

Surveys in the Necropolis of Cadianda *Cadianda Nekropolis'inde Yüzey Araştırmaları*

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Abstract: Cadianda is located at the border of West Lycia and Caria, near the Tekirlik neighborhood of Yeşilüzümlü of modern day Muğla/Fethiye. It is situated on the road to important Lycian cities such as Araxa, Oinoanda, Telmessos, Tlos, Letoon and Xanthos. Built on steep rocky cliffs at 970 m and surrounded by city walls, it overlooks Telmessos Harbor and the Valley of the Xanthos. 162 funerary structures have been discovered in surface surveys, which are sprinkled across a wide area inside and outside the city walls. The tomb structures include: pillar tomb, sarcophagus, heroon, rock-cut tombs and chamber tombs with gable, flat or vaulted roofs and chamosorium. The variety of the tomb architectures is especially striking. The chamber tombs with vaulted roof are the group with the highest count, despite not being widely seen elsewhere in Lycia; and it can be said that Cadianda has the largest number among Lycian cities. Conversely, the Lycian style of sarcophagi with “Semerdam”, also termed “Saddle roof”, has only one example in Cadianda, and rock-cut tombs are also few. Additionally, chamber tombs with vault roofs are seen built adjacent to those with gable and flat roofs. The purpose of this article is to help future studies by defining and summarizing the graves identified, plans drawn and documented on a map in 2021. The tombs have been weathered by the years and nature, but a few have been preserved somewhat due to the lack of new development in the acropolis.

Keywords: Cadianda • Lykia • Rock-cut Tombs • Chamber Tombs • Salas Monument

Öz: Batı Lykia'nın Karia ile sınırında, bugünkü Muğla/Fethiye'ye bağlı Yeşilüzümlü'nün Tekirlik mevkiinde yer alan Cadianda, Araxa, Oinoanda, Telmessos, Tlos, Letoon, Ksanthos gibi Lykia'nın önemli kent yollarının üzerindedir. 970 m rakımda, sarp kayalar üzerinde, surlarla çevrili yerleşim, Telmessos Limanı'na ve Ksanthos Vadisi'ne hâkim bir konumdadır. Yüzey araştırmaları sonucunda tespit edilen 162 mezar yapısı, surların dışında ve içinde geniş bir alana yayılmıştır. Dikme mezar, kaya mezarları, lahit, tapınak formu mezarlar, heroon ile tonoz, düz, ve üçgen çatılı oda mezarlar ve khamosorion mezar tespit edilmiştir. Özellikle mimarinin çeşitliliği dikkat çekicidir. Bazı kentler dışında Lykia Bölgesi'nde yaygın olmayan tonoz çatılı oda mezarlar sayıca en fazla grubu oluşturmuştur. Dolayısıyla Batı Lykia'da bu tip mezarın en fazla görüldüğü kentin Cadianda olduğunu söylemek mümkündür. Buna karşın Lykia'ya özgün semerdam kapaklı lahitlerin burada tek örnekle temsil edilmesi ve kaya mezarlarının azlığı dikkat çekicidir. Cadianda'da tonoz çatılı oda mezarların üçgen çatılı ve düz çatılı oda mezarlarla yan yana bitişik nizamda olması da diğer bir gözlemdir. Makalenin amacı; 2021'de kayıt altına aldığımız, çizimlerini yaptığımız, haritaya işlenerek plankotesini çıkardığımız mezarların genel tanımını yaparak ileriki çalışmalara yardımcı olmaktır. Mezarlar zamanın yıkıcı tahribatına yenik düşmüş, eksilme sürecine girmiştir. Bununla birlikte akropolis bölgesinde yeni yapılaşma olmaması, mezar yapılarının kısmen de olsa korunmasını sağlamıştır.

Anahtar Kelimeler: Cadianda • Lykia • Tonoz Çatılı Mezarlar • Kaya Mezarları • Salas Lahdi

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Plans are drawn by Architect Dr. Nisa Erkovan and her students at Alaaddin Keykubat University, Department of Architecture. The rock-cut tombs were drawn by MA Architect Dilara Genç; plankote and maps are drawn by İmge Göcek Architecture Engineering Co. Ltd., sponsored by Lama Turizm Inc.

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The Cadianda Necropolis Areas

Three necropolis areas belonging to different periods were identified at Cadianda (Fig. 1) and its surrounding territory during the field surveys carried out in 2021¹.

The early necropolis sites are located on the north-eastern outskirts of the Acropolis (Fig. 2). The tomb structure is in the In-Village Necropolis, the Salas Monument and the rock-cut tombs are in the Ova Necropolis. The Central Necropolis is divided into Inside and Outside the Wall South Necropolises and Outside the Wall East Necropolis, based on the Acropolis. The tomb structures recorded in the 2021 research were: in the Central South Necropolises combined, 74 vaulted chamber tombs, 28 flat-roofed chamber tombs, 9 gable-roofed chamber tombs, 4 temple tombs whose superstructures were completely destroyed, and khamosorion and heroon tomb structures represented by a single specimen². The vaulted room between the heroon and the steps of the stadium is located outside the city walls, while the tomb is inside the wall. The Central Necropolises consist of 44% vault-roof chamber tombs, 24% unidentified chamber tombs with damaged or destroyed roofs, 6% gable-roof chamber tombs, 4% temple tombs and 2% flat-roof chamber tombs (Fig. 18).



Fig. 1. Detail of Map of Lycia (Provided by Lykien-Projekt Tübingen)

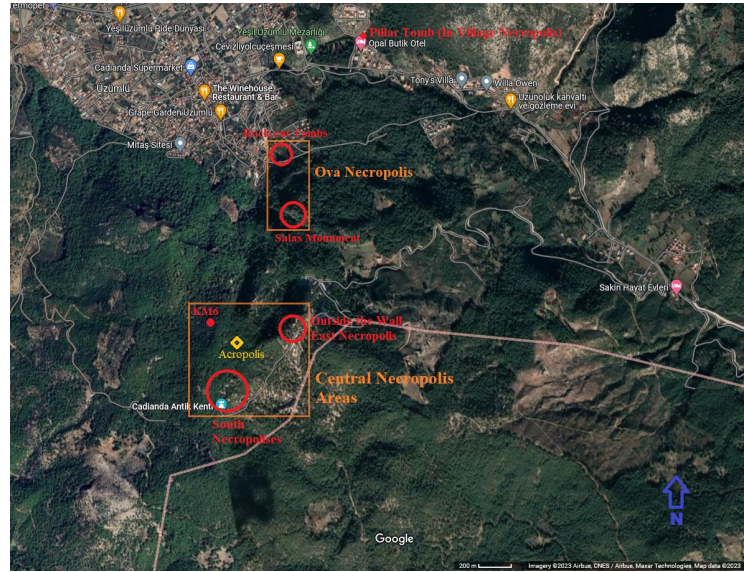


Fig. 2. The Necropolis Areas of Cadianda (Google Earth, 4/2/2023)

According to the latest arrangement, the Cadianda Necropolis is divided into sections as follows and the tombs are inventoried according to their type.

¹ I would like to thank the General Directorate of Cultural Heritage and Museums and the Fethiye Museum Directorate for the study permit.

² These are the findings in the period up to the cleaning and arrangement works initiated by the Fethiye Museum in 2022. It is likely that this number will increase with the excavations to be carried out.

In-Village Necropolis

This necropolis area in the Yeşilüzümlü neighborhood, just northeast of today's village cemetery, is 2,5 km northeast of the Cadianda Acropolis. To date no architectural finds have been made about the settlement of the region belonging to the period in which it was built in the immediate vicinity. It can be assumed that the area in question may be the tomb of the owner of a farm settlement³. The 25 square meters area of the pillar tomb, which is the only known example in Cadianda at present, is slightly sloping and rocky in places.



Fig. 3. Pillar Tomb (Photo by Pınar Döğerli Başerkafaoglu)

In the 1841 publication by Fellows, it is stated that the pillar tomb is standing and in one piece, and that there is a Lycian inscription⁴ on it that could not be read because it was too faint⁵. From our observations, today the writing cannot be seen on all three surfaces of the monolith, thus the inscription is on the surface facing the ground (Fig. 3). The podium is in three parts in the destroyed strut ground, and a large number of dwellings and sites are being built within its immediate surroundings⁶.

As it is known, pillar tombs which are typical of the Lycian Region consist of a monolithic limestone block placed on a platform formed by the shaping of the rock⁷. The height of the monoliths on average are 5-8 meters. The height of the Cadianda monolith is about 5 m. Borchhardt states that these tombs, which were seen until the IV century B.C., were not family graves but belonged to one person, he divided them into two groups as decorated and undecorated⁸. Kolb, on

the other hand, cites the Harpy Tomb as an example and states that this tomb type is the highest family tomb⁹. There are no visible decorations on the exposed faces of the pillar. With these characteristics it is similar to the two monuments in Hıdırlık, one of which was vandalized and the other was brought down but preserved in one piece¹⁰.

³ For the most in-depth research about the pillar tomb, see: Deltour-Levie 1982.

⁴ Kalinka *TAM I*, 34.

⁵ Spratt & Forbes 2008, 43 et seq.

⁶ There is danger that the monument will be eroded by weather.

⁷ Deltour-Levie 1982,

⁸ Borchhardt 1975, 99 et seq.

⁹ Kolb 2016, 41.

¹⁰ 2 pillar tombs were found during our trip in 2020 in the Hıdırlık area, which is thought to be the early settlement of Telmessos, 24 kilometers south of Cadianda. The detailed study from the 2023 season will be carried out within the body of the Telmessos Surveys conducted under the direction of Prof. Dr. İsa KIZGUT.

Most of the 50 pillar tombs discovered so far in the Lycian Region were found in settlements surrounded by walls consisting of acropolis and residential buildings¹¹. The example in Cadianda is outside the acropolis and settlement, but inside the territory. A similar monument is the Xanthos Pillar Tomb in the Xanthos Agora, known for its Lycian and Greek inscriptions, where the names of 12 gods are mentioned and victories are recorded.

Borchhardt states that rock-cut tombs continued to exist in Lycia from the second half of the VI to IV centuries B.C.¹². It can be suggested that the Cadianda example was the tomb of a “Bey” (Dynast) who dominated its region and was built during the Dynastic Period (V century B.C.).

Ova Necropolis

The Ova Necropolis is located 1.5 km northeast of the Cadianda Acropolis and covers about 20 acres of flat and in places rocky terrain (Fig. 4). In the Ova Necropolis, six rock tombs including KM1, KM2, KM3, KM4, KM4A, KM5 and the rock facade that can be interpreted as a cult area formed by processing the bedrock for these rock-cut tombs have been identified.

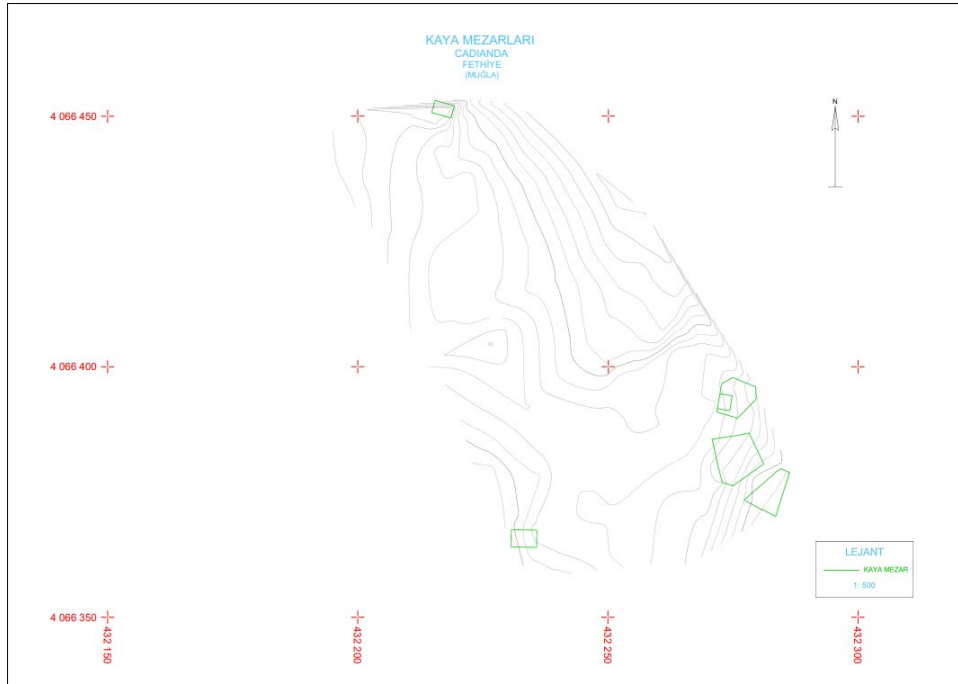


Fig. 4. Map of Rock-cut Tombs in the Ova Necropolis (Map Provided by İmge Göcek, Architecture Engineering Co. Ltd)

Among the rock tombs in question, the KM1 tomb is prominent with its architectural characteristics and depictions. The KM1 tomb, the entrance of which is oriented to the east, was formed by carving and shaping a monolithic rock mass. The first research on the tomb was done by Fellows¹³. Located in a dynamic topography, the tomb has slipped to the edge of the steep cliff to its west and is in danger of falling down at the slightest jolt. The dangerous position of the tomb attracted the attention of Bachofen in 1862 and he described it thus:

¹¹ Buschmann has stated the existence of the rock tomb in Hıdırlık (Buschmann 1993, 429 et seq.).

¹² Borchhardt 1975, 99 et seq.

¹³ Fellows 1841, 118 et seq.

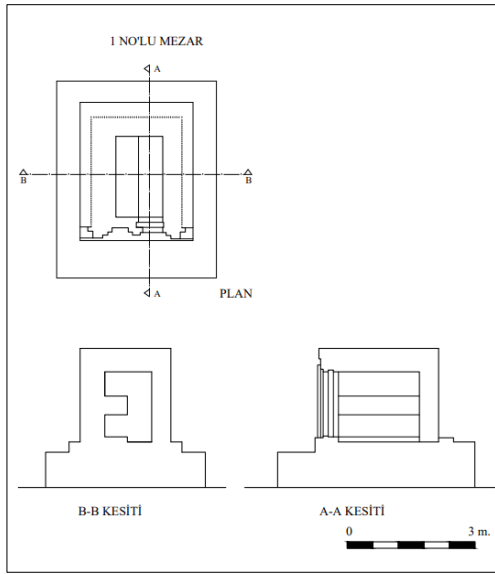


Fig. 5. Drawing of KM1 (Uzebeemi Monument, Drawn by MA Architect Dilara Genç)



Fig. 6. a) Uzebeemi Monument North Face; b) Drawing of Relief (Fellows 1841; Photo by Pınar Dögerli Başerkafaoğlu)

“The highly ornate sarcophagus on the top edge of the valley with the large rock mass from which it was carved, standing at an angle of 30 degrees is waiting for the next tremor that will bring it down”¹⁴.

After Benndorf and Niemann’s¹⁵ research about the tomb, the most detailed examination was carried out by Borchhardt¹⁶ together with the Salas Monument, the most important tomb of Cadianda.

The tomb measures close to a square on a two-step platform and has a residential front. The front part of the platform, 0.90 m high and 3.13 m wide, was carved from the bedrock in the form of a balcony and created for gatherings for cult or burial ceremonies. The burial chamber measures 1.10 x 1.90 m and the height is 1.05 m. Two benches, in the form of bunk beds, for laying the dead were built on top of each other to the south of the entrance. This feature, which is not frequently seen in Lycian rock tombs, was probably due to a lack of space (Fig. 5).

The facade of the tomb, north and south faces are covered in depictions whereas the back (west) is left as a rough surface. The door sills of the tomb were made into increasingly small pieces, creating a kaleidoscopic impression and evoking the feeling of transitioning from one world to another. There are wooden line overhangs, in the corners. Uzebeemi, the war phenomenon owner of the tomb, is depicted on the face of the northern side, and has the appearance of a hero who has the enemy soldier under his rearing horse, achieving victory by bringing the enemy soldier to his knees (Fig. 6)¹⁷. “Uzebeemi lies in this house” is written in the Lycian inscription on his helmet¹⁸. The word “*prnawa*” in this inscription is identical with house in Lycian. It is a significant inscription documenting that the Lycians

¹⁴ Bachofen 1924, 44

¹⁵ Benndorf & Niemann 1884, Fig. 45

¹⁶ Borchhardt 1968, 174 et seq.

¹⁷ Fellows 1841, 116 et seq.

¹⁸ Schweyer 2002, 24. In the Book of Lykia by Çevik, the same inscription has been translated to “Uzebeemi, wife of Zzala (Salas)”. See: Çevik 2015, 195 et seq.



Fig. 7. KM1 (Uzebeemi Monument) South Face
(Photo by Pınar Dögerli Başerkafaoğlu)

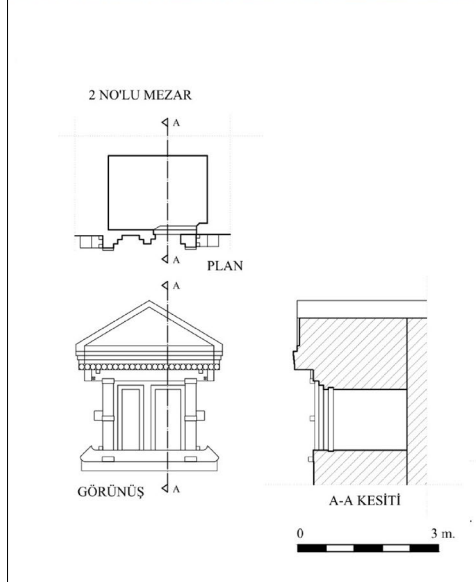


Fig. 8. a) KM2 (Photo by Pınar Dögerli Başerkafaoğlu; b) Drawing of KM2 (Drawn by Architect MA Dilara Genç)

adopted their tombs as their home. On the other southern side in a symposion scene, which is one of the superior statuses of the Lycian lords reflected in tomb art, Uzebeemi is lying on a rock sofa to reflect the tiredness of war and the rest he deserves, while three figures in hymation clothes are depicted standing in front of him (Fig. 7). According to inscriptions and descriptions, it was suggested by Borchhardt that the tomb was contemporary with the Lycian king Pericles¹⁹. The KM2 tomb opposite this tomb is one of the examples of the reflection of wooden house architecture on stone, which is very common for Lycian tomb architecture, and it does not have a sofa (Fig. 8). On the lower and upper parts of the exterior, wooden-looking horizontal thick carrier beams are carved in relief. Opposite the upper beam is a row of wooden logs, above the row of logs there is a border with three steps and a triangular pediment architrave with corner acroteria. The tombs KM3, KM4, KM4A, which show similar features to the south of KM2, were destroyed as a result of the overturning of the rock mass.

7 rock-cut tombs have been identified in Cadianda, which are commonly found in the Lycian region. The number of rock sofas is usually double or triple. The rock sofas are arranged with an inverted “U” form on either side of the door entrance or with an “L” form on the opposite wall with two side walls, depending on the room size. The only example where rock sofas were arranged as bunk beds is in tomb KM1. For a tomb with the rock sofa with 0.38m depth, Borchhardt points to the example of Myra, stating that it was made for the installation of a wooden sarcophagus²⁰. It is not known whether the burial was placed with a wooden coffin or directly, but it is suggested that this place was made for the storage of gifts for the dead.

The Salas Monument

It is located 1.5 km north of the acropolis, 350 m northwest of the KM5 rock tomb, in a privately owned garden²¹. The Salas Monument, which is the most

¹⁹ Borchhardt 1968, 174 et seq.

²⁰ Borchhardt, 1968, 215 et seq.

²¹ The sarcophagus was recently registered by the Ministry of Culture and Tourism with its letter dated 15.12.2016

prominent in the literature relating to Cadianda, was discovered in 1840 and introduced to the scientific world by Fellows²². Some of the inscriptions on the tomb were read by Kalinka in 1901 and published in *TAM*²³. Petersen and Luschan²⁴, Spratt and Forbes²⁵, Kurtz & Boardman²⁶ and Zahle²⁷ have carried out studies on the Salas Monument. Borchhardt, who made investigations between 1966 and 1968, also carried out reconstruction experiments²⁸. Borchhardt states that the back of the burial chamber and most of the depictions and inscriptions are underground²⁹. İdil states in his Lycian Sarcophagi publication that there was a flat-roofed burial house under the Salas Monument, so she examined it within the group of burial house sarcophagi with a two-story appearance³⁰.

On the three-step podium, the house tomb of which the dimensions (1.93x1.60 m) are close to a square, consists of a middle intermediate block, a sarcophagus, a saddle-shaped cover with roof ridge. At the western entrance of the tomb, there is a standing male figure facing left with an oinochoe in his hand. Over the male figure dressed in chiton and hymation is the inscription of Salas³¹. Two warriors with shields in their hands are depicted fighting with spears on the north side face, The same template is also found on the south side. On the north side above the warriors is a banquet scene consisting of twelve people in a rectangular frieze. On the southern side, a scene of a sacrifice consisting of twelve people and under it two warriors can be seen. On the left side of the frieze there are figures playing knucklebones over a table. In the right corner of the frieze, a scene of sacrifice is seen holding a bull with both hands. In addition, six figures are seen above the thrice indented border on the north side face: Two mounted cavalry, raised on their hind legs at a trot, are fighting four enemies. On the south side, there are five fighters on foot³².

For the tomb, which is dated to the V century B.C. with inscriptions and descriptions, Fellows states that it is a satrap tomb. According to the publication of Fellows, who made the first comment

and numbered 2087.

²² Fellows 1841, 116.

²³ Kalinka 1901, 28 et seq.

²⁴ Petersen & von Luschan 1889, 194 et seq.

²⁵ Forbes & Spratt 1847,

²⁶ Boardmann 1971, 283, Fig. 67.

²⁷ Zahle 1979, 265 et seq.

²⁸ Borchhardt, 1968, 215 et seq.

²⁹ In our investigations in 2021, it was not possible for us to take measurements and take a clear photograph since the surface of the stones belonging to the work was made invisible by the surface covering of moss and brushwood. The sarcophagus was torn down in the 19th century and a part of it was taken to the British Museum, and the remaining pieces are scattered over an area of about ten meters where the foundation of the sarcophagus is located today. In the area where the tomb is located, today there is only the lid of the sarcophagus in an upside-down position. This sarcophagus was left to its fate covered with bushes and moss. Unfortunately, this tomb, which should be among the main known tomb structures of Lykia, has not received the necessary attention to date.

³⁰ İdil 1985, 14 and 38, Lev. 22, 4; 23, 1-2.

³¹ In *TAM I* 32, Kalinka interpreted the figure as female. Fellows identified him as bearded, and Borchhardt identified him as male by supplementing it with the piece he found in the field.

³² The descriptions are based on the drawings in: Borchhardt 1968, 219, fn. 205.

on the sarcophagus, it is claimed to belong to the father of Salas and Hecatomnus, and to the grandfather of Pixodarus and Mausolos³³. Borchhardt has also agreed that the owner of the tomb must be a person of importance, but the relationship between these rulers has been yet to be confirmed³⁴.

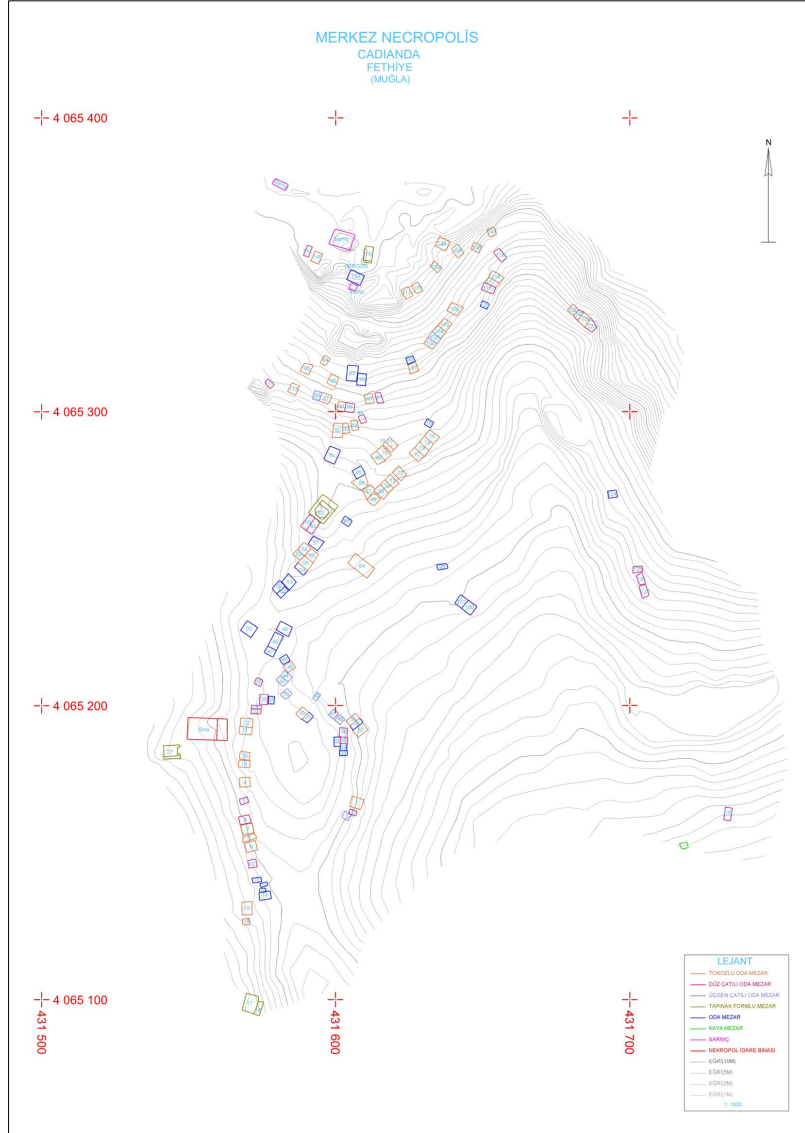


Fig. 9. Map of the Central South Necropolis Areas (Map Provided by İmge Göcek Architecture Engineering Co. Ltd.)

The Central South Necropolis Inside the Wall

A group of tombs located to the east of the Central South Necropolis were examined as a subgroup and indicated as the Eastern Necropolis (Fig. 9).

Two tombs have been identified within the city wall. The first of these is the most magnificent tomb of Cadianda, which is described as a Heroon, numbered M152. M152 is located north of the Central South Necropolis, just at the end of the city wall, located overlooking the valley and port of

³³ Fellows 1855, 19.

³⁴ Borchhardt 1968, 174-214

Telmessos. The other tomb M112 is a covered tomb with a vaulted roof, between the steps of the stadium in the most central part of the city, which we can define as the place which was the beating heart of the city (Figs. 10, 11).



Fig. 10. M112 (Photo by Pinar Döğerli Başerkafaoglu)

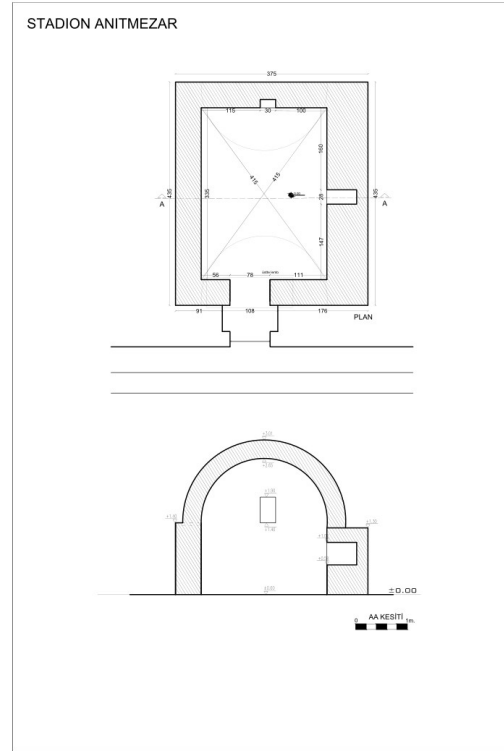


Fig. 11. Drawing of M112 (Drawn by Architect Nisa Erkovan)

In-Stadion Tomb

Despite the fact that during the Roman Empire period, the graves of some influential people were made in the most central place of the city, despite the penalties³⁵ against building graves in the city centers, it can be stated that the vaulted roof chamber tomb between the steps of the stadium is unique due to its location. The inscription (Fig. 10b) in Ancient Greek found in the immediate vicinity of the tomb, which is considered to belong to this tomb considering the matching material with the lintel block of the tomb, contains the expression:

“In memory of Dositheos, son of Lykon; by Arsasis, daughter of Lykon”,

and the other inscription contains the expression

*“In memory of Epikharis, daughter of Arsasis, daughter of Lykon”*³⁶.

In the tomb a weaving loom made of bone depicting a goat was found during 1992 cleaning work by the Fethiye Museum³⁷. This find indicates the practice of local weaving, which is noteworthy in the

³⁵ Dardaine & Frézouls 1985, 216; Coulton 1982, 58.

³⁶ Translated by Prof. Dr. Recai Tekoğlu.

³⁷ 2596/KAD 92/3 A libation vessel was seen by us in the tomb and the museum was informed.

town of Yeşilüzümlü to which Cadianda is connected, has ancient precedent.

The Heroon

Its location overlooking Telmessos and the luxurious and high-quality workmanship of its ornate block has been interpreted as indicating a tomb belonging to an important person. All the upper layer architectural parts of the building, which is understood to be two-layered from the architectural remains, were scattered in front of the building, falling to the lower levels and into the valley (Fig. 12).

The stylobate is reached by a four-step crepis on the east side. There is a vaulted chamber tomb with north-south orientation under the stylobate. The vaulted chamber tomb was built in polygonal technique with properly worked block stones. There is a niche with dimensions of 0.67x0.44x0.34 m, just opposite the entrance on the north back wall. The facade of the burial chamber demonstrates highly qualified workmanship built with smooth stone blocks. The protrusion of the ante end is 0.65 m and the top is vaulted. It is not possible to enter the vaulted burial chamber from lack of space due to the wall structure in front of the entrance. Therefore, the entrance to the tomb must have been provided via a brick passage from the right side of the tomb facade - in the west direction. The width of the brick passage door is 0.50 m, and the corridor of the passage space is 1.48 x 1.30 m. In other words, the body was first brought to this passage space and then brought through the arched brick door to the front of the burial chamber, and moved into the room. Due to illegal excavation and debris filling, the ground cannot be seen and the burial form cannot be interpreted.

Next to this corridor entrance and tomb structure, the large water cistern makes us think that this may be a tomb with a garden, and that the cistern was built to irrigate the gardens around the tomb. During the Roman Imperial period, the existence of tombs with gardens was detected in Patara



Fig. 12. Heroon Architectural Fragments (Photo by Pınar Dögerli Başerkafaoglu)



Fig. 13. a) Inscription at Heroon, b) Coin, obv. and Reverse (Photos by Pınar Dögerli Başerkafaoglu)

Markia Temple Tomb³⁸ in Sagalassos³⁹ near the Pisidian Region, Akdam, Günlük, Kurşunlu tombs in Lycia. It is known that such tombs with gardens were common in the Roman Imperial Period and were called “Kepotaphion”⁴⁰. Two coins found inside the Heron tomb in the Cadianda archaeological site excursion route study carried out by the Fethiye Museum Directorate in 1992 are important in terms of dating the tombs. These Maximinus and III. Gordianus coins date from 235-238 A.D.⁴¹ (Fig. 13b).

“Phanias, son of Dositheos” is written⁴² on the architrave fragment that is not insitu on the stylobate of the tomb (Fig. 13a).

M144, M145-146, M147 are located outside the city walls, on a lower level of the Heron tomb structure. One of the walls of the westernmost tomb M144 is adjacent to the city wall. M145 extends inward under the city wall. The tombs are thought to have a symbiotic relationship; that is, they may belong to the relatives or the servants of the grave owner.

Central South Necropolis Area Outside the City Wall

In the Cadianda Central South Necropolis area, four tomb structures with temple forms M16, M17, M27, M62 have been identified. The tombs were largely destroyed, their superstructures completely collapsed. The tombs were evaluated as temple tombs considering their architectural location and size⁴³. Brick walls can only be seen in heroon’s entryway door and the gable-roof of the burial chamber of M62 (Fig. 14). The bricks of the burial room have been laid vertically. The thickness of the plaster can be found in a chronological table⁴⁴ by Dodge and points to the III century B.C.⁴⁵.

Chamber Tombs with Vaulted Roofs

Cadianda is the city with the largest number of chamber tombs with vaulted roofs in Western Lycia. The number of tombs, which are considered to be those with an intact roof cover and those with a vaulted roof made of stone profile, although the roof has collapsed, is 74. It is also noteworthy that the tombs with vaulted roofs are made in the same technique and in the same material as the tombs with flat roofs and with gable roofs. Seen frequently as contiguous pairs (Figs. 15-16), the gated side and back walls of the burial chambers, which are fitted into small parcels, are sloppy compared to the entrance facades. It is possible to summarize the distinctive features of the tombs as follows:

The floor is thickly plastered with compacted soil or small rubble stones and stone artifacts ranging from 0.25 to 0.40 m with plenty of material.

³⁸ Gülşen 2010, 27.

³⁹ Cleymans & Poblome 2017, 100-107.

⁴⁰ Brundrett 2011, 51-69.

⁴¹ I would like to thank Selçuk Gür for providing information about the coins. Sear 1981, 223 no: 2388, 216 no: 2253.

⁴² Frézouls & Morant 1985, 243 et seq.

⁴³ In the excavations carried out jointly by Muğla University and Fethiye Museum in 2022, based on the columns and architrave fragments on the surface that we specified as M17, it was understood that the tomb was a temple tomb with 10 steps and it was found our determination was appropriate.

⁴⁴ Dodge 1987, 106-117.

⁴⁵ Yegül discusses the problems with using brick and plaster in determining chronology in bathhouse and gymnasium architectures in Sardis; see: Yegül, 1991, 345-355

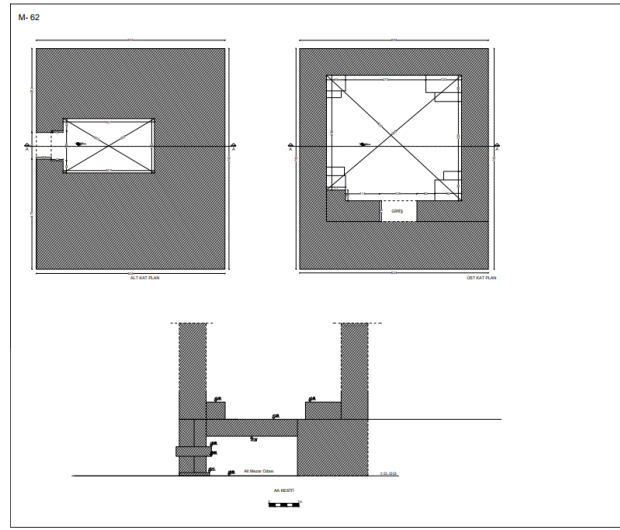


Fig. 14. a) M62 (Photo by Pınar Döğerli Başerkafaoglu); b) Drawing of M62 (Drawn by Architect Nisa Erkovan)

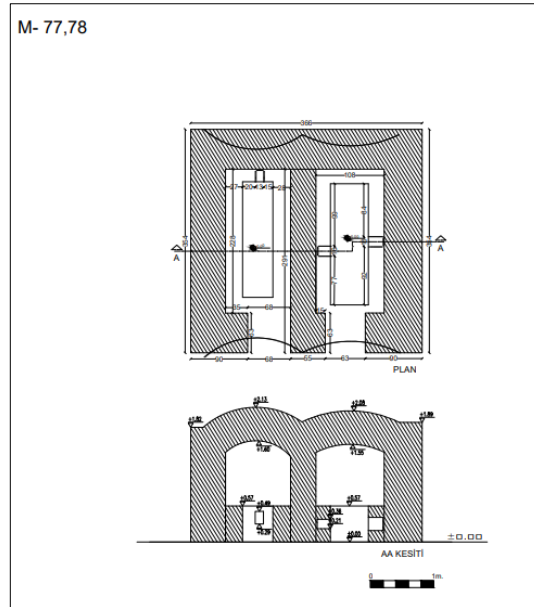


Fig. 15. a) M77-78 (Photo by Pınar Döğerli Başerkafaoglu); b) Drawing of M77-78 (Drawn by Architect Nisa Erkovan)

On the side walls, a 0.15-0.20 m protrusion was made at the starting point of the vault to increase the resistance of the vault roof. Again, monolithic stones in the form of semicircles were used to the size of the vault to increase the resistance and to provide a more aesthetic appearance. These monolith stones were sometimes used only on the front and sometimes on the front and back (M45, Fig. 16). It was understood from the surface finds that there were inscriptions on these monolith stones (M88).

The wall thicknesses vary between 0.40-0.70 m. It was sometimes built with neatly cut large stone blocks, sometimes with rubble stones, and sometimes it was built using both rubble and smooth stones. The spaces between the large and small stones were filled with lime and sand mixture and plastered thickly, and traces of a pink-colored liquid was found only in the M9 tomb (Fig. 17). The small holes in the side wall of this tomb where the vault begins suggest that there may have been a second floor made of reed or thatch, or that an intermediate floor was built here to leave gifts. In the

tombs, brickwork was found only in the entrance courtyard gate of Heroon and in the vault cover of the cell tomb under the temple-shaped tomb M64.

The entrance to the tomb consists of a jamb block, a side block, a lintel block and a sliding door. It is the profile of the jamb block in the tombs where meticulous workmanship is observed. The doors are made to open and close by sliding them to the right and left.

The burial chambers are sized between 1,53x2,30, and 1,80x3,50 m and their height is between 2-2,30 m. All but M09 are niched. The number of niches is usually more than one, and the M79 burial chamber has four niches. They are located on the wall opposite the entrance to the burial chamber and in the side walls. Rectangular or nearly square niches of different sizes (maximum 0.30x0.42x0.55 m; minimum 0.20x0.23x0.16 m) are simple and not too deep. These niches, which are usually two, side by side or one on the opposite wall, are not symmetrical side by side and vary in size between them, are close to ground level and are easily accessible within the tomb.

With these features, the Cadianda vaulted tombs are similar to the tomb structures in the cities of Phaselis⁴⁶, Perge⁴⁷, Patara⁴⁸, Arykanda⁴⁹, Tlos⁵⁰ and Olympos⁵¹ and additionally Halikarnassos in Karia⁵² and Laodikeia in Phrygia⁵³. The tombs seen in Anemorion⁵⁴ in Cilicia and in Elaeussa Sebaste⁵⁵, similar to Type I and Type II with vestibule⁵⁶, have been dated from the end of the II century to the III century onwards, similar to those previously named. The oldest known occurrence of vaulted roofs in tombs dates back to IV century B.C. in Macedonia's Necropolis⁵⁷.

Waelkens traces Roman architecture to the colonies of Roman soldiers⁵⁸. An inscription found on a vaulted-roof tomb, very similar to the ones in Cadianda, was discovered to have belonged to a retired soldier in Olba⁵⁹. Although it is early to talk about a Roman military colony in Cadianda, it can be said that these tombs were built in Cadianda under the influence of the Romans. The presence of Roman citizens in the city is understood from epigraphic texts⁶⁰. It is observed that some of the people mentioned

⁴⁶ Schäfer 1981, Fig. 6.

⁴⁷ Abbasoğlu 2001, 187.

⁴⁸ Bulut & Gülşen 1998, 195.

⁴⁹ Schäfer 1981, Fig. 6; Özbek 2005, 103 et seq.

⁵⁰ İşkan & Çevik 1998, 426 et seq.

⁵¹ Uğurlu 2006, 105 et seq.

⁵² Özler 2009, 73.

⁵³ Şimşek *et al.* 2011, 9 et seq.

⁵⁴ Rosenbaum 1971, 90 et seq.

⁵⁵ Machatschek 1967, 81.

⁵⁶ The specimen in Cadianda has an open vestibule and doesn't contain a bench. Additionally, there are no mosaics or decorations.

⁵⁷ Orlandos 1968, 253.

⁵⁸ Waelkens 1987, 102 et seq.

⁵⁹ Erten & Özyıldırım 2007, 39.

⁶⁰ TAM II 694-677.

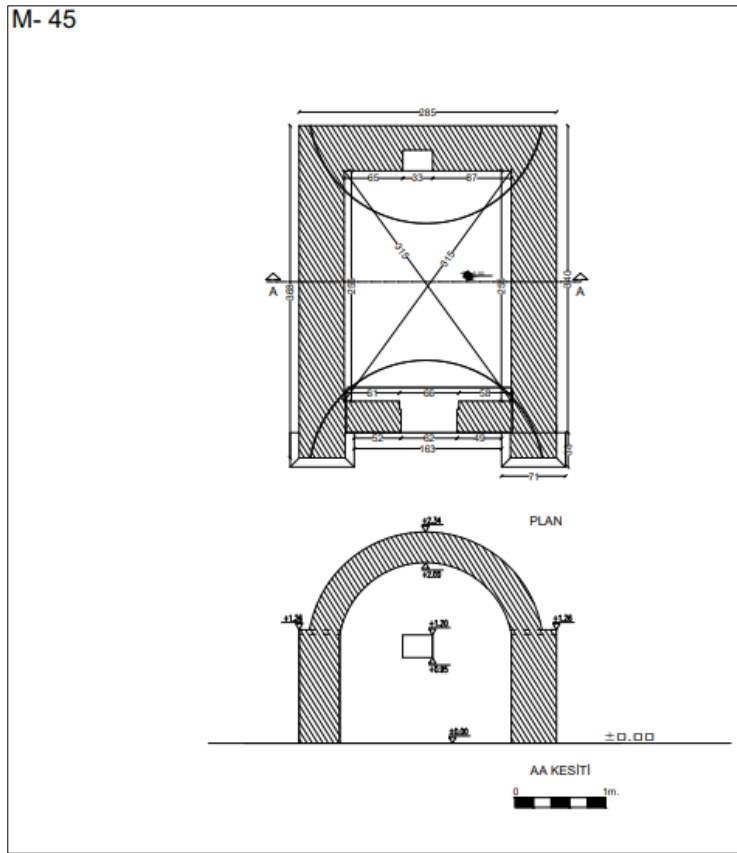


Fig. 16. a) M45 (Photo by Pınar Dögerli Başerkafaoglu); b) Drawing of M45 (Drawn by Architect Nisa Erkovan)

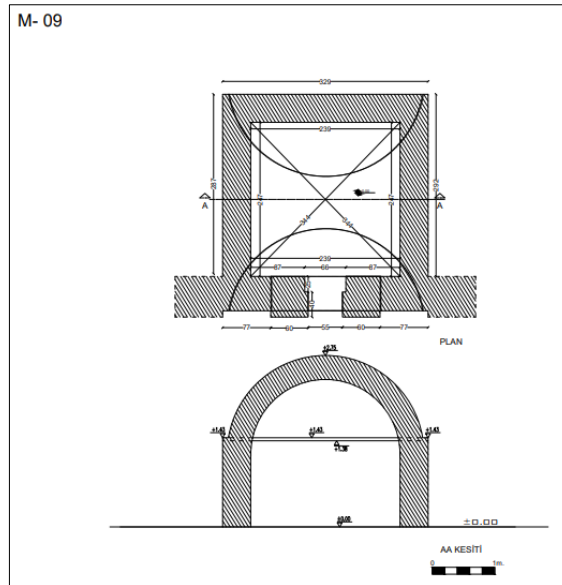


Fig. 17. a) Plaster in-situ inside M09 (Photo by Pınar Dögerli Başerkafaoglu); b) Drawing of M09 (Drawn by Architect Nisa Erkovan)

in the inscriptions have the right to citizenship in more than one city⁶¹. The leading cities of these are

⁶¹ Claudius Tlepolemos is described as both from Pinara and from Cadianda in his inscription written on the

Caunus, Pinara and Patara⁶².

It is possible to summarize the information about the burial traditions in Cadianda on the basis of the architectural remains, epigraphic documents and observations as follows: As a daunting and preventive measure to those who want to damage the tomb or make unauthorized burials; fines, curse texts, apotropaic anti-evil depictions have been seen to discourage criminals. The amount to be paid to the Cadianda demos is 500-1000 denarias as a penalty. The penalty imposed by the local cemetery commission is quite common and appropriate for the time period⁶³.

The word “minta” found in a Lycian inscription in Cadianda (TL 31.3-4¹te se-ije:ñta-tâtê:/tasa:miñta) points to an organization or foundation present before the Roman Imperial Period in the Necropolis of Cadianda. A building to the west of the vaulted-roof chamber tombs M21 and M22 and to the east of temple tomb M27 was discovered in the Central South Necropolis. We believe it might have been used as an administrative building or for meetings and ceremonies. In Cadianda, the word “simetria” appears in TAM II 661 with the meaning of “weighing (and/or) distributing wheat”⁶⁴. An inscription found in Kos details simetrians as having a creed and the usage of a separate burial ground⁶⁵. It can be deduced that creed members might also have been buried in a separate area in Cadianda.

The curse text is only one example found to date. On the facade of gable-roofed chamber tomb M155, after naming the relatives to be buried, the owner of the tomb Cadiandan Soes? Daughter of Hermolouskos wanted to protect her tomb with the phrase “*Let him be a sinner before the gods of the sun and the gods of the underworld*” written in a larger and more visible form⁶⁶.

In addition to fines and curses, there are depictions of the head of Medusa and hands with thumbs turned outward as an apotropaic depiction. The head of Medusa is quite faint on the M29 gable-roofed tomb facade. In the tomb with the temple form M17, a block depicting a medusa was found during excavations in 2022. The depiction of Medusa is linked to death in tomb iconography⁶⁷ and is the most common depiction on Roman tombs⁶⁸. On the burial altar⁶⁹ in the Central South Necropolis area of Cadianda there are two hands with outward-pointing thumbs on either side of the depiction of a woman in a himation garment, whose name appears to be Rhodope. These hands⁷⁰, seen on tomb altars at Telmessos, are interpreted as a message to not damage my grave or a supplication to a god⁷¹.

To summarize; it is possible to state that Cadianda is the place where the vaulted roof chamber tombs are most often seen in Western Lycia (Fig. 18). Multiple burials were made in a symbiotic relationship in the tombs and they were used for a long period of time. Large ceramic fragments were found inside

occasion of his victory in the junior wrestling competition. See TAM II 681; Çokbankir 2010, 305.

⁶² TAM II 679

⁶³ Although this amount is widely seen in the tombs of Olympos as well, the amount of the penalty can be up to 5000 denarias (Uğurlu 2006, 105 et seq.).

⁶⁴ Akdoğu Arca 2016, 115.

⁶⁵ Akdoğu Arca 2016, 116, fn. 10.

⁶⁶ TAM II 692, Trans. by Baykal G., Akdeniz Uni. MA. in Ancient Languages and Cultures.

⁶⁷ Budun 1997, 45.

⁶⁸ Himmelmann 1974, 45, Fig. 23b; Young 2003, 171.

⁶⁹ Tomb altar with inventory number 2600 in Fethiye Archeology Museum

⁷⁰ Altar with inventory number 3608 in the garden of Fethiye Archeology Museum

⁷¹ Morant 1999, 289-294

and outside the tombs, as in tombs M123 and M145. These pithos fragments suggest that in addition to inhumation burial, cremation was also practiced in Cadianda. In the tombs made in accordance with the permaculture rules, limestone rocks -which are abundant in the region- were used. It is known that Roman soldiers lived in the Cilicia Region. Waelkens attributes the influence of Roman architecture to the presence of the Roman colony⁷². Epigraphic inscriptions have shown the presence of Roman soldiers in Lykia and Olympos, and that they have migrated from Cilicia to Olympos and lived there for the rest of their lives⁷³. Özer states that the vaulted roof is not characteristic of the region and that it came through Roman influence⁷⁴. The vaulted-roof tombs in Cadianda have the closest similarity to those in Olympos in the Roman Period. It is obvious the architecture of vaulted roofs entered Cadianda through the influence of Romans. Although the names of Roman citizens have been found in Cadianda, it is too early to make assumptions about a Roman military colony in Cadianda.

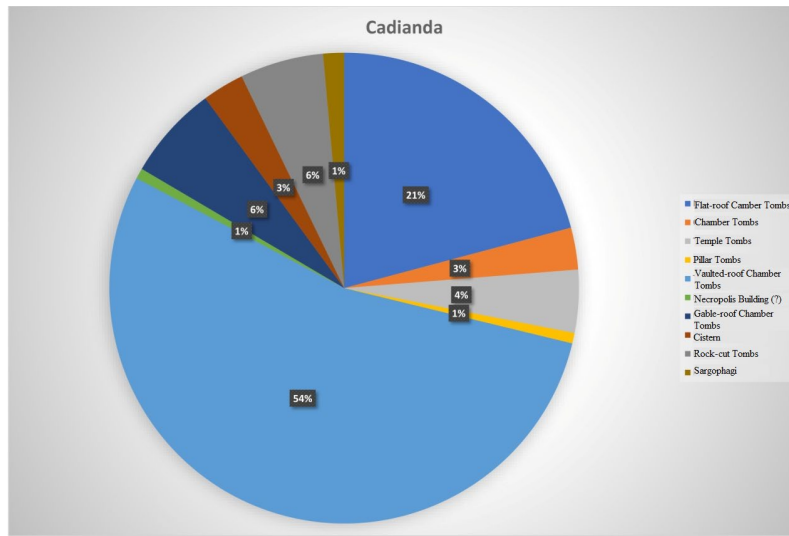


Fig. 18. Graph of Tomb Types in Cadianda (Provided by İmge Göcek Architecture Engineering Co. Ltd.)

⁷² Waelkens 1987, 102 et seq.

⁷³ Uğurlu 2006, 105 et seq.

⁷⁴ Özer 2013, 33.

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