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General Description of Archaeological Sites Recently Surveyed near Ölüdeniz (Fethiye, Muğla)

Early one morning in the mid-1980s, I flew over Lycia, the region along the Mediterranean coast of southern Turkey. I shall never forget the feeling I had that I was looking at something unreal, almost mystical. This prompted me to explore the area from Antalya to Kaş in the summer of 1989. Not only was I impressed by the ruins of Byzantine cities and churches at Phaselis, Andriake and on Kekova Island, but I was amazed to find that few of the sites had been systematically studied. And so it was that this trip marks the start of a survey project of the Byzantine sites in the area by Osaka University.

Supported by a research grant from the Kajima Foundation for the Arts, Tokyo, the university organized a small expedition to the Lycian coast in 1990, although field work was postponed until April 1991 due to the Gulf War. I was accompanied on that expedition by Kazuo Asano, associate professor of Aichi University of Education, and Tetsuro Ohashi, photographer at the Department of Art Science, Osaka University. Together we set off from Antalya for Ölüdeniz, in the province of Muğla. On the way, we studied the architecture and decoration of structures on the islands of Gemiler Ada and Karacaören Ada, both near Ölüdeniz. On the basis of our initial survey of the major monuments on those islands, it was decided that a long-term project would be required for an adequate archaeological appraisal to be made. The promise of financial backing for three years by the Japanese Ministry of Education allowed us to commence, in September 1991, a series of surveys of the

two islands as well as of the coast along the Ölüdeniz-Gemiler Ada bay area. During the three years that followed, some 12 people took part in the project for about one month each year, usually around September. The project was concluded in March 1994, and compilation of the first preliminary report was begun.

When the project was initiated, there was little reference material on the Byzantine monuments of the Lycian coast. What there was, was limited to tourist guides and brief descriptions recorded by lay observers.¹ It was not until the 1980s that ruins of early Byzantine harbors began to attract the attention of scholars, and not until the present decade that the results of these expeditions have become available. Nevertheless, information on Byzantine sites along the Carian and Lycian coast still remains meagre. Hopefully, this paper will help place the Ölüdeniz-Gemiler Ada bay area in the public domain, and stimulate further scholarly discussion regarding the historical significance of its remaining monuments.

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Sailing west along the Lycian coast from Finike or Kaş, past the ruins of the ancient and medieval settlement of Sancaklık, one enters the Ölüdeniz-Gemiler Ada bay area (plate I, fig. 1), about 20 kilometers south of the city of Fethiye. Facing the Mediterranean to the south, the bay is protected from easterly winds by the towering face of Mount Baba Dağ, whilst in the west it is marked by a peninsula, off the southern tip of which is the small island of Karacaören Ada.

The Ölüdeniz-Gemiler Ada bay area extends for some seven kilometers, east to west, and has several narrow inlets and promontories. On its eastern perimeter is the well-secluded Ölüdeniz Lagoon, which offers a tranquil, shallow harbor, half blocked off by a sand bar. On its

western perimeter, the narrow, deep strait between the mainland cliffs and Gemiler Ada offers safe anchorage to boats and yachts.

In their respective reports, Satoru Aisaka and Koji Nakatani briefly outline the history of Lycian coastal cities from antiquity through the middle Byzantine period. The towns and cities of the area began to prosper in remote antiquity. They played an important role in maritime trade and transportation as well as in the defense of the Roman and Byzantine Empires, before coming under the sway of the conquering Arabs. Despite this, little is known about the history of the Ölüdeniz-Gemiler Ada area and its prosperity. The only available written sources are the *Vita* of Saint Nikolaos of Sion,² written in the late sixth century and covering the period before the Arab conquest, and the *Portulans*,³ the medieval sailor's guide books. Since it is only by attempting to correlate place names mentioned in documents with existing locations that one can hope to reconstruct the history of the times, we should here mention some names of interest.

At the time we commenced our project in 1991, four of our contemporaries had visited several of the area's Byzantine sites and published reports. The first had been R. S. Carter who, while sailing, had become intrigued by the numerous structural remains and their decorations, especially on the islands of Gemiler Ada and Karacaören Ada. His interest growing at the end of the 1960s, he eventually took a graduate student to the area with him to help compile a description of the main buildings, the long corridor, and the fresco paintings on Gemiler Ada. While the description is neither systematic nor accurate, it succeeded in attracting the attention of scholars when it appeared in a popular archeological magazine in 1985.⁴ It also stimulated our interest as we considered launching an expedition to the area.

The next person who had visited the area prior to us and was to put out a report was Clive Foss, who conducted a quick survey of the Carian and Lycian coasts in June 1983, using the *Portulans* as his guides.⁵

Unlike those of Carter, his observations are, generally, correct and penetrating, and very useful for identifying monuments at the sites. He pointed out the importance of the town and basilicas on Gemiler Ada, stressing the need for their systematic study. Although his report was published before that written by Carter, it came to our attention only much later. Had this not been the case, the course of our work would certainly have been different.

In the fall of 1986, K. Hattersley-Smith and V. Ruggieri S. J. surveyed a Byzantine city near Dalaman, about 50 kilometers east of our site.⁶ They tentatively identified the site with medieval Hagia (Laguia), documented as having been near the mouth of the Dalaman River, to the west of Fethiye Bay. However, both in terms of function and urban structure, the ancient harbor town of Hagia (Laguia) bears an interesting resemblance to the town on Gemiler Ada. Although the latter is much larger, its construction, which is thought to have been carried out in the fifth century, seems almost contemporary with that of our site. Further, according to Hattersley-Smith and Ruggieri, several Byzantine sites around Osmaniye, including Gemiler Ada and Karacaören Ada, equally suffered the effects of seismic activity.

The fourth person to have conducted an expedition to the Ölüdeniz-Gemiler Ada bay area ahead of us was Jean-Pierre Sodini, though his report was published only recently.⁷ In 1987, he visited not only the islands, but also the ancient sites near Levisi, the present village of Kaya. As a result, he put forward several theories regarding the names of locations. He accepted the tradition that Gemiler Ada was called Aya Nikola (Agios Nikolaos) in the Middle Ages, and the explanation in a Greek *Portulan* that the basilica on the highest level of the island was dedicated to Saint Nikolaos.⁸ We have called this basilica Church III.⁹ Sodini also notes that the island of Aya Nikola was called Perdicae in Rizo's *Portulan*, and Perdiconisi in the Greek *Portulan II* of the sixteenth century.¹⁰

According to sections 54 through 57 of the *Vita* of Saint Nikolaos of Sion, the saint set off on a trip to visit many neighboring communities following a serious accusation made against him by the provincial governor.¹¹ The reader is told that the saint spent 25 days on a quick tour of some ten locations, at each of which he sacrificed oxen and was generous in his distribution of wine, money and other provisions to the people, and “made them merry.”¹² This is reminiscent of an ancient custom according to which the ruler ingratiates himself with the populace by distributing gifts. From the places and shrines the saint visited, one should like to draw up a detailed religious map of sixth-century southern Lycia, but unfortunately, only a few place names have been identified. One is Symbola, which appears in section 57 of the *Vita*. According to a Greek *Portulan*, it was a town with a “beautiful port at the distance of one mile from the island of Perdikonisi,”¹³ which modern scholars do not hesitate to identify as the present-day Ölüdeniz. Our recent discovery of the remains of three basilicas in Ölüdeniz suggests that Symbola was a very large, prosperous community in the sixth century. In fact, the most recently discovered basilica, the one on the beach, is the largest in the bay area. The high quality of the remaining frescoes on the walls of the side apse attests to the importance of the basilica in the sixth and seventh centuries, as shall later become clear.

In his recent article, Sodini also theorizes regarding the identity of two small ports, in this same bay area, to which reference is made in early literature. One is near the ancient city of Karmylessos, mentioned by Strabo (XIV, C 665), and often referred to as the “good port of Levisi”¹⁴ in the *Portulans*. Sodini tentatively identifies it as the small mainland cove opposite Gemiler Ada, that he names Levisi I, as distinct from Levisi II. Perhaps in support of Sodini’s theory is the fact that the present village of Kaya was called Levisi by the Greeks who resided in the area until the 1920s.

The other port concerning which Sodini also makes a suggestion is Markianè, mentioned in the narrative of the translation of the relic of Saint Nikolaos, which is kept in San Nicolà in Bari. He proposes, though with some reservation, that this may originally have been the small port to the west of Karacaören Ada.

Although the locations of the two ports as put forward by Sodini may draw conjecture, archaeology supports the idea that the two were, indeed, ports of significance in the sixth and seventh centuries. In 1992, as shall be described later, we found the remains of a basilica of considerable size in the pine woods near the port called Levisi I by Sodini, and the ruins of a vaulted building on Gemiler beach that could well have been part of a port in the early Byzantine period. There are several tombs dating back to late antiquity along the waterfront, while a walk along a dry stream bed, away from the coast and into the pine woods, reveals the remains of houses.

The remains of another settlement opposite Karacaören Ada contains a large, three-aisled basilica, while a small promontory to the south may be an ancient graveyard. The ruins of houses and storage facilities around the basilica suggest the existence of a busy harbor community.

The frequent references to cities in the area in early literature, especially the *Vita* of Saint Nikolaos of Sion, the topographical reconstructions carried out by contemporary scholars, as well as our recent archaeological discoveries of early medieval Byzantine structures, all point to lively religious and commercial activity in the region as early as the sixth century. The following brief description of archaeological sites and remaining monuments attests to this.

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1. Ölüdeniz Beach and Lagoon Area

a) Ölüdeniz Village Church

In 1992, we found remains of quite a large basilica in the middle of the village near the beach at Ölüdeniz (fig. 1). The remains include the lower part of the apse wall, as well as parts of the walls extending north and south from the apse. The apse has an opening approximately six meters wide, with a wall almost one meter thick made of large, solid blocks of stone that appear to have been used in an earlier building. Protruding outward from the wall north of this apse is a small, vaulted structure that appears to be a tomb.

With the area now used as a camping site, little remains of the original interior of the basilica besides one marble capital and a 17-meter length of stylobate. Were even this piece of stylobate to represent the full length of the nave, it would mean that the basilica is of comparable size to most others in the region.

In 1992, excavation work undertaken by a local construction company along the outside of the apse wall for a recreational facility revealed the debris on which the apse had been constructed. We saw fragments of brick, tile and ceramic from earlier periods, but were prevented from studying them by those guarding the construction site. We were not a little relieved when we later found that the builder had incorporated the apse wall and adjoining structure into his design.

The ruin, whatever its fate, attests to the existence near the beach of a basilica of considerable size which, judging from its remains, perhaps predates other basilicas in the bay area. The plans of both the apse and the vaulted structure attached outside to its north foreshadow those of the Mustafa and Gemiler Beach basilicas.

b) Ölüdeniz Beach Church

In 1992, the Fethiye Museum informed us of the existence of an archaeological site near the beach at the lagoon mouth. Towards the end of our

1993 expedition, we surveyed the site which we discovered at the point where the sand bar originates. Clearing of the dense undergrowth revealed the ruins of a triapsidal basilica (fig. 10).

The northern shore of the lagoon seems to have subsided about one meter since the basilica was built, as has the land to the west of the structure which is overgrown with reeds. Continuing west along the shore of the lagoon, the remains can be seen of an early settlement, parts of which are submerged. Although the rocky slope north of the basilica is now covered with sand, early tombs on the hillside suggest that the early community had spread that far. Clearly the basilica played an integral role in the settlement.

The basilica is of interest due to its location, size, and remaining frescoes. The outside width of the structure is some 18 meters and, while its westernmost delimitation cannot be confirmed, the nave was certainly about 27 meters long, making it the largest basilica in the bay area. The main apse, with an opening 6.9 meters wide, is flanked on either side by a lateral apse, each of which has an opening about two meters wide. While there are no standing remains of either the main apse or the northern lateral apse, the shell of the southern lateral apse remains intact. Moreover, what iconography there is can still be recognized, albeit only fragments of the frescoes remain (plates X a, b).

A tall figure dressed in dark blue occupies the axis of the apse wall. Since only the lower half of the figure remains, it cannot be identified, but it could very possibly represent the Virgin holding the Christ Child. At the top of the apse, what appears to be a large circle of light is depicted, surrounded by what may represent a night sky dotted with stars. The main figure is flanked by an angel on either side, each holding a lance, and the one on the figure's left also holding what appears to be a sphere.

The angel on the left seems to be introducing to the central figure a male donor dressed in a white toga and depicted as about one-fifth

the size of the main figure. The donor, bowing and stepping toward the main figure, has his hands extended and covered by his toga. The composition is not unlike that of a sixth-century tapestry at the Cleveland Museum that depicts the Virgin and Infant guarded by two angels on a throne.¹⁵

But the most striking feature of the fragmented figures is the artistic quality with which their majestic and awesome proportions dominate the apse wall. Still visible are the smooth brush strokes with which the subtle effects of light and shade are expressed, and which are typical of the classical *couleurs changeants* technique. One of the few extant examples of similar artistry is the icon of St. Peter, in the Monastery of St. Catherine on Mount Sinai.¹⁶

While little remains of the walls of the main part of the basilica, there are still fragments of an interesting fresco on a small part of the southern wall (plate XI a,b). The painting style differs considerably from that of the apse fresco, but the head of the figure reflects the Justinian tradition. We have not yet been able to interpret the scene, but it probably depicts an angel carrying out religious rites.

According to the author of the *Vita* of Saint Nikolaos of Sion, the saint visited the Church of the Archangel and St. Dimitrios in Symbola during his travels. Doubtless, excavation of the site would reveal much of interest but, be that as it may, the mere size of the basilica and the quality of its decoration are ample evidence that it was a center of the area's religious activity in the sixth and seventh centuries.

c) Iskender Basilica

A road runs from the bus stop in the village of Ölüdeniz along the northern shore of the lagoon as far as the resort hotel of Meri. From there, one can walk westward along the shore to a small flat area only a few hundred meters from the hotel and at the mouth of what is usually a dry stream. On the first day of our 1993 expedition, we were delighted

to discover the remains of a medium-sized basilica near the mouth of the stream (fig. 11), although we had known there were Byzantine tombs in the area. The interior of the basilica measures about 17.9 meters by 11.7 meters, and the exterior wall of the apse faces a stream, the bank of which appears to have been reinforced with rocks. From the southernmost part of the apse wall a small, square chamber protrudes east. Several marble fragments, including a capital, were found inside the basilica.

2. Beştaş Bay and Gemiler Beach Area

a) Mustafa Basilica

During our 1993 expedition, we were informed by our ship's captain of a ruin near Beştaş Bay (fig. 12). We found the church on a relatively steep hillside covered in thick pine woods. The interior of the naos measures 15.3 meters by 9.5 meters and, due to the lie of the land, the nave is narrow. Only a single stylobate could be identified along the south wall, and there was a small, square space added to the nave, much like a transept. To the northeast of the apse, indications are that there was a larger, square hall with a vaulted dome and lavishly decorated frescoes bearing, at least in part, floral motifs. Since a stream runs outside along the northern wall, it could be surmised that the hall was used as a baptistry, although there is no trace on the floor of a baptismal font.

b) Basilica and Adjacent Buildings on Gemiler Beach

In 1992, while surveying a valley and its vicinity on the mainland opposite the island of Gemiler Ada, we discovered the ruins of a basilica close to the coast and only a few hundred meters from the entrance to the valley (fig. 13).

The basilica, almost completely buried in pine needles, is a three-aisled structure. Its external measurements of 25 meters by 14.9 meters, excluding the atrium, make it of a size comparable to that of Church II

on Gemiler Ada. The Gemiler Beach basilica has no side apse, but it does have an oblong chapel with a curved wall at its eastern end that is built parallel to the apse. A few square niches have been cut into the inside chapel wall, while its floor as well as that of the naos were probably paved with mosaic. The cistern at the western side of the basilica appears to originally have been vaulted and to have had an overflow system through which excess water would have been drained off into the nearby stream.

There is an architecturally interesting complex on the shore, but most of the upper parts were destroyed when a restaurant and parking lot were built directly on top. What remains of the lower, vaulted chambers and two annexed buildings may be sufficient to allow a study of the complex and make reconstruction possible. There is a similar, multistoried structure, known as Cleopatra's Bath, at the east end of Fethiye Bay. Our suggestion that it may, in Byzantine times, have served as a boat house deserves further research.

Although the original configuration of the complex has been lost due to the construction of a road linking the beach to the village of Kaya, traces of early buildings remain in the valley and there are several early tombs near the shore. But it is still arguable that Sodini has correctly identified the settlement of which this complex is a part as the former port of Karmylessos, which he calls Levisi I.¹⁷ The number and type of ruins, as well as the size of the basilica, seem to indicate the existence of a flourishing maritime Byzantine settlement at this site.

3. Karacaören and its Environs

a) The Port at Markianè

Most of the long peninsula which marks the western boundary of the Ölüdeniz-Gemiler Ada bay area is inaccessible by boat due to its steep shoreline. However, the small plateau at the southern tip of the cape

has a number of early ruins which we hope to study systematically this fall.

The most significant of the ruins here is a large basilica (fig. 14), which stands on a narrow, rugged piece of land, with what Sodini calls the port of Markianè to the east and the ocean to the west. The main building appears to be only second in size to the earlier-mentioned basilica by Ölüdeniz Beach.¹⁸ The most impressive feature of the basilica is the long, massive arcade which runs parallel to the building's northern and southern walls.

There are many chambers annexed to the main basilica, as well as numerous tombs and what may have been secular buildings adjacent to it. A small promontory to the south of the basilica has several early tombs dug into the rock, suggesting that the basilica may originally have been used either exclusively for funerals or have been dedicated to the memory of a certain saintly personage. Were this the case, the basilica complex and its many surrounding tombs on the neighboring Karacaören Ada may have played the same commemorative role.

b) The Basilica on Karacaören Ada

Since the basilica on Karacaören Ada is later described in detail, suffice it here to present only a broad description. The tiny island, in the shape of an equilateral triangle with sides about 150 meters long (fig. 3), boasts the best-preserved basilica and adjacent building complex of the area due to its relative inaccessibility by sea in modern times. By contrast, the light ships with shallow keels that were used in ancient times allowed the island to be easily approached where flat rocks form a wide terrace.

As Tomoyuki Masuda and Kazuo Asano mention in their reports, several of the rock inscriptions are dedications to the memory of deceased individuals. There are also numerous tombs dating back to antiquity,¹⁹ indicating that the basilica was frequently visited by surviving kith and kin, and that the island may have served as a large burial complex. This

seems to be confirmed by the small, yet elaborate, fresco decorating a tomb to the northeast of the basilica (plate V - IX). We have already collected, made a record of, and stored many of the marble fragments in the basilica that had attracted Foss's attention. Some are carved with very delicate reliefs, dating back to no later than the sixth century.

4. The City and Basilicas on Gemiler Ada

The basilicas on this island are described in detail by Asano and Masuda in their reports, so I shall here concentrate on the urban layout and buildings other than basilicas.

a) The Wall

The urban layout of the island is divided horizontally into two zones by a thick, long masonry wall (fig. 2). Almost five meters high at some points, the wall starts at the summit of the high cliff behind the building complex at the southeastern corner of Church II, from where it runs east over generally even terrain. Passing beneath the northern terrace of Church III, it intersects with the long corridor which connects Church III and Church IV, after which it veers south and continues for about 50 meters.

Despite the seemingly defensive nature of the structure, the wall is unevenly constructed and can be easily scaled at many points. The ruins of two gates remain, one allowing direct access to the northern terrace of Church III. The largest cistern on the island is found along the inner side of the wall, suggesting that it may have been built as the main reservoir to supply the populous in times of siege.

b) Graveyards

The function of the wall seems to have been not so much protective as symbolic, since there are only a few ordinary buildings in the higher

zone encircled by the wall, the center being occupied by the large complex of Church III, with the rest taken up by a variety of tombs, some dating back to late antiquity. While an intensive investigation of the tomb types in the region is yet to be undertaken, we did, in 1993, find the roof-type lid of a tomb that dates back to no later than the first half of the fifth century. Cut into the bedrock northeast of Church III, the marble lid has a simple shape and is decorated with acroteria at the four corners and a cross that is carved in relief at the pinnacle of the roof.

On the basis of our foregoing observations, it would seem that the upper zone of the island served as a burial ground from remote antiquity, and that Church III may have originally been built as a *memoria*. As Asano and Masuda relate, the eastern part of the island also served as a burial area. There, besides different types of vaulted tombs, are a small domed structure and a large vaulted building at the easternmost end of the island. The domed structure appears to be a kind of mausoleum, and the vaulted one a large public burial hall or *ossorium*. Judging from the masonry used in these buildings, they were built much later than the tombs in the island's upper zone.

c) The City

The city extends beneath the upper burial zone on the northern and southern hills. The houses on the southern slope are generally larger than those on the northern slope, but fewer in number, due to the very steep cliff on the western side of the southern shore and the graveyard on its eastern side. Further, it is likely that many houses were washed away by the same tsunami that destroyed Church I. By contrast, the buildings on the northern slope cover the entire area, from the present-day anchorage near Church I on the western side of the island and extending east beyond Church IV as far as the mausoleum in the eastern graveyard.

The Waterfront

While there are no conspicuous remains of a port on the ocean side of the island, most of the northern shore is taken up with a variety of structures, some of which are below the waterline. A long pier can be seen, set parallel to the shore, near which an amphora lies submerged and countless small jetties protrude into the water.

The present-day shoreline is dotted with the remains of at least 70 small, square chambers. Since many of these contain cisterns, the inside walls of which are plastered, it seems that they may originally have served as water tanks for passing shipping. The medieval *Portulans* repeatedly tell the reader that pure water was available at certain anchorages, indicating how important the supply of drinking water was to seafarers of the day. Despite the apparent barren nature of the island, the northern hillside is well supplied with water from the countless large and small cisterns, some of which still hold water.

At several places amongst the shoreline structures, narrow stairways run down from the hillside, and under many of these are openings to drains. The stairways and the roads in the city are interspersed with small chimneys that appear to have served to provide smoke signals by day and guiding lights by night.

Not far inland and at the same level on the hillside, we found some terraces, at least two of which are of modern construction, apparently having been built for shepherds and those who spend the night on the island. One of the terraces, however, seems to be an early structure. Located at a higher elevation than another as yet unidentified structure in the water near the shore, and below the Church II complex, it has relatively more elaborate masonry on its northern bank which, facing the water, forms a kind of arcaded niche. Seen from the water, the axis of the unidentified structure and of the niche form a straight line to Church II, although there is no evidence that this is by design.

Slightly east from the center of the island is another structure of interest, perhaps best described as a waterfront theater. The paved stage is up to 11 meters wide, with a complicated yet symmetrical arrangement of pillars behind it that were linked by arches of different sizes. Although the structure is yet to be reconstructed, it is reminiscent of a Byzantine *scaena frons*, such as is found in the miniature scene of the Mission in the famous Menologion for Basil II in the Vatican (cod. gr. 1613). Whether the stage was used for presenting theatrical performances to an audience on boats, or whether it was used as a landing stage for those of high rank or the emperor as part of an imperial cult of *adventus*, is open to conjecture.

Streets

Of the several roads that ascend the hillside from the shore, only one follows a straight path, from the aforementioned ancient terrace near the shore to the wall east of Church II. The other roads are a maze of T-junctions.

The roads that traverse the city horizontally often run under the overhanging upper stories of dwellings and are frequently vaulted with domed intersections. Meanwhile, the roads that lead up from the shore have many left-turning L-junctions the closer they are to the citadel. These features, together with the fact that the walls along these roads are solid, high and provided with openings for gun emplacements, gives the city plan a distinctly defensive character.

While most of the roads are cut into the bedrock, one is neatly paved with small but uniform blocks of stone, arranged in a zigzag to facilitate ascent. Beginning mid-town, the road climbs toward the citadel and ends near its wall, where remains of early tombs begin to appear. There are few ordinary houses along the path, leading one to assume that it represents the earliest phase of construction on the island and, perhaps, dates back to the pre-Christian era.

The City Gate and Approaches to the Sanctuary

Near the eastern end of the island, a road curves up from the harbor, passing behind the apse of Church I and veering east, through what can best be described as a city gate. This gate and northwest corner of fig. 5, with its two arched passages, seems to mark the start of the approach to the more elevated Church II.

An architecturally varied series of approaches generally marks the access to the churches on Gemiler Ada. The design of Church II, for example, requires that after entering the city gate, an approximately six-meter-long, vaulted tunnel must be traversed to reach the sanctuary at the north wall. A bench has been cut into the cool vaulted passage, which would have allowed pilgrims to rest before reaching the northern entrance to the naos (fig. 29).

The remains of the sizeable housing complex north of the church indicate the existence of what were probably large, arched openings or loggia providing a view that would have differed little from that which can now be had.

The main access to Church III seems to have been via the northern, outer terrace, which is entered through one of the gates in the citadel wall. The long corridor, that comes up from the lower-level Church IV, is approached from the terrace, at which point the corridor itself apparently served as a small chapel (fig. 6). There is a semidome at its eastern end, where frescoes reveal figures and inscriptions. Continuing along this corridor-chapel, one encounters a simple dome, supported by a three tunnel vaults, before eventually entering the inner terrace of Church III, where there is yet another bench cut into the bedrock.

A similar architectural complex is found west of Church IV. The structure has a loggia on its western side, a combined dome and vaulted passage, and an approximately six-meter-long tunnel leading to the inner terrace to the north of the basilica's atrium (fig. 7). It remains to be

examined whether passage through this particular type of architectural complex had ritual meaning for the pilgrims of the day, possibly based on a custom practiced in the Holy Land.

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Addendum

While the present report was being prepared, we undertook a brief expedition to the Ölüdeniz-Gemiler Ada bay area in September 1994, in order to check the measurements of the citadel wall and parts of the urban structure that had been surveyed in 1993, and to complete our survey of the churches on Gemiler Beach and at the port of Markianè. Of particular interest is what our survey has revealed about the large basilica at Markianè, namely, that no structural function was served by the massive arcade that runs along the axis of the naos, parallel to the basilica's northern and southern walls. The arcade was, in fact, built onto the exterior of the southern wall. Whether a roof ran along the outside of the wall remains to be determined, but it has become clear that the long series of arches served merely as decoration, similar traces of which have been found along the exterior of the northern wall.

The chronology of the construction phases of the southern chamber of the basilica on Karacaören Ada are discussed at length by Nakajima in the present volume. While she pays particular attention to the blind arcade that runs along the top of the southern wall, it has not yet been possible to ascertain the function of this architectural motif either here or in the Markianè basilica. Nor is it known where the design originated, or how it was transferred to the basilicas on the Lycian coast.

Another major point of interest resulting from our expedition concerns the eastern end of the basilica at Markianè. Of considerable size, the naos is approximately 13.6 meters wide by 24 meters long. While nothing remains of the elevation of the main or the southern apse, the ruins indicate openings 5.5 meters and 2.5 meters wide, respectively. But most intriguing of all is the shape of the northern part of the eastern end of the basilica. Whereas this end of a basilica would normally be a lateral apse, this structure has three large, high niches here instead. With the central niche higher than those to either side, the impression is of the presence of three apses of reduced size. Doubtless, this area would have been so built in connection with the observances of a particular cult. Moreover, Asano, who conducted the survey of this basilica, identified a small, square chamber behind the niched wall, as well as traces of three blind arcades on that same side of the wall. This would suggest that the area set aside for the observances linked to the special cult could be approached from inside and outside the basilica.

In some of the other basilicas in the Ölüdeniz-Gemiler Ada bay area, we also noticed that a particular design prevailed in their northeastern corners. Thus, for example, in the basilica on Gemiler Beach, the northern apse is replaced by an oblong chamber with a circular eastern end, while in Mustafa Basilica, a square, possibly domed chamber is added to the northeastern corner. By comparison, we may describe the northeastern corner of the basilica at Markianè as the most elaborate. We also wish to suggest, on the basis of our findings, that these additional structures may all have served a similar cult-related purpose. But, be that as it may, we cannot overlook the fact that the triniche formation in the Markianè basilica resembles the row of five niches in the eastern wall of the annex behind the apse in Church III on Gemiler Ada. And there is no doubt that this vaulted annex was used by pilgrims for the veneration of a saint's relics, just as was the ambulatory, with its row of small chapels, in the Romanesque church.

Only thorough investigation will allow it to be ascertained whether the structures found at the northeastern corners of the basilicas in the Ölüdeniz-Gemiler Ada bay area reflect chronological stages in the development of a cult particular to the region, and linked to the veneration of holy relics. Once this has been done, we shall have a better understanding of the principles underlying the religious activity of the area and its visual manifestations.

Notes

1. The major publications concerning Byzantine monuments on the Lycian coast include: J. Beans, *Southern Coast of Turkey*, London 1978; L. Robert, "Une ville médiévale de Carie," *Études Anatoliennes*, Paris 1937, pp.503-512; Id., 1966, pp.20-23; Harrison, 1963, pp.117-151; P. Roos, "Topographical and Other Notes on South-Eastern Caria," *Opuscula Atheniensia* (Sweden) 8(1968), 59-93; J.-P. Sodini, "Sculptures lyciennes d'époque paléochrétiennes à représentations humaines et animalières," *Revue Archéologique* 1976, 1, pp.337-348, etc..
2. An in-depth study of the *Vita* of Saint Nikolaos of Sion can be found in Anrich, 1917. Particularly useful is his study of toponyms in Chapter IV. More recently, I. and N. P. Ševčenko also contributed their insight on the subject with *The Life of Saint Nicholas of Sion* (text and translation by I. and N. P. Ševčenko) in the series *The Archbishop Iakovos Library of Ecclesiastical and Historical Sources*, vol. 10, Brookline, Mass. 1984.
3. Various versions of the *Portulans* have been studied and quoted by those who have written on the toponyms of the area. The most recent is Sodini, 1992, pp. 549-557, especially pp. 549-560. The author of this paper also owes his knowledge of the toponyms of the Ölüdeniz-Gemiler Ada area to an unpublished paper in Japanese, "The Topography of Western Lycia Including Gemilier Ada and Karacaören Ada," presented at a 1993 seminar by Tomoyuki Masuda.
4. Carter, 1985, pp. 16-21.
5. Foss, 1983, pp. 212-235.

6. K. Hattersley-Smith and V. Ruggieri S. J., "A Byzantine City near Osmaniye (Dalaman) in Turkey. A Preliminary Report," *Orientalia Christiana Periodica* 56(1990), pp. 135-164.
7. See *supra* n.3.
8. Sodini, 1992, pp. 559-560.
9. Foss, 1983, pp. 224-225 erroneously identifies the basilica at the lower level of the island—which we have named Church II—with the basilica of Agios Nikolaos described in a *Portulan*. We cannot understand how the error occurred, since he had correctly read the inscription, Hosios Nikolaos, in the fresco above the northern doorway of the basilica. It is also hard to understand Foss's identification of the fresco figures with the Virgin and Child. This fresco and inscription are discussed by Masuda in the present volume.
10. Sodini, pp. 552-554. Masuda (*supra* n.3.) noticed that the name of Kekova Island, south of the ancient city of Aperlae, is derived from the word for partridge, or *perdeikas*. But he is reluctant to accept that two islands, located quite close to each other, would have the same name. In my opinion, however, the colloquial use of the same toponym amongst local inhabitants could have resulted from their observation that partridges were not few on either island. For this reason, I am inclined to accept what the writers of the *Portulans* say, and Sodini echoes: that Gemiler Ada was once called Perdicae and the nearby bay Perdicae Bay by local inhabitants.
11. Masuda, *op. cit.*, pp. 11 ff.; Stephanos Byzantios, *Ethnicorum quae supersunt*, ed. by Meineke, Berlin 1849, p. 517, Περδίκια, οὐδετέρως χώρα καὶ λίμνη Λυκίας. The name of the port, Περδικέας also appears in the *Vita* of Saint Nikolaos; Anrich, 1917, p. 537. This small harbor on the eastern coast of the gulf is still called Perdikia by local residents.
12. Ševčenko, 1984, pp. 85-91.
13. Delatte, 1947, pp. 252-253; Carter, 1985, pp. 19-20; Sodini, 1992, pp. 552-557.
14. Sodini, 1992, p. 552.
15. Weitzmann, 1979, no. 477.
16. Weitzmann, 1976, pp. 23ff., B 5.
17. Sodini, 1992, pp. 549ff., fig. 3. According to the map, Sodini appears to suggest that the harbor was originally located in an inlet a little west of Gemiler Beach. Our conjecture is that an early maritime community could well have been located near the mouth of a stream, as was the case in many other locations along the Lycian coast. The site of the complex ruins would, in earlier times, certainly have been more accessible to the community of Kaya, the ancient Levisi, in the hinterland.

18. See our Addendum, pp. 18ff.
19. Foss, 1983, pp. 226-227, notes a very early Hellenistic type of tomb near the basilica.

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