

The ruins of Syedra near Alanya

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5 Practical section

Introduction

The author and his wife, an elderly couple born in 1951 and 1952, visited the Turkish town of Alanya several times. Three times, 18 February 2010, 14 April 2013 and 2 March 2015 we visited the antique town of Syedra, about 20 km east from Alanya centre.


Though Syedra is mentioned in some tourist folders, it is nearly impossible to find the road to it, and when on the excavation place itself, it may be impossible to find the exit, as happened in April 2013 to us.

Therefore I shall present you some instructions how to find the road, how to follow the track from the highway D400 Alanya-Gadipasha, and some clues how to find the exit on the terrain again. With some pictures taken at those visits.

The information board at the entrance of the terrain

Syedra was inhabited from about 7th century B. C. to the 13 century A.D., as the information board on the entrance tells us in Turkish and English:

SYEDRA

It's situated on the Asar Hill, which is 400m from the sea level  within the boundaries of Seki village in Alanya district. In the ancient period, the city was regarded to be one of the cities in Pamphilia, Isauria and Cilicia with intervals. In the 2nd century A.D. the city witnessed its high period and as it can be understood from the city walls it expanded to a large area. In the later periods the city walls were narrowed and the area of the city became smaller.

We can list the most important structures of the city as; five large cisterns, the columnar street, a bath, and a church, an acropolis, a temple, an olive crushing workshops, a theatre, stores and houses that date back to 5th century, which were constructed in the Roman period. Moreover, a baptizing cave which is arranged in an abscissa from, walls of which are decorated with frescos, is located in the city.

The fact that the city dates back tot the period between 7th century B.C. and 13th century A.D. has been determined as a result of researches carried out till today.

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Where to find the road to the ruins?

A real landmark along the coastline is the large [Hotel Utopia](#) on a hill along the D400 highway. As a matter of fact, (probably) a footpath exists from the hotel area, but we could not determine where exactly the footpath should begin and how it

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corresponds with the track, as written below. Therefore, from Alanya we take a bus in the direction of Gadipasha, and about 3 km behind the Hotel Utopia entrance-road we see a road sign with the village name SEKI. Just there the road to the ruins starts. From the other direction, but visible only from the direction Gadipasha, a sign exists which says [SYEDRA 3](#). The bus driver

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should know this sign. From here thus the climb begins, through [the banana-plantations](#). We pass a horse-riding school, and some 100 meter further the now 'remnants' of the [local primary school](#). At the right we see the village with its minaret and numerous plastic 'kassen' as we say in Dutch, with tomatoes and aubergines (egg-plants).

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At the crossing nearby the school a worn road sign SYEDRA can be seen, we turn left. There are no signs anymore, but follow the broad track. Do not bend right to a shed and a white water unit, but follow the track. Some 100 meter further it bends to the right and eventually we arrive at the parking ground with the entrance and the information board. At a panorama site we have seen [many beehives](#).

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These last 2 km can be done with a car, but the track can be very muddy. We met there [herds of goats](#) and [a woman with 2 cows](#), who gave us an orange.

The [parking ground](#) was built in 2013, there are two small buildings for personnel, but we did not encounter someone in the buildings. As far as we can see, there is no water or electricity, but [a large euphorbia \(?\)](#).

65

On the excavation terrain

There is no path on the terrain, it seems that there is no supervision at all. Everywhere grow plants between the walls and buildings, so that it is nearly impossible to assess the function of the remnants. A characteristic point nearby the entrance is [the wall with the hole and a plant grown on a rock](#).

70

Under these conditions, you can get lost very easily: all looks the same. From the entrance a easily recognizable wall can be seen. A path - as we can call it - to the left brings us along some [buildings](#) and [a white stone](#). When we follow [the path](#), we encounter [these walls](#) and [another wall](#).

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When we return to the entrance and climb some ten meter we can observe another [earthen wall](#). When we go left again we will eventually find the [bath building](#), indicated with a [simple sign](#). Yamanturk gives an overview of the ['interior'](#).

80

Further the remains of [the GYMNASIUM](#).

Nearby the bath, I have taken several more picture: [wall near the bath -1-](#) [wall near the bath -2-](#) [inside the bath -3-](#) [plant growth on a wall -4-](#)

85

Somewhere higher, [the Basilika](#) should lie, but the author did not find this building again in 2015. The picture dates from 2013.

Emel Yamanturk published the [same wall](#) (probably in 2014) as I did [in 2015 twice](#).

The same goes for these two photographs of the path from the aforementioned earthen wall to the bath buildings [by Yamanturk](#) and [by the author](#).

90

And for these two photographs of the path from the aforementioned earthen wall to the bath buildings [by Yamanturk](#) and [by the author](#).

And there should be a street with the columns lying on the ground, but we did not see this street during one of our visits!

95

Therefore we 'borrow' more pictures of the - further to me unknown - Turkish woman Emel Yamanturk, who published these photographs on Panoramio.

Her pictures (thanks Emel!) here once again:

[columns on the road -1-](#) [columns on the road -2-](#) [columns on the road -3-](#) [columns on the road -4-](#) [columns on the road -5-](#) [columns on the road -6-](#) [columns on the road -7-](#) [columns on the road -8-](#) [cistern](#) [cistern and columns](#) [wall with niches](#)

100

Litter

Only a [few bottles](#) were observed by the author on the site; a sign that only a small number of people visit Syedra.

105 *Animal life*

On all three occasions the author photographed a turtle on the excavation terrain, as can be seen in [turtle in 2010](#), [turtle in 2013](#) and [turtle in 2015](#).

The harbour of Syedra

110 See for example: [Port Remains from 3000 BC at Sy\[e\]dra](#).

Information from other sources


Text in Turkish on the information board

115 **SYEDRA**

ALANYA İLÇESİ SEKİ KÖYÜ SINIRLARI İÇERİNDE BULUNAN DENİZ SEVİYESİNDE 400M. YÜKSEKLİKTEKİ ASAR TEPE ÜZERİNDEDİR. ANTIK DÖNEMDE KENTİN ARALIKLARIA PAMFİLYA, ISAURIA VE KİLİKYA KENTLERİ ARASINDA SAYILDIĞI GÖRÜLMEKTEDİR. M.S.Z. YÜZYILDA KENT EN PARLAK DÖNEMİNİ YAŞAMIŞ VE SUR DUVARLARINDAN ANLAŞILDIĞINA GÖRE OLDUKÇA GENİŞ BİR ALANA YAYILMIŞTIR. DAHA SONRAKİ DÖNEMELERDE SUR DUVARLARI DARALTILARAK KENT KÜÇÜLTÜLMÜŞTÜR. KENTİN ÖNEMLİ YAPILARI ARASINDA ROMA DÖNEMİNDE YAPILMIŞ BEŞ ADET BÜYÜK SARNIÇ, SÜTUNLU CADDE, HAMAM, 5. YÜZYILA TARİHLENEN KİLİSE, AKROPOL, TAPINAK, ZEYTİN EZME İŞLİKLERİ, TİYATRO, DÜKKANLAR VE EVLERİ SAYABİLİRİZ. AYRICA İÇERİSİ APSİS ŞEKLİNDE DÜZENLENMİŞ DUVARLARI FRESKLERLE SÜSLÜ BİR VAFTİZ MAĞARASIDA KENT İÇERİSİNDE YER ALIR. KENT TARİHİNİN M.Ö.7. Y.Y.'DAN M.S. 13. Y.Y.'A KADAR UZANDIĞI BUGÜNE KADAR YAPILAN ARAŞTIRMALARLA BELİRLENMİŞTİR.

130

Text on the website of the Ministry of Culture and Tourism

Located on about the 20th km of a highway  between Alanya and Gazipaşa, within border of the Seki village. The city is entered through a monumental door still remaining on the west of the town. There are several cisterns which provided water needs of the city. The niche caved into the stone in one of the caves is painted with frescoes. The cave must have been used for religious purposes and is known as a baptising cave. There is a bath building on the east of the town. There are mosaics on some part of the bath floor. Just on the west of the bath, in the north-south direction a columned street of the town lies. There are niches on the north walls of the street. In the excavations made by the Directorate of the Alanya Museum since 1994 it was understood that the street is 259x10 metres in size and covered with wooden roof and south is open. There are many inscriptions about races and competition. Other important structures in the town include a temple, a theatre, shops, houses and town walls. The excavations indicated the ruins belong to the period between B.C. the 7th century BC and the 13th century AD.

145

Syedra Antik Kenti

Alanya-Gazipaşa karayolunun yaklaşık 20. kilometresinde Seki köyü sınırları içerisinde. Kilikya bölgesinin batı sınırı olarak önemini koruyan kenttin antik dönemdeki ismi olan Syedreon adı ilk kez Roma İmparatoru Tiberius (M.S. 14-17) döneminde kentin kendi adına bastığı sikkelerde karşımıza çıkmaktadır. Çevresi surlarla korunan kenti iki büyük cadde enine kesmekte ve bunlara dik inen merdivenli sokaklar kent planını oluşturmaktadır. Syedra antik kentine batıda halen ayakta olan anıtsal kapı aracılığı ile girilir. Su ihtiyacı ise güney batısında doğal kaynaktan beslenen (Sarnıç Mağarası), su depolama havuzları ile yağmur suları ile dolan çok sayıda küçük sarnıçlarla karşılanmaktadır. Duvarları erken Hıristiyanlık döneminde yapılmış fresklerle süslü olan mağara dinsel amaçlarla kullanılmış olup vaftiz mağarası olarak bilinmektedir. Kentin doğusunda çok görkemli bir yapı kalıntısı olan hamam ile karşılaşılr. Zeminde yer yer mozaik kalıntıları görülmektedir. Hamamın hemen batısında kentin sütunlu caddesi doğu-batı yönünde uzanmakta, caddenin kuzeyindeki duvarda ise nişler bulunmaktadır. Kentin önemi oyun ve yarışlarla ilgili bilgiler içeren birçok yazıtın kalıntıları arasında yer almasıdır. Kentin önemli noktalarında duran, yazıtlı heykel kaideleri, güreş, atletizm, gibi yarışlarda ödül alanlar ile bu yarışmaları düzenleyenler ve maddi destek sağlayanlar hakkında bilgi vermektedir. Bunların dışında Syedra'da tiyatro, tapınak, bazilika, kilise, evler ve dükkânlar gibi binalara ait kalıntılarda bulunmaktadır Kazılar sonucunda kent tarihinin İ.Ö. 7. yüzyıldan İ.S. 13. yüzyıla kadar uzandığı belirlenmiştir.

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Kaynakça: Antalya Kültür Envanteri, (Alanya), 2003, sf. 28-31; Alanya Tarihi,

170 Müzeleri ve Ören Yerleri, Alanya Müze Müdürlüğü, 1998, 1. basım. sf. 13.

17 Eylül 2010 Cuma Syedra, Alanya, Antalya

175 Kentte, Antik Çağdan günümüze değin kullanılan, içleri sıvalı doğal kaynaktan beslenen sarnıçlar vardır. Kentin su gereksinimi çok sayıdaki diğer sarnıçlarla da karşılanmaktadır. Kent içindeki bir mağarada, doğal kayaya oyulmuş nişin çevresi freskolarla süslenmiştir. Mağara dinsel amaçlı kullanılmıştır ve vaftiz mağarası olarak bilinmektedir.

180 Kentin doğusunda, çok görkemli bir yapı kalıntısı olan hamam ile karşılaşılıyor. Zemininde yer yer mozaik kalıntıları görülmektedir. Hamamın hemen batısında kuzey-güney doğrultusunda kentin sütunlu caddesi uzanmaktadır. Caddenin kuzeyindeki duvarda nişler yapılmıştır. 1994 yılından bu yana Alanya Müze Müdürlüğü'nce yapılan kazılar sonucunda, sütunlu caddenin, 250 x 10 metre boyutlarında ve kuzeyi sütunların taşıdığı ahşap çatı ile kapalı, güneyi taş döşemeli açık yol şeklinde olduğu ortaya çıkmıştır. Oyun ve yarışlarla ilgili bilgiler içeren birçok yazıtın varlığı kente önem kazandırmıştır.

185 Kentteki diğer önemli yapılar tapınak, tiyatro, dükkanlar, evler ve kent surlardır. Kazılar sonucunda kentin İ.Ö.VII.yüzyıldan İ.S.XIII.yüzyıla kadar ki tarihine ilişkin kalıntılar ortaya çıkarılmıştır. Bölgede bulunan yazıttan Syedralıların korsanlardan rahatsız oldukları ve bu nedenle tanrıların yardımlarına, öğütlerine ve ileriye yönelik kehanetle ilgili istekleri olduğu anlaşılmaktadır.

190 Kente girişi sağlayan anıtsal görünümdeki kapının lentosu günümüzde de sağlam bir şekilde ihtişamını sürdürmektedir. Giriş kapısının sağında doğal yapıya uygun olarak teraslama şeklinde alt alta üçlü bir sulama sistemi mevcuttur. Sulama sistemini oluşturan havuzların günümüzde de kullanılması teknolojinin aslında yüzyıllar

195 öncesindeki bir kanıtıdır. Suyu yakınındaki bir mağaranın içinden çıkan kaynaktan sağlamakta ve içinde uzun dehlizlerin bulunduğu mağaranın girişi taşlarla tonoz şeklinde örtülmüştür. Kentin doğusunda iki katlı çok görkemli ve zemininde yer yer mozaik kalıntıları bulunan yapı ise kentin hamamıdır. Hamamın hemen karşısında kuzey-güney doğrultusunda uzanan sütunlu cadde bulunmaktadır.

200 Caddenin diğer yönündeki sütunlar, Korint başlıklı siyah granitten yapılmıştır. Kentte bulunan bir onur yazıtından burada bir halk meclisi ve Senatonun olduğu Syedra'daki yapıların çoğunun tabanının mozaiklerle süslülüğü dikkate çekicidir. Mozaikte mitolojideki 3 güzelleri temsil eden 3 kız resmi, ve Paris'i simgelediği sanılan bir erkek resmi kentte mozaik sanatının ayrı bir yeri olduğunu göstermektedir.

Other pictures

210 Emel Yamanturk published a range of photographs on Panoramio, for example of the street with columns. We never have seen this part of Syedra!

See the following:

215 <http://www.panoramio.com/photo/114626044>
<http://www.panoramio.com/photo/114626031>
<http://www.panoramio.com/photo/114626019>
<http://www.panoramio.com/photo/114626011>
<http://www.panoramio.com/photo/114626007>
<http://www.panoramio.com/photo/114625994>
<http://www.panoramio.com/photo/114625989>
<http://www.panoramio.com/photo/114625985>
220 <http://www.panoramio.com/photo/114625974>
<http://www.panoramio.com/photo/114625967>
<http://www.panoramio.com/photo/114625956> [with sign CISTERN]
<http://www.panoramio.com/photo/114625949>
<http://www.panoramio.com/photo/114625941>
225 <http://www.panoramio.com/photo/114625937>
<http://www.panoramio.com/photo/114625927>
<http://www.panoramio.com/photo/114625918>

Funny historical information on Alanya

230 and surroundings can be found in [My Holidaybook](#).

Byzantine surveys in and around Alanya in 2006

235 A church at a height of 234 m. above sea level near the ancient city of Syedra in the Kargıcak district, east of Alanya, and a farmhouse at the 123 m. level on a hill close to the coast both display settlement features observed in the Konaklı/Aunesis

district. Although the church is quite large, it has survived only in part. The eastern wall together with the apse, semicircular both inside and out and the eastern part of the north wall remain standing while only the outer line of the south wall can be traced. On the west there are the remains of a small wall. The naos is calculated to be 14.11x28.74 m.

The settlement at Kargıcak has an oblong rectangular layout with adjoining rooms, orientated in a north-south direction, all surrounded by an encircling wall over a wide area. The settlement measures 19.25x44.21 m., and in one room are two holes for the press arms with grinding stones in front of them in situ and this room was identified as an olive oil workshop area (Figs. 2-3). The inner court among the rooms still has olive trees today, supporting this hypothesis.

Digital measurements were taken at these structures using electronic theodolite according to the country's coordinates. The plans and cross-section drawings were made using AutoCAD and NetCAD by architect Merve Bedir. The potshards are an important element in dating these structures and they were collected from the surface, they were classified and drawings were made of them. When the assessment of the potshards was completed by Asst. Prof. Dr. A. ?aylak T?rker, they were passed to the Alanya Museum to be returned to their original sites in the next campaign. See also: http://www.akmedanmed.com/pdf/2007_17.pdf

Excerpts from the thesis of Ayşe Çalık, King's College, London (1997)

There seems to be a general consensus that the Hellenistic region of Pamphylia, today's district of Alanya, formed the western end of the Tracheia. Under the Empire, however, the eastern administrative boundary was located at various places between Iotape and Syedra (Bean and Mitford 1962, 196). Alexander created the satrapy of Cilicia, and appointed Balacros as the satrap, in line with his division of the whole of Anatolia into satrapies. Balacros wanted to extend his dominion over eastern Pisidia, but he met his death in trying to do so, killed by the Isaurians in 324 BC. This was followed in 322 BC by a punishment-raid upon the Isaurians by Perdikkas at a time when Isauria (north of Cilicia Tracheia) was considered to be part of Pisidia. Subsequently the country changed hands among the succeeding rulers.

In 133 BC, through the will of Attalos III, the Kingdom of Pergamon was bequeathed to the Romans. Lyconia and Cilicia were granted to Ariarathes V of Cappadocia, who was then a Roman ally or client ruler. At that time Cilicia meant only the western cities, perhaps as far as Syedra, whilst other parts of what was later to be known as Cilicia remained under Seleucid control. Indicative of the Romans' substantial new land holdings in Asia Minor was the official designation in 129 BC of the province of Asia.

There have been impressive finds of imperial coinage from the time of Tiberius to Gallienus in Syedra (Western Cilicia), a city whose history can be traced back to the late Hellenistic era.

The text of an inscription documented by Bean and Mitford (1962, 197) demonstrates that under Claudius (41-55 AD), cities like Syedra and Laertes formed no part of the 'Regnum Antiochenum'. Rather they were included in the province of Lycia-Pamphylia at the time of its formation in 43 AD. At Laertes, Claudius was also hailed as 'Saviour and the founder of the world'.

Syedra Bean and Mitford (1962, 192 and 193, n. 16) refer to what they presumed to be a temple for Julius Caesar or his adopted son Octavian (later Augustus). Anadolu (1970, 62, 67 and 270) mentions the ruins, but does not identify their previous use so precisely. Bean and Mitford describe the temple as "... a rough patchwork of reused stones - which include two inscriptions - originally veneered". Judging from the epigraphic evidence, Mitford (1990, 2142) finds the city more interested in athletics than religion, although there are records of coins depicting the punishment of Ares (by Hermes and Dike). More insight into the cult of Ares is given by Robert (1966b, 98-100). As to the imperial cult, Mitford presents evidence of Flavian domination of the city (1990, 2153), as well as a record from the late first or early second century from Ağa Arslan Tepesi.

Marassus (the hill country to the east of Syedra) Here, a priest, who served twice for the 'Theos Mégas' is documented (Bean and Mitford 1970, 109, no. 95 and Mitford 1990, 2144).

The other variety of the type the half nude Aphrodite Anadyomene was represented on the coins of Cilicia, from Syedra and Carallia.

310 The inscription mentions the names of two sculptors, the craftsman Diomedes 'from the
third generation' and his son Titus. Its find-spot is reported to have been Dimöte
Köy, to the east of Alanya, which is not far from Hamaxia. Whilst we cannot be sure
that Diomedes, Titus and their clan of craftsmen were based in Hamaxia-Dimöte Köy is
not far from Syedra, where there might also have been a workshop - the inscription is
further proof of sculptural activity in the area. The likeness between the relief and
the busts might moreover be indicative of a local style. Like their Selgian
counterparts, these sculptors may have worked in other cities, such as those from
315 which the small sarcophagi in the Alanya Museum derived.

320 Syedra is among the other cities said to have yielded local small sarcophagi 'Ostothekai'. In
Asgari's study 1965, 331-2 the locally produced small sarcophagi have been classified as
Tamphylia-Cilicia type' and their provenance has been left vaguely as 'the district of
Alanya'; Asgari too clearly had difficulty in identifying a single origin, as they could have
come from any one of Hamaxia, Syedra, Laertes, Iotape, Selinus.

Survey of Rough Cilicia

325 Location: Antalya and Mersin Provinces
Years: 1961, 1964
Project Directors: G. E. Bean, T. B. Mitford

Summary:

330 In 1961, Bean and Mitford undertook three weeks of travel to sites around Alanya,
including Hamaxia, Syedra, Laertes, Selinus, Adanda, and Cestrus. While there are
still many questions as to the identity of ancient sites in the region, they
suggested based on their research that it was possible to equate Sinekkalesi with
Hamaxia, Cabelireş with Laertes, and Alanya with Coracesium and Arsinoe.
335 From 14 June to 4 July 1964, the two conducted an epigraphic survey in the Gündoğmuş
area, in regions along the coast between Manavgat and Silifke. Mitford then
continued on to explore the Göksu valley, between 18 to 28 July, and the Alara Çayı
valley region, between 9 and 30 August. Altogether approximately five city sites
were visited, and about fifty inscriptions (all previously unpublished) were
discovered.
340 Bean and Mitford carried out further seasons of exploration in Rough Cilicia during
the later 1960s under the auspices of the Austrian Academy of Sciences.

Bibliography:

345 Bean, G.E., Mitford, T.B. 1962: 'Sites Old and New in Rough Cilicia' Anatolian
Studies 12: 185-217
1965: 'Report of the Council of Management and of the Director for 1964' Anatolian
Studies 15: 7, 12
See also:
350 Bean, G.E., Mitford, T.B. 1967: Journeys in Rough Cilicia in 1962 and 1963. Vienna
Bean, G.E., Mitford, T.B. 1970: Journeys in Rough Cilicia 1964-1968. Vienna

Piracy in the Ancient World: from Minos to Mohammed

by Philip Charles de Souza, University College 1992

355 Syedra - caught between Romans and pirates

Epigraphic evidence also indicates that Strabo's comments are less than entirely
fair to the Pamphylia. He implies that all the Pamphylia behaved like the
citizens of Side, entering into partnership with pirates. An inscription found on the
site of the ancient city of Syedra shows that such generalizations cannot be accepted
360 at face value. The inscription was discovered by C. Bean and T.B. Mitford during
their exploration of "Rough Cilicia" in the 1960s, and published in the second volume
of their findings. It is in hexameters, and is apparently an oracular response, of
unknown origin, advising the Syedrans on how to deal with the problem of piracy.
365 The Pamphylia of Syedra, who share common lands, 252 living on the ground which is the ...
homes of mixed peoples, offer a sacrifice, setting up on the summit of the city an image of
Ares the bloodstained slayer of men, held in the iron chains of Hermes. On his other side may
Justice, laying down the law, give judgement upon him. And may he become like one who begs.
For, in this way, he will be at peace with you, driving the hostile horde far away from the
fatherland, and he will call forth the prosperity your shores have longed for.
370 And, in addition, you should take up the violent battle, either driving away, or binding in
unbreakable chains, and do not, through fear, pay a terrible penalty because of the pirates,
in this way you will certainly escape all punishment.
The text of this inscription, which evidently accompanied a relief or statue group,

375 dates to the period before Pompey's campaign of 67 B.C. It seems that the Syedrans, troubled by pirates, have sought the advice of an oracle, possibly Delphi, or Didyma. The reply is relatively straightforward in its intent. They must resist the pirates in armed struggle, or suffer the consequences. Two questions arise from this oracle. (a) What is the nature of the armed struggle? (b) Whose retribution are the Syedrans seeking to avoid?

380 The answer to (a) is, surely, provided by the lex de provindis praetoriis discussed above, and the general pattern of Roman attempts to suppress piracy in the Mediterranean in the Late Republic. It is the responsibility of Rome's provincial subjects and allies to assist the Roman magistrates in their efforts to suppress piracy. The reply could be connected with any of several episodes already discussed, 385 including M. Antonius the Orator's campaign of 102 B.C., some unrecorded activity of the Cilician praetor of 100 B.C., or even Dolabella's "war" of 80/79 B.C.

Alternatively the consultation of an oracle could have been prompted by the events of the 70s and early 60s B.C., especially Servilius' extended campaigns in this area, which might have forced the Syedrans to side with either the Romans or the pirates.

390 It is impossible to be certain, however, although I think that the likely answer to (b), that it is the retribution of Rome which the Syedrans must escape, suggests a period when Roman forces were dosing in on the Pamphylians and their Cilician neighbours, forcing many of the coastal cities to opt for one side or the other. In the case of Phaselis, it was the pirates, in the case of Syedra, as the recording of 395 this reply implies, it was the Romans. The statue or relief of Ares, Hermes and Justice and the inscription which went with it represent, therefore, the Syedrans' decision to co-operate actively with Rome against the pirates. It might be argued that the Syedrans would not put up an inscription which speaks of avoiding the possible retribution of Rome at this time, but this text is deliberately vague and 400 ambiguous, so that the message is implied rather than stated. I think it unlikely that they engaged in any independent action; instead they probably refused to allow pirates to use their harbour and town, and probably contributed men or ships to the forces of Servilius or Pompey. There is a tenuous connection between the latter and Syedra, which could be used to favour the early 60s B.C. as the date when this oracle 405 was received.

It was not only the Rhodians, therefore, who were anxious to do something about the Cilician pirates. The anti-piracy measures contained in the lex de provinciis praetoriis assume that the subjects and allies of Rome in the Eastern Mediterranean will be actively engaged in the suppression of piracy with or without firm direction 410 from Roman magistrates. The campaign of Aikhmon (if it does refer to action against pirates) and the Syedran oracle are evidence that, even in the regions most closely associated with piracy, there were some cities that were prepared to take up arms against their piratical neighbours. The depredations of "Cilician" pirates were probably felt most keenly in this area. In any period of history pirates have tended 415 to conduct most of their operations "close to home". While it is for attacks across the other side of the Mediterranean that they have become infamous, the likelihood is that Cilician pirates claimed most of their victims in and around the coastal regions of Anatolia.

Neither the Romans nor their allies devoted all their available resources to the 420 suppression of piracy in this period. War with Mithridates and others drew heavily on the materials and manpower of both. It is only to be expected that campaigns against the powerful, well organized pirate communities of Lycia, Pamphylia and Cilicia were sporadic. It was one thing to join the chorus of disapproval which called for something to be done, quite another to turn words into deeds. The position which the 425 Romans held as the leaders in a common war against the pirates left the onus on them to organize and conduct effective campaigns. Individual kings, cities or groups of cities which acted on their own initiative would surely have been few and far between. Roman-led action, when it came, had always to take second place to more important considerations, like the barbarian threat from the North at the end of the 430 second century B.C., or the menace of Mithridates in the first. Thus, the next major campaign against pirates which will be considered, that of P. Servilius, had limited objectives and lasted only a couple of years. The need to establish a strong strategic position with regard to Mithridates was a more pressing concern.

435 **Bean-Mitford, Journeys 1962-1963**

Πάμφυλοι Συεδρῆες ἐπίξυν[ον πάτριόν(?) τ]ε {²vac.}²
 ναίοντες χθόνα παμμικέων . . . φωτῶν,
 Ἄρης δαίκτηλον ἐναίμιεος ἀνδροφόνοιο
 στήσαντες μεσάτω πόλιος [κ]ά[ρ]α. ἔρθετε θύσθηλα,

440 δεσμοῖς Ἑρμείῳ σιδηρείοις μιν ἔχοντες·
ἐγ δ' ἑτέροιο Δίκη σφε θεμιστεύουσα δικάζ[οι].
αὐτὰρ ὁ λισσομένῳ ἱκελος πέλοι· ὤδε γ[ὰρ ὑ]μεῖν
ἔσσειται εἰρηναῖος, ἀνάρσιον ὄχλον ἐ[λά]σσας
τῆλε πάτρης, ὄρσει δὲ πολὺλλιτον εὐοχθείαν.
445 σὺν δὲ καὶ ὑμέες ἀπτεσθαι κρατεροῖο [π]όν[οι]ο,
ἢ σεύοντες ἢ ἐν δεσμοῖς ἀλύτοις πε[δ]όω[ντες],
μηδ' ὀκνῶ δόμεναι ληιστήρων τ[ί]σ[ι]ν αἰν[ή]ν.
οὕτω γὰρ μάλα πᾶσαν ὑπεγδύσε[σθε κ]όλο[υσιν].

450 **Bean-Mitford, Journeys 1964-1968**

Pamph., E. – Syedra (Aḡa Arslan Tepesi) – late 1st or 2nd c. AD

ὁ δῆμος Συεδ[ρ]έων ἐτίμησεν Σόλωνα Τατος,
πατρὸς βουλευτοῦ καὶ {²vacat}²
ἀρχιερατικοῦ, ἀρετῆς
455 ἔνεκεν καὶ εὐνοίας τῆς
εἰς ἑαυτὸν καὶ ἀπὸ προγόνων.
ὁ δῆμος Συεδρέων ἐτίμησεν Ταν δις Κνινιτος, πατρὸς βουλευτοῦ
καὶ ἀρχιερατικοῦ, ἀρετῆς
ἔνεκεν καὶ εὐνοίας τῆς
460 εἰς ἑαυτὸν καὶ ἀπὸ προγόνων. {²vacat}²
τὴν δὲ βάσιν καὶ τοὺς ἀνδριάντας ἀνέστησεν ἐκ τῶν ἰδίῳ Νανατις Ἰνδου ἢ μήτηρ
αὐτῶν ἀρετῆς ἔνεκεν καὶ εὐνοίας τῆς εἰς ἑαυτούς.

Life in the Truck Lane: Urban Development in Western Rough Cilicia

465 by Nicholas K. Rauh e.a.

in *Jahresheft des Österreichischen Archäologischen Institutes in Wien*

Band 78 2009

zie voor de tekst over Syedra

<http://digitalcommons.unl.edu/cgi/viewcontent.cgi?article=1077&context=anthropologyfacpub>

470 From a Greek perspective numerous place names along the coast – including Hamaxia,
Korakesion, Laertes, Syedra, Selinus, Nephelion, and Charadros – conceivably date to
the era of Hellenic exploration and colonization of these waters.
475 This historical testimony hints at a growing interest among neighboring powers in the
local resources in the general area of the Gazipaşa basin. Courtiers of Cilician King
Urikki attempted to organize the estates in the vicinity of Laertes; Neo-Babylonian
King Neriglissar conducted his razzia all the way to Selinus; and Lydian King Croesus
conquered Pamphylia and extended his sway apparently as far as Syedra. Persian
480 authorities appear to have seized control of the harbor of Kelenderis about the same
time that they occupied Meydancık Kale.
Persian warships en route to the Battle of the Eurymedon River possibly moored at
Syedra, where they were confronted by Delian League forces commanded by Cimon.
485 Rosis son of Plous, who was honored by the Demos of Juliosebaste with a statue base
at Göçük Asarı, was conceivably a citizen of that city but resided in the dependent
village of the Krauatoi. Dual citizenship of this genre is on record elsewhere in the
region, including Side and Syedra, and was probably commonplace for residents of
490 *poleis* and dependent *komai*.

Along with this ring of inland fortifications, the cities of the coast came to need
their own walled defenses. Lacking epigraphical testimony or other reliable
chronological indicators, these could have been built to confront several phases of
495 violence, the sources for which were not necessarily one and the same. Disturbance
resulting from the collapse of centralized Roman authority is on record in coastal
Rough Cilicia as early as 192 C.E., as demonstrated by the recently discovered
inscription at Syedra, recording a letter from the Emperor Septimius Severus in that
year. By the 260s C.E., however, threats to peace and stability became more acute.
500 After defeating and capturing the Emperor Valerian in 260 C.E., the Sassanid Persian
Emperor Shapur conducted a razzia along the coast of Rough Cilicia, pillaging
numerous settlements including Antiochia ad Cragum and Selinus. Many point to this
emergency as the explanation for the hastily constructed fortifications systems found
at Selinus and elsewhere.

505

Schematic layout of Syedra on the information board

