustration). This rule should be applied even if a publishment is used only once.

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Footnotes (for books and articles):

Richter 1977, 162, fig. 217.

Miscellaneous Abbreviations:

op. cit.	in the work already cited
idem	an author that has just been mentioned
ff	following pages
et al.	and others
n.	footnote
see	see
infra	see below
supra	see above

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## HEAD OF A KOUROS FROM THE HINTERLAND OF TARSUS BELONGING TO THE PERIOD OF THE SYENNESSIS DYNASTY

Deniz KAPLAN – Serra DURUGÖNÜL \*

### ÖZ

#### Tarsus Hinterlandı'ndan Syennessis Hanedanlığı Dönemi'ne Ait Bir Kouros Başı

Bu makalede incelenen Tarsus başı dışında Tarsus'dan başka bir Arkaik Dönem *kourosu* bilinmemektedir. Tarsus başı için en yakın benzer örneklere Kıbrıs buluntuları arasında rastlanması, iki coğrafya arasındaki bağlantılara işaret eder. Bu da şartırtıcı değildir; çünkü Kilikia Bölgesi'nden gelen diğer Arkaik figürinler veya seramiklerde de aynı bağlantıdan söz edilebilmektedir. Ayrıca Tarsus başının en büyük benzerliği gösterdiği Idalion (Dhali), Kition, Golgoi ve Vouni başları, Kıbrıs'ta MÖ 520-480 tarihleri arasında yoğunlaşan kireçtaşı adak heykellerinin en çok elde edildikleri yerlerdir. Karşılaştırma örnekleri ile benzerliğinden dolayı Tarsus başı, Kıbrıs Arkaik heykeltıraşlık kronolojisine göre 'Doğu ve Batı Neo-Kıbrıs Stili'nin bittiği (MÖ 560-520) ve 'Arkaik Kıbrıs-Yunan Stili'nin (MÖ 540-480) başladığı zamana tarihlenir. Tarsus Başı'nın nasıl bir konteksten geldiğini söylemek mümkün olmasa da, bulunduğu yerin yakınında bir nekropolün bulunmaması, onun daha ziyade bir açık hava *temenosu*-na ait bir tapınım ile ilişkilendirilebilmesini olanaklı kılar. Bu durum Kilikia'da bugüne kadar varlığı kanıtlanmamış Arkaik kutsal alanlardan birinin Tarsus Hinterlandı'ndaki varlığını bizlere düşündürmektedir. Tarsus/Keşbükü Arkaik başının zamansal aidiyetliği ise az bilgiye sahip olduğumuz Syennessisler ile ilgili ilişkilendirmeyi mümkün kılmaktadır. MÖ 585 yılından itibaren varlığı antik kaynaklarda anılan Syennessislerin başkenti, sadece MÖ 5. yüzyılda değil, MÖ 6. yüzyılda da Tarsus olmalıdır. Arkaik başın ele geçtiği nokta ise Tarsus ile Illubru arasındaki konumu ile Syennessisler'in hakimiyet alanı içerisinde olabilir. Zira Keşbükü, Tarsus ile Illubru arasındaki antik yolun üzerinde, ona hakim bir noktada yer almaktadır. Sonuç olarak, Tarsus/Keşbükü

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This article is the result of the project lead by Associate Professor Dr. Deniz KAPLAN which is supported by BAP (Scientific Research Projects Office of the Mersin University under the project number 2018-1-AP5-2835).

Arkaik Başı Doğu Akdeniz Arkaik Heykeltıraşlığı bakımından doğuda ele geçen son örnektir. Ayrıca buluntu yeri, Syennessisler'in egemenlik alanı dahilindedir. Bugüne kadar Syennessisler'in egemenlik zamanları içerisine ait herhangi bir heykeltıraşlık buluntusu bilim dünyasına sunulmamıştır. Dolayısıyla Tarsus/Keşbükü Arkaik Başı, Kilikalı Yerel Syennessisler Hanedanlığı'nın yönetim yıllarına ait ilk heykeltıraşlık eseridir.

**Anahtar Kelimeler:** Tarsus/Keşbükü, Arkaik, Kouros, Syennessis Hanedanlığı.

### ABSTRACT

Apart from the head discussed in this article, there is no other kouros belonging to the Archaic Period known from Tarsus. The fact that the closest examples of the Tarsus head are found among the Cypriot finds points out to connections between the two geographies. This is in fact not surprising because similarities can be mentioned also for Archaic figurines or ceramics from Cilicia. Moreover, the heads, to which the head from Tarsus bears the strongest resemblance, are from Idalion (Dhali), Kition, Golgoi and Vouni, from where the limestone votive statues dating between the years of 520 and 480 BC are obtained the most. In comparison to these parallels, the Tarsus head is dated according to the chronology of the Archaic Cypriot Statuary to the end of the 'Eastern and Western Neo-Cypriot Style' (560-520 BC) and the beginning of the 'Archaic Cypro-Greek Style' (540-480 BC). Even though it is not possible to say from which context the Tarsus Head comes, the fact that there is no necropolis in the vicinity of the findspot makes it possible to associate the head rather to a worship belonging to an open-air temenos. This gives rise to the thought that in Cilicia there may have been an Archaic sanctuary in the hinterland of Tarsus, of which the presence has not been proven to date. The temporal relation of the Archaic head from Tarsus/Keşbükü makes it possible to link it to the Syennessis Dynasty of which we know little. The capital of the Syennessis Dynasty as Tarsus, is mentioned in the ancient texts from 585 BC; so the existence of Tarsus as a capital must not only go back to the in the 5th century BC but also to the 6th century BC. The location of the Archaic head's findspot between Tarsus and Illubru could be within the territory of the Syennessis reign because Keşbükü resides on the ancient road between Tarsus and Illubru overlooking it. In conclusion, the Archaic Head from Tarsus/Keşbükü is the latest example recovered from the east in terms of Archaic Eastern Mediterranean Statuary. Additionally, the findspot is within the territory of the Syennessis rule. To date, there has been no statuary find belonging to the reign of the Syennessis presented to the scientific world. Therefore, the Archaic Head from Tarsus/Keşbükü is the first sculpture belonging to the ruling period of the local Cilician Syennessis Dynasty.

**Keywords:** Tarsus/Keşbükü, Archaic, Kouros, Syennessis Dynasty.

In the 2017 season of the Tarsus Surveys, researches have been conducted in the Keşbükü Village, approximately 15 km northeast to the city center of Tarsus (fig. 1). Within the Keşbükü Village, an area registered as a third degree site by the Museum of Tarsus has been visited. This hilly terrain lies to the east of the modern bridge

over the Valley of Keşbükü overlooking it (fig. 2). During the surveys carried out in the area, a large number of potsherds and terracotta figurines have been identified as surface finds. Among the artefacts found, a “head” drew attention. Recovered in an illegal excavation facing the soil (fig. 3), the artefact is carved from local limestone. Its preserved height is 15.7 cm. In this article, the aforesaid head, which is of particular importance as there is no other statue belonging to the Archaic Period found in Tarsus, is studied. First, this head of a kouros recovered from the surface is described in detail. Then, based on the stylistic criteria, the date is given as 530/520 BC. Finally, considering the findspot and the history of the Archaic sculpture a suggestion is made regarding the context it belongs to, and its place and significance in the Archaic Eastern Mediterranean Statuary is presented.

### Description

The long and thin face as well as the facial features with the typical ‘Archaic Smile’ known from the Archaic statues (*kouroi*) are typical. However, here the distinctive and schematic smile is replaced with a more natural expression (fig. 4).

The eyes are large and almond shaped. The upper and lower eyelids form the outline of the eyes. In between the eyes, the nose widens down ending with broad nostrils. However, the nose and the lips almost conjoin. On the face, the upper and the lower lips are prominent. The nasolabial lines that run from each side of the nose to the lips are definite thus providing the features (*inkarnat*) of the cheeks look softer. The chin is round and full.

The ears are close to the head, and even though they are not carved explicitly, they are proportionate. The short hair is animated all over the head with lines (fig. 6). The hair falls on the forehead. Close to the forehead, there is a hair band encircling the head. Adjoining triangular decoration can be seen on the band (fig. 4.5.7).

### Kouroi in Asia Minor and Cilicia

The life-sized sculptures of the Archaic Period in Asia Minor are discussed by Akurgal<sup>1</sup> separated into four groups (600-575 / 575-545 / 575-545 / 545-500 BC). The leading centers of the mentioned periods are all within the Ionian Region. The absence of Archaic artefacts in the Mediterranean is explained by the fact that there are fewer excavations in the region or that the strata reached in the excavations are not low enough. On the other hand, the attention is drawn to the artefacts in the ‘Greco-Persian’ style which appear in the Lycian Region as a result of the Persian presence in Asia Minor. Therefore when the sculpture of the Archaic Period is considered, it is difficult to show examples from the southern coast of Asia Minor for purposes of comparison. As a matter of fact, a head from the acropolis of Xanthos dated to 530/25 BC is regarded as the only Greek kouros that has been found in the entire southern

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1 Akurgal 1989, 35ff.

coast of Asia Minor for a long time<sup>2</sup>.

In this respect, the Tarsus head discussed in this article is important. Except for this head, there is no other kouros belonging to the Archaic Period known from Tarsus. There are only a few kouroi found in the Cilician Region: only one statue in the Museum of Mersin<sup>3</sup> and five in the Museum of Adana<sup>4</sup>. According to Durugönül's view<sup>5</sup>, the kouroi preserved in the Museum of Adana are after all of Cypriot production, and were probably smuggled into Adana in our age.

However, as none of the heads of the kouroi of the Archaic Period (600-500 BC) in the Museum of Adana and the kouros (530-520 BC) in the Museum of Mersin have survived, they cannot be used for purposes of comparison regarding the head discussed in this article. As the head from Xanthos is very different, and has softer facial features (*inkarnat*), it cannot contribute to the head from Tarsus in terms of style regarding comparison.

The limestone and marble heads found in other regions as comparison material and the heads of the Archaic terracotta figurines which we know from Cilicia and other geographies<sup>6</sup> provide us with data. The Archaic terracotta statuettes recovered from the scientific<sup>7</sup> and illegal<sup>8</sup> excavations carried out in Nagidos (Bozyazı) located 10 km east of Anemurium and belonging to a period from the mid 7<sup>th</sup> century BC to the end of the 6<sup>th</sup> century BC are grouped as votaries (*adorants*), soldiers and riders. Their parallels are the Cypriot sculpture found in Samos<sup>9</sup>. Even though the artefacts from Nagidos do not constitute similar examples to the Tarsus head, they indicate the presence of sanctuaries or temples in Cilicia in the Archaic Period.

### Comparison and Dating of the Tarsus Head

The limestone artefacts of Cypriot origin found in the Heraion of Samos suggest that regarding the head from Tarsus the examples for comparison should be searched in Cyprus. The examples in Samos<sup>10</sup> bear a similarity to the Tarsus head in terms of the distance and alignment of the wide nostrils to the lips, and the thickness of the lips. These examples are dated to the early 6<sup>th</sup> century BC. However, the Tarsus head must have been produced at a later date as the upper and lower eye lids outlining the eyes

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2 Laflı – Recke 2005/1, 2. 13ff.

3 Laflı – Recke 2005/1, 6ff.

4 Durugönül 2003, 94ff.

5 Durugönül 2003, 114. 107ff: In fact, it is known that Cyprus had a strong influence on the entire Mediterranean basin from Syria to Ionia until 499 BC when the Ionian revolt failed, and subsequently it was cut off from the Greek world.

6 Laflı – Recke 2005/1, 18ff; Arslan 1999, 215ff; Berges 2006, 160 vd.

7 Durugönül 2007, 345-354.

8 Özhanlı 2004, 10ff.

9 Schmidt 1968, 4ff.

10 Schmidt 1968, 59.60 Taf 103 (C 196); 59.60 Taf 103 (C 196); 59.60 Taf 102 (C 211). Female Head: Taf 105 (C 243).



point to a much finer workmanship.

The fact that the closest examples of the Tarsus head are found among the Cypriot finds points out connections between the two geographies. This is in fact not surprising because same connections can also be mentioned for other Archaic figurines or ceramics from Cilicia. Moreover, the heads, to which the head from Tarsus bears the strongest resemblance, are from Idalion (Dhali), Kition, Golgoi and Vouni, from where the limestone votive statues between the years of 520 and 480 BC are obtained the most.

The head recovered from Idalion / Dhali in Cyprus and dated to the late 6<sup>th</sup> century BC is more similar to the Tarsus head in terms of the characteristics noted above<sup>11</sup>. Additionally, another head from Idalion / Dhali<sup>12</sup> also has similar features: even though the outline of the eyelids are less definite it still enables comparison; here the lips are more natural, the tone *inkarnat* of the cheekbones are softer, and the nose widens down in correct proportion just like in that of the Tarsus head. Another example from Idalion<sup>13</sup> is dated to the mid 5<sup>th</sup> century BC due to the loose folds of the clothing although the head has similar features with that of Tarsus. This indicates a slow development in the Archaic sculpture in terms of more natural features. Among the limestone examples from Kition, there are also examples that we can compare with the Tarsus head especially in terms of lower and upper eyelids, nose and facial *inkarnat*<sup>14</sup>. These comparison materials, which are particularly important for the Tarsus head in regard to the examples of Cypriot examples found in the Levant, are dated to circa 530 BC. The two heads found in Golgoi<sup>15</sup>, are dated to the second quarter of the 5<sup>th</sup> century BC. In comparison to the Tarsus example, although the eyes are more bulging here, especially the nose and lips bear strong resemblance. Similar examples from Vouni<sup>16</sup> are dated between 520 and 480 BC, and parallelism is particularly noticeable in the workmanship of the eyes.

We see that the examples<sup>17</sup> recovered from Cyprus and dated to the end of the 5<sup>th</sup> century BC or the beginning of the 4<sup>th</sup> century BC, now have well-proportioned eyelids and pupils, well-shaped lips, and a normal distance between the nose and the mouth.

In analogy to the examples above, the Tarsus head is dated according to the chronology of the Archaic Cypriot Statuary, to the end of the 'Eastern and Western Neo-Cypriot Style' (560-520 BC) and the beginning of the 'Archaic Cypro-Greek Style'

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11 [www.alamy.com/young-man-with-laurel-wreath-cypriot-iron-age-archaic-5th-century-bc-dalicyprus;https://goo.gl/images/PR3Lnc](http://www.alamy.com/young-man-with-laurel-wreath-cypriot-iron-age-archaic-5th-century-bc-dalicyprus;https://goo.gl/images/PR3Lnc) (20.02.2019)

12 Hermary – Caubet – Masson 1989, 53 No. 69.

13 Senff 1993, 36 Taf. 15 a-c; also for another similar example Jenkins 2001, 174, Fig.14 a.b.

14 Gaber-Saletan 1980, 46 Fig. 7.8; 47 Fig.9; 48 Fig.11; Gaber-Saletan 1981, 39ff. I would like to thank Gaber-Saletan for the information she shared via e-mail.

15 Hermary – Caubet – Masson 1989, 81 No. 129.130.

16 Gaber-Saletan 1980, 41 Fig.2-3 (female); 42 Fig.4.5 (especially the eyes and the wreath); 43 Gif.6.7.

17 Hermary – Caubet – Masson 1989, 215 No. 435.436.

(540-480 BC).

When Martini<sup>18</sup> refers to the change of form in kouroi, he states that it is seen in both the movements and the content. In particular, the faces are now more expressive. Already by the years around 530 BC the ‘Archaic Smile’ becomes more natural, and the kouroi appear younger in age. Also, regarding the Tarsus head, the ‘smile’ expressed with tight lips as in the earlier examples is now replaced with relaxed and more natural lips. Another element for dating is the hairband encircling the head: After the mid 6<sup>th</sup> century BC the wreath is seen more prevalently on the Archaic Cypriot heads compared to other headgears<sup>19</sup>.

The Tarsus head is also similar to the head of the Aristodikos<sup>20</sup> kouros (circa 510 BC) in terms of the almond shaped and outlined eyes with upper and lower eyelids, relaxed thick lips, broad nostrils, rounded head and jaw angles. Undoubtedly, the Tarsus head is plainer as it is made of limestone and worked locally.

In the light of these data, it can be said that the Tarsus head reflects the influence of the Cypriot Statuary, and is dated to 530/520 BC.

### **The Purpose of the Kouroi**

In their study, Meyer – Brüggemann<sup>21</sup>, discuss the chronological distribution of the votive and funerary kouroi. Accordingly, the earliest examples of the votive kouroi begin in Delos from the second half of the 7<sup>th</sup> century BC, and in Ptoion and Boeotia from the last quarter of the 7<sup>th</sup> century BC continuing with an increase in number. Besides these, in Kerkyra, Delphi, Attica, Peloponessos, Naxos, Paros, Siphnos, Rhodes, Didyma, Samos, Kreta and Euboea the introduction and prevalence appear in the 6<sup>th</sup> century BC.

While Meyer – Brüggemann do not include the Cypriot kouroi in their study, the extensive study of Fuchs – Floren<sup>22</sup> emphasize that the Cypriot kouroi begin from the second half of the 7<sup>th</sup> century BC just like the Greek kouroi. However, in Cyprus, quantity surpasses quality. Additionally, here a heterogeneous style, blending the Greek, Eastern and Egyptian influences is dominant until the end of the 6<sup>th</sup> century BC, and by the end of the 6<sup>th</sup> century BC Greek forms dominate the production. Cypriot sculptors find numerous buyers in the Greek markets for the statues produced almost as mass production to be placed in the sanctuaries of the Eastern Mediterranean, especially on Rhodes, the Cyclades and Samos.

The earliest examples of the funerary kouroi are found on Thera towards the end of the 7<sup>th</sup> century BC. Naxos and the rest of the Cyclades follow the rank chronologically. In the 6<sup>th</sup> century BC, most of the examples come from Attica. A few examples

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18 Martini 1990, 256ff.

19 Mylonas 1999, 137.

20 Schneider 1999, 238-241. Abb. 46.47.

21 Meyer – Brüggemann 2007, 105-112.

22 Fuchs – Floren 1987, 413-415.

are recovered from the Peloponnesos, and in Ionia some kouroi are found especially in Samos. The Samos examples are mostly Cypriot imports<sup>23</sup>.

When compared, it is seen that votive kouroi are more in number than the funerary ones. The reason can be explained by the fact that votive kouroi represent both the god and the deceased, and sometimes the donors, the ‘bearers of the sacrifice’, and they rather find meaning in the sanctuaries.

In the light of the below historical developments, a suggestion will be made regarding where the Tarsus/Keşbükü find may have been displayed.

### **The Significance of the Tarsus/Keşbükü Head: The First Archaeological Finds Belonging to the Syennesis Dynasty**

Even though it is not possible to say from which context the Tarsus head comes, the fact that there is no necropolis in the vicinity of the findspot makes it possible to associate the head rather to a worship belonging to an open-air temenos. This gives rise to the thought that in Cilicia there may have been an Archaic sanctuary in the hinterland of Tarsus, of which the presence has not been proven to date<sup>24</sup>.

The temporal relation of the Archaic head from Tarsus/Keşbükü makes it possible to link it to the Syennesis Dynasty which we know little of.

Syennesis was first mentioned by Herodotus as a sovereign Cilician King<sup>25</sup>. The five-year battle between Alyattes, King of Lydia, and Cyaxares, King of the Medes, ends with the occurrence of a solar eclipse. Both sides disengage the fight and the negotiations concerning the peace treaty commence. The aforesaid solar eclipse is dated to 585 BC. Syennesis of Cilicia comes into prominence as the mediator of the peace treaty negotiations<sup>26</sup>. This provides us with the earliest evidence regarding the domination of Syennesis in the beginning of the first quarter of the 6<sup>th</sup> century BC in Cilicia.

When Croesus was defeated in 547 BC, whole Anatolia fell under the Persian domination. We do not have enough knowledge about the Syennesis at that time. On the other hand, Pixodaros, son of Mausolos of Kindye, had presented an opinion in the Carian council during the Carian Riot. Herodotus also mentions that Pixodaros had married one of the daughters of Syennesis, the King of Cilicia<sup>27</sup>. Considering that this riot had occurred in 545 BC, it has been understood that after the Persian domination, the Syennesis had preserved their independence<sup>28</sup>. However, none of the this information has yet shed light on the fact in which cities of Cilicia the Syennesis was

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23 Schmidt 1968, 54ff. Taf. 96.103. However, it should also be considered that there were workshops for marble sculpture and over life-sized statues in Samos.

24 Laflı – Recke 2005, 17.

25 Herodotos I, 74.

26 Erzen 1940, 90-93.

27 Herodotos V, 118.

28 Erzen 1940, 97.

present in the 6<sup>th</sup> century BC.

From time to time, the Syennesis had offered support to the Persian army to guarantee the continuation of their sovereignty<sup>29</sup>.

In 525 BC, Cilicians had joined King Cambyses's expedition into Egypt with 100 warships<sup>30</sup>. The Syennesis are also present in the Battle of Salamis, one of the important battles between the Greeks and the Persians. As is mentioned by Herodotus, Oromedon of Cilicia, son of Syennesis, also joins the Salamis Naval Battle as one of the renowned naval officers of his time<sup>31</sup>. However, Oromedon dies in the battle in 479 BC, and Xenagoras from Halicarnassus, son of Praxilaus, is given the rulership of Cilicia<sup>32</sup>.

Beginning from 479 BC until 401 BC, no source makes mention of the Syennesis and their capital<sup>33</sup>. However, Cilicia had always continued to be the point of meeting and departure for the Persian armies<sup>34</sup>.

In the year of 401 BC, the Syennesis is again started to be called as the King of Cilicia. In this respect, especially Anabasis of Xenophon provides detailed information:

*“Descending through this plain country, Cyrus advanced four stages–twenty-five parasangs–to Tarsus, a large and prosperous city of Cilicia. Here stood the palace of Syennesis, the King of the country<sup>35</sup>.”*

It also mentions that Menon pillaged Tarsus and the palace of Syennesis:

*“They found that the city had been deserted by its inhabitants, who had betaken themselves, with Syennesis, to a fortified place on the hills<sup>36</sup>.”*

The aforesaid information indicates that Tarsus was the capital of the Syennesis. Additionally, *“a fortified place on the hills”* is associated with the Fortress of Namrun in the District of Çamlıyayla located circa 35 km in the northeast of Tarsus<sup>37</sup>. This fortress is named as Illubru in the Assyrian documents belonging to the period of King Sennacherib<sup>38</sup>.

Accordingly, the capital of the Syennesis Dynasty, of which the existence was mentioned in the ancient texts beginning from 585 BC, the existence of Tarsus as a

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29 Erzen 1940, 98-99.

30 Herodotos VII, 91.

31 Herodotos VII, 98.

32 Erzen 1940, 111-112

33 Erzen 1940, 112.

34 Casabonne 2004, 93.

35 Ksenophon II, 23.

36 Ksenophon II, 24.

37 Casabonne 2004, 185.

38 Durukan 2015,69-71.

capital must not only go back to the in the 5<sup>th</sup> century BC but also to the 6<sup>th</sup> century BC. The location of the Archaic head's findspot between Tarsus and Illubru (fig. 1) could be within the territory of the Syennesis reign because Keşbükü resides on the ancient road between Tarsus and Illubru overlooking it. The abutment of the ancient bridge under the modern bridge in Keşbükü provides evidence concerning the route of this ancient road<sup>39</sup>.

In conclusion, the Archaic head from Tarsus/Keşbükü is the latest example recovered from farther east after the Archaic kouros from Mersin/Zephyrion in terms of the Archaic Eastern Mediterranean statuary. Additionally, the findspot is within the territory of the Syennesis rule. To date, there has been no statuary find belonging to the reign of the Syennesis presented to the scientific world. Therefore, the Archaic Head from Tarsus/Keşbükü is the first sculpture belonging to the ruling period of the local Cilician Syennesis Dynasty.

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39 Hild – Hellenkemper 1990, 299.

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Fig. 1 Tarsus. Keşbükü Valley.

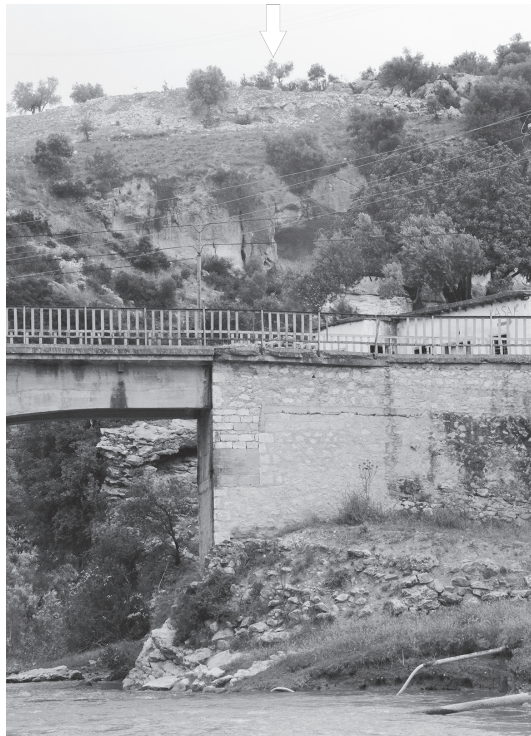


Fig. 2 Tarsus. Keşbükü Bridge. Findspot of the Archaic Head.

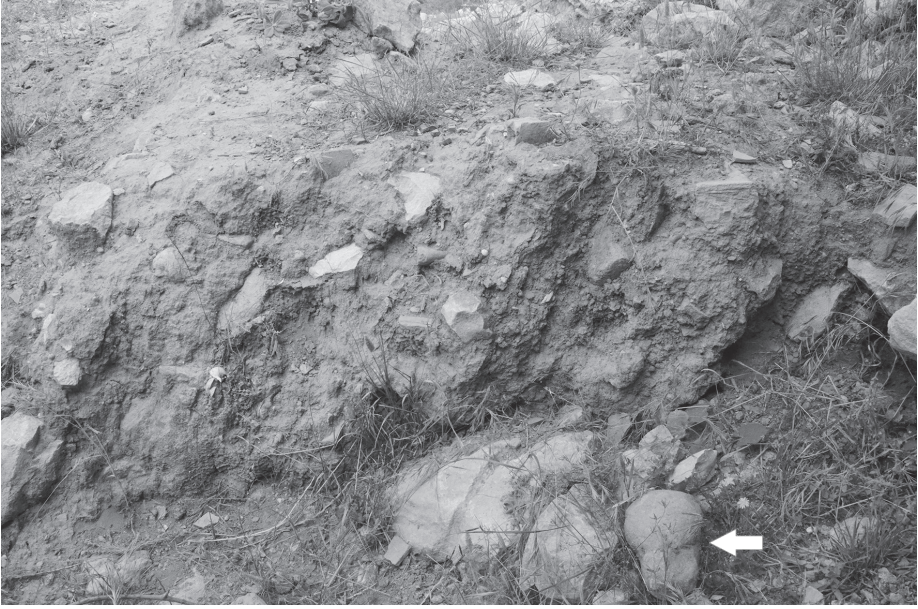


Fig. 3 Tarsus. Keşbüki. The Archaic Head Facing the Soil.



Fig. 4 Tarsus.  
Keşbüki.  
Archaic  
Head  
Frontally.



Fig. 5 Keşbüki.  
Left Side  
of the  
Archaic  
Head.

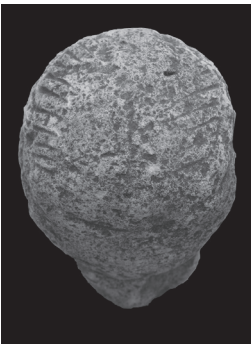


Fig. 6 Tarsus.  
Keşbüki.  
Rear  
of the  
Archaic  
Head.

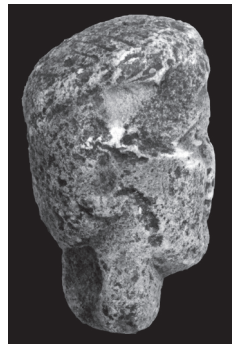


Fig. 7 Tarsus,  
Keşbüki.  
Right  
Side  
of the  
Archaic  
Head.