

A Neolithic and Chalcolithic Settlement in Anatolia: Köşk Höyük*

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Köşk Höyük is a good example of small sites which are usually not chosen for excavation but which provide important data, upon investigation, for clarifying certain periods.

The mound, which is located immediately to the north of the town of Bahçeli, in the district of Bor-Niğde, was first discovered by Richard Harper and Margaret Ramsden in 1964 through a survey of Central Anatolia. When Ian Todd published his finds from the mound in 1965, it was called Köşk Pınarı due to the presence of the water source located on the slope of the mound. In 1980, the pit opened by the Turkish National Waterworks revealed some finds on the western slope and the Niğde Museum intervened on time to stop the work and excavations started in 1982 under the directorship of Prof. Uğur Silistreli in association with the museum. The first phase of the excavations lasted from 1983 to 1990. The excavations, which were interrupted by the untimely death of my colleague at a most productive age, were resumed in 1995 under the directorship of the Niğde Museum¹. I would like to commemorate my friend once more through this article, who introduced Köşk Höyük to the academic world through his excavations and publications. This presentation is aimed to provide a general account of Köşk Höyük, incorporating finds from both recent and earlier excavations.

Köşk Höyük is located on the northern slope of a limestone outcrop within a fertile region and occupies a dominating position on the eastern fringes of the Bor Plain. Another important environmental factor which affected the choice of settlement location is the presence of a water source in close proximity to the site.

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A pool was constructed, during the Roman period, on this source. This continued to be important during later periods and the water, which was carried via an aquaduct, provided for the ancient city of Tyana.

During the Roman period, apart from a domestic building constructed on top of the mound, the eastern, northern and western slopes of the mound were used as a cemetery. These areas were similarly used in the Byzantine and early periods of the Turkish Republic. In this article, the characteristics of the settlement during the Neolithic and Chalcolithic periods - i.e. from the second quarter of the 6th millenium BC to the beginning of the 5th millenium BC - will be dealt with.

Architecture of Level I

The presence of five levels have been discerned in the excavations, which still have not reached bedrock. The latest level (Level I) is differentiated from the rest of the stratified deposits through its architecture and small finds. The settlement was apparently constructed according to a predetermined plan. All of the excavated buildings are variations of a single plan (Plan 1). In this period, the residences are, as a rule, single-roomed, and the entrance to these buildings, which were constructed adjacent to each other, is always located on the short side of the building. The doors were placed on the inner face of the wall. The buildings are accessed by one or two steps. The door-posts on both sides of the entrance are plastered with clay. The inner accessories are also similar in all buildings (Fig. 1). Niches are found in the walls, one always facing the entrance. Platforms, silos, hearths, tennurs, and clay boxes are found in almost every house. The second platform, found in most houses, was used as a workplace. A squarish platform, which probably also functioned as a bed, always bordered the wall of the storage space located opposite the entrance. Two sides of these platforms were constructed of stone or mudbrick and after being filled with stones or soil, were carefully plastered over with clay. The fireplace found centrally in most buildings must have been used for heating. The workplace, tennur, and oven are always located to the left of the entrance. At the end of the room, again located opposite the entrance, was an area separated by a dividing wall, used as a storeroom. The flat roof was supported by 2-4 posts. The number of posts vary according to the dimensions of the building. The roof was constructed of wood, reed and mud plaster.

Most of the houses also used part of the street located in front of their entrance. Large ovens and silos were constructed in these areas. An access

hole was placed on the wall of the silos at the part closest to the entrance, starting from the street level and round at the top. This facilitated access to the material stored inside.

Only two of the houses from Level I are multi-roomed, continuing the tradition of the earlier levels, to be discussed below.

A fire, which enveloped the entire settlement 50-60 years after the construction of this level, resulted in the loss of all the properties of Köşk Höyük's inhabitants. The survivors continued to live in much smaller houses constructed over this level, sometimes utilising the walls of the earlier houses. In this new level the houses are again single-roomed and while storage facilities, platforms and tennurs were no longer constructed, hearths continued to be built both inside and outside the houses. It appears that the settlement was impoverished during this time and was abandoned after a short period. This period is dated to the beginning of the 5th millenium BC through 14C and dendrochronological methods (Kuniholm - Newton 2002: 276).

Burial Habits of Level I

During this period, the inhabitants of Köşk Höyük buried their dead under the platforms or at the feet of walls, as in previous periods. Streets and open squares were, though rarely, also used for this purpose. Two-thirds of the burials are of infants. A large part of the remaining third are of children and the rest of adults. These graves provided data on the burial habits and the perception of afterlife of the settlement's inhabitants. The dead were always buried in a contracted position in simple pits or jars. There is no unity in the orientation of graves. Grave goods were present, especially in infant burials. These displayed considerable variation and included at least a single vessel in almost every grave, and shells, bone borers, obsidian tools or production refuse, jewellery, seals, burnishing tools, ochre and or limonite lumps. While some were probably regarded as necessary for the afterlife, others clearly have symbolic associations.

Pottery and Small Finds of Level I

Many finds, most preserved *in situ* due to the disasterous fire which ended the settlement, provide information on the lives, occupations and beliefs of its inhabitants. Pottery, which forms the majority of finds in most settlements, consists of locally made monochrome wares and painted wares which are known to have been imported. All pottery was hand-made and are,

in decreasing order of frequency, black, grey or red slipped and almost all are burnished to a glossy finish. They functioned as storage, cooking, eating and drinking vessels. Bowls, jars, vases, storage jars, cups, dippers and lids of various sizes were manufactured. Vertical or horizontal handles display certain distinguishing characteristics in Level I. The vertical handles applied to storage jars and vases are found in pairs in close proximity to each other. The ends of horizontal strap handles which meet the body of the vessel are always rounded. Relief decoration is found on some bowls, vases and storage jars. These display a limited repertory consisting of bull horns and human eyebrows/eyes and were applied only on the shoulders or next to the handles of the vessels. A few vessels have handles decorated with modelled animal (antelope) heads.

An interesting feature of Level I at Köşk Höyük is the use of some broken vessels after repair. The vessels which cracked or broke during use were mended and the cracks covered over with bitumen applied on the interior and the exterior of the vessels. This can be quite frequently observed on storage jars, vases and bowls (Öztañ-Faydalı 2003: Annex 2).

The only group of painted pottery from Level I belongs to Can Hasan 2 B types (Öztañ 2002: Fig. 15). Almost all examples of this group were recovered as sherds from two houses close to the centre of the mound.

Zoomorphic vessels, assumed to have been used for ritual purposes, continue the forms of earlier levels. Bulls and tortoises are the only animals represented either entirely or as protome (Öztañ-Faydalı 2003: Fig. 12-13).

As in other contemporary settlements, the inhabitants of Köşk Höyük represented their deities in human form. The stone and baked clay figurines of Level I were fashioned as schematic or figurative representations. Some display traces of having been painted with ochre. The goddess figurines of this level mainly continue the tradition of earlier levels. But the goddesses, which rarely exceed 5 cm in height, with roughly shaped conical body and wearing conical headdress are only found in Level I. The round eyes, which almost cover the entire face, are applied in relief. No other details were modelled apart from the nose which is also applied as a small knob and the mouth is represented by a small depression. The arms, at times only one of which is represented, are small knobs (Öztañ-Faydalı 2003: Fig. 33).

Animal figurines found singly or in groups represent desired livestock. The head or one or more of the feet are usually missing. Among the animals which can be discerned are bulls, goats and a cow, all four teats of which are modelled (Fig. 2).

The inhabitants of Köşk Höyük also manufactured tools and jewellery from the bones and horns of goats, sheep, oxen and deer. The stones used to produce pointed tools have also been recovered in the excavations. Borers and needles testify to the presence of various production activities, especially leather-working. Spades, spoons, single- or double-sided handles, knife handles and beads of bone and shell display a continuity of earlier traditions (Özkan 2002: 510 ff.).

Architecture of Levels II-V

Levels II-III of Köşk Höyük are of similar plan in terms of architecture. Although investigated in a very restricted area, Levels IV-V also exhibit the same characteristics. The buildings, which are separated from each other by streets, are rectangular, square or irregular in plan (Öztan et al. 2002: Plan 1). While some buildings are single-roomed, others have two to four rooms, one of which is larger than the rest. Circular or rectangular hearths and workplaces are found in every house. The platform, if present, is always located in the largest room. In the part of the building which served as the storage area numerous clay bins grouped together like cells are typical (Fig. 4). Hearths, ovens and storage rooms/silos were constructed outside, according to need.

The architecture of Levels II-V has developed irregularly around streets, usually terminating in dead-ends, or around squares. In contrast, the settlement layout of Level I appears planned. This change in settlement planning cannot be explained by a time gap, as the settlement of Level I was constructed directly on Level II. On the other hand, the arrival of a new group of people at this time resulting in such a new arrangement, cannot currently be supported by hard evidence. We would like to interpret this development as a change in the social system.

Burial Habits of Levels II-V

Data concerning the burial habits of the earlier levels of Köşk Höyük come from Levels II-III. No graves have yet been encountered in Levels IV-V. During the period of Levels II-III the dead were buried inside the houses, under the platforms or next to the walls. The graves are usually simple pits or jars. The dead were laid in a contracted position. Goods used in life were put into the grave as grave goods and these were originally intended for daily as well as ritual use like sherds belonging to pottery with relief decoration, goddess figurines, seals, bracelets, necklaces and rings. Among jewellery, beads

are the most common. Besides shells and small stone beads of various shapes, animal heads made of semi-precious stones like cornelian, onyx and turquoise were also discovered.

Another important feature of Köşk Höyük burials is the plastering of the skull. This treatment must have been undertaken for people of special status and the skulls treated in this manner were either preserved on the platforms or buried under them. Such skulls have been encountered in Levels II-III. The single find from Level III was uncovered on the platform of a house (Silistreli 1989a: 62, Figure 7; Silistreli 1989c: 502, Pl. V, 3). A group of skulls from Level II was scattered on the house floor, individual pieces lying about 1.5 m from each other. Three of them were in pieces, while the other lay on its side. The second group, consisting of at least five skulls were buried collectively under the platform of a house belonging to the same level (Özkan et al. 2002: 336, Fig. 1) (Fig. 5).

There is currently no information on the locale where the flesh was removed and how this process was executed. But modelling the skull was apparently practiced in two ways. In some cases the neck was also modelled along with the head, whereas in others only the face was modelled (Özkan 2002: Fig. 6 and 5). On the single example from the former group, no other details were modelled on the face apart from a crescentic ear in relief. The ear opening is represented by a depression. The neck also acts as a support for the head, the underside of which was rounded. The skulls belonging to the latter group are preserved nearly whole or were discovered in pieces. Modelled pieces with traces of ochre were discovered. Eyes, nose and ears were moulded naturally on the examples from Levels II and III. On some examples, the eye-sockets were filled with clay and the eyelids indicated by a thin line, giving the face the impression of sleeping. On some examples the clay covering the eye-socket was modelled like a large almond and the eyelids shown as a relief band (Fig. 6). A rounded black stone placed in the eye provided the plastered face with a lively appearance.

Modelling of skulls in the ancient Near East are known from central and southern Levant at Tell Ramad, Beisamoun, Kfar Hahores, Ain Ghazal, Jericho and Nahal Hemar. All examples from these sites date to the period starting with Late Natufian and continuing into PPNB. Despite the lack of data from the intervening eras, the same tradition is represented in Anatolia by the finds from Köşk Höyük. The skulls of Köşk Höyük have sculpted necks, like the examples from Tell Ramad, and modelled lower jaws, known from other sites. In his article on skull cult, Bienert points out that the top

of the head was never plastered and suggests that the skulls “may have had a cover made out of a different material, which was not preserved” (Bienert 1991: 11). In this perspective, the examples from Köşk Höyük demonstrate that the border of plaster application ran along a line from the top of the forehead, behind the ears and reaching the neck. In other terms, the hairline forms the border for plastering. On some examples, this line was modelled thicker, clearly emphasising the border for clay application (Öztan 2002: Fig. 5-6). This demonstrates that after modelling the skull with plaster, hair and probably a headdress or crown was placed on top of the head.

For the time being, the preservation of skull by modelling is limited to certain periods. A link between this tradition observed at Köşk Höyük and earlier traditions of preserving skulls separately or colouring other bones can be postulated. Dying the bones using cinnabar (mercury oxide), or in green (malachite ?) and blue (azurite) dyes is attested in Aceramic Neolithic Çayönü and Ceramic Neolithic Catalhöyük (Mellaart 1967: 207). The bodies of some adults and many children contained within the graves succeeding the Tell Halaf levels at Tilkitepe are also dyed (Özgüç 1948: 11-12). On the other hand, modelled examples from the end of the Neolithic to the beginning of the Early Bronze Age known from southern Russia and the Caucasus, as well as from the Catacomb Culture (second half of the 2nd millennium BC) of the northern Black Sea region (Goren et al. 2001: 672), prove the continuity of this tradition and its spread over a wide area.

Pottery and Small Finds of Levels II-V

The pottery from these levels of Köşk Höyük display technical and morphological characteristics that were to continue into the later level. All are hand-made. Almost all are slipped and burnished. The slip, in decreasing order of frequency, is red, brown, grey, black and buff. Most pottery is monochrome. Forms include storage jars, vases, jars, bowls, plates, cups and boxes. Besides anthropomorphic and zoomorphic vessels produced for special purposes, miniature vessels were placed inside graves. Some of the pottery is decorated using relief, paint and incision. There is no difference in decorated and undecorated vessel shapes.

An original group among the pottery of Köşk Höyük are those decorated in relief. This technique of decoration is frequent in Levels II-III. On the pots, local potters applied models in relief of almost every living being around them, figures they deemed holy, and some symbols. Most of the reliefs are figurative representations of gods, goddesses and animals (Silistreli

1989b: Pl. I-XI). Bulls, cows, deers, leopards, goats, tortoises, snakes and birds are species which can be identified. In some cases only part of the figures were represented like the breasts and arms of a goddess and heads of animals. Goddesses, whose fertility was emphasised, holding hands and dancing, gods posing as master of animals or holding a bunch of cereals in their hands (Fig. 7), heads of deer and oxen displayed on a pole (Öztan 2002: Fig. 12), and a snake about to swallow the fish in its mouth are important iconographic representations. Some of the pottery with relief decoration were further embellished with paint or obsidian.

Some pottery was decorated with paint. The painted designs, applied from the rim to below the widest part of the body, consists of geometric motifs in tones of red and brown. Painted decoration occurs in all pottery forms ranging from anthropomorphic vessels to large storage jars.

God and goddess figurines form an important part of the finds from these levels. Most of them are of baked clay and a few of stone. The god figurines of baked clay are always dressed and wear a conical headdress. They are represented both standing up and in seated positions. Some of these are painted with ochre. The goddess figurines display a wider variety. They can be, seated or standing, young or old (Silistreli 1989: Pls. II-V), but always nude. Although most of the figurines are represented figuratively, schematic figurines were also manufactured (Fig. 8).

Dating

Prof. Silistreli dated Köşk Höyük Levels I-III to the Early Chalcolithic / Late Neolithic periods using relative chronology. The dendrochronological dates and those obtained through radiocarbon dating at the Oxford University laboratory have provided dates of 4911 \pm 102 -58 BC. after calibration for Level I (Kuniholm - Newton 2002: 275-276). Level I, considering its two phases attested in many of the buildings, should therefore be dated to approximately 5100-4900 BC. One sample from Level III and others from the pits of Level III and IV have been dated at the University of Heidelberg. The sample from Level III dates to 5600-5380 \pm 38 BC. According to these results, the mound must have been settled from the second quarter of the 6th millenium BC to the beginning of the 5th millenium BC.

Anadolu'da Bir Neolitik ve Kalkolitik Yerleşme: Köşk Höyük

Küçük olmaları nedeniyle çoğunlukla araştırma alanı olarak seçilmeyen yerleşimlerin, kazılarla incelendiğinde belli dönemlerin aydınlatılmasında nedensel önemli sonuçlar verebileceğine güzel bir örnek Köşk Höyük'tür. Çevresinde bugün de çok verimli bir arazinin yer aldığı Köşk Höyük, Bor ovasının doğu kıyısında ona hakim bir noktadaki kireçtaşı yükseltinin kuzey ucundaki eğimde oluşmuştur. Çevreye hakim bu alanın uç noktasının seçiminde önemli bir başka etken hemen dibinden çıkan bir kaynağın varlığıdır. M.Ö. 5 bin başlarında yerleşim terk edildikten sonra kuzey yamaçları aralıklarla mezarlık alanı olarak da kullanılmıştır.

I. Kat

Ana toprağa/kayaya henüz ulaşamamış olan yerleşmede V katın varlığı saptanmıştır. Bunlardan I. kat, mimari ve küçük eserler bakımından diğer katlardan tamamen farklı özelliklere sahiptir. Kent I. kat zamanında belli bir planlama ile yapılmıştır (Plan 1). Bütün konutlar aynı planın farklı ölçülerdeki uygulamalarıdır. Birbirine bitişik olarak yapılmış dikdörtgen planlı tek odalı konutlarda giriş daima dar kenardadır. Konutların iç döşemeleri de birbirine benzer (Fig. 1). Duvarlarda, biri mutlaka giriş yönünde olmak üzere nişler, seki, silo, ocak, tandır ve kilden kutular hemen her evde bulunur. İşlik, tandır, ocak gibi kısımlar girişin solunda yer alır. Odanın dip kısmında, girişin karşısındaki bir ara duvar ve silo ile bölünmüş alan, depo olarak kullanılmıştır. Düz damı destekleyen dikmelerin sayısı konutun büyüklüğüne göre değişir. Dam örtüsü ağaç ile kamış ve çamurdur.

I. katın inşasından 50-60 yıl sonra yerleşmenin tamamını saran bir yangın Köşk Höyük insanlarının hemen her şeylerini kaybetmelerine neden olmuştur. Bu felaketten kurtulanlar çoğu yapının enkazı üstüne, bazen de onların duvarlarını kullanarak daha küçük ölçülerde konutlarda barınmışlardır. Kent sakinleri yangın sonrasında iyice fakirleşmiş, kısa bir süre sonra da yerleşmeyi tamamen terk etmişlerdir. Dendrokronoloji ve C 14 ölçümlerine göre Köşk Höyük'ün bu döneminin M.Ö. 5. binin başlarına ait olduğu anlaşılmaktadır.

Köşk Höyük insanları I. kat zamanında ölülerini evlerine, çoğunlukla sekileri altına veya duvar diplerine gömmüşlerdir. Bu amaçla ender de olsa sokak, meydan gibi açık alanlar da kullanılmıştır. Ele geçen mezarların 2/3 si bebeklere aittir. Kalan 1/3'in büyük kısmı çocuklara azı yetişkinlere aittir. Ölümler daima hocker tarzda, doğrudan toprağa veya kaplara gömülmüştür. Mezarlarda bir yön birliğine raslanmaz. Özellikle bebek mezarlarına çeşitli eşyalar hediye olarak bırakılmıştır. Bunlar, hemen her mezarda en az bir kap olmak üzere, yumuşakça kabukları, kemik deliciler, obsidiyen alet ya da atk parçaları, süs eşyaları, mühürler, perdah taşları, okr ve/veya limonit yumru-ları gibi çeşitlilik gösterirler.

Her yerleşim yerinde en fazla bulunan çanak çömlek Köşk Höyük I. katında, yerli olan tamamen tek renkliler ve ithal olduğu bilinen bir grup boyalı seramik olarak ayrılmaktadır. Tamamı elde şekillendirilmiş kaplar çokluk sırasına göre siyah, gri, kırmızının tonlarında astarlı ve hemen hepsi parlak per-dahlıdır. İşlevlerine uygun olarak değişik boyutta çanaklar, çömlekler, vazolar, küpler, fincan, maşrapa, kapak gibi biçimler saptanmıştır. Gövdeye birleşen kısımları yuvarlatılmış yatay kulplar, kabartma olarak yapılmış boğa boynuzu, insan kaş ve göz betimleri I. katın karakteristik özellikleridir. Dini amaçlı kul-lanıldıkları varsayılan hayvan biçimli kaplar I. katta tüm hayvan veya hayvan başı ve boynu biçimindeki kaplumbağa ve boğalarla temsil edilirler.

Çağdaşı diğer yerleşimlerde olduğu gibi Köşk Höyük insanları da tanrı ve tanrıçalarını insan şeklinde betimlemişlerdir. I. katın pişmiş toprak ve taştan yapılmış figürinleri şematik ve doğal olarak iki farklı stilde üretilmişlerdir. Bir kısmı aşı boyalıdır. Bunlar arasında 5 cm geçmeyen boyda, geriye doğru yatırılmış konik başlıklı, kabaca biçimlendirilmiş konik gövdeli tanrıçalar I. kata özgüdür.

Birçok konutta grup halinde veya tekil olarak ele geçen hayvan figürinleri sahip olunmak istenen hayvanları simgeler. Bunlar içinde türleri anlaşılabilenler boğa, keçi ve dört memesi de gösterilmiş bir ineştir (Fig. 2).

II- V. Katlar

Köşk Höyük'ün II- III. katları mimari açıdan benzer özellikler göstermektedir. Dar sokaklarla birbirinden ayrılmış konutlar dikdörtgen, kare ya da yamuk planlıdır (Fig. 3). Oda sayıları birle dört arasında değişir. Yuvarlak veya dikdörtgen ocaklar, işlikler hemen her evde bulunur. Depo işlevli mekanlarda, tek odalıların bir duvarı kenarında yer alan çamurdan yapılmış petek biçimli bölmeler karakteristiktir (Fig. 4). Konutların dışına, gereksinime göre ocak, fırın ve depo/silolar eklenmiştir.

Köşk Höyük'ün bu erken döneminde ölü gömme adetleri hakkındaki bilgilerimiz II ve III. katlardan gelmektedir. IV ve V. katlarda henüz mezara raslanmamıştır. II ve III. katlarda ölüler evlerin içine, sekilerin altına veya duvar diplerine gömülmüştür. Mezar biçimleri çoğu basit toprak ve kap olmak üzere iki tiptir. Ölüler mezara hocker olarak yatırılır. Yanlarına hayatta iken kullandıkları eşyalar hediye olarak bırakılmıştır. Bunlar kabartmalı kaplara ait parçalar, tanrıça figürinleri, mühürler, bilezik, kolye, yüzük gibi dini ve kişisel malzemeler ile süs eşyalarıdır.

Köşk Höyük'ün ölü gömme adetleri bakımından önemli bir özelliği de, kafataslarının kille sıvanması yöntemidir. Özel konuma sahip kişilere uygulanmış olması gereken bu yöntemle, yeniden canlandırılmış kafatasları evlerde sekilerin üstünde korunmuş ya da toplu olarak sekilerin altına gömülmüştür. Bu yöntemde hazırlanmış kafataslarına bugüne değin II ve III. katlarda rastlanmıştır. III. katın tek buluntusu bir evin sekisi üstünde korunmuş iken II. kat kafataslarından bir grup, bu katın bir odasında taban üstünde, bir diğeri aynı kata ait bir evin sekisi altındaki mezarda (Fig. 5) bulunmuştur. Bu işlem için cesetlerin etten arındırılma işlemlerinin nerede ve nasıl yapıldığı konusunda henüz bilgimiz yoktur. Modelasyon işleminin sadece yüze uygulanması ve yüzle birlikte boynun da şekillendirilmesi biçiminde iki şekilde yapıldığı anlaşılmaktadır. Bazı örneklerde yüz organları doğal olarak işlenirken kimi-lerinde kulak, burun, ağız küçük kabarcıklar halinde gösterilmiştir (Fig. 6).

Köşk Höyük'ün II- V. katlarında ele geçen çanak çömlek teknik ve biçim bakımından daha sonra da devam edecek özelliklerdedir. Büyük kısmı astarlı ve perdahlı kaplar değişik işlevlere sahiptir. İnsan ve hayvan biçimli özel olarak üretilmiş kaplar yanında özellikle mezarlara bırakılan minyatür kaplar da mevcuttur. Kapların bir kısmı kabartma (Fig. 7), boya, çizi gibi değişik tekniklerde bezenmiştir. Bazen aynı kap üstünde birden fazla bezeme tekniği de uygulanır. Bezekli kaplarla bezeksizler arasında biçim bakımından bir fark yoktur.

Aynı katlarda ele geçen eserlerin önemli bir bölümü tanrı, tanrıça figürinleridir. Pişmiş topraktan yapılmış olan tanrı figürinleri daima giyili ve konik başlıklıdır. Oturan ve ayakta duran tiplerle temsil edilir (Fig. 8). Tanrıça figürinleri ise daha çeşitlilik göstermektedir. Çıplak, oturan, ayakta, genç, yaşlı özellikler vurgulanmıştır.

Tarihleme

Köşk Höyük'ün I- III. katlarının tarihi konusunda Prof. Dr. Silistreli görelî olarak Erken Kalkolitik-Geç Neolitik dönemlerini belirtmiştir. 1995 yılından beri yapılan kazılarda toplanan ağaç kalıntılarının dendrokronolojik ölçümleri ve C14 analizlerine göre I. kat için son düzeltmelerle M.Ö. 4911+102-58 tarihi verilmektedir (Kuniholm-Newton 2002: 275-276). III kattan alınan örnek ise M.Ö. 5600- 5380± 38 arasına aittir. Bu sonuçlara göre Köşk Höyük'ün iki evrelî olan I. katı için M.Ö. 5100-4900 arası, III. katın başlangıcı için M.Ö. 5600 civarı uygun görünmektedir. Bunlara göre de yerleşimin M. Ö. 6. binin ikinci çeyreğinden itibaren 5. binin ilk yılları arasındaki bir dönemde iskan edildiği anlaşılmaktadır.

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Figure 1 Köşk Höyük. A general view of the excavations.



Figure 2 A group of animal figurines from the Level I.

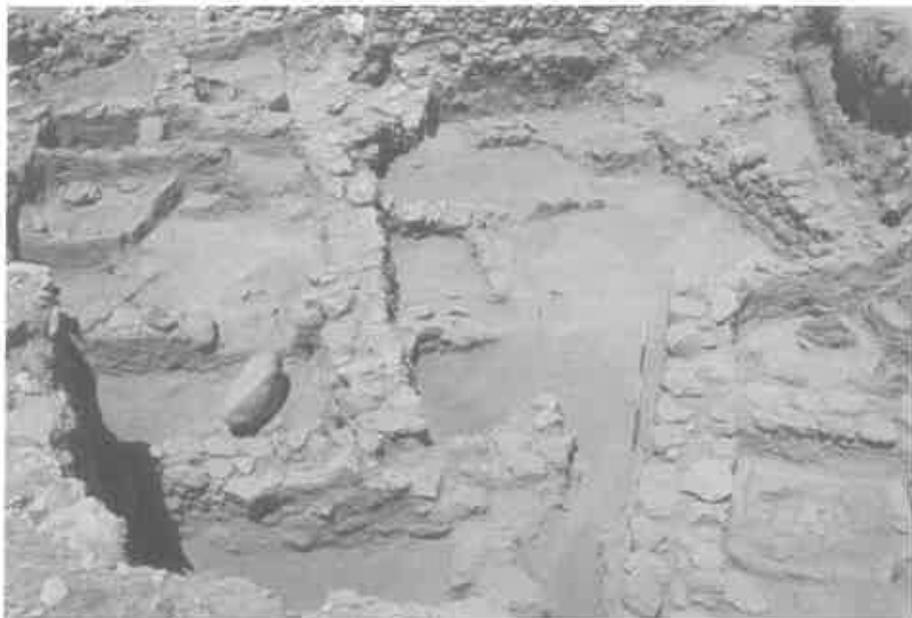


Figure 3 Köşk Höyük. Level III building 1-3.



Figure 4 Clay bins from Level III.



Figure 5 Skulls found below the platform of a house Level II.



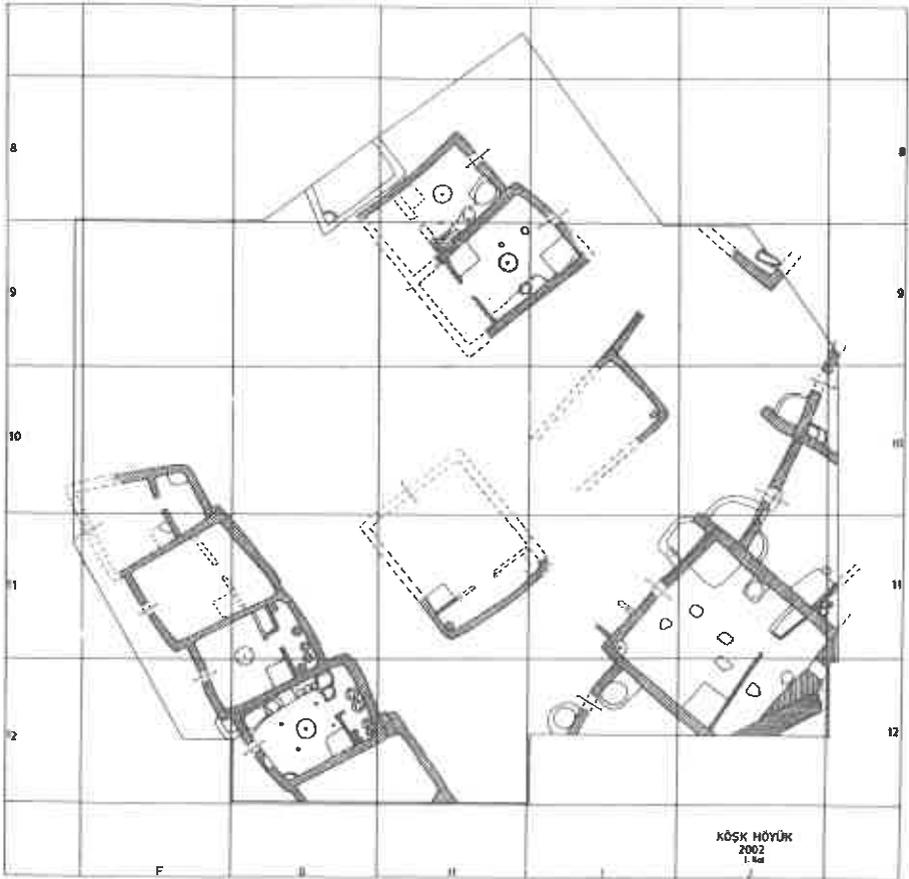
Figure 6
One of the plastered
skulls from Level II.



Figure 7 Details of relief vase from Level II, a god holding a bunch of cereals.



Figure 8
A marble figurine
from Level IV.



Plan 1 Köşk Höyük. Plan of building Level I.