

AN ANCIENT ROUTE THROUGH THE TAVŞAN MOUNTAINS
TAVŞAN DAĞLARI'NDA ANTİK BİR YOL

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AN ANCIENT ROUTE THROUGH THE TAVŞAN MOUNTAINS

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Assoc. Prof. Dr. Tønnes BEKKER-NIELSEN

Öz

Günümüzde, Çorum'dan veya Merzifon'dan Vezirköprü'ye giden bir yolcu, Havza güzergâhını takip eder fakat eski çağlarda Tavşan dağ silsilesi üzerinden daha müstakim bir yol geçiyordu. Bu yolun kökeni Neolitik döneme kadar uzanıyor olabilir ve Tepeören'den geçen bir nehir yakınlarında küçük bir kalenin kurulduğu Eski Hitit Döneminde kesinlikle kullanımdaydı. Burası on yedinci yüzyıla kadar kullanımda kalmıştır. Zira Evliya Çelebi *Seyahatname*'sinde bahsi geçmektedir.

Hitit döneminde yol, Hitit başkenti Hattuşaş (Boğazköy) ile Nerik'teki (Oymaağaç Höyük) önemli kutsal yerini birbirine bağlıyordu. Daha sonra Neoklaudiopolis'i (Vezirköprü) Havza ve Amasya'ya bağlayan Roma yolunun bir bölümünü oluşturdu.

Tavşan Dağı Düzyurt yaylasında ve Tepeören köyünün güneyinde İstavroz Çayı'nın geçişine kadar olan arazide yolun kalıntıları görünür vaziyettedir. Yine Tepeören'in kuzeyindeki bir noktadan Vezirköprü'ye kadar görülebilmektedir. Mümkün olan yerlerde, yol yüksek zemini takip eder. Vezirköprü'nün kuzeyinde yol sürülmüş durumda, ancak genel seyrinin takibini yapmak mümkündür.

Yol 2 ila 4 metre genişliğe sahipti ve

Abstract

Today, a traveller going from Çorum or Merzifon to Vezirköprü will follow the road through Havza, but in former times, a more direct route ran across the Tavşan range. The origin of the road may go back as far as the Neolithic period and it was certainly in use in the Old Hittite period, when a small fortress was established near the river crossing at Tepeören. It remained in use into the seventeenth century, when it was described in the *Seyahatname* of Evliya Çelebi.

In the Hittite period, the road connected the Hittite capital at Hattuşaş (Boğazköy) and the important sanctuary at Nerik (Oymaağaç Höyük). Later it formed part of the Roman highway connecting Neoklaudiopolis (Vezirköprü) to Havza and Amasya.

From the Düzyurt plateau in the Tavşan mountains, remains of the road are visible in the terrain as far as the crossing of the İstavroz Çayı south of Tepeören village, and again from a point north of Tepeören as far as Vezirköprü. Where possible, the course of the road follows the high ground. North of Vezirköprü, the road has mostly been ploughed over, but its general course can be reconstructed.

tekerlekli araba geçişleri için elverişliydi. Roma döneminde Tepeören ile Vezirköprü arasındaki bölüm Roma standartlarına göre yeniden inşa edilmiş ve mil taşları ile donatılmıştır. Bunların bir kısmı korunabilmiştir. Tepeören'in hemen kuzeyinde Roma yolunun bir bölümü açığa çıkarıldı ve Roma yol yapımı için tipik olan kalın bir yol yatağı ortaya çıktı.

The road had a width of 2 to 4 meters and was passable for wheeled traffic. In Roman times, the section between Tepeören and Vezirköprü was rebuilt to Roman standards and provided with milestones, several of which are preserved. A section of the Roman road has been exposed just north of Tepeören, revealing a deep roadbed which is typical of Roman road construction.

Anahtar Kelimeler: Yollar, Hititler, Kuzey Anadolu, Neoklaudiopolis, Nerik.

Keywords: Roads, Hittites, Northern Anatolia, Neoklaudiopolis, Nerik.

Introduction

As early as the Bronze Age, the plain of Vezirköprü was home to an important Hittite sanctuary on Oymaağaç Höyük. In Hellenistic times, two key sites were the fortress of *Sagylion* on Kale Tepe near Büyükkale¹ and the village *Phazemon*, of which nothing is known save that it was located near present-day Vezirköprü and evidently a centre of some importance, since it gave it name to the entire region, known as the *Phazemonitis*.²

After the defeat of Mithradates VI and the Roman annexation of northern Anatolia, the place of Phazemon was taken by a new foundation, *Neapolis* (literally, “new city”), later renamed *Neoklaudiopolis* but from late antiquity onwards better known by its indogenous name, *Andrapa*. Under Ottoman rule, the city was called *Köprü*. The Köprülü family, who played a dominant role in Ottoman politics in the latter half of the seventeenth century, were of Albanian extraction but took their name from their adopted Anatolian hometown. In their memory, it was renamed *Vezirköprü*.

The land around Vezirköprü enjoys a moderate climate thanks to its proximity to the Black Sea, from which it is separated by the mountains of the Pontic range. Along their flank, the Kızılırmak river (ancient *Halys*) runs from west to east; today, it has been dammed to form the Altunkaya Barajı. To the west, the plain is bounded by the Kunduz mountains and to the south by the Tavşan mountains, which define the watershed between the drainage basin of the Kızılırmak and that of the Yeşilirmak (ancient *Iris*). From the northern foothills of the Tavşan range, several watercourses unite to form the İstavroz Çayı (also known as İstavroz Çayı and Kuyma Çayı) which makes a semicircle before joining the waters of the Kuz Çayı and eventually flowing into the

¹ Olshausen – Biller, 1984: 162.

² Strabon, Geographika, XII, 3, 38.

Kızılırmak.³ The modern city of Vezirköprü is situated between two tributaries of the İstavroz, the Ulu Çay to the north and the Esenli Çay to the south.

Bronze Age Routes

In the second millennium BC, much of central and northern Anatolia was controlled by the Hittite kings, whose capital was Hattuş (mod. Boğazköy). As early as the Old Hittite period (c. 1580 – 1400 BC), Hittite rulers had looked across the Tavşan range and established a fortress on the hilltop known as Kaledoruğu, overlooking the left bank of the İstavroz Çayı near the modern village of Tepeören.

The expansion of their empire brought the Hittites into contact with the tribes of northern Anatolia known collectively as the Kaška.⁴ Perhaps the Kaška had once been nomadic or semi-nomadic pastoralists, but by the fourteenth century BC, when they are described in a Hittite source as a people of “swineherds and weavers”,⁵ some of them were evidently sedentary farmers. The correspondence preserved in the archives from the Hittite fortress at Tapikka (Maşat-Höyük) offers revealing insights into the worries of a commander facing the Kaška on the eastern frontier. In one of his reports to headquarters, he describes how the Kaška had ‘driven away the cattle and even begun to take control of the roads’.⁶ In the Annals of Mursilis II, it is recorded how, in the fifth year of his reign (c. 1315 BC), the king campaigned the against the Kaška who had ‘occupied mount Asharpaya and had severed the roads leading to the land of Pala’.⁷

The frequent mention of roads in the texts is significant. The highly centralized Hittite administration, which was staffed by professional scribes writing in the vernacular, but using the cuneiform script imported from the Levant, could not function without fast and reliable overland communications. The sheer volume of preserved correspondence testifies to the frequent passage of couriers back and forth on the roads linking Hattuş to the cities and frontier posts of the empire, and the speed of travel attested in the texts – on average, 30 kilometers a day⁸ – is in itself a testimony to the quality of the roads.

Aside from their practical value, Hittite roads also served a cultic function. In the course of the year, the king or the royal couple made numerous visits to the shrines of the gods, processions which might involve several days or even weeks of travel and whose itineraries are preserved in the surviving cuneiform texts. One of the more important deities, to judge from his frequent mentions in the sources, was the weather-god of Nerik. Evidently Nerik was located in the empire’s borderlands, since its destruction by the Kaška is recorded in Hittite texts.⁹ It was at one time assumed to have been

³ Since 2001, a section of the İstavroz Çayı between Köprübaşı and Kayabaşı has been dammed to form the Vezirköprü Barajı.

⁴ Glatz, 2017: 75.

⁵ “Mursili’s hymn and prayer to the sun-goddess of Arinna” (CTH 376.A), in Singer, I. – H. A. Hoffner, 2002: 49 – 54.

⁶ Hoffner, 2009: 123 – 124 = Alp, 1991: 142 – 147.

⁷ Cavaignac, 1929: 160.

⁸ Lorenz, 2017: 322.

⁹ Garstang – Gurney, 1959: 21.

located in central Anatolia, c. 100 km south-southeast of Hattuşaş,¹⁰ but has now been convincingly identified with the site at Oymağaç Höyük.¹¹

As the crow flies, the distance separating Hattuşaş and Oymağaç is about 130 kilometres, but the direct path is blocked by the Eđerli Dağı north of Çorum and by the Tavşan range. Today's travellers take a route via Çorum, Merzifon and Suluova to pass through the Havza gap and then turn northwest from Havza, crossing the watershed by the Güvenbeli pass (890 m above sea level) and continuing through Köprübaşı and Vezirköprü to Oymağaç. The distance from Hattuşaş to Oymağaç by this route is c. 180 kilometres. It is, however, also possible to take a more westerly, more direct route through the Tavşan mountains, crossing the watershed at an elevation of c. 1400 m above sea level. Being unsuitable for modern motor traffic, much of the western route has now fallen into disuse, but as late as the seventeenth century, it was still used by travellers; this we know thanks to the *Seyahatname* ("Book of travels") of Evliya Çelebi, who chose this route when in February 1648 he travelled on horseback from Merzifon to Vezirköprü.¹²

From Düzyurt to the İstavroz Çayı

As part of an archaeological survey of Vezirköprü and Havza Districts in 2013,¹³ the route was traced from the border of Merzifon Province and as far as c. 1 kilometre north of Vezirköprü.

Our survey commenced on the plateau known as Düzyurt, c. 800 metres north of the village of the same name (fig. 2). The plateau lies at c. 1130 metres above sea level and offers a spectacular view towards the plain of Vezirköprü and the hilltop fortress on Kale Tepe (ancient Sagylon, immediately south of Büyükkale village). Today, the Düzyurt plateau is grazed and bare of trees, and its lower part has suffered severely from erosion. A modern farm road connecting Düzyurt and Tepeören runs across the plateau from southwest to northeast; the ancient road, of which no remains are visible, probably lay west of the modern road, where a fountain faces away from the present road. This is one of three fountains in the area, which is well supplied with water.

On the plateau, vestiges (fig. 2) of a small settlement with an estimated area of 2 hectares were observed around UTM 36T 707450 E /4544650 N,¹⁴ while at 707370/4544580 a small tumulus with a robbed grave could be seen.¹⁵ A large pile of stones interspersed with brick and roof tile fragments was also observed as well as a linear scatter of stones leading downhill. There are few datable remains to be seen, but the fragments of roof tiles found in the

¹⁰ Garstang – Gurney, 1959: 22.

¹¹ Czichon – Klinger, et al., 2017; Glatz, 2017: 83.

¹² E. Çelebi, *Seyahatname*, Fol. 348a = E. Çelebi, 1999: 208 – 209 = E. Çelebi, 2005: 483. Cf. also Bekker-Nielsen, 2021.

¹³ The survey was carried out in October 2013 as part of the project "Where East Meets West" (www.sdu.dk/halys).

¹⁴ All references are to the Universal Transverse Mercator (UTM) grid, WGS 84 datum, and given to the nearest meter.

¹⁵ Winther-Jacobsen, 2015: 96 – 97.

site are similar to those found at the Late Roman sanctuary in the “Papaz Tarlası” on the northern outskirts of Vezirkoprü.¹⁶

Remnants of the ancient road are visible at a number of points between the Düzyurt plateau and the river crossing at Tepeören (fig. 3). The width varies from 2 to 4 metres, making it suitable for wheeled vehicles. For most of the descent to the river, it takes on the character of a ridgeway, consistently keeping to the highest ground as it follows the spur of hills stretching northeast from the plateau. Ridgeways are typically among the oldest routes in a landscape, sometimes going back to the Neolithic or even the Mesolithic.¹⁷ They tend to follow the high ground, thus crossing as few watercourses as possible (“the principle of the dry shoes”). In all probability, this ridgeway originated as a drove route connecting the lower land around Tepeören with the upland grazing area around Düzyurt. Only later did it become part of a long-distance route across the mountain range.

At the transition from the plateau to the ridge at an altitude of c. 1000 m., the modern road makes a detour to the east around the ridge, whereas the ancient road passed along the western flank of the ridge, the objective being in both cases to avoid an unnecessary ascent. From here, the modern and the ancient road continue on parallel courses. The ancient road follows a course west of the modern road, and at 708556/4545465 it is clearly visible as an eroded hollow way (fig. 3). At 708656/4545516 the two roads intersect and from here, the ancient road lies to the east of the modern as far as 708760/4545680, where the roads cross once more. The ancient road now takes a westerly course, descending in rectilinear sections while the modern dirt road diverges to the east. Beyond UTM 709172/4546177 the road-line is lost and can no longer be traced, but it is possible that a field boundary between 709254/4546363 and 709317/4546540 preserves its course.

At this point, there is a fork in the modern road, one branch leading northeast towards Yarbaşı, the other continuing northwards. The ancient road followed the same course as the left branch. At 709404/4546996 a row of six large stones, perhaps forming part of the kerb, can be seen to the west of the road. On the eastern side, the rock has been cut back to provide a passage for the road, leaving the rock face standing for up to 3m.

At 709409/4546941 the ancient and the modern roads again diverge, and the old road-line, no longer in use, can be seen in places below and to the north of the present ascent. Its course is blocked by fallen boulders at 709294/4547086 but can be observed again at 709284/4547084 and 709256/4547088. At the river crossing itself, there are no traces of an earlier road, nor of a bridge. For most of the year, the stream is easily fordable.

Tepeören

The “Tepeören Settlement System” comprises a group of archaeological sites on the left (northern) bank of the İstavroz Çayı c. 1 kilometer to the

¹⁶ Winther-Jacobsen – Bekker-Nielsen – Sauer, 2017: 33 – 35.

¹⁷ Bell – Lock, 2000: 93 – 96.

south-east of Tepeören village (fig. 4). Together, they cover a chronological span of more than 2,500 years, stretching from the Old Hittite to the Byzantine period.¹⁸

From its earliest times, the Tepeören settlement system enjoyed a strategic location at the crossing of the İstavroz Çayı. In the Old Hittite period, a small fortress was established on the hilltop known as Kaledoruğu, overlooking the left bank of the İstavroz Çayı. On its northern and eastern sides, the overgrown remains of a wall of stone and earth, with projecting towers, are visible; on the slope below, Old Hittite and Iron Age sherds as well as a few later tile fragments were found in 2013.¹⁹ Pottery fragments of the same periods were also observed *in situ* on the hill itself.²⁰

The economic importance of the Tepeören settlement system increased when a road was laid out connecting Tepeören to Havza via the river crossing at Köprübaşı and the Güvenbeli pass. In Havza, this road linked up with the important north-south route connecting Samsun (Amisos) to Amasya (Amaseia). The road passed through the Roman settlement and south of the Old Hittite hilltop site on its way to Köprübaşı, where remains of the stone piers supporting the Roman bridge can still be seen in the bed of the İstavroz Çayı. Roman milestones of this road have been found in Tepeören, Beyören, Ortaklar, Yazıkışla, Çayırözü and Havza.²¹ The road passed directly through the Roman settlement, whose extent can be estimated at c. 3 hectares.²²

Today's Tepeören village occupies the higher ground at a distance of c. 1 kilometer from the river. Numerous Roman or late Roman spoils, including fragments of sarcophagi, have been observed in the village, along with a funeral inscription, in Greek, honouring the memory of Iulius Heliodoros, foster-child of Laberius Iulianus.²³ Most of these were presumably brought from the Roman settlement.

From the İstavroz Çayı to Doyran

The ancient ascent from the river crossing towards Tepeören probably ran west of the present-day gravel road. A hedgerow between 708340/4548245 and 708320/4548390 may preserve the line of the old road; its alignment is picked up by the south to north road through the eastern edge of Tepeören village.

In the northern part of the village, the road-line is difficult to trace, but reappears at 708265/4549570 as a tree-lined lane which descends into a small valley, then climbs to an altitude of c. 690 metres above sea level before commencing its gradual descent into the valley of the Kuru Çay. The

¹⁸ Winther-Jacobsen, 2015: 94 – 96. The ancient name of the settlement is not known.

¹⁹ Bekker-Nielsen – Winther-Jacobsen, 2013; Winther-Jacobsen, 2015: 96; Temür – Yigitpaşa, 2020: 627 and fig. 26.

²⁰ The pottery finds are now being prepared for publication by Margherita Andrea Valsecchi Gillmeister at the Free University of Berlin, working under the supervision of professor Dirk Mielke.

²¹ French, 2013: 101 – 110.

²² Winther-Jacobsen, 2015: 94.

²³ Bekker-Nielsen – Høgel, 2012: 155 – 156.

alignment is composed of straight sections, which are typical of Roman road design.²⁴ Over much of the distance, the roadline also constitutes a field boundary, easily distinguished on the ground or from satellite images, since the land to the left (west) is woodland, that to the right (east) is under cultivation. At several points along the route, the ancient road line can be seen running parallel c. 10 metres to the west of the present-day road (fig. 5).

At 7079801/4551940, the roadline intersects a modern dirt road leading east from Çamlıca village, and c. 200 metres to the left (west) of the ancient road, a site has been identified as a Christian sanctuary. The surface finds include two large architectural fragments from a monumental building of some size, at least 7 by 12 metres in ground plan, as well as pottery and building tiles similar to the finds from the fifth-century site at Papaz Tarlası (see below).²⁵ Close by the site is a modern fountain.

The road now descends towards the Kuru Çay. As its name implies, the Kuru Çay is a seasonal watercourse, and the valley floor is covered with rubble deposited by the floodwaters. No remains of the ancient road are visible. Ascending once again from the valley, the roadline reappears as a lane leading uphill in short, straight sections and joining the Çamlıca-Doyran road at 707470/4553930. From the junction, the modern road follows the line of the ancient road as far as the approach to Doyran village. Here, the roadline is built over and blocked by modern houses, but reappears at 707360/4554865. At this point, the modern road makes a right-hand deviation whereas the ancient road continued straight down the slope, where it is still visible as a hollow way. To the left (west) are three modern fountains, all of which incorporate re-used ancient spoils such as building blocks, columns or sarcophagi (fig. 7).²⁶

Doyran to Vezirköprü

Judging from the number of spoils in the fountains at Doyran, there must have been a settlement of some importance in the vicinity. Further spoils, including column fragments, can be seen in the courtyard of the mosque. Inscriptions found in the village include an epitaph of Kallinikos, son of Phoinix²⁷ and another honouring Paralios, who served as bishop of Andrapa/Neoklaudiopolis in the fifth century AD.²⁸

A short distance to the north of the fountains, roadworks have exposed the profile of the ancient road on the right-hand side of the modern road (fig. 8 and 9). Clearly visible are the large stone blocks in the lowest layer of the deep roadbed that is characteristic of Roman road engineering practice; over these were laid layers of smaller stones and a topping of gravel, which formed the surface.

²⁴ Chevallier, 1997: 107 – 108.

²⁵ Winther-Jacobsen, 2015: 92 – 94; Temür – Yigitpaşa, 2020: 627 and fig. 29.

²⁶ Bekker-Nielsen – R. Czichon et al. 2015: 70 – 72.

²⁷ Sauer – Olshausen, 2020: 148 – 149.

²⁸ Anderson – Cumont – Grégoire, 1910: 87 – 88.

No remains of an ancient bridge are visible at the crossing of the Esenli Çay. Like the Kuru Çay, the Esenli is seasonal and for most of the year can be forded without difficulty. The crossing was probably located a short distance downstream of the present road bridge.

When Evliya Çelebi left Vezirköprü for Merzifon in February 1648, he noted that the road ran “in the direction of the qibla”,²⁹ as does the present-day road from Vezirköprü towards Doyran. The main north-south street of Vezirköprü, the Köprülüler Caddesi, preserves the line of the ancient road ascending from the river crossing far as the Köprülü Cami (fig. 10). In the densely built-up area beyond the mosque, where the road must have descended towards the crossing of the Ulu Çay, its course can no longer be identified with certainty, but we may assume that it continued on a straight course, meeting the river bank not far from the present bridge.

Vezirköprü to Oymağaç

North of the Ulu Çay, the terrain rises to an elevation of c. 330 meters above sea level. The slope is steep and the ancient road presumably followed an oblique course uphill, as does the modern 1513. Sokak. On the plateau, in the field known as the Papaz Tarlası, the remains of a late Roman Christian sanctuary were revealed by geoelectric prospection and surface survey in the years 2010 – 2013.³⁰ The shrine was most probably a *martyrion* built over the grave of a local martyr; since it possessed a large, square forecourt towards the west, it evidently attracted, or expected to attract, a substantial number of pilgrims and visitors. No doubt the road to the north ran close by the western edge of the sanctuary precinct, and possibly it followed the same course as the present 1513. Sokak.

No vestiges of the ancient road itself have been identified north of Vezirköprü, but since the road has so far systematically avoided the damp, low-lying ground of the valleys, we may confidently assume that it did likewise on the last leg of the trip. It would have to pass the hill known as Adatepe either on the western or the eastern side; as the eastern alternative would involve a considerable detour, a more plausible route for the ancient road runs closely below the western flank of Adatepe, through the centre of what is now the village of Adatepeköy. In the village, numerous ancient spoils can be observed in the courtyard of the mosque, in the fountain near the school and in the former wash-house immediately behind the fountain.

The exact line of the road between Adatepe and Oymağaç Höyük cannot be established. Probably it ran on more or less the same general trajectory as the modern road as far as the present-day village cemetery at 704730 / 4563750, then diverging to the left (west) on a direct course towards the höyük.

²⁹ E. Çelebi, *Seyahatname*, Fol. 349 a = E. Çelebi, 1999: 210 = E. Çelebi, 2005: 487.

³⁰ Winther-Jacobsen – Bekker-Nielsen – V. Sauer, 2017: 25 – 28.

Summary and Conclusions

The object of this brief study has been to identify the course of the route linking Boğazköy (Hattuşaş) with Oymağaç (Nerik), a route whose existence is attested by Hittite itineraries as early as the mid-second millennium BC. Today, travellers between the two endpoints take the route through the Havza gap, but the direct route across the Tavşan range is shorter and as we know from the evidence of Evliya Çelebi's *Seyahatname*, was still used in the seventeenth century, even in mid-winter. Further evidence for the importance of the direct trans-Tavşan route is furnished by the "Tepeören Settlement System" covering a time span of more than 2,500 years.

In the Tavşan mountains, where the land is given over to grazing and forest, the route is well preserved and its remains are visible in numerous places. The road can also be followed for most of the way between the crossing of the İstavroz Çayı and Doyran. Through the built-up area of Vezirköprü the roadline can only be traced insofar as it is preserved in the alignment of present-day streets. In areas of intensively farmed agricultural land such as that north of Vezirköprü, ancient roads are notoriously difficult to trace, since disused roads are soon ploughed over, being too valuable as farmland to be left derelict for any length of time.

Water is an important consideration when laying out a road, and along the route described here, good water sources are readily available, with fountains close to the roadline at Düzyurt, Tepeören, at the sanctuary east of Çamlıca, at Doyran, Vezirköprü, the sanctuary in the Papaz Tarlası and in Adatepeköy.

The Bronze Age origins of the route are attested by the Hittite itineraries and the presence of the hilltop fortification at Tepeören. It was, however, evidently re-engineered during the period of Roman rule, as attested by milestone finds. The deep roadbed is typical of Roman roadbuilding,³¹ and so is the preference for linear alignments. Had the road been laid out *ab ovo* by Roman surveyors, we would have expected an almost straight course between Tepeören and Doyran; the course actually followed, in a sequence of short, straight alignments, reveals that Roman engineers have renovated the road to their own standards while retaining the general course of the prehistoric route.³²

³¹ Chevallier, 1997: 110 – 116.

³² The present study is based on two archaeological surveys, one in April 2010 under the auspices of the Nerik project (www.nerik.de) directed by Rainer Czichon with Müge Küçük as government representative and another in October 2013 as part of the project 'Where East Meets West' (www.sdu.dk/halys) directed by Tønnes Bekker-Nielsen and Kristina Winther-Jacobsen with Mustafa Kolağasıoğlu as government representative. Thanks are also due to Marit Jensen, Theo Johannesen, Bünyamin Kıvrak, Jesper Majbom Madsen, Vera Sauer, Søren Lund Sørensen, Akın Temür and the participants in the 'Where East meets West' project, to the anonymous peer reviewer for helpful comments and to Selim Karagöz for revising the text of the Turkish summary.

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Illustrations

1. Map of the ancient road between Düzyurt and Tepeören. Contour lines at 100m intervals. Unbroken grey lines: modern roads, dashed grey lines: watercourses. Unbroken black line: course of ancient road (certain), dashed line: course of ancient road (inferred).

2. Settlement on the plateau near Düzyurt.

3. Hollow way between Düzyurt and Tepeören.

4. The Tepeören Settlement System. (Map from Winther-Jacobsen 2015: 94, drawn by Richard Szydlak, courtesy of Franz Steiner Verlag)

5. North of Tepeören, the ancient road (right) runs parallel to the present-day field road.

6. Map of the road system between Tepeören and Oymaağaç. Unbroken grey lines: modern roads, dashed grey lines: watercourses. Unbroken black line: course of ancient road (certain), dashed line: course of ancient road (inferred). TSS: Tepeören Settlement System, M: late Roman *martyrion*.

7. Fountain in Doyran village incorporating ancient spoils. To the left, the ancient road coming down the slope.

8. Widening of the modern road north of Doyran has exposed a section through the ancient roadbed.

9. Profile of the ancient roadbed at Doyran. (Drawing by Rainer Czichon)

10. The Köprülüler Caddesi, here seen looking towards Doyran, preserves the line of the ancient road. (Photo by Bünyamin Kıvrak)

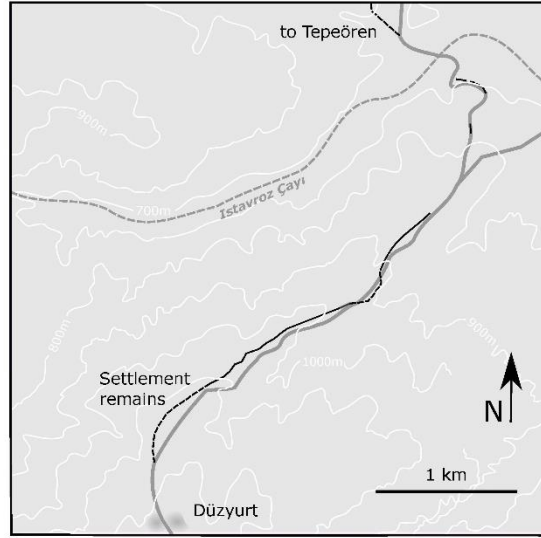


Fig. 1



Fig. 2



Fig. 3

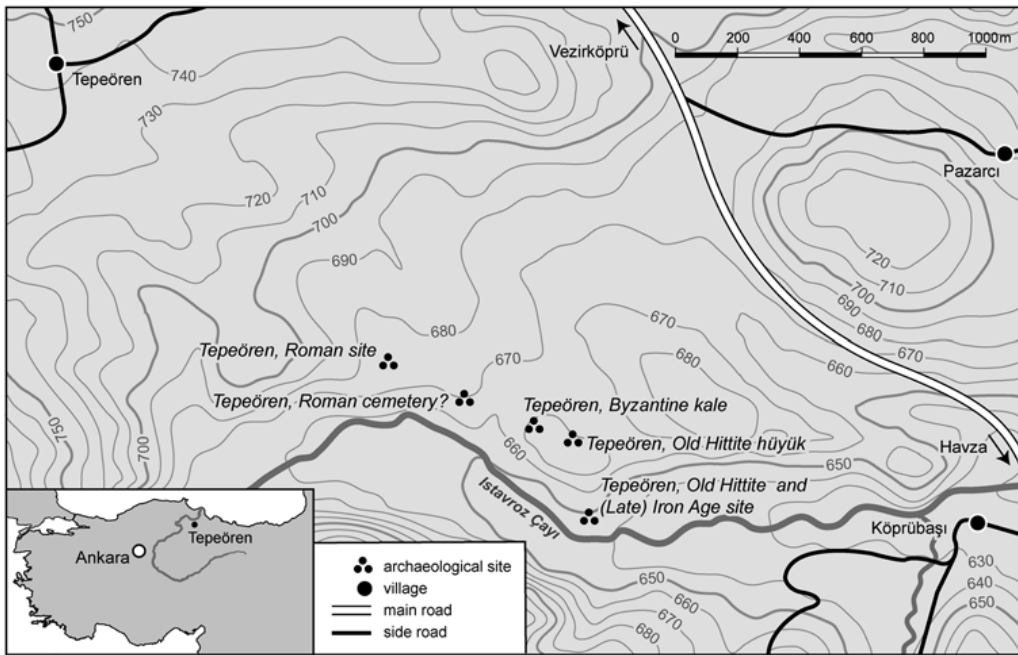


Fig. 4



Fig. 5

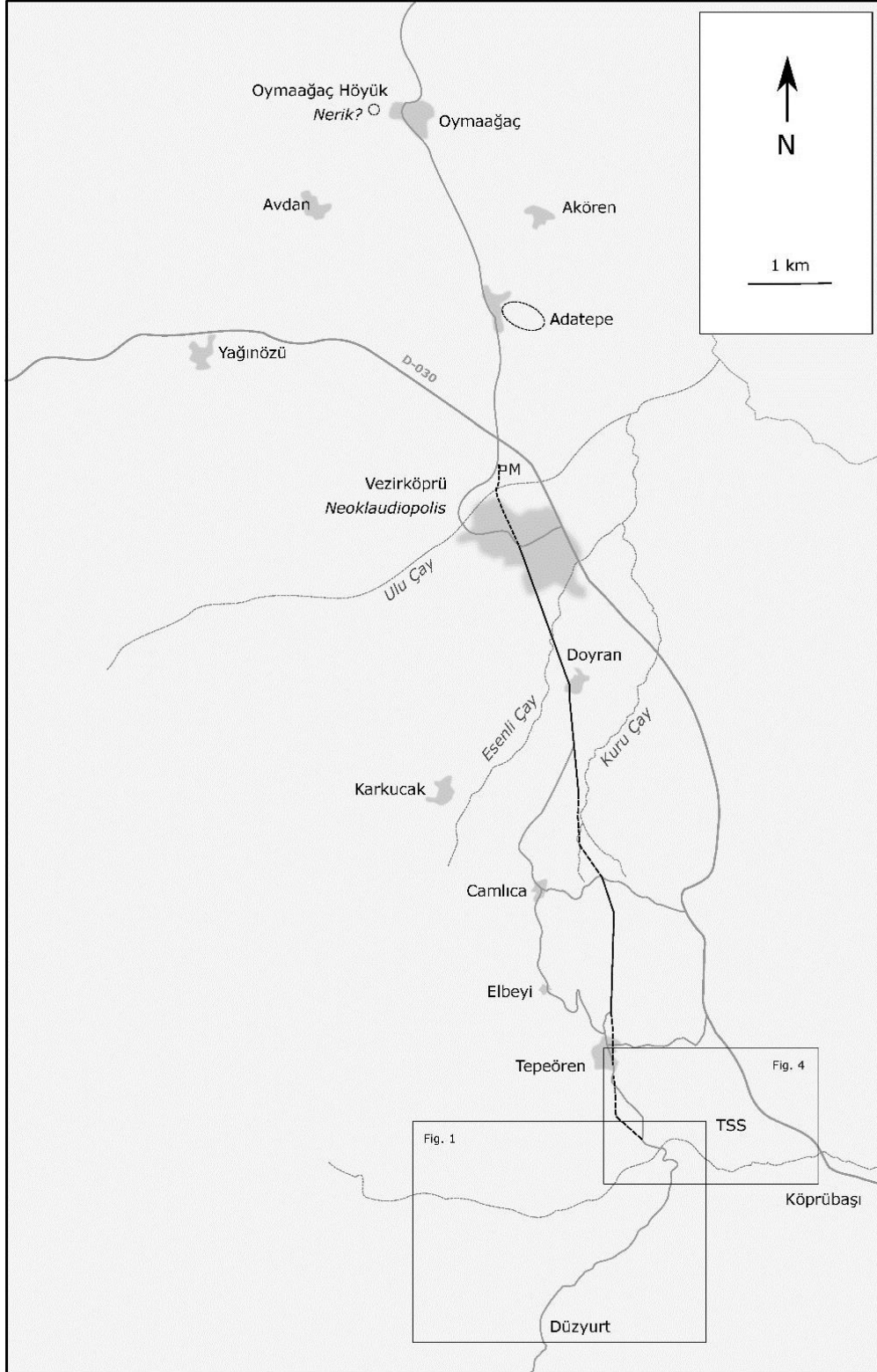


Fig. 6



Fig. 7



Fig. 8

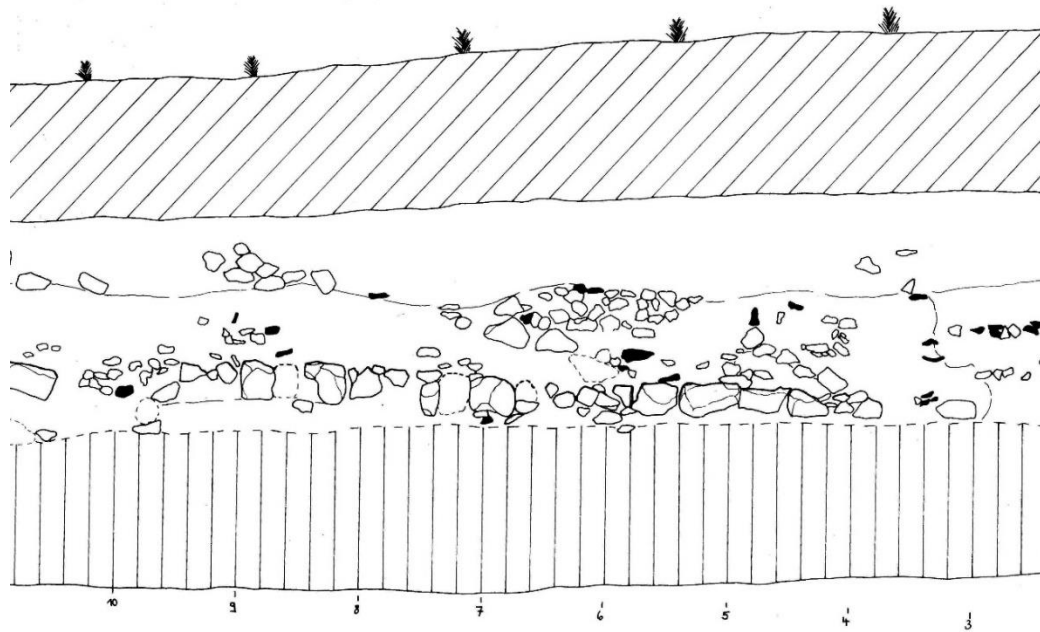


Fig. 9



Fig. 10