



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

KAAM  
YAYINLARI

OLBA  
VII  
(Özel Sayı)



MERSİN  
2003

**KAAM YAYINLARI**  
**OLBA**  
**VII**  
**(Özel Sayı)**

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ISSN 1301-7667

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Published each year in May and June.

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2003

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**CLOSING REMARKS ON THE III. INTERNATIONAL  
SYMPOSIUM ON CILICIAN ARCHAEOLOGY,  
1-4 JUNE 2002**

Fikret K. YEGÜL\*

Dear Colleagues, Students, Friends,

Many of you have already expressed from this lectern your thanks and appreciation to the organizational committee and the advisory board of the Third International Symposium on Cilician Archaeology for their hard work in creating this important event. The three intensely stimulating days we spent together here, the numerous sessions and the scheduled activities associated with them are, as we all know, only the visible tip of the iceberg, only the small visible part of the year long efforts in planning, conceptualizing and organizing that must have gone into the making of such a successful and inspiring multi-national gathering. Representing all of us, then, I would like to invite you to join me to express once more our deeply felt thanks and admiration to those who have contributed to the realization of the Third International Symposium on Cilician Archaeology, and especially to Professor Serra Durugönül, the indefatigable and dedicated director of KAAM and the primary inspiration behind this congress.

The end of three intense, busy days –eleven sessions, over thirty papers, and an archaeological tour; questions and debates on issues; receptions, meals, and teas offering opportunities to see and socialize with colleagues and friends from near and far– gives one a sense of a pleasant rush, an intellectual euphoria, and now that it is over, even a sense of emptiness. Perhaps, it is time to take stock and to reflect on what we heard

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and saw. Last night (and in the days following the symposium), I tried to organize my thoughts and create a framework for the many different approaches and categories of the talks presented here. I would like to take a little of your time to share with me this process of rethinking, organizing, consolidating, and deconstructing.

A symposium that takes as theme a large, diverse, and dynamic region such as Cilicia naturally benefits from **broad historical and cultural overviews** to serve as a general framework of reference, a conceptual compass. Just such a broad cultural approach was introduced by the first paper, Giovanni Salmeri – Anna Lucia D’Agata’s *Process of Hellenization in Cilicia*, a subject of fundamental importance across a vast chronological span, from the 2<sup>nd</sup> millennium to Alexander the Great. Professor Salmeri presented a learned and cautious view of hellenization expressed through the establishment of permanent settlements in Cilicia. Warning us against easy conclusions based on linguistic, numismatic and the odd ceramic evidence (“trophy pieces”), he underscored the complex and slow process of hellenization in Cilicia achieved only through the Seleucid interventions following the conquests of Alexander.

Professor Salmeri’s caution was matched by Paolo Desideri in his erudite paper on *The Presence of Cilicia in the Intellectual Life of the Roman Empire*. Professor Desideri presented a soberingly and refreshingly realistic assessment of the evidence, and opted against an over-optimistic interpretation of the nature of Cilician intellectualism. He pointed out that unlike the western Greek colonies, there was no specific political and ethnic identity in Cilicia. The mixed, impure, cultural world of Cilicia, reflected by its mixed and impure linguistic tradition (as opposed to the ‘pure’ standard Greek preferred by the likes of Galen), inspired me to imagine the rich human resources of this world, the mixed and diverse populations of Cilicia, that gave the region its unique, if ‘impure’ and messy dynamism. When he jestingly apologized about his “disappointing conclusions” on the limits of Cilician intellectualism, I wanted to say, but no, Dr. Desideri, your conclusions about Cilicia are exciting and refreshing, they reflect not the limits of its intellectualism but the limitlessness of its aspirations. I would very much like to learn more (in future KAAM symposia) about this dynamic region, and its heterogeneous, iconoclastic, fun-loving, and yes, “intellectually-challenged,” and sometimes unruly people.

Erendiz Özbayoğlu, in her *Notes on Natural Sources of Cilicia: A Contribution to Local History* gave us a selected view of the material resources of the region based on literary evidence. From cloth made of Cilician goat hair to an image of Apollo in Rome carved in Cilician cedar, it was a paper that presented a rare and welcome ecological awareness of the region and invited us to appreciate and understand its natural wealth, flora and fauna. Focusing on a specific chapter in the history of Cilicia (and the Roman republic), Murat Arslan in his *Mithridates Eupator and Piracy in the Southern Coast of Asia Minor* pointed to the importance of timing and political will as critical factors that finally forced Rome to put an end to this menace, and once the decision was made, how it achieved this end so completely and effectively. Mustafa Adak, in *Welche Tracheia bekämpfte Veranius?* demonstrated the use of historical analysis to illustrate a topographical problem centering on the meaning of “tracheia.” Deceptively modest in its formal parameters, it was one of the many papers that employed an effective crossing of methodologies and disciplines in exploring a subject.

Equally effective as an example of crossing over the boundaries between the categories of **topographical studies** and broad, cultural overviews, was Ahmet Ünal’s *Hititler, Akdeniz ve Liman Kenti Ura*. Dr. Ünal provided us with a model of topographical analysis in considering and evaluating the identification of this mysterious and resourceful city from the Hittites to the Assyrians. Even after we admitted defeat in establishing the exact location of ancient Ura (having followed the extremely high standards set by Dr. Ünal), we felt that Ünal’s rational and learned discourse defined for us the contextual parameters in addressing this and similar topographical problems. Hasan Tekel, who presented a paper on *Towards Arsinoe of Famagusta in Cyprus*, shared his recent research and close familiarity with local archaeology in the identification of the Hellenistic city, and added another important piece to the great topographical mosaic of the eastern Mediterranean. Likewise, Ümit Aydınoglu’s effective regional survey added many pieces to this map. *Hellenistic Settlements in the Territory of Olba* identified and defined not one but a network of interconnected military settlements. Located high on hilltops, and often surrounded by sturdy walls in polygonal masonry, these garrison towns were important agents in protecting the territory and the roads connecting the inland with seaports.



**Regional Studies and Cultural Contacts** was the overarching subject for a number of thematically linked talks grouped together in the second session of our first day. Sabine Fourrier in her *Cyprus and Cilicia in the Iron Age: A Review of Evidence* reviewed the evidence for geographical, literary/mythical, and archaeological connections and presented a cautious and minimalist view of the causal contacts and accidental similarities between the island and the mainland. Even in the case of material culture provided by a common repertoire of objects, especially ceramics, she reminded us that it was the artists, not the artifacts that traveled, and often, what appears to be a direct cultural link could be the result of parallel, independent, developments generated by common origins. Serra Durugönül discussed an intriguing collection of 7<sup>th</sup> and 6<sup>th</sup> century B.C. *Archaic Cypriote Statuary in the Museum of Adana*. Noting the fundamental Cypriotic characteristics of the figures, she took a larger view of the problem, accepting contacts between Cyprus and Cilicia, perhaps indirectly, by way of Samos. Kaan Şenol and Gonca Cankardeş-Şenol, in their *Commercial Ties of Cilicia by means of Hellenistic and Roman Amphorae*, underlined the ubiquitous influence of trade and commerce in establishing and maintaining cultural links between Cilicia and its maritime trading partners. In so far as linguistics, or the choice of the words we use, is an important indicator of who we are and whom we talk to, Murat Özyıldırım's *Antik Kaynaklarda Olba-Ura ve Sözcüğün Değişik Kullanımları ve Kökeni* provided us with a philological discourse on the changing meanings and the etymology of the site name Olba-Ura, thus demonstrated that language could be used as an effective tool in the service of regional cultural contacts.

A paper that cut across the boundaries of **cultural contacts, religion, cult and iconography** –and represented its author's close knowledge of the intimidating heights of the Taurus– was Mustafa Sayar's *Toros Dağlarında Oturan Tanrıça Athena Oreia*. Dr. Sayar elucidated the topographical presence and cultural characteristics of a mysterious mountain goddess, known to us by way of an obscure rock inscription, whose cult might have been centered in the remote, westward facing caves recalling the Anatolian cult of Cybele-Artemis, though with no apparent iconographic connections.

Indeed, no regional conference could be complete without papers on **iconographical studies**, a category well represented in ours, and ushered

in by Ramazan Özgan in his *Arkaik ve Klasik Döneme Ait Bazı Kilikya Kabartmaları*. Focusing his study on Cilician reliefs of the archaic and classical periods, and particularly on a group of grave stele from Kelendris, a Samian colony, Professor Özgan presented us not only an insightful, general analysis of a regional sculptural style but attempted to identify and isolate certain iconographical characteristics that indicate the expression of a culture through its art and artifacts. And, he was the first, in our symposium, to formulate the important question of what is Greek, what is Persian, and what is particularly Cilician in this art. In the second day of our meeting, Marion Meyer's paper *Divinities and their Images. Phenomena of Acculturation in Smooth Cilicia* returned to the same broadly defined theme. Starting from iconographic analysis of coins and coin images, Dr. Meyer posed for us fundamental questions endemic to humanities and arts on the meaning of continuity and change, innovation and renovation, and emphasized the complexity and unpredictability of the process of acculturation – a process with many variables, adaptations, and reversals. She underlined the critical importance of choice as a deliberate process that was as clear-headed and rational in its aims to represent the political aspirations of Cilician cities as it was impure and ambiguous in the creation of a mixed imagery in achieving this end. Using numismatic and epigraphic evidence, Ruprecht Ziegler's erudite paper on *Kaiserkult und Asklepioskult im Kilikischen Aigeai* addressed relevant problems of image making. Focusing on issues of religious convergences and transparencies at local and regional levels, Dr. Ziegler's paper also manifested bold crossovers into the larger concerns of religion and cult under the empire (as was the case with Sayar's paper on Tanrıça Oreia). Another paper that took up the problem of acculturation in Cilicia manifested locally through the making of hundreds of bronze cult figurines was presented by İsa Kızgut, *Silifke Müzesinden Bronz Heykelcikler*. Kızgut illustrated how varied yet formulaic the process of image making could become –the process of “duplication and serialization” he touched upon, though not vocalized in such terminology, would have fascinated even the most jaded of my art historical colleagues back at home, especially if they had been acquainted with the 49 examples of Hermes among the 250 figurines Kızgut presented to us– and underscored, through stylistic observations, how thoroughly hellenized the region had become under the Roman empire.

Even more numerous than the bronze figurines in the collection of the Silifke Museum are, of course, the wide ranging wealth of architectural remains –from the proud and mighty aqueducts to the maddeningly ubiquitous piles of stones and ornament– that crowd the coastlands and inlands of Cilicia. A group of our papers that can be subsumed under the category of **architecture, urbanism, and culture expressed through building**. Architecture, too, has its language of images. Murat Durukan’s *Olba/Diocaesarea’ daki Piramit Çatılı Mezar Anıtının Tarihlemesi Üzerine Yeni Bir Görüş* was a valuable model of the use of architectural iconography as a methodological tool in proposing an alternative date, a Roman imperial one instead of the widely believed Hellenistic date, for the handsome funerary tower at Olba. Providing an effective crossover to iconographical studies through potential linkage with Syrian models, Durukan’s general analysis and proposal for a later date, on the whole, appeared convincing and significant.

Roman architectural presence in the region was further underscored by Marcello Spanu’s paper *Roman Influence in Cilicia through Architecture*. Surveying the building types as well as the structural technology of Cilicia, Spanu searched for ways to isolate and identify what is universal and ubiquitous and what is eastern and regional that defines this architecture. For those of us who had long been admirers of John B. Ward-Perkins’ pioneering and intriguing observations about the exceptional position of Cilicia in all of Asia Minor (such as the use of western style brick-faced concrete, *opus caementicium*, or *opus reticulatum*, the use of volcanic scoriae in vaults), Spanu’s current research focuses on a remarkable subject whose time has come – and one that puts Cilicia at its center.

While emphasizing the colonnade street as an effective urbanistic motif in shaping ancient cities, Suna Güven’s *Evolution of Colonnaded Avenues in the Roman Cityscape* pointed out the somewhat overlooked potential of Cilician urbanism. Drawing some of her best examples from Tarsus, Pompeiopolis-Soli, and of course, Antioch-on-the-Orontes, Güven recalled that in contemporary opinion, along with Ephesos and Smyrna, Tarsus and Antioch were considered among the four leading centers of Roman antiquity, and underlined the historic (and, perhaps, not so historic) prejudice against which the scholar-specialists of the region need to do their work.

Like its title *Cilicia at Crossroads: Transformation of Baths and bathing Culture in the Roman East*, my own paper aimed to explore the interface between regional architecture and its cultural nexus. Using a peculiar manifestation of a bath type –baths characterized by a predominant “social, multi-purpose halls”– in whose development Cilicia was an important player, I tried to suggest that the region’s unique and privileged position between the East and the West, and its close connection to Antioch and north Syria. The passing and subsequent reinvention of baths and bathing in the Roman east was one of the many ways in which the institutions of classical antiquity supplied the inspiration as well as direct models for the birth of new modes and values espoused by Early Christianity and rising Islam.

It was these **new values and modes that defined late antique and Christian Cilicia** that formed the basis of inquiry for a number of papers on the last day of the symposium. Burcu Ceylan’s subject *Antik Dönem Yapılarının İkinci Kullanımına Bir Örnek: Zeus Olbios Tapınağı* provided a bridge between the classical period and the new world of late antiquity by considering the second life of the Temple of Zeus Olbios, a privilege often enjoyed by architecture that is too deeply embedded in a society’s values, and too expensive, to totally abandon – such as temples, basilicas, public baths. Hugh Elton in his *The Economy of Cilicia in Late Antiquity* approached his subject mainly by a technical and statistical analysis of ceramic evidence, but also, considered questions of imports and exports, local centers of production, and the recognition of specific Cilician items such as the so-called ‘Kilikium amphora.’

Turhan Kaçar and Mark Wilson introduced different aspects of Christianity in Cilicia. Kaçar, in his *The Fourth-Century Church Politics and the Christian Bishops* informed us of the active role played by three Cilician bishops in local politics and in the larger decisions espoused by important church councils that shaped late antique Christianity. Wilson focused on one person and one question: *Was Paul a Cilician, a Native of Tarsus?* He reassessed historical information on the apostle’s connections to the region in the light of his cross-religious background. After these literary and historical subjects, Ayşe Aydın’s paper on *Tapureli Kazısında Bulunan Ambon* put us back in the hard reality of objects and material culture and the expression of Christian ritual through liturgical art. It also

restated the important role played by museums and scientific excavations in the discovery and preservation of this culture.

It is natural that the heart of a symposium on archaeology, sponsored by an archaeological research center (KAAM), should be given to presentations based on archaeological excavations and surveys. Indeed, a large number of papers delivered over three days of our meeting stemmed directly from **archaeological studies, excavations and surveys**, while a great many others, informed by field work, indirectly contributed to this category. Eugenia Equini's *A Rock Tomb Relief from Elaiussa Sebaste* was only deceptively limited to the northeast necropolis at Elaiussa Sebaste (Ayas) and its special tomb-temple. The director of the recent archaeological excavations in Elaiussa, dottoressa Equini's talk illustrated her and her colleagues' heroic efforts at uncovering this important coastal city and shed light on the cultural and material identity of Cilicia through architecture and urbanism. This talk was aptly supplemented next day by a superbly guided tour of Elaiussa-Ayas, where the symposium members had a chance to see and appreciate the city first hand, and were privileged to ask questions to Equini and discuss matters among themselves (and, yes, what is that huge, uniquely designed, circular structure, and could it really be as late as archaeological considerations seem to dictate?).

Full scale archaeological excavations are expensive, difficult to assemble, and difficult to conduct. Furthermore, minimalist and non-intrusive concerns of post-Modern, "new" archaeology seem to be haunted by fear of digging: we are developing psychological complications with what used to be our symbol, the pick. Perhaps, that is all very good, to retain the cultural heritage of the past for future archaeologists who may be able to read the material evidence without breaking the surface of mother earth, much like the medical diagnosis and cure achieved without interfering with the body, as portrayed in Star Trek world. That may be why at this point in time surface surveys and site studies are such popular and effective alternatives to digging. Costing a fraction of the cost of actual excavation, and entirely reversible in its treatment of archaeological material, surveys can yield a vast amount of information.

Bilal Sögüt's *Dağlık Kilikya Bölgesi Mezar Nişleri* was just such a worthwhile regional survey concentrating on the funerary niches in Rough Cilicia, and contributed towards the emergence of a larger picture of

Cilicia, its arts, architecture, cities, and religion. Such a survey requires specialized knowledge and demands dedication and energy from its investigators – but, it can also be gratifying and remarkable, as also demonstrated by Sayar and Aydınoglu, in their previously mentioned papers.

The words gratifying and remarkable best expressed our thoughts as we listened to the results reported by Detlev Wannagat's survey of the Sanctuary of Zeus Olbios, *New Finds at the Sanctuary of Zeus Olbios*. Wannagat and his survey team provided a host of new observations of the old material as well as making many new exciting discoveries: a Hellenistic tower under some houses south of the temple; a Doric propylon east of the temenos; and a new, small, podium temple just outside of it. One admires Dr. Wannagat and his team for their hard work and sharp eyes, who have coaxed so much out of an old site in such a short time. The same concerns were at the back of my mind listening to Emel Erten's survey results in *Glass Finds from Olba*, where she presented a focused and well-organized study of different types of glass represented in Cilicia and related them to the lively Syria-Palestine glass industry. More importantly, on the hard evidence of certain types of finds, Dr. Erten supplied valuable information on the early residential history and urban life of the region. It is important to reiterate that Erten's deceptively modest results were only one facet of one year's survey effort. What I have heard in a few days here compels me to add my voice to those of others to endorse and encourage all state and private sponsorship of these prolific and efficient survey efforts.

An appropriate closing paper on archaeology –and the symposium– was Emmanuele Borgia's *Archaeology in Cilicia in the 18<sup>th</sup> and 19<sup>th</sup> Century Travelers' Notes*. Just as Dr. Salmeri had started us speculating on the early days of the process of hellenization in Cilicia, Dr. Borgia reviewed the closing of this process by our near contemporaries. Such attempts at archaeological historiography not only provide useful, hard, information now lost to us, and offer valuable perspectives to the study of the region, but hold a mirror to our own reasons, goals, and desires in undertaking such studies – excavate, conduct surveys, publish essays, present papers.

Despite my best efforts to group, categorize, and 'box-in' your papers according to their different approaches –and noting that many actually

refused to be boxed in, and crossed boundaries— there was one paper I was hard pressed to fit into any category: Nevzat Çevik’s *Kaya Anıtları Işığında Farklı Kültür Bölgeleri Arasındaki Etkileşim Olgusunun Farklı Bir Arkeolojik Bakışla İrdelenmesi: İlişkısizlik Kuramı*. No wonder, you might say, that I shied away from this formidable title, but it requires, and deserves, a translation – at least, an attempt at one: *A New Archaeological Approach to the Understanding of Influence and Interdependence among Different Cultural Regions in the Light of Rock-Carved Monuments: the Principle of Disconnectedness*.

Çevik invited us to reconsider the fundamental question that underlies the process of material, literary, visual, and stylistic comparisons resulting all too often in optimistic, easy, and sometimes even wild and glib, hence irresponsible, conclusions. To put it baldly, he called for a common sense approach, the consideration that different cultures and people *can* at the same time arrive at the same conclusions (or the same or similar stylistic representations of objects) independently, without having to establish contact with each other, or learn from each other. Çevik’s arguments on the concept of ‘disconnectedness’ have an underlying theoretical, even a philosophical, dimension, even though they were expressed without theoretical discipline and un-philosophically.

And this brings me to another observation: Was this the only paper that introduced, however polemically, theoretical concerns? We archaeologists and ancient historians are hopeless realists. We shape our thoughts on peoples and cultures mainly on the material evidence of objects. We love objects and we like the stylistic connectedness of objects. Remembering my art historical colleagues back at home, and their post-modern, post-colonial, post-constructivist/deconstructivist discourse, I marveled at the pure and delightfully straight-forward language of our conference: thirty odd papers and not a single mention of Foucault, Derrida, or Barthes- or liminality. How refreshing! Yet, I could not help feeling somehow that I was caught in a strange time warp: I could have, just as well, been sitting here at a 1960s conference. And, human nature being what it is, I must confess, I missed a little bit of theory.

Naturally, there will be new archaeological, sociological, and political approaches to the study of Cilicia. Historical and literary research will be balanced by new field work. The region, between the East and the West, is

immensely resourceful. It is hard to imagine or predict future directions. But, in the context of a similar conference, if I had my wish list, these would be some of my concerns and desires. I would have liked to see taken up and developed the issues of social mix and diversity, which Cilicia and its leading urban centers were famous for (listen to Malalas? Waxing about the widely ranging ways and mixed dialects of his fellow citizens filling the market place in Antioch). I would have liked to expand on the question of the lack of specific political identity in Cilicia –an important observation already brought up in this meeting. Cilicia and its rugged back country was a remote and rude province– or, was it? I would have liked hear the question and definition of provincialism explored further vis a vis Cilicia and its hinterland. And, indeed, the liminal world occupied by Cilicia was also shared by Antioch, a world-class city. Some of us already touched upon Cilicia’s relations with Antioch and its cultural backyard, northern Syria. I would have liked to see these critical relations between Cilicia, Antioch and Syria expanded and explored.

These issues, and others, define the strength and uniqueness of Cilicia as a region. I have no doubts that the challenge of defining and framing this unique and interesting province will be taken up in future international symposia. We are in good hands with Mersin University’s Research Center on Cilician Archaeology (KAAM) and its excellent director Dr. Serra Durugönül. I thank you all for being here, and wish you best in your future work!



