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Parerga to the Stadiasmus Patarensis (12): The routes 56–57 (Phellos – Kyaneai – Myra)

Abstract: In the field survey of the Stadiasmus Patarensis (SP) in 2010, the route Phellos, Kyaneai and Myra was investigated. The Tabula Peutingeriana shows a route from Patara to Antiphellos then to Korydalla and Phaselis, while the SP doesn't mention Anthiphellos, but Kyaneai and Myra. These routes (RT 56 and 57) lead from Phellos to Myra, via Çukurbağ – Başlıca – Bağlıca – Yavu (Kyaneai) – Davazlar – Mihlipınar Pass – Çakalbayat – Eğridere – Sura. In the first part between Çukurbağ and Bağlıca there are also several roads leading from the main road to the harbour settlements. The remains of the road from Phellos to Kyaneai survived only near Köletpesi and in Bağlıca. This is because the modern road follows this same route. But several rock cut tombs, sarcophagi, other building remains, such as a tower near Kyaneai along the modern road, indicate the ancient road passed nearby. The oracle seat of Apollon Thyrkseus on the Yavu plain can be considered a marker for a road passing in ancient time through the plain. But travellers coming from East to Kyaneai would have used another road, that between the north of Kyaneai and the main road near Nadarlar. The road from Kyaneai to Myra should have begun from the road running from the eastern necropolis of Kyaneai eastwards, while there is also another road leading from northeast of Kyaneai on the south-eastern slope of Ümmü Dağı providing another option. From the Yavu plain to Davazlar no remains survive. East of Davazlar there are the remains of road pavement and the cisterns in the village indicate the passage of an ancient road. In the graveyard of the village a Christian inscription of a church donation of a certain Ioannes was discovered (no. 1). The ancient road can be followed briefly to the east of Davazlar, then again around Çakalbayat, where a new Severan milestone was found (no. 2). From Çakalbayat the road sinuates down to Eğridere, from where, turning east, it passes through Sura. In the old graveyard in Sura two inscriptions, a stele and a fragment, were discovered, the grave stone of Andronikos and Moninda (no. 3), the other is for Hyrtakina by Abaskantos. Then the route continues winding down to Myra, passing the Heroon to the east of Myra, where the last remains of the road survived.

Keywords: Lycia; Roman roads; Phellos; Kyaneai; Myra.

One of the main routes recently investigated in our field surveys concerning the Stadiasmus Patarensis (SP) was a part of the ancient coastal road extending from Patara to Phaselis.¹ The results of the first

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¹ Şahin, SP: GZR 54 (Patara – Phellos), GZR 56 (Phellos – Kyaneai), GZR 57 (Kyaneai – Myra), GZR 59 (Myra – Limyra), GZR 60 (Limyra – Korydalla), GZR 61 (Korydalla – Gagai), GZR 64 (Gagai – Korykos), GZR 65 (Korykos – Phaselis) See Fig. 2.

part, from Patara to Phellos, have been published previously.² This coastal route continues from Phellos to Kyaneai and Myra. There is also a connection from Phellos to Neisa (RT 55) and another connection to Antiphellos³, excluded from the SP.

The coastal road given in the SP omits Antiphellos, while the *Tabula Peutingeriana* shows a road extending from Patara to Antiphellos and then to Korydalla and Phaselis. That recorded in the *Tabula Peutingeriana*, the original of which is accepted as dating from the 3rd century A.D. and prepared for official travel showing the routes of the *cursus publicus*⁴ (state routes of transfer) and which probably included those roads suitable for vehicles,⁵ records no roads to Kyaneai and Myra, which doesn't mean that the SP routes were not used. On the one hand this might have been because of the unsuitableness of the road for vehicles, on the other hand, it may indicate the wide range of road construction undertaken by the time the *Tabula Peutingeriana* was drawn and so highlighting the harbours on the map, due to the need to transport various goods and soldiers, to supply eastern campaigns, might be considered as providing a reason for the omission. As a matter of fact, the other roads reaching Antiphellos (see fn. 18) may represent this improvement. SP gives no road from an inland settlement to a port, except for RT 3 (Sidyma – Kalabantia)⁶ and RT 48 (Onobara – Sea)⁷ which were given for military and frontier reasons.⁸

The distances of the routes of Phellos – Kyaneai – Myra, located on the main coastal road, have not survived, although the destinations of the routes could be restored.⁹ Although the starting and ending points of the measurements of SP routes are not clear, Şahin claims that in the SP the measurements should not necessarily be between the centres of the settlements and he uses Phellos and Kyaneai as examples to support this opinion, as these cities are located on the hills, the roads wouldn't have been measured into the city, but to the *mansiones* that would be aligned with the city and which might have been situated on the main road that leads through the plain (the Çukurbağ plain for Phellos and Yavu plain for Kyaneai).¹⁰

Although the destinations and distances of two routes from Phellos are lost, one route was restored as

² Onur – Alkan 2011.

³ Bean 1958, 56 fn.25; Uzunoğlu – Taşdelen 2011, 82 and 96, Fig. 2 (Map).

⁴ *Cursus publicus* (δημόσιος δρόμος) is the general name given to the road network system established in the Augustan age and utilized by couriers, deliveries and officials to the required places. On these roads there were security points, stations for lodging and places to change horses (*mutationes* ve *mansiones*). The system worked in two divisions: *cursus velox* was employed in rapidly transferring couriers or officials from one point to another; the *cursus clabularis* was for the transport of taxes in cash or kind, official uniforms, even sometimes for *annona militaris*. However, it was in essence not a postal system, but an infrastructure for the journeys of high officials, utilized in facilitating their official business. For the details of the system see Bowersock et al. 1999, 402; Kolb 2001; Kolb 2002, 163–166.

⁵ Wilkes 2005, 233–234. One of the features of the Severan period was that the Roman road network reached everywhere passing natural obstructions. The roads were maintained and enlarged to speed the march of the army and for developing trade, so that convenient access to frontier regions was provided. These roads are recorded in two main sources, the *Tabula Peutingeriana* and the *Itinerarium Antonini*. Apart from these sources there are also numerous milestones from this period, showing these state works (A new milestone from this period is published here, see p. 98).

⁶ See Şahin 2009.

⁷ See Şahin, in: Şahin – Adak, SP 237–238 (STR 48) and Şahin, SP 320–321 (GZR 48).

⁸ For the reasons of this see Şahin 2009, 103–104.

⁹ Şahin, in: Şahin – Adak, SP 252 and Şahin, SP 336:

STR 54 ἀπὸ Πατάρων [εἰς Φελλὸν στάδια σμ']

STR 55 ἀπὸ Φελλοῦ εἰς [Νεῖσα διὰ Κανδύβων στάδια . . .]

STR 56 ἀπὸ Φελλοῦ [εἰς Κυανέας στάδια . . .]

STR 57 ἀπὸ Κυανέων [εἰς Μύρα στάδια . . .]

¹⁰ Şahin, in: Şahin, SP 123; but this matter should be reconsidered.

leading to Neisa (RT 55) and the other to Kyaneai (RT 56). The distance between Phellos and Kyaneai in ancient times was probably shorter than the distance today, which is 25 km north from Kaş (Çukurbağ, south of Phellos) to Yavu (south of Kyaneai). Because the traces of ancient roads remains in only a few places, the route was most probably in most places covered in the construction of the modern road. Routes 56 and 57 lead from Phellos to Myra, via Çukurbağ – Başlıca – Bağlıca – Yavu (Kyaneai) – Davazlar – Mıhlıpınar Pass – Çakalbayat – Eğridere – Sura (see the map on p. 93).

The first remains of the road were discovered on the slopes of Köletepesi near Ambararası Mahallesi to the east of Çukurbağ. The road is 3 m wide on average; its pavement is partially preserved and can be followed for ca. 2 km until Başlıca (Figs. 2–3). After Başlıca the road disappears, probably beneath the course of the modern road. Traces of the ancient road appear again to the east of Bağlıca, to the south of and parallel to the modern road. The ancient path can be followed for ca. 2 km,¹¹ the rest seems to have been removed in the construction of the modern waterway. That no remains of the ancient road were found until the eastern end of Yavu village indicates that it was damaged due to modern road construction. However, the remains of rock cut tombs and sarcophagi built alongside the probable route of the SP can be taken as indications of the existence of an ancient transit road and also the ancient castle built on the southern slope of Yavu Hill was probably constructed to watch over this road.¹² The oracle pool of Apollon Thyrkseus¹³, discovered in one of the large Roman cisterns in Yavu, was considered another important piece of evidence indicating the ancient route passed through the Yavu plain. But passengers who come from the direction of Phellos would not have used this road, instead they would have taken the road that connects the northern entrance of Kyaneai and the transit road near Nadarlar. This road probably followed the modern secondary road, since by this can be seen remains of the old road near Kôte. Traces of a shorter road should also have reached to the ancient transit road starting 60–70 m east of the theatre of Kyaneai and passing by several rock cut tombs.¹⁴ There is also a road reaching into the city, coming from the transit road and climbing up to southern necropol of Kyaneai. Kolb points out that this road was the most important road to the city in the Classical period.¹⁵

There were also connecting roads to the ports such as: Antiphellos, Aperlai, Teimusa, Simena and Istlada, which belonged to Kyaneai – Phellos, from the main road between these two cities, which are unrecorded on the SP. Three connections were determined between Çukurbağ and Bağlıca.¹⁶ The first is the road from Phellos to Antiphellos. The road leads to the Çukurbağ plain towards the south, then winds along the slope to Anthiphellos.¹⁷ The second starts near Başlıca and probably reaches other ports and Antiphellos, passing the fields between Asartepesi and Asargedigi.¹⁸ The third connects Apol-

¹¹ Cf. Kolb et al. 1991, 190–192; see also Kolb, Burg, Polis, Bischofssitz 363.

¹² Cf. Kolb, Burg, Polis, Bischofssitz 223–224 and Fig. 291; 365.

¹³ The information concerning this oracle comes from Pausanias (7.21.13: At close quarters of Kyaneai in Lycia is an oracular seat of Apollon Thyrkseus. This water in Kyaneai makes the one who likewise look into the well see all he wishes). Apollon, whose epitheton was Thyrkseus reported as turaxssi in Xanthian obelisk (TAM I 44a, sat.54; Kolb, Burg, Polis, Bischofssitz 62), was depicted on coins carrying the legend KYANEITON XPHΣMOΣ (Oracle of Kyaneitai), e.g. Aulock, Lykien, nr.91. This oracular well is today in a modern cistern on the Yavu plain and has steps dating from the Roman period to climb down to the water, see Kolb 1997, 114–116; Kolb, Burg, Polis, Bischofssitz 11, res. 22; 109 fig. 19; 275; krş. Şahin, SP 348–349.

¹⁴ However Kolb (Burg, Polis, Bischofssitz 360) reported that they could find no remains of ancient road from Kôte to the modern road to the west of Kyaneai.

¹⁵ Kolb 1995, 247.

¹⁶ For general information see Kolb, Burg – Polis – Bischofssitz 259–366.

¹⁷ Bean 1958, 56 and fn. 25; Cf. Zimmermann, Zentrallykien 191 and fn. 68; Also, Kolb, Burg – Polis – Bischofssitz 360 and fn. 1616; Uzunoğlu – Taşdelen 2011, 82.

¹⁸ Uzunoğlu – Taşdelen 2011, 82–83.

lonia and Aperlai to the main road around Bağlıca. The road ends in Aperlai, where a milestone¹⁹ has been found, which had been reused as a building block.

Kyaneai – Myra

In the SP the routes continue to Myra after Kyaneai, but the distance is lost. Today's distance from Yavu to Demre is ca. 17–18 km. The start of this route may be the road reaching to northeast of Kyaneai from the Yavu plain through the south-western slope of Ümmü Dağı, along the eastern side of the valley northeast of the acropolis. The road is well preserved in this part with a width of 2.5–3 m, with several sections cut in the rock or supported by retaining walls.

However the well preserved road with its pavement and bedrock cutting and going down to Yavu through the Lower Eastern Necropolis seems to be more important and a more plausible candidate. The road leading between the Roman sarcophagi probably provided the most comfortable access to Kyaneai for the eastern entrance to the city.²⁰ It bypasses the famous Iason monument passing 170–180 m to the south of it. Around the Iason monument there are traces of roads, but no further connections could be established. Kolb does not give a road around the monument either.²¹

From the Yavu plain to the east till Davazlar no road remains were found, probably they are beneath the modern road. Just to the east of Davazlar the traces of the ancient road survive and can be followed in places. The road should have reached to the north of Davazlar passing the Yarımca cistern. The pavement remains in the village road lying 20–25 m north of and parallel to the modern road. There are many cisterns, which are still in use and obviously of ancient origin, suggesting the ancient route passed by these cisterns. In the graveyard to the west of village there are the remains of much ancient architectural material and a donation inscription was discovered amongst these fragments.

No. 1. The donation of Ioannes

Limestone block; found half buried in the village graveyard. It seems to have been reused as gravestone in the Islamic period.

H.: 19 cm; L.: 59 cm; D.: 31 cm; Lh.: 3.5–4 cm.

⊕̄ εὐχὴ Ἰωάννου ἔδω-
κεν ν(όμισμα) α' ⊕̄

Donation of Ioannes, (he) granted 1 solidus.



This stone might have been brought from one of the buildings scattered about the village. There is a church next to the mosque. Its apse and some other walls remain visible beneath the modern constructions.

The church dates from the 6th century and is larger than the others in its close vicinity.²² To the south side of the church next to the apse there is a Hellenistic wall, which may indicate an earlier shrine. It is obvious that the village has been settled from earlier times and perhaps the place, where the remains of church and mosque stand together, indicates a sacred area which has been in use from the Hellenistic period to the present day.

A similar inscription was found in a modern house wall northwest of Davazlar, that probably came

¹⁹ Bailie, *Fasciculus inscriptionum* 38, No. CCLXXIV.b; LBW 1293; IGR III 691; French, *RRMAM* 2/1, No. 185; Leadbetter 2003, 130–131 ve 135 Fig. 1.

²⁰ Kolb 1995, 247; Kolb, *Burg, Polis, Bischofssitz* 185; Hülnden, *Nekropolen von Kyaneai* 185–186.

²¹ Kolb, *Burg, Polis, Bischofssitz* 244–253, Abb. 32–36.

²² Kolb, *Burg, Polis, Bischofssitz* 399.

from the nearby building with the apse in the tower farm.²³ The donation of 2 *solidi* in İkkikuyu and that of Davazlar represent church constructions or repairs most probably in Late Antiquity, though the dating is not secure.

The ancient road reappears to the east of Gölbaşı plain after Davazlar. These remains can be seen 75 m north of the modern road (Fig. 4). The sarcophagi in this area likewise indicate the passage of the road. Towards the Mıhlıpınar Pass the line of the ancient road seems to have been followed by the modern road, after the pass the road is visible to the south of the modern road and continues ca. 200 m to the east then joins the Çakalbayat plain (Fig. 6). Just before this plain, where the road disappears, a milestone was found in our research. This milestone dedicated to Septimius Severus and his sons clearly marked the road between Kyaneai and Myra.

No. 2. Milestone between Myra and Kyaneai (Fig. 5)

Limestone; found to the west of the Çakalbayat turnoff, south of the modern road between Demre and Kaş. Partly broken at top, which has three dowel slots indicating a column head.

H.: 1.76 cm; D. (top): 0.45 cm; Lh.: 4–5 cm

Αὐτοκράτορσι Καίσαρσιν
2 Λουκίῳ Σεπτίμιῳ Σεουήρ[ω] Περ-
τίνακι καὶ Μάρκῳ Αὐρηλίῳ [Ἄντω-]
4 νείῳ Σεβαστοῖς [[καὶ Ποπλίῳ Σεπ-
τιμίῳ Γέτῃ Καίσαρσι]]

vacat?



To the emperors (and) Caesars Lucius Septimius Severus Pertinax, Marcus Aurelius Antoninus, Augusti, and Pупlius Septimius Geta Caesar]

Dating: After A.D. 197 when Geta obtained the title of Caesar and before A.D. 209 when he became Augustus.²⁴

The Severan milestone of Çakalbayat has importance for several reasons. Although the distance doesn't survive on the stone, it was found toppled from its original place, some metres to the north. This place is a junction from where another road leads to Hoyran. Together with these features, many fragments of sarcophagi, nearby building remains, oil presses and cisterns show that the plain might have been used as a breakpoint where in ancient times accommodation and horse-change were available through *mansiones* or *mutationes* (Fig. 7).

The road continues to the east of Çakalbayat and then enters the Eğridere valley extending in a north-east to south-southwest direction. Ancient roads were observed on both banks of the Eğridere. The first part of that on the eastern bank has been extended recently, while that on the western bank preserved its ancient character, winding down to the valley until it reaches the streambed where it vanishes (Fig. 8). The road should have led to the other side joining the road on the eastern bank, as it can be followed until the modern road between Demre and Üçağız to the north of Sura bay (Figs. 9–10).

Around the mid-point of the Eğridere on the western hill is a watch tower which would have controlled this road running through the valley. The Eğridere part of the route has already in earlier research been investigated, being considered as coming from Gürses.²⁵ It turns to the east from the point where it joins with the modern road and its retaining walls are still clearly visible 1–2 m south of the modern road (Fig. 11). Then it leads through the necropolis of Sura and passes in front of the Hellenis-

²³ Behrwald et al. 1998, 202–203 No. 27 (Pl. 32,4; 33, 1); Kolb Burg, Polis, Bischofssitz 397–398 and Fig. 456.

²⁴ See Kienast, Kaisertabelle 165.

²⁵ Borchhardt, Myra 46 Fig. 1; 77 Fig. 16; Zimmermann, Zentralyken 114–115.

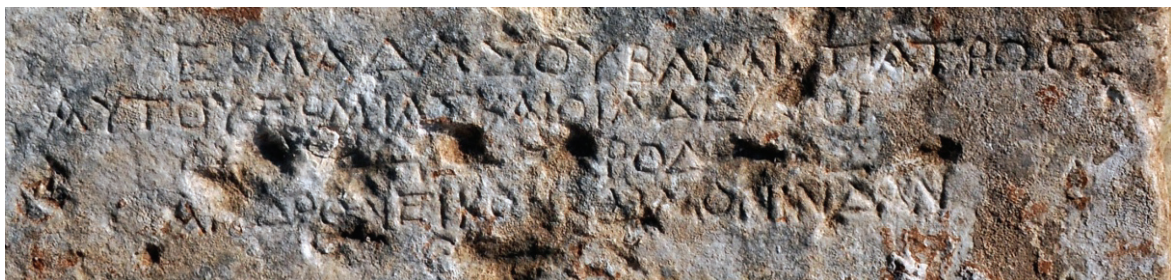
tic tower, it then disappears amongst the greenhouses.²⁶ In the modern village at Sura, near the house of Ramazan Solakoğlu, the remains of an ancient road were found amidst the greenhouses. The stones of the road seem to have been removed in the construction of these greenhouses. The direction of the road indicates the temple of Apollon at Sura Bay. It passes through the old village graveyard and then it probably joined the stepped road²⁷ leading down to the valley, so it probably formed a part of a processional road.²⁸

Two inscribed grave stones were found in the old graveyard of the village.

No. 3. The Grave Stele of Andronikos and Moninda (Fig. 1)

Limestone; Found in the old graveyard of the modern village at Sura. The top of the stele is bias broken from its left. One male (on right) and female (on left) figure partially survive and represent the deceased Andronikos and Moninda on the stele. Beneath this relief is an inscription of 4 lines, most probably of late Hellenistic date from the letters of the inscription.

H.: 50 cm; W.: 49 cm; D.: 14 cm; Lh.: 1–1.5 cm.



Ἑρμάδας Ουβα καὶ ὁ πατρῶς
 2 αὐτοῦ Ἑρμίας καὶ οἱ ἀδελφοὶ
 ἀϋ[τοῦ]. . Η ---8-10---ΡΟΔ.2-3.ΟΣ
 4 Ἀνδρόνεικος καὶ Μονινδαν
 θεοῖς]

Hermadas of Oubas and his stepfather (or paternal uncle) and his brothers NN and NN (buried) Andronikos and Moninda.

To the Gods.

L.1. Ἑρμάδας: In this form it is only attested from the islands of Delos (IG XII/2 142) and Kasos (IG XII/1 1051).²⁹ However, similar forms Ἑρμάνδας³⁰, Ἑρμάνδοας³¹ are documented in Lycia.³²

Ουβας: The name appears for the first time, but the appearance in compound names indicates its Luwian origin.³³ Also, in an inscription from Aspendos the name Οβας is reported.³⁴

L.3. Because of ἀδελφοί mentioned in previous line, there should be at least two names of his siblings. The latter might be a name such as Μητρόδωρος, Ἡρόδοτος, Ῥόδιος, Ῥόδιπος Ἐπαφρόδειτος due to ending of -ΡΟΔ.2-3.ΟΣ

L.4. Μονινδαν: fem. Μονινδα. If the reading is correct, this name seems to be first attested in this in-

²⁶ Borchhardt, Myra 46 Fig. 1.

²⁷ Borchhardt, Myra 79.

²⁸ Şahin, SP 348.

²⁹ See LGPN I, s.v. Ἑρμάδας, s. 163.

³⁰ TAM II 119 (Kayaköy); Uzunoğlu – Taşdelen 2011, 86–87, No. 1.

³¹ Benndorf – Niemann, Reisen I, 30 (Aperlai).

³² For the other names prefixed with Ἑρμάδ-, see Zgusta, Personennamen 167–171; Colvin 2004, 75.

³³ Οβαμουτος, Pamphylia: Bean – Mitford, Rough Cilicia 82, 54c; Οβαμουτας, Kilikia: Heberdey – Wilhelm, Kilikien 139, 230; Sundwall, Einheimischen Namen, s. 224: Οβαμουτος/ας = *uba + muta*; Houwink Ten Cate, Luwian Names 162.

³⁴ Brixhe, Pamphylie 92 (Μειάλε Οβᾶτυς); Zgusta, Personennamen 368, fn. 1a.

scription. There is also the name Μονις in Xanthos as reported by Bousquet.³⁵ Another resemblance is again from Xanthos as Μονιδαβη (TAM II 283).

The relationship of the deceased Andronikos and Moninda to the other individuals mentioned in this inscription could not be established.

No. 4. Columnar Grave Stele

Limestone; found in the old graveyard of the modern village at Sura. Broken at the top; the inscription is quite worn. Late Hellenistic period from the letters employed.

H.: 19,5cm; D.: 32cm; Lh.: 2cm.

.....
 Ἀβάσκαντος ...
 2 Ὑρτακίνα ΗΤΟ...
 ^{vac.} μνήμ[ης χάριν]

... *Abaskantos*, ... *for Hyrtakinals* ... *in memory*.



L.1. Ἀβάσκαντος was a prevalent name in the Aegean and Mediterranean regions, see LGPN s.v. Ἀβάσκαντος.

L.2. Ὑρτακίνα: Personal name, Ὑρτακίνα/Ὑρτακίνας; see IC II XXIX 12 (Crete – Tarrha); LGPN I 451, s.v. Ὑρτακίνας.

From this graveyard, the road should have descended to the Heroon at the western entrance of Myra, where a part of the road survives, the last remains of the route from Kyaneai to Myra.³⁶ Since the whole area to the east of Myra is covered with alluvial mud and is used for agriculture, no road traces could be found. The last evidence relating to this road is a milestone found in the church of St. Nicholas and recently published.³⁷ This milestone should have stood on the road entering into Myra from east.³⁸

Abbreviated Literature

Bailie, Fasciculus inscriptionum	J. K. Bailie, Fasciculus inscriptionum, graecarum potissimum: ex Galatia, Lycia, Syria, et Aegypto, Dublin – London 1849.
Bean 1958	G. Bean, Die Lage von Phellos, Anz. ÖAW 95, 1958, 49– 58.
Bean – Mitford, Rough Cilicia	G. E. Bean – T. B. Mitford, Journeys in Rough Cilicia 1964–1968, Vienna 1970.
Behrwald et al. 1998	R. Behrwald – H. Blum – C. Schuler – M. Zimmermann, Neue Inschriften aus Kyaneai und Umgebung IV, in: F. Kolb (ed.), Lykische Studien 4 (Asia Minor Studien 29), Bonn 1998, 177–205.
Benndorf – Niemann, Reisen I	O. Benndorf – G. Niemann, Reisen im südwestlichen Kleinasien. Vol. I, Reisen in Lykien und Karien, Vienna 1884.
Borchhardt, Myra	J. Borchhardt (ed.), Myra. Eine lykische Metropole in antiker und byzantinischer Zeit, Berlin 1975 (Istanbuler Forschungen 30).
Bowersock et al. 1999	G. W. Bowersock – P. Brown – O. Grabar (edd.), Late Antiquity: A Guide

³⁵ Bousquet 1988, 24 fn.9; Colvin 2004, 80.

³⁶ Borchhardt, Myra, 46 fig. 1 and 76 fig. 16; 81–82 fig. 30–31 (Heroon); also, cf. Zimmermann, Untersuchungen, s. 115.

³⁷ Takmer 2004, 109–110, No. 2a–c.

³⁸ Şahin, SP 348.

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Özet

Stadiasmus Patarensis için Parerga (12): GZR 56–57 (Phellos – Kyaneai – Myra)

2010 yılındaki Stadiasmus Patarensis (SP) yüzey araştırmalarında, Phellos – Kyaneai – Myra güzergâhları da araştırılmıştır. *Tabula Peutingeriana* Patara'dan Anthiphellos'a oradan da Korydalla ve Phaselis'e yol gösterirken, SP Anthiphellos'u atlayarak Kyaneai ve Myra'ya yol vermektedir. SP'nin bu güzergâhları (GZR 56–57) Phellos – Çukurbağ – Başlıca – Bağlıca – Yavu (Kyaneai) – Davazlar – Mıhlıpınar Geçiti – Çakalbayat – Eğridere – Sura – Myra hattını izlemektedir. Çukurbağ'dan Başlıca'ya kadar olan kısımda, anayoldan liman yerleşimlerine yollar verilmiştir. Phellos'tan Kyaneai'a ulaşan güzergâhta sadece Köletepesi ve Bağlıca'da kesin bir şekilde gözlemlenebilmektedir. Çünkü modern yol antik güzergâhla aynı hattı takip ettiğinden kalıntıları kapatmış olmalıdır. Bununla birlikte yol üzerindeki kaya mezarları, lahitler ve diğer yapı kalıntıları güzergâhın bu hat üzerinden gittiğini göstermektedir. Yavu düzlüğünde ise Apollon Thyrkseus'un kehanet havuzu olduğu belirtilen sarnıç, ovoidan yol geçtiğine dair bir göstergedir. Fakat doğudan gelen yolcular Kyaneai'a ovoidan değil, Nadarlar mevkiinden Kyaneai'ın kuzeyine ulaşan kısa bir yoldan ulaşmış olmalıydılar. Kyaneai'dan Myra'ya giden hattın başlangıcı Kyaneai'ın doğu nekropolü arasından geçerek doğuya ilerleyen yol olmalıdır. Bununla birlikte Kyaneai'ın kuzeydoğusundan başlayarak Ümmü Tepesi'nin güneybatı yamaçlarından ilerleyen yol kalıntıları da başlangıç diğer bir seçenek olabilir. Yavu düzlüğünden Davazlar'a kadar yol izine rastlanmamıştır. Davazlar'ın hemen doğusunda yol döşem kalıntıları görülmüştür. Yerleşim içerisinde antik gelenekteki pek çok sarnıç antik güzergâhın buradan geçtiğini göstermektedir. Davazlar mezarlığında Ioannes adlı birinin kiliseye yaptığı 1 *solidus*'luk bağışı kaydeden bir yazıt bulunmuştur (Nr. 1). Antik güzergâh Davazlar'ın doğusunda da çok az takip edilebilmekle birlikte, Çakalbayat mevkiinde yeniden ortaya çıkmaktadır. Burada bulunan Severuslar Dönemi miltaşı yolun bu hatta olduğuna dair kesin bir veridir (no. 2). Çakalbayat'tan sonra ise yol zikzaklar yaparak Eğridere'ye girmektedir. Eğridere'den sonra ise doğuya dönerek Sura içerisine girmektedir. Buradaki mezarlıkta da iki mezar yazıtı bulunmuştur (no. 3–4). Yol Sura'dan sonra Myra'nın doğusundaki *heroon* yakınından geçerek kente ulaşmaktadır.

Yazıtların çevirileri:

No.1: *Ioannes'in bağışı, 1 solidus verdi.*

No.2: *İmparator Ceasar Augustus Lucius Septimius Severus Pertinax, İmparator Ceasar Augustus Marcus Aurelius Antoninus [ve Puplius Septimius Geta Caesar] için.*

Nr.3: *Oubas oğlu Hermadas ve üvey babasılamcası Hermias ve kardeşleri NN ve NN, Andronikos ve Moninda'ya. Tanrılara.*

Nr.4: ... *Abaskantos*, ... *Hyrtakina için anısı vesilesiyle (yaptırdı)*.

Anahtar Sözcükler: Lykia; Roma yolları; Phellos; Kyaneai; Myra; Claudius.



Fig. 1. The grave stele of Andronikos and Moninda in Sura



Fig. 2. Ambararası Mahallesi – southern slope of Köletpesi



Fig. 3. Ambararası Mahallesi – southern slope of Köletpesi



Fig. 4. Gölbaşı, ancient road



Fig. 5. Çakalbayat – Milestone



Fig. 6. Çakalbayat– Ancient Route



Fig. 7. Çakalbayat



Fig. 8. Ancient road on the west bank of the Eğridere



Fig. 9. Ancient road on the east bank of the Eğridere



Fig. 10. Ancient road on the east bank of the Eğridere



Fig. 11. The retaining walls of the road to Myra near Sura, beneath the modern road