

# FROM SARPEDON TO KEYKUBAD

ONCE UPON A TIME IN ANTALYA



MYTHOLOGY, HEROES,  
KEY CHARACTERS AND EVENTS

AYTAÇ DÖNMEZ



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Fener Mahallesi, Tekelioğlu Caddesi  
No:63, 07160 Muratpaşa/Antalya

**Muratpaşa Municipality Culture Publication, 2021**

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**Print – Design** Orkun Ozan Medya AŞ

**First Edition** October 2021, Antalya

**ISBN**

978-975-7094-32-6

## Presentation



Aspendos Antique Theater built by Architect Zenon for his one and only love, Belkis from Serik... Apollonius of Aksu inventor of mathematical terms such as ellipse, parabola, hyperbola.. Opromoas, the philanthropist from Kumluca, who came to the aid of the Lycian cities that were destroyed in the earthquake... Saint Nicholas of Demre, protector of the seas, travelers and the poor... Sarpedon the hero of Kaş Kınık, Dosemealti people resisting Alexander the Great and Plancia Magna from Aksu the first female mayor...

Once Upon a Time in Antalya from Sarpedon to Keykubad, it tells the stories of Antalya's ancient myths, legends, emperors, scientists, poets, physicians, philanthropists, and briefly the stories of these lands, with their love, separation and reunion.

From prehistoric times to the present, Antalya has witnessed hundreds of cultures, languages and beliefs for 500 thousand years.

The great master of Turkish poetry, Nazım Hikmet Ran, describes Antalya in his poetry book, Human Landscapes from My Country Cultures existed in these lands, with a spirit that we encounter when he describes Antalya as a "three-point province". In peace, together, which loses its meaning when someone is missing...

Pamphylia means "the place where different cultures live in peace", Lycia, where the first cores of democracy emerged and ancient civilizations such as Psidia, whose origins date back to the mysterious people of Anatolia, the Luwians, were born in these lands.

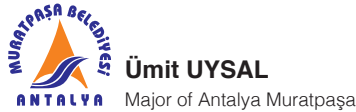
Here, Antalya, where ancient settlements are located at every turn, is a magical city where the world meets today, with its history and kilometers of mountain range, streams, waterfalls and just as it was in the past.

Attalos's Attaleia, Seljuk Sultan Alaeddin Keykubad's Alaiye and Ghazi Mustafa Kemal Atatürk's Antalya, information that has remained within the boundaries of archeology until today, it was brought together for the first time in a single book, in a language that will reach readers of all ages.

As Antalya tells and shares these stories, it will become a part of the world cultural heritage. More than just being a preferred tourism destination for its magnificent sea, sand and sun, it will enter the routes of modern-day travelers who travel around the world in pursuit of stories and to get to know new people and cultures.

With this understanding, Once Upon a Time in Antalya, from Sarpedon to Keykubad, as the cultural publication of Muratpaşa Municipality, the result of meticulous work in Turkish and English met with the reader.

This work brings tourism from the streets of Kaleiçi to the ancient city of Adada at 1200 meters of the Western Taurus Mountains. To Kitanaura, Idebessos and Mnara at the summit of Beydağları, who want to move to Arykanda at the foot of Şahinkaya with its enthusiastic springs. Therefore, this work will fill an important gap in the creation of sustainable, 12 months-round tourism policies.





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*The Winged Gods Thanatos (Death) and Hypnos (Sleep)  
carry the body of Sarpedon to Lycia.  
Musgrave Lewthwaite Watson 1851 © The Trustees of the  
British Museum*



*Anatolian Seljuk Sultan (1120 - 1237) Alaeddin Keykubad's Statue in Alanya. Photo Özgür Mulazimoğlu*



## Introduction

When the word mythology is brought to mind, there is no doubt that the first thing that comes into the mind of the majority is classical Greek Mythology and the great whole of the events, people and heroes that are associated with it. This is of course, related to the epic the “Iliad”, which is considered to be the pioneering work of western literature and is attributed to the poet Homer. The Iliad, which is an important work in itself, has been scientifically researched in many ways, including through archaeology, ancient history, literature and theology, and is still the subject of research today. However, we know that classical Greek mythology is not limited to the events and heroes in Greece. The war, which is the subject of the Iliad, takes place in Troy, which is located within the borders of the Çanakkale Province of today, and the heroes named Sarpedon and Glaukos, who participated in this war from Anatolia, are from Xanthos and Tlos, two of the important cities of the Lycian Region, which is located within the borders of Antalya Province today. In the epic of the Iliad, these heroes, especially Sarpedon, are mentioned over pages. However, despite this, we find that these heroes are not brought to the fore when considered in terms of classical Greek mythology. In addition, there are many mythological transfers within the context of the establishment of Lycian cities in the narratives of many ancient writers, especially Herodotos. Our knowledge on this subject has only been dealt with singularly in scientific studies that have been exposed as a result of archaeological studies, or it has been briefly mentioned in guide books alongside archaeological and historical information. In other words, most people living in Antalya today, who are not informed about archaeology and ancient history, are unaware of the Lycian heroes such as Sarpedon, or of the stance taken by the inhabitants of the city of Xanthos against both the Persians and Romans. These situations we describe apply not only to mythology, but also to important historical events and personalities. For example, do we know anything about the Inscribed

Pillar Monument, surrounded by Lycian inscriptions, erected by the Xanthos dynasty Kherei, and the benevolent Opromaos from Perge, or the mathematical genius Apollonios from Perge. Do we know that the name of the city of Letoon comes from the goddess Leto, that the goddess gave birth to her son Apollo in Lycia, and that there are three temples located side by side in the name of these three gods in this city?

We can add many more to these examples. In this context, the aim of this study is to bring together the mythological narratives, heroes, creatures, historically important personalities and events, poets, athletes and scientists in a narrative language. In this way, we will be able to better understand the history of the lands we live in and, thanks to this awareness, we will be able to better explain some of this multi-layered cultural geography that is Antalya, to the whole world. As it is known, Greek Mythology included elements from many different civilizations, their gods and goddesses or great heroes within their pantheon with mythological narratives they designed around their chief god, Zeus, in the context of the policy of Hellenization. As a result of this situation, different myths have emerged about many gods that have naturally degenerated. In this context, as in the case of Apollo and Sarpedon, the myths that were created within the ancient geography of Antalya were preferred in this study.

Aytaç Dönmez



# **CHAPTER I: GODS AND CITIES**

## Dirmil's Children: Xanthos, Pinaros, Kragos And Tloos

*"Here lived husband Tremiles and wife made the nymph Ogygie, whom they also called Praxidike, on the banks of the silvery swirling Sibros River.*

*It was his raging children Tloos, Xanthos and Pinaros, and Kragos who forcibly usurped all the fields."*

*(Panyasis, frg. 23)*



**Fig.1:** Fertile Eşen Valley, Where Three Big Cities Was Established.  
Photo by S. Pamuk.



**Fig. 2:** Altınyayla Town. Dirmil





**Fig. 3:** *The Ancient City of Tlos on the Slope of Akdağlar (Kragos),  
Photo by S. Pamuk.*

The Termilans, that is, the Lycians with their other name. This ancient civilization, located on the western side of Antalya, has left a lot of things to us surviving from the past to the present. Undoubtedly, the most interesting among them are the mythological stories. One of the chief architects of those stories is the hero Great Tremiles. A great civilization is born in his name and the most powerful cities are built with his love. Together they call them Termilans (Trmmililes) first, then they become great Lycians, they become immortal. Altınyayla town of Burdur, which was once a part of the geography where these immortal people set foot, is still referred to as Dirmil today. So much so that, Dirmil is one of the distinguished settlements of Anatolia with its plateaus, cold waters, handicrafts, sipsis and most importantly being one of the important centers of the goat culture.

One day, the hero Great Tremiles sees the nymph Praxidike who is the beautiful daughter of Ogyges who was the first king of Attica, and he falls in love with her. So much so that this love does not go unrequited and the two lovers get married very soon. It is from this moment that the great story of the people of

Termila is written. Praxidike gives to the great hero four sons who will give their names to the three biggest cities and mountains of Lycia in the future. Xanthos, Tloos, Pinaros and Kragos are their names. Xanthos and Tloos founded their cities that carry their names in the fertile Eşen valley, just west of Pinaros. Kragos, on the other hand, does not found a city, but gives his name to the lofty mountains that lie to the east of his brothers' cities. These cities are so powerful that their names are mentioned in Hittite texts. They call Xanthos Avarna and Tlos Dalawa.

One day, the hero Bellerophon comes from distant lands comes to the land of Trimili. After that day, this great people add to their fame. However, they now call them Lycians. Because their goddess Leto wanted them to be known by this name.

The most powerful cities are undoubtedly Xanthos and Tlos, where Sarpedon and Glaukos, the grand children of Bellerophon, lived. The Lycian country is so strong that, the city nor the mountains, Kragos (Akdağ), does not have any enemies. In fact, when their fame exceeds the seas, they go out to help Troy. Under the leadership of their chief god, the Lycian ruler Apollo, they became the greatest defender of Anatolia (Bryce 1986; Keen 1998 ; Takmer ve Akdoğan-Arca 2001; Işık 2010; 2016; Korkut 2015; Çevik 2015).



**Fig. 4:** Bellerophon & Pegasus. Tiepolo, Giovanni Battista - 1746-47.



**Fig. 5:** Xanthos Ancient City and Xanthos Theatre  
Photo by A. Dönmez.



**Fig. 6:** Pinaros Ancient City, Rock Tombs.



## The City of Leto - The Letoon

Lycia is the land of the Titan god, the beautiful-haired goddess Leto. Because she is the mother of Apollo and his twin Artemis, who will shape much of the story that the hero Tremiles began. One day Zeus wants to be with the beautiful goddess Leto. Leto falls in love with the power of the chief god and soon surrenders herself to Zeus. From that moment on, a new story begins for the Termilai in far away lands. The beautiful goddess becomes pregnant. However, Hera, who learns of this situation, becomes crazy with jealousy. Hera was so jealous that she does her utmost to prevent it from taking place anywhere the sun rises in whole world.

With the help of his sister Artemis' pregnant mother, Leto, who was in pain, Apollo was born in the country of Delos, which accepted them. But then, with Hera coming after them, they flee from one country to another. However, this escape will end in another realm, and the god will be reborn and for ever after be referred to as the ruler of the country where he was born, that is, the chief god.

The safest country for Leto is Tremili. The goddess comes to her country without thinking and gives birth to her hunter child Artemis in a wooded place in pain, while she was writhing for 9 months in labor pain, water gushed from the soil, which helped her to relieve her pain. Here was born Apollo, the head of Lycia, like a light that rises at the same time.

With the birth of the god, the gushing waters suddenly be-



**Fig.7:** Ancient city of Letoon. Leto Temple. Photo by S. Pamuk

come a river, which feeds the Eşen Plain today. They call this river Xanthos, meaning yellow, just like the blond-haired god Apollo. It takes its name from God. So much so that his mother Leto built a temple on the banks of the Xanthos stream for her only son Apollo. From that day, the people of Lycia called the river Xanthos Patroos, that is, they worshipped the heritage of their chief god Apollo in the form of the river (Tüner-Önen 2017, 355).

*“In the place where Leto, wife of Zeus, who thundered the heavens, uncovered the hard soil of famous Lycia with her hands while writhing in labor pains when she gave birth to her children, where Neoptolemus, who grew up next to the beautiful streams of Xanthos in Lycia, killed Laodamas”*

*(Quint. 11.20-26)*

Leto in Lycia with her children, escaped the wrath of Hera, stopped at the edge of a water to wash their children, who were polluted in birth, and to rest. However, the villagers living there did not want Leto and her twin children here, so they mixed up mud in the water. Angered by this, the goddess with her curse turns the villagers, who lack hospitality, into frogs that will live in muddy waters forever. Then, through the guidance of the surrounding wolves, she finds clear water and bathes her children there. Here, when the wolves led her, the goddess changed the name of Tremilai as Lycia. From that moment on, they decide to live in Lycia, a mother and two child gods. However, they did not come to a very foreign place. This because before that, Leto was known in Lycia. For the Lycians, Lata meant “woman” in Lycian, and the Luwians, also one of the Bronze Age peoples of Anatolia, also from the 3rd millennium BC, called the beautiful-haired goddess “annis massanassis”, that is, “mother of the gods” (Işık 2010, 75; Atik-Korkmaz 2016, 186).



**Fig. 8:** *Eşen Stream (Xanthos River), Xanthos Excavation Archive*



**Fig. 9:** *Leto and the Villagers (1877), Gabriel Guay (1848–1923).*



After that day, the Goddess and her children began to live around the frog lake. Hearing the frog story, the public directly accepts her as their own god, both the mother goddess Leto and her two children Artemis and Apollo.



**Fig.10:** *Leto and the Frogs. Francesco Trevasani (1656-1746)*

*“Leto, who drank water and washed her children, Determined Xanthos as the holy place of Apollo. He named the region known as Tremilis as Lycia because of the wolves leading it”  
(Ant. Lib. Met. Syn. 35).*



**Fig.11:** *Reconstruction Trial of Temples in the Letoon Sanctuary. From left to right; Leto, Artemis, Apollo (Courtils 2003, fig.55).*

They built three large temples around this lake for Leto, Artemis and Apollo, standing side by side for them. They call it the Letoon, after this holy city. This is now the city of the goddess Leto. Thousands of people from all over Lycia visited each year and made vows on behalf of both her and her children.

Today, the excavations in the city of Letoon, located on the Antalya-Fethiye border and 5 km north of the ancient city of Patara, are being carried out under the direction of Assoc. Dr. Erdoğan Aslan.



**Fig. 12:** Mother Goddess Leto, Apollo on her shoulder and in her right hand his twin Artemis. Antalya Museum (İşkan - Dündar 2020, 10, Fig.1).

## Lykegenes: Apollon of the Lycian

Apollo, god of light, science, diseases, cures, music, art and prophecy. Just like Dionysus, the blond god Apollo who existed in Anatolian lands and was then transferred, first to Delos and then to Athens through a myth similar to his. Homer in his epic Iliad, which is the corner stone of literature mentions him as “Lykegenes”, “born in Lycia”. Therefore, the great god must have been born in Lycia first. Her mother, the beautiful-haired goddess Leto, gave birth to him at the same time as the Xanthos River, which feeds all of Lycia. That is why he is from Leetoon, from Xanthos, from Patara, from Sura, from Tlos, in short, from Lycian. As the god’s fame spread, other cities built temples in the name of the Lycian god. One of these cities is Delphoi. Ikadios, who founded Patara, had one built here, just like the knowledge center he had built there. Then the great Lycian poet Olen sang the first hymns in Delphoi in the name of the great god. After Lycia, he became the ruler of Delos, so Apollon and migrated from here to Continental Greece (Işik 2020).

Apollon has always been with both the Lycians and the other Anatolian peoples, not only with his name but also with what he did. The greatest proof of this is undoubtedly the Trojan war. So much so that even though all the gods took part in this war for their own interests, he always defended humanity and justice. So much so that he showed his human side by mocking the funeral of Hector of Troy, who died in the war with Achilles, and crying out to the gods who did not give him to his father.

*“Relentless gods, your power is yours in evil!  
Even whe you are dead, your hand to save Hector is not extended!  
Shall he not see his wife, mother, child,  
Shall his father Priyamus and the people of Troy not see him?  
You hold that sinister Achilles...”*



**Fig. 13:** An Apollo Head Unearthed in the Patara Excavations.  
Antalya Museum, (İşkan – Dündar 2020, 325 fig.1).

In this war, Apollo, who is always mentioned with the Lycian army, is mentioned from Homeros as the ruler of Lycia. So much so that, at the request of the chief god, he brought the body of Sarpedon, the only son of Zeus, the commander-in-chief of Lycia, who had his name written into immortality with golden letters in this war, back to his country of Lycia.

*“Dear phoibos (Apollo), go now,  
Take Sarpedon away from under the pike rain...  
Let them take it quickly and leave it to the fertile Lycian soil...”*

He is the archer god Apollo. So much so that in the Letoon, the Lycians embellished with the bow and arrow of their chief god, the temple of Apollon, which stood side by side with his mother's and sister's temples. This feature does not derive from his father Zeus, because the Greeks are masters of the pike, so he must have derived his talent from the ancestors of Leto, together with her sister Artemis who was the judge of animals. With his arrows the great plague spread through the Achaean army; the great archer Pandaros shot Menelaos with the arrow which he gave as a gift, and the great war starts again, also with Apollo's help, when prince Paris shot the mighty Achilles just at the place where he could be killed.

*“...trembling gods from head to toe  
Did he ever walk in Zeus' palace,  
Did he come close and stretch his bright bow,  
all the gods jump up.”*





**Fig.14:** Arrow and Bow Mosaic in the Temple of Apollo at Letoon.  
Photo by S. Pamuk

Apollo was one of the most loved gods in Lycia. The Lycians built temples and oracle centers in his name in many cities. Almost all cities have a sanctuary related to him, but there are three important oracle centers in Sura, Kynaei, and of course the most famous one in Patara. Apollo has guided both the Lycians and people from other lands here for thousands of years. So much so that those who came to the Sura Apollon prophecy center in modern Demre were given prophecies by the high priest of the temple through looking at the motions of fish. To announce their prophecies they gathered at the water channel of the Apollon fountain three times a year. The person who wanted to learn the prophecy would come to the temple and threw the meat they tied to the stick to the fish. If the fish ate the meat, this would be interpreted as good for the person who made the prophecy, and if the fish refused, it would be interpreted as a very bad situation.



**Fig.15:** Sura Apollon Prophecy Center and Temple of Apollo in Demre. Photo by O. İbci



**Fig.16:** Apollo of Patara, Antalya Museum  
(Işkan - Dündar 2020, 329, fig. 2).



Another oracle center of the Lycian Apollon is the Apollon Thryxeos prophecy center located in Kyaneai. A prophecy was possible for anyone who looked at the pool in the spring water located here. Separate lovers who came here would look into the pool to find out what their lovers were doing and fulfill the prophecy.

*“...Just next to Kyaneai in Lycia, there is the place of divination of Apollon Thryxeos, and the water in Kyneai allows anyone looking at the natural pool of the spring to see anything they wish, for example, what their loved one in the distance is doing at that time...” (Pausanias).*

This center is undoubtedly the divination center belonging to Apollon Patroos (Apollo of the ancestors) in Patara, which was the biggest and most famous known all over the world. Apollo would spend six months of the year (the winter months) at Patara and the other six months in his other hometown, the island of Delos. So much so that during these months, Patara must have been overflowing with people who requested prophecies from him. A female priestess served at the oracle center here, and she was imprisoned in the temple, meeting directly with the god and obtaining from him the prophecy (Işın 1999; Işık 2011; İbci 2019; Koçak 2020).

## Pataros, Son of Apollon

Patara, a paradise for *caretta caretta*, is a city with a unique beauty, a sea that embraces it, and a city hidden in part beneath the shining sands that are part of this beauty. Three different foundation myths relate to this city, the name of which we know as Patara from the Hittite written texts dating from the 13th century BC have been circulating for centuries and have reached the present day through ancient transmissions. The common point for these three different myths is the Lycian archer god Apollo. Because there are important claims that Apollo was actually born by his mother, the Goddess Leto, in the Leto palm grove in Patara (Işık 2020). However, we can be sure that even if Apollo was not born in Patara, this was his city. Because Patara belongs to Apollo's son Pataros. Along with Delos, Apollo's most famous oracle was located here.



**Fig.17:** Patara View from North to South (Işkan 2019, 48-49).

According to the legend, Lycia the beautiful nymph girl of Xanthos, and the god Apollo fall in love with each other. From this union, a boy is born, who will one day establish the city of Patara. So much so that they named this child Pataros. One day, Pataros grows up and establishes the beautiful city of Patara in Lycia, where Apollo was worshiped as the chief god of the city under the name Patroos (Bönish-Meyer, 2019).

In another myth, this time Apollon and Lycia's son Ikadios founded the great city of Patara. He even establishes the whole region before hand and calls it Lycia after his mother's name. Afterwards, he had a large temple built in the city which he dedicated to Apollo, and turned the city he founded into a center of prophecy. Ikadios refers to Apollon Patroos, the god of fathers, as Apollo in the altar inscriptions where he places him in the temple. This is where Patara gets its name from in this legend. So much so that Ikadios wants to take the cult of Apollo, which he established in Patara for the first time, to other countries. Thereupon, the ship of Ikadios, which was on its way to Italy, sinks in a great storm. However, he was so fortunate, he was saved by a dolphin that took him to the foot of Mount Parnassos. Thereupon, Ikadios founds a city here, which will later become a great Apollon prophecy center, is called Delphi by commemorating the dolphin fish (Bönish-Meyer, 2019).

According to another myth about Apollo; One day, a young girl from Salakia set out for the place where the city of Patara is located today to present her offerings in a small chest to God Apollo. However, the path of the young girl is quite long and what happens when the young girl who is tired of this long journey wants to rest for a while and stops. As soon as the young girl puts her chest, which contains arrows, lyre and bow-shaped biscuits, which resemble children's toys, a strong wind hurls it into the sea. The young girl, who was very upset when the votives she had prepared for the god Apollo suddenly disappeared, ran towards her home crying. However, such a thing happens that the chest flying into the sea is caught in the current and reaches the country of Lycia (Bönish-Meyer, 2019).

A person who came to Lycia by escaping from Salakia by chance sees the chest, which reaches the shores of Lycia with the current it is caught, and takes it from the sea. Realizing the situation by seeing the biscuits as soon as he opened the chest, the man from Salakia ignited all the biscuits, fulfilling the young girl's vow, and dedicating the entire Lycian peninsula to Apollo. Since the name of the chest where the biscuits are kept is "Patara" in the Lycian language, the coast where the chest is located and the area behind it are called "patara", which means box chest in Greek from that day.

According to another myth, the hero Danaos, king of Argos, consulted Apollo one day and the god Apollo made a prophecy to the king. So much so that he tells him to keep going until he sees a wolf and a bull fighting each other. In the continuation of his words, Apollo ends his prophecy by saying that if the bull wins, he will build a temple to Poseidon, and if the wolf wins, he will attribute the temple to himself, that is, to Apollo. Upon this prophecy of Apollo, when the hero Danaos, who set out from Argos, reached the country of Lycia, when he saw a bull and a wolf fighting, he stayed where he was and watched the fight. So much so that the wolf wins this tough fight, and King Danaos both has an Apollo temple built at this point and establishes Patara (Işın 1999; Işık 2011;2019; Bönish-Meyer 2019; Koçak 2020).

Excavations in the ancient city of Patara, located in the Gelemis Town of Kaş, were carried out by Akdeniz University archeology faculty member Prof. Dr. Fahri Işık.

It is today under the chairmanship of Prof. Dr. Havva Işık.





**Fig.18:** *Leto Date Palm* in *Patara*.



## From Muri to Myra, The City of Artemis



*"Three-blessed and myrrh-breathing  
city of Nicholas the mighty,  
servant of God"*

Blessed city that smells of myrrh. Demre, one of the most beautiful sea-side towns of Antalya in history, was mentioned in this way. Myra, was named from the myrrh oil, of which city has the highest production. Today, the city with its Mersin trees was named with this name by the people of that time.

**Fig. 19:** *Commiphora myrrha*.

Myrrh got its name from Myrrha, the mother of Adonis, the most beautiful of men whom Aphrodite fell in love with.

According to the legend, Myrrha, the beautiful the girl of King of Syria, was punished by the goddess for not worshiping the goddess Aphrodite enough. The goddess gives him a fatherly desire that he cannot resist. Thereupon, with the help of her nanny, Myrrha, who was with her father for forty days and forty nights, wanted to kill her when her father recognized her on the last night. However, the gods turned the beautiful girl into a myrtle tree so that she does not die. So beautiful that the oil of this tree has been healing people for centuries (Erhat 1996).

Even today, Demre, which has a large number of myrtle trees, was called Myra in history because it was a very important myrtle oil producer. So much has myrrh oil been an important source of income for the city in the past that people worshipped it like a goddess and identified it with the city's vegetation goddess Artemis (Çevik ve Bulut 2011; Çevik 2015, Çevik 2016).

Today, the fact that many bottles for myrrh oil as well as oil workshops were found during the excavations carried out by Prof. Dr. Nevzat Çevik in Myra, is the biggest proof that Demre was a very important myrrh oil production centre in the past (Çevik ve Bulut 2011; Çevik 2015, Çevik 2016).



**Fig. 21:** The Mersin Tree and the Goddess Born From It. On the Official Logo of the Myra Excavation Department under the chairmanship of Prof. Dr. Nevzat Çevik (Çevik 2015, 358).



**Fig. 20:** The City of Myra Photo by G. Çınar.





**Fig. 22.** *Phaselis Harbour. Photo by Anadolu Ajansı*





## Phaselis: A City For A Salt Fish

The ancient city of Phaselis is located in Beydağları Coastal National Park, at a point where green embraces blue. Hundreds of thousands of people visit this Lycian city, which is almost integrated with the wonderful nature around it. People who come to visit the archeological and historical site are fascinated by the structures surrounded by the sea and pines, and people who come to nature are fascinated by the fact that the traces of a whole culture are perfectly integrated with nature. It is very pleasant to see the ancient harbor and structures while swimming in the sea in the calm harbour bay. From this aspect, Phaselis is one of the most relaxing places in Antalya. It is a frequent destination for tourists and Antalya residents on week-ends. But can you believe that this beautiful natural wonder on which this beautiful city was founded was bought for a price of only one salted fish?



**Fig.23.** Hadrian's Gate in Phaselis. Photo by A. Kılınç.



According to the legend, Apollo's priest at Delphi tells Lakios and Antiphemosis commanded to establish a sister city. However, the seer tells Lakios that he must take the opposite direction to that taken by his brother. At the same time, the oracle says that the Lakios ships will sink in a cape, that he will walk north for a day from this cape where the sinking ships are located, and that he will establish the city at the point where he will arrive at sunset. Thereupon, Lakios, one of the two brothers, sets out with his ships, following the order of the oracle. After days of travel, the ships of Lakios sink at Cape Gelidonya, near Adrasan. Seeing this prophecy came true, Lakios then travels north with his men. At the end of this one-day journey, Lakios's ship arrives at the point where Phaselis is located. Lakios, who was impressed by the beauty of the geography they arrived in, meets a shepherd named Kylabros here. He asks the shepherd who owns the land as he wants to buy it. Thereupon, the shepherd says that the land belongs to him and states that he can sell it to them. Surprised that this beautiful land belongs to a shepherd, Lakios asks the shepherd if he wants barley bread or salted fish in exchange for the land. Thereupon, the shepherd Kylabros says, "I eat barley bread every day anyway, my preference is for salted fish". Thereupon, Lakios gives the salted fish to the shepherd and in return builds the beautiful ancient city of Phaselis in this beautiful place he bought. So much so that the people of Phaselis never forget the goodness of the shepherd and in the following years they declared Kylabros to be asemiti-hero and they organized festivals in his name. So much so that the people of Phaselis used to dedicate salted fish to Kylabros every year in their offerings (Erhat 1996).

Today, the research and excavations at Phaselis are conducted by Prof. Dr. Murat Arslan from Akdeniz University History department.

## Side, Pamphylia's Beautiful Girl

Undoubtedly, when the temple of Apollo is mentioned, the people of Antalya think of Side the pearl of Manavgat, and its Apollon temple, which embraces the sea directly. Although only a small part of this monumental temple, consisting of foundation blocks and a few restored columns and pediments, has survived, even this is enough to fascinate with its splendor those who come



**Fig. 24:** Side Apollon Temple. Photo by A. Dönmez



**Fig. 25:** *Manavgat (Melas) River and Waterfall.*

to Side. So much is the case that while almost everyone knows of the temple of the god Apollo in Side, does everyone know the story of the beautiful Anatolian goddess Side, who gave this beautiful city its name?

Side was the only beautiful daughter of Tauros, the mountain god of Anatolia, which we call the Taurus. She was born on the peninsula near the Melas (Manavgat) stream. They named this beautiful city where she was born after her. Her people spoke in her language. One of the most ancient languages spoken on the coastline of Anatolian was the language of Side. So much so that Side did not give her name to only one city and one language. One day, such an incident happened to the beautiful girl that Side gave its name to a tree and took its name from that tree after that day. From a pomegranate tree...



**Fig. 26:** *The Pomegranate Tree.*

One day, beautiful Side takes her little girl with her and goes to the shore of the Melas Stream (Manavgat), one of her favorite places. Even today, there are lush surroundings on the banks of the Manavgat. The beautiful girl along with the nymphs play games, sing songs and have fun making a wreath of flowers. The beautiful Side, who dances and gathers flowers with the nymphs, plucks a delicate branch from a tree with beautiful flowers. Whatever happens, happens at that moment. A drop of blood begins to drip from the tree where the beautiful Side has cut off the branch. Upon this situation, Side is very afraid and sad, because this tree is actually a water nymph and has transformed herself into a tree to protect herself from danger. With this fear, it was good to escape from there at that moment, but Side suddenly realizes that she cannot move, her feet are stuck to the ground.

So much so that leaves suddenly sprout from the fingertips of the beautiful girl, whose feet are now almost integrated into the ground. Side, now a tree nymph, seeing the return of the nymphs was very sorry at this situation and now with tears rol-



ing down her legs which are rooted in the soil the waters flowed. But there is no turning back, poor Side's body slowly begins to crust over with bark as she turns into a pomegranate tree.

Realizing that she has made a huge mistake, the beautiful tearful Side calmly states: "From now on, I will be a tree that bears blood-colored fruit. I will be a symbol of abundance and life. Bring my daughter to me often, let her play in my shadow. But tell her not to pluck any more flowers and harm the trees."

Since then, the pomegranate tree has been regarded as a sacred symbol rather than a fruit in Side. So much so that most of the coins produced by the city were minted with the image of a pomegranate on them. Today, Side is still full of pomegranate gardens. Their lands are watered with the tears of the nymphs. Because of this the pomegranate is the symbol of fertility, abundance and of the mother goddess.

Side excavations carried out by under the chairmanship Prof. Dr. Feriřtah Alanyalı from Eskiřehir Anadolu University Archeology Department.



**Fig. 27:** Side Coin. On the left; Athena, Right; The Goddess of Victory Nike and the Symbol of Side Pomegranate in Front of Him.



## ABDAL MUSA LEGEND: UÇARSU WATERFALL

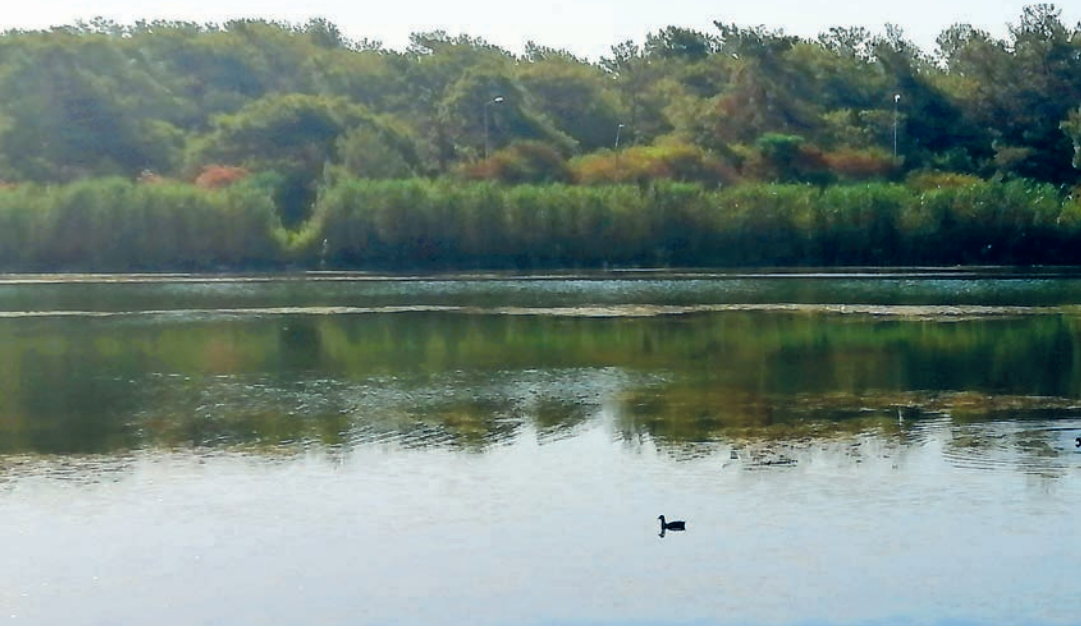
In the G mbe district of Antalya's Elmalı, a waterfall gives life to the G mbe plain, while at the same time adding an incredible beauty. The waterfall, fed by the clean water of a spring in Akdağ, one of the highest peaks of the lofty Taurus Mountains, feeds a lush Cedar forest in the world, there is one in Lebanon and the other is in G mbe. So much so that they called it "U arsu Waterfall" because it glides towards G mbe Plain by scattering white foam from a height of about fifty meters.



**Fig. 28:** U arsu Waterfall in G mbe.

So much so that the waterfall changes direction in some seasons of the year. In winter, Muğla made its cold waters flow towards Fethiye and in summer towards Gümbe. According to rumors, the reason for this was because the shepherds did not give a glass of cold water to Abdal Musa Sultan, one of the famous saints of Anatolia.

The poet, thinker, Khorasan saint Abdal Musa Sultan traveled around the region to get to know the Teke Peninsula where he settled. So much so that when he came to Fethiye, the Eren was tired and asked the shepherds for a glass of water. But no one gave him any water. Thereupon, Abdal Musa, who continued on his way, asked a shepherd for water on the Yumru Mountain. This time, the request of the Eren is not turned down and the shepherd goes and brings a bowl of water that he had filled from the spring and gives it to him. When Abdal Musa, who was praying here, asked the shepherds if they had any requests, the shepherds, who did not know who the white-bearded figure they were giving water to, complained, "This spring quenches our thirst in summer. However, in winter, floods occur and all our cultivated lands are damaged". Thereupon, Abdal Musa prayed to God, saying, "Let this spring go to Gümbe in summer and to those who see a glass of water in winter." Since then, the Uçarsu Waterfall began to flow to Gümbe as of May 6, Hidrellez, and to Fethiye from October onwards.



**Fig. 29:** Trembling Lake. Photo by A. Kili 

## Trembling Lake

In the Sorgun locality of Side, parallel to the shore of the deep blue sea, there is a lush green lake that takes its color from the trees surrounding it. This natural beauty creates a habitat for thousands of different living species, both inside and outside. However, there is one of the living species that the lake is home to, and they made the name of the lake known as a trembling lake with their behavior a long time ago. Even today, when you go, ducks are floating on the lake and their tears...

Once upon a time, an old fisherman lived in Sorgun, Side. This fisherman would come to the shore of the lake every day after finishing his work and feeds the ducks swimming on it. The lonely fisherman sees the ducks as his friends. So much so that from time to time, the ducks became so used to the fisherman that they waited for the old fisherman to come and bring them food every day. Again, one day, when the old fisherman was approaching the lake, he heard the sound of rifle shots being



fired one after the other, and he panicked and started running. When he came to the lake, the old fisherman, who was very upset when he saw that the hunters were shooting the ducks, as he had expected when he heard the shots, tried to stop the hunters from hunting. However, the old fisherman could not afford to discourage the hunters who are determined to hunt. So much so that the hunters try to get the ducks they shot from the lake by pushing in the fisherman who is trying to stop them. At this very moment, the surviving ducks, seeing that the old fisherman who came to help them, had fallen into a difficult situation, through flapping their wings at the same time, formed a gigantic tornado. The hunters who see the whirlwind are so afraid of the whirlwind the ducks produced that they quickly run away without looking back. However, from that day onwards, the lake always continues to tremble. The people living in the area also say that this is caused by the tears of the ducks, tears shed by the sad ducks for the old fisherman.







# **CHAPTER II:**

# **HEROES**

## Bellerophon

Is there anyone who is not aware of the legendary fire in Lycia that never goes out? This legend, which is still alive today, is one of the oldest legends of Lycia. The whole story takes place in near Olympus, a beautiful city where the deep blue Mediterranean meets a green river. Behind the city is a huge mountain. This magnificent mountain refreshes with its shadow during the day and illuminates the whole city with its night light, because fires are burning on its slope. The Lycians believed that the Chimera lived in this place we call Yanartaş today. This creature with the head of a lion, the body of a goat and with a dragon's tail both instilled fear in the Lycians and abducted their animals and destroyed the crops with the flames it breathed. Whoever the Lycian King Iobates sent against Chimera, none of them could cope with it. Until the great hero Bellerophon came with his flying horse Pegasus and killed him.

The hero Bellerophon was the grandson of the famous Corinthian king Sisyphus. His mortal father is Glaukos, and his real father is Poseidon, the god of the seas. The gods gave him power and beauty because he was descended from God. He was very



**Fig. 30:** Çıralı. Photo by Durmuş Cesur.



**Fig. 31:** *Chimera. 350-340 BC Louvre Museum.*

talented, smart and good-looking. Also, the hero has a white winged horse named Pegasus. Bellerophon captured Pegasus, who would help him a lot in his heroic work, with the help of the Goddess Athena.

This heroic teenager, whose life was full of drama, accidentally killed his brother Belloros one day. From this moment on, the hero's dramatic story begins. The Corinthians refer to him as the one who killed Bellerophon, that is, Belloros, on this event. After this event, the great hero is exiled by his father Glaukos to the King of Trinys as atonement for his crime. So much so that King Proitos treats Bellerophon very well and purifies him of his sins. However, the hero has such a good luck that this time his beauty will be a problem for him. As soon as the king's wife Stheneboia saw Bellerophon, she fell in love with his divine



**Fig.32:** *Bellerophon, Athena and Pegasus. Pompeii. Wallpaper. Casa Dei Diosciri.*

beauty. Thereupon, she tries to seduce the hero with her coquettish words and looks wherever she sees him. Understanding the situation, Bellerophon would never think of such a thing. He moves away from her wherever he is alone with the king's wife. Once again, when they were alone, Bellerophon noticed the situation and wanted to get away, while Stheneboia suddenly grabbed the hero's hand. However, despite being handsome, Bellerophon, who is so smart and chaste, suddenly pulls his hand away from hers. With this harsh reaction, Stheneboia realizes that her feelings are unrequited and she slanders him to the king saying that Bellerophon is tried to rape her, and asks the King to kill him. King Proitos believes what his wife says.





**Fig. 33:** *The Scene of Bellerophon's Killing of Chimera. Mosaic. 2nd century AD.*

However, he cannot kill Bellerophon, as an old tradition forbids killing anyone eating at the same table. Thereupon, he handed him a letter to his father-in-law and sent him to the Lycian king Iobates, the great hero.

Bellerophon sets out for Lycia with the letters attached to him by King Proitos to give to Iobates. For the hero who reached Lycia after long days, Iobates made sacrifices for nine days. After the ninth day, the king asks Bellerophon for the letter that Proitos had sent to him. Thereupon, Bellerophon, who took the letter out of his pocket, gave it to King Iobates. The king is stunned after what he reads, but he cannot kill Bellerophon because he also respects the rules of hospitality. But he always assigns the great hero for the heaviest tasks. In a way, Bellerophon's actions

will be an atonement for what he has done.

Here, as the first thing, Iobates asks him to kill the Chimera monster, which they could not cope with. Then he sets out, son of Poseidon, the great hero, who came to Olympos where the Chimera lived, riding his winged white horse Pegasus, which he had tamed, and followed the smoke of the flames that the creature sprayed from his mouth.

The hero, who encounters the monster on the rocks of Olympos overlooking the sea, takes action to shoot the Chimera with his arrows while riding his flying horse Pegasus. However, seeing that it doesn't work, the hero suddenly has a bright idea. The hero, who took to the skies with Pegasus, quickly descends



**Fig. 34:** *The Battle of Bellerophon and the Amazons.*

towards the Chimera. Bellerophon, who stabs the monster with his spear when he comes right over him, buries the Chimera seven floors under the ground. On that day, the people of Lycia are rid of the monster forever. However, the fire of the Chimera continues to burn at “Yanartaş” down to today.

Surprised by Bellerophon's killing of the Chimera, King Iobates assigns him to fight the Solymys first, and then to exterminate the Amazons, a legendary heroine people. Bellerophon, who set out with his horse Pegasus on the king's orders, first defeats the Solymys, the border neighbors of Lycia. Then he came to Olympos and confronted the amazon female warriors here. The great hero, who entered an incredible struggle with the Amazons, erases them from the stage of history. Angered by Bellerophon's defeat of his intention with these missions, King Iobates orders an army of Lycia's most distinguished warriors to kill him. The Lycian warriors set up a secret ambush to kill the great hero. However, Bellerophon escaped from this ambush unscathed. Thereupon, Iobates is convinced that he is a great hero and tries to persuade the hero to stay in his kingdom by showing him the letter of Proitos. Bellerophon then stays in Lycia and marries the King's daughter, Philonoe. Thus, these legendary lands come to life with great



**Fig. 35:** As Bellerophon ascends to Olympos with Pegasus.  
(Mary Hamilton Frye 1914, 15)

love and a powerful hero line begins to emerge. However, the end of Bellerophon is not so glorious.

The smart hero, who thinks about every step he takes throughout his life, eventually becomes arrogant. The hero, who begins to see himself as a god, begins to ascend to Olympos, the land of the gods, with his horse Pegasus. Realizing the situation, the god of all the gods Zeus got angry and sent a horse fly upon Pegasus. Thereupon, when the fly approached the flying white horse it drives Pegasus crazy, he accidentally throws Bellerophon off him due to Pegasus' moves to get rid of the fly. Incredibly, Bellerophon, who fell to the ground, escapes death by chance. However, after that, he continues his life in a blind, crippled and lonely state. But the anger of the gods never ceases. First Ares takes the life of his son Isandros and then Athena takes the life of his beautiful daughter Laomedea. Only two heroic grandsons Sarpedon and Glaukos remain, who will fight years later with his son Hippolokhos in the great Trojan War.

*This is how Glaukos describes the end of his grandfather,  
he hero Bellerophon, in the Iliad:*

*"...But one day the gods were disgusted  
From Bellerophontes,*

*He remained alone in the plain of Aleion,  
ate away from the human haunts himself.*

*Ares, who can't get enough of war,  
killed his son Isandros,*

*in battle with the famous Solymos.*

*Angered Artemis, her reins inlaid with gold,  
took the life of Laodameia.*

*Hippolochus also became a father to me,  
I'm marked for being his son.*

*He sent me to Troy,*

*He strongly advised me:*

*I will always fight bravely,*

*Let me be superior to others,*

*Let me not shame the lineage of my ancestors,  
they are in Ephyra, widespread Lycia*

*They were the best, most famous people.*

*I'm marked by this lineage, this blood by being..."*





**Fig. 36:** Yanartas/Chimera, where the legend goes and the flames never go out. Photo by A. Kılınc.





## Supreme Commander Sarpedon

*"I came to your aid from far away,  
I came from eddying waters of the Xanthos, from distant  
Lycia " (Il. V, 472).*

The valiant Bellerophon will die, but the heroism of his lineage will continue for many years in Lycia. His children Hippolochus and Laomedea gave him two grandsons. Sarpedon and Glaukos are the names of these heroes who will gain fame in the future both for themselves and for their Lycian lineage by fighting in the Trojan War. Growing up together, the two cousins spend their childhood in the fertile Xanthos valley fed by the swirling Xanthos river. This is the Eşen Stream and Valley that separates Antalya and Muğla today.

However, over the years, Sarpedon begins to show that he is different from his cousin Glaukos and other peers in both mental and physical strength. Because Sarpedon besides being the son of Laomedea, a descendant of the hero Bellerofontes, he is also the son of Zeus, the god of gods. The valiant young man, bestowed with power and wisdom by the chief god, becomes the sole ruler of Lycia, leaving behind Glaukos, the heir to the throne. However, the valiant Glaukos will never let go of his cousin. Even in the Trojan War, where Sarpedon will immortalize both himself and his Lycian lineage with his achievements, he always stands behind the commander-in-chief. until death.

One day, when the young prince of Troy, Paris, kidnaps Helen, a great fight begins between the two opposite shores of the Aegean. However, this fight, which turned into a homeland struggle in time, almost turned into a Greek-Anatolian war. Thereupon, Hector called for help from all the Anatolian peoples. All the peoples in the Anatolian lands send their armies to Çanakkale to help the Trojans.

One of the places where the call for help reaches first is Xanthos, the valley of the brave. Because Hector knows that the heroic descendants of Bellerophon live there.

Sarpedon realizes that the situation is more of a homeland struggle than a war between two cities. So much so that his val-

iant cousin Glaukos is somewhat hesitant. They just don't understand this will to fight when it's not their problem. A real ruler with his courage, youth fulness and loyalty, Sarpedon, the commander from Antalya, has always been a hero who knows very well where he is and how to act. So much so that his attitude is well understood from the words he used to persuade his cousin to go to the Trojan war;



**Fig. 37:** Xanthos Ancient City and Eşen Stream, Located in Kınık District of Kaş. Photo by Xanthos Excavation Archive.



*"...Glaukos, why do they respect us so much in Lycia,  
 Why do they make us sit in the corner,  
 Why do they welcome you with bowls full of meat,  
 Why do they look at us like we are gods  
 Why do we have vast lands on the shores of the great Xanthos,  
 Suitable for both vineyards and wheat?  
 So what is our duty here,  
 Isn't it to fight in the front row of the Lycians?  
 O my soul mate  
 What is the end of running away from war,  
 To live immortal without getting old?  
 If I knew this, would I have fought myself,  
 Nor would I send you to the war that made the soldiers famous  
 What are you, goddesses of death watch our way,  
 A mortal cannot escape from them, he cannot escape.  
 Let's go, let's see,  
 Do we give fame to the enemy,  
 Or does the enemy give us fame?"  
 (Il. XII, 310 vd.)*

Here, Sarpedon, as the commander of the Lycians, one of the pioneering people who came to support Troy, brings the Lycian army to Troy with his cousin Glaukos. As soon as the Lycian army commanded by Sarpedon arrives in Troy, he finds himself in the middle of a tough war. It is as if they are in the middle of the flames in a burning forest. So much so that this situation does not make him take a step back for a moment. He was thrown into the war without any hesitation as if he was fighting for his own land, Lycia. Because this struggle is now a homeland struggle for all peoples living in Anatolia. Just like in Gallipoli-Gelibolu in 1915.

Sarpedon, who fights like a supreme commander, defeats many famous heroes in the Achaean army from the very first time he entered the conflict. First of all, Tlepolemos, the Rhodian commander, son of the valiant Heracles, comes before him. This is such an encounter that both great heroes know the greatness of each other. However, it is important to lower the guard of

the other side by demoralizing the private field. That's why they both say insulting words to each other..

*Tlepolemos;*

*"Sarpedon, counselor of the Lycians,  
Why did you come here, what was your difficulty?  
You came and sighed like a cowardly man.  
Who says you are descended from Zeus with the shield?  
You are far behind the braves from Zeus, very much.  
Where is my valiant father Heracles, where are you?  
Once upon a time for the horses of Laomedon  
he came here with six ships,  
there were very few people with him,  
It had turned Ilion upside down, and there were no people left  
on its streets.  
But your heart is completely empty,  
That's why your men are disappearing.  
What if you came from Lycia?  
As if your help to the Trojans will be read?  
You are very strong, but you will bow to me,  
You will enter through the gates of Hades."*

*Sarpedon;*

*"Tlepolemos, he is your father,  
destroyed the holy Ilion from the madness of the arrogant  
Laomedon, Laomedon rebuked Heracles, who had been kind  
to him,  
He didn't give him the horses either.  
He had come from far away for those horses.  
Look, listen carefully to what I have to say:  
Death will come to you from my hand,  
You will die under my spear,  
You will give the glory to me, and your life to Hades, whose  
horses are famous."*

A fierce struggle begins between the two great hero commanders. So much so that they throw spears at each other at the same time. Sarpedon's neck comes to Heracles' son, Tlepolemos dies on the spot. His also enters Sarpedon's calf and he is injured, but his father Zeus saves his son. Thanks to this victory, Sarpedon proves that he is one of the important heroes in the Trojan War. The Lycian Hero achieved such great success in the war that Homer mentions him as one of the greatest defenders of Troy, together with the Trojan heroes Hector and Aeneas.

*"But wise Zeus,  
Had he not released his son Sarpedon against the Argosians,  
Neither the Trojans nor the famous Hector could break the  
gates, the walls were mighty.  
thrown on ox-necked oxen  
He attacked like a lion"  
(Il. XII, 289 vd.)*

## The Great Archer Pandaros

With the success of Sarpedon and the Lycian warriors under his command, the Trojan alliance blasted the Greeks from the trenches. However, another Lycian hero changes the course of the war. This valiant was the great archer Pandaros, son of Lykaion.

Pandaros was a Lycian, but for many years he lived in Zeleie of Troy with other Lycians who had migrated there. Here, when Sarpedon came with his army, Pandaros joined the army of Sarpedon with his own soldiers. He used to shoot such an arrow that Pandaros was equivalent to the Greek great archer Teukros. This because the great archer Apollo of Lycia gave him his bow. In this way, the Lycian warrior became famous in the war. However, one day, upon Athena's deception, he would draw so much that his bow, the arrow that found its target, would both change the course of the war and bring its end.

*"...at their head is Pandaros, the famous son of Lycaon,  
Apollo himself gave the broadcast to Pandaros.  
When I left Lycia,  
If the son of Zeus really drove me forward,  
I don't think it will hold up, this is a difficult read..."*  
(Il. II, 824 vd.)

In the ninth year of the siege, the Greeks have now plundered all the rich villages of Troy. Paris, who wants to put an end to this bad course, proposes a duel to Helen's husband, Menelaos. For the duel, the two armies meet for the first time in front of Troy. According to the result, the winner of Helen will be determined, and Menelaos is about to win this duel, which Athena wants to prevent. Athena, disguised as son of Antenor, the powerful pikeman Laodokos, goes to the Lycian great archer Pandaros and seduces the hero. She says that if he wants to gain fame in the eyes of the Trojans, he must shoot Menelaos (Erhat 1996).





**Fig. 38:** Menelaos and Paris. 490-80 BC. Louvre Museum.

*"Courageous son of Lycaon, will you listen to me,  
Can you shoot an arrow from the loom at Menelaos,  
how, the hearts of the Trojans,  
it's about gaining your reputation,  
there is to please the king Alexandros, first and foremost.  
Atreusoglu, the valiant Menelaos  
when I bow down with your arrow,  
when laid on a painful pile of wood,  
you receive precious gifts from him first.  
Come on, throw an arrow at the famous Menelaos,  
Then on his return home to the holy city of Zeleie  
Dedicate to slaughter precious sacrifices,  
from the first lambs to the famous archer Apollon of Lycia..."*  
(Iliada, IV, 85-126.)

Pandaros, deceived by Athena's words, suddenly stretches his bow made of a single horn. Just as Menelaos was going to win the duel, Pandaros arrow pierced his body. However, Menelaos does not die, he is wounded. Upon this, the Greeks, who were very angry, attacked the Trojan army. Thus, the biggest war between the two armies begins. The great archer to whom Apollo gave his bow is also martyred by the valiant Greek Diomedes in this war that he started.

## The Martyred Sarpedon

The great war that broke out after the valiant Lycian Pandaros hit Menelaos is not enough to stop the power of Sarpedon and his unit. So the strongest leaders of the opposing side go on the offensive against him. The first of these was Alkameon, the king of Athens. Sarpedon also defeats him. Afterwards, the Lycian valiant is attacked by Aias and Teukros, the best Greek archer ever. Teukros swings his arrow so hard that it hits the shiny strap on Sarpedon's chest. However, his father Zeus does not allow the strap holding the shield wrapped around his body to break. Aias also strikes a blow to the shaken Sarpedon, but his spear cannot pierce the bronze shield. Upon this, Sarpedon wisely retreats a little from the fray, but never leaves the battlefield.



**Fig. 39:** Euphronios Crater: Carriage of Sarpedon's body to Lycia by Hypnos and Thanatos under the supervision of Hermes. (İşkan – Dündar 2020, 19 Fig. 4)

So that; He reproaches Hector, who is already quite tired due to his losses in the war and has almost accepted the loss, and leads him to return to the war.

*"Where has your old strength gone?  
You would protect the city without a helper  
Alone with your in-laws and siblings?  
But now I can't see any of them,  
they're crouched like dogs in front of a lion.  
How we fight, look at us,  
We are nothing but your helper  
I came to your aid from far away,  
I came from eddying waters of the Xanthos,  
from distant Lycia.  
My dear wife, my baby is there,  
I have a lot of property that the poor covet.  
I'm driving the Lycians to war though,  
Look, I'm at the forefront myself.  
However, I have nothing for the Achaeans to take away.  
While you are like this, you are counting in place  
to protect their wives,  
You can't even command other armies to resist.  
You will fall into a tight net and become prey to the enemy.  
The enemy will raze your regular city to the ground.  
You have to tire your head day and night,  
With your famous assistants and leaders  
You must beg without hesitation,  
This is how you can resist the bitter days."*

(Il. V, 472 vd.).



**Fig. 40:** *Sleep and Death Carrying Sarpedon's Body to Lycia.*  
(Henry Fuseli 1803).

However, Sarpedon with the Lycians behind him, who were thrown into the trenches of Troy like a fearless lions, have now become a great danger for the enemy. Thereupon, the mighty Patroclus, friend of Achilles, and his army appear before them. Seeing this powerful commander and the military power under his command, the Lycians are frightened. The valiant Sarpedon, who witnessed the retreat of his soldiers, motivates the Lycians to fight again, even though he is a little uneasy in the face of the commander Patroklos.



*"Shame on you Lycians  
Where do you run like this  
It's time to show your bravery  
I'm going to face this man myself  
Let's see who slaughtered the Trojans here,  
Who is this evil man?  
He undid the knees of many noble valiants"...*  
(I . XVI, 422 vd.)

When Patroclus, who was wearing the armor of Achilles, faced Sarpedon, his father Zeus was very upset. Because the god of gods knows that at the end of this struggle, the fate of his son Sarpedon will be death. Therefore, he even considers sending his son back to Lycia with Apollon, the god of the land of lights, by withdrawing his son from the war.



**Fig. 41:** Europa Begging Zeus for the Life of Sarpedon, Son of Europa. Bell Crater. 4th BC Metropolitan Museum of Art.

*"Too bad for my favorite Sarpedon among people.  
It is his destiny to die at the hand of Patroclus,  
the son of Menotios.  
Inside of me, my heart goes this way and that.  
Taking him back from the tearful war,  
Should I kidnap him and leave him in the fertile soil of Lycia?  
Or should I let him die at the hands of the son of Menotios?"*  
(Il. XVI, 4 3 3 vd.)

However, Hera, with whom he discusses this issue, prevents this situation by opposing Zeus. Because; she thinks that if Zeus saves his son from his fate, other gods will have the right to do the same.

*... "The most terrible son of the gods, Kronos  
What kind of words are these?  
A mortal whose fate has always been determined  
You want to save the mortal from the creeping death?  
As you wish! But we other gods  
we will not approve you  
I have one more thing to tell you,  
put your mind to it:  
You alive Sarpedon  
If you take your hometown,  
Beware, another god has his beloved son  
From the war that killed souls  
may wish to save"...*

Therefore, Zeus allows Sarpedon to die in his fight with Patroclus. So much so that Zeus rained bloody raindrops on the heads of the Trojan horses to show the sadness of his son's approaching death. However, before this event, Sarpedon kills Achilles' only mortal horse. In the struggle between the two great heroic commanders, Patroclus struck Sarpedon with a deadly spear blow and knocked the heroic commander down.

When he pulls his spear from his body while on the ground, Sarpedon's spirit also leaves his body with the spear. As the great hero dies, he calls out to his comrade Glaukos at his last breath, asking him to save his dead body and armor. However,

upon the failure of Glaukos, there is a great struggle between the Greeks and the Trojans in order to have the dead body and the armor of Sarpedon. At the end of this legendary struggle, the warrior armor of Sarpedon remained with the Greeks and this armor was given as a prize in a competition held in honor of Patroklos. The dead body of Sarpedon, on the other hand, was decided to be sent to his hometown Lycia, accompanied by Apollo, after Zeus convinced Hera. Thereupon, sleep and death take Sarpedon's dead body and bring it back to Lycia, the land of lights (Saraçoğlu 2005).



**Fig. 42:** *Attempting to Retrieve the Dead Body of Glaukos Sarpedon. 4th BC National Archaeological Museum of Policoro/ Italy*



**Fig. 43:** The Winged Gods Thanatos (Death) and Hypnos (Sleep) carry the body of Sarpedon to Lycia. Bell Crater. 4th BC Metropolitan Museum of Art.

*"Dear phoibos (Apolon), go now,  
 Take Sarpedon away from under the pike rain  
 Wipe black blood from his body  
 Take it away, wash it in the waters of the river  
 Dress in divine garments  
 Give to the twin gods, sleep and death's hand,  
 Let them take it quickly and leave it to the fertile Lycian soil.  
 His brothers and relatives bury him there,  
 In a tomb, under an inscribed stone.  
 That is the respect to be given to mortals."*  
 (Il. XVI, 668 vd.)



Yes, the great hero commander Sarpedon is dead, but; this death led him to eternal immortality. Because Sarpedon was martyred by fighting fearlessly for the sake of his homeland. So much so that after his death, a temple tomb was built in Xanthos in the name of the hero. And this temple tomb has become the symbol of the immortalization of the soul of the legendary hero.



**Fig. 44:** Transport of Sarpedon's body to Lycia by Hypnos and Thanatos under the control of Hermes. 500 BC Metropolitan Museum of Art.

## Hatred of Glaukos

After the sudden death of the hero Sarpedon, his cousin, the valiant Glaukos took the command of the Lycian Army. However, the Lycian warriors who had lost their commander-in-chief were deeply wounded. Upon this situation, the Lycians, one of the strongest armies of the Trojan alliance, begin to fall from the war. Whatever Glaukos does, he can in no way motivate his army to fight. Because the absence of his cousin Sarpedon deeply shook him. However, this war is now a struggle for revenge as well as a homeland struggle for him. He is so angry that Glaukos vomits a grudge against Hector upon Sarpedon's death when he sees him.

*"...Hector, you are beautiful to be beautiful, but,  
you have much to learn in war,  
you are a fugitive  
In vain have you earned your brilliant reputation..."*  
(Il. X V II , 140 vd.)



**Fig. 45:** Diomedes and Glaukos Changing their Battle Armor. 420 BC. Gela Archaeological Museum.

For this reason, the hero even considers withdrawing his army. But from the Greeks he must avenge the death of his cousin, the hero Sarpedon. Thereupon, the great Glaukos begins to fight valiantly at the head of his army. As soon as he is thrown into the battlefield, he defeats the armies of the Achaeans, the hero and his army.

Realizing the ambition and success of Glaukos, who defeated many great warriors, Diomedes challenges the hero. He is Diomedes, who managed to get the Trojan horse into the city and is the greatest warrior of the Achaeans after Achilles. Thereupon, the Greek valiant is surprised when he says that as the grandson of the hero Glaukos Bellerophon, he can meet everyone without fear. Because the hero Bellerophon is a very close friend of Diomedes' father Oeneus. Upon this, Diomedes cannot see Glaukos as an enemy and gives up fighting him. So much so that the two braves bid each other farewell by giving each other their war armor as gifts. However, Glaukos, a descendant of the hero Bellerophon, would not be so lucky in the end. Another valiant Achaean who was in Achilles' army is martyred by Aias, the Lycian hero.

The dead body of the martyred Glaukos is taken back to his country Lycia by Aeneas. However, the Lycian Army, which lost its second great leader, suddenly loses all its motivation. Realizing this, the valiant Achilles takes advantage of this situation and rushes against the Trojan alliance with his soldiers. At that moment, the bloodiest scene of the war takes place in the Greek-Anatolian struggle. Lycian warriors fight to the death for the last time. However, they are not strong enough to stop the hero Achilles and his army. In the war that Troy fell, all the Lycians were martyred heroically. Except for just one of them.



**Fig. 46:** Titan Cliff at Tlos where Skylakeus is Thought to be Stoned to Death.



## The Sad End of Skylakeus of Tlos

Comrade of Glaukos, brave-hearted Skylakeus of Tlos. The great spear warrior who fought against the Achaeans in Troy with the Lycian soldiers. Although he was deified on the orders of Apollo after his death, none of this was enough to change his sad end.

The great spear warrior Skylakeus, the companion of the hero Glaukos, becomes the sole survivor of the Lycian army. Realizing that Troy had fallen, the warrior from Tlos is tired and sets off to return to his country, Lycia. Reaching his hometown after a long journey, a large group of women and children from Tlos, who heard that Skylakeus had arrived, began to wait for his soldiers at the entrance of the city. As soon as they arrive, Skylakeus begins to tell how the Lycian soldiers died. However, the women and children of Tlos are very surprised and angry at this situation. They cannot understand how Skylakeus has returned without dying for his homeland struggle in which all the other Lycian men were martyred.

Because they are so conservative that the people of Tlos; Just like their neighbors the Xanthians, each of them must either live together or die. After this, the women and children, who cannot control their anger, start to stone Skylakeus by stoning him in a circle, right in front of the legendary hero Bellerophon Rock Tomb in the north of their acropolis. They throw so many stones at the poor man that Skylakeus dies on the spot. Afterwards, they built a tomb right where he died from the stones thrown and deified the heroes who fought in Troy on the order of Apollo by performing rituals. However, none of these were enough to change the sad ending of Skylakeus (Erhat 1996; Korkut 2015).

Excavations in the city of Tlos are carried out by Prof. Dr. Taner Korkut from Akdeniz University Archaeology Department.



# **CHAPTER III: WAR MYTHOS**

## The Fire of Xanthos

The legendary hero Sarpedon was sent off on his eternity journey and the Lycians brought their immortal heroes back to Lycia, accompanied by the eternal light of Apollo. Undoubtedly, the Lycian lineage must have organized a great funeral ceremony for him and greatly lamented. Just like the rulers after him, they built a large temple tomb for their ancestors. This temple, which they named Sarpedonion, almost deified their great commander with the rituals they performed in his name around the tomb. As it is known from the inscriptions recovered from Xanthos, they commemorated him until the Roman Period, they did not forget him. He had been so conservative and protective that the Xanthians; not only protected their hero Sarpedon, but also the whole history of their city. For many years, these people did not have stones placed on the graves of their ancestors. Even though the writing was erased in the Roman Period, leaving neither the word nor the trace of the great Lycian of Xanthos and has disappeared from the stage of history. These lands continued to raise great rulers after Sarpedon. They also existed on the stage of history with their real personalities, not mythological ones. But they have never attributed their fame to a single person. Their names were always mentioned collectively. Together they called them Xanthians. The city got its name from the Xanthos river right next to it. The water of the river has fed its plain and its people have fed its history for centuries.

546 BC. was a turning point for the Xanthians. The Persian army began to invade all of Anatolia.

The commander Harpagos came to invade the Lycian cities on behalf of the Persian king Cyrus the Great. However, when they came to Xanthos, the Persians realized that it would not be that easy. Because Xanthians also have such a sense of belonging that none of them took a step back for their city. Almost all of them were thrown against the Achaean wall as their ancestor Sarpedon was thrown, and they threw themselves on the Persians like lions. The great war started as soon as the Persians approached. The capital of Lycia stood up to such an





**Fig.47:** *The City of Xanthos and Eşen Stream in Kinik District of Kaş. Excavation Archive.*

opposition, everything was going head-to-head. However, the Persian army, which conquered the neighboring Carian cities, was very numerous (Herodotos, I. 175-177) .

The Xanthians, who fought with a superior effort to a certain extent, had to open the doors of their cities and the Persians were now inside. The Xanthians, who retreated to the square on the side of the Lycian Acropolis, must have once again stood against Harpagos. Just like their great ancestor Sarpedon, who fought without taking a step back, knowing that he would lose or even die against the mighty Patroklos, they stood against the Persians. But at some point they realized that they were starting to lose the city. However, they have such a sense of belonging that while the men were fighting against this city, they locked their women and children in the acropolis with their valuables in the square. The power of the valiant Xanthians has run out somewhere. Although they understood that they would surrender their city, they still did not open the doors of their acropolis. Because there is one more thing they have. Here is the honor of Xanthos inherited from their ancestor Sarpedon. Instead of



**Fig. 48:** *The West Agora and the Lycian Acropolis, where the possible war took place. Excavation Archive.*

surrendering and living under the command of another people in their city, they said, “We cannot live, we will die,” and they set their acropolis on fire along with the women and children...

The survivors of the fire also threw themselves from the high cliff in the acropolis (Herodotos, I. 175-177). From that moment onwards, both themselves and their city became immortal.

The winner of the great struggle was for now the Persians under the command of Harpagos. However, the city in their hands had been severely damaged by the war. During the war, about eighty families from Xanthos, who were on the plateau, returned and rebuilt the city. In the rebuilt city, a local dynasty will rule for many years under Persian rule (Herodotos, I. 175-177). Despite this, the honorable spirit of heroism, which permeates the blood of the people of Xanthos, will never bow to the pressure they face.

## Tears of Brutus

Nearly 400 years will pass after the Persians occupied Xanthos, and the people of Xanthos will experience a similar invasion for the second time, but nothing will be lost in the honor of this great nation, and they will defend their homeland until the last drop of their blood. This time, they are faced with the Roman army with the famous commander Brutus at its head.

At the end of the 1st century BC., changes are planned due to the civil wars in Rome. So much so that the commander Brutus was assigned to come to Lycia in 42 BC. to collect money. Thereupon, the Xanthians, who were informed that Brutus was approaching their city with his army, dug a large trench around the city and opened fire on the approaching Roman army. Although the Romans were stopped for a time because of the trench and the fire, they managed to fill the trench with soil on the orders of Brutus and imprisoned the people of Xanthos in their own city. Afterwards, they brought war invasion vehicles and destroyed the high walls of Xanthos. When the Xanthians resisted this situation, they encountered a trap. The Xanthians, who went out again to the point where the old ditch was, were killed because the gates were closed in their faces by the guards who were afraid that they would come with them. With this advantage, Brutus prepared a second trap with his army, this time setting the war machines on fire and leaving the doors open. In this way, when the Xanthians returned, the Roman soldiers were



**Fig. 49:** Portrait of Brutus in Marble. 30-15 BC. Marie-Lan Nguyen (2006)

able to enter with them. However, without understanding how, the door suddenly closed and the other half of the Roman army remained outside the city. Thereupon, the Roman soldiers inside panicked for a moment and took shelter inside the Temple of Sarpedon, that is, in the Sarpedonion. Meanwhile, the Roman soldiers outside tried to break through the door, but they could not succeed, and during these efforts they lost their ladders. But with great effort they built new ladders, while others tied ropes to grappling irons and threw their ends over the battlements; When the ropes caught, they began to pull themselves up hand over hand. Others attempted to cross the steep bank of the river; many jumped to their deaths because of this, while a significant number of soldiers managed to get inside. They later helped their friends outside to open the gate, and finally, as the sun went down, the city fell to the Romans. Therefore, the Xanthians rushed home immediately and killed their waiting families without resistance. Brutus, who learned of this massacre, regretted it; he ordered his men to withdraw and sent messengers to the periphery, proposing a ceasefire; The Xanthians, who rejected this offer angrily, threw all their possessions on the pre-prepared woodpile, set them on fire, and threw themselves into the flames. Here, the grandchildren of the great Sarpedon, who defended his country at the cost of their lives for the second time, died together, but they did not break their promises, so they became immortal together forever. The Romans captured Xanthos, but the Xanthians still did not surrender at the cost of death. Of course, there were some who were rescued alive by Brutus' soldiers. So much so that some of them were women who came to Xanthos from the neighboring city of Patara. Brutus, whose next target was Patara, did not want to experience a similar situation, so he sent these women to their hometown Patara and ordered them to tell them about their pain. Consequently, the city of Patara surrendered directly to Brutus and his army in order not to experience a similar sorrows.



## The City That Say Stop to The Great Alexander: Termessos



**Fig. 50:** *Termessos Theater and Solymos-Güllük Mountain Behind.*

Termessos is a lofty mountain that was called Solymos at the time, and today it is called Güllük, and a city as high as it is located in the deep valley between the peaks of this mountain. As it is difficult to reach the peaks of Güllük, it is as difficult to reach Termessos and it has always been difficult in history. So much so that even the glorious Alexander the Great, who took almost all of Anatolia and Asia, could not afford to take Termessos, the city of the Solymys, one of the oldest warrior peoples of Anatolia, where even the hero Bellerophon was defeated by force.

During his Asian expedition in 334 BC Alexander and his great army captured all of Pamphylia and set out for Phrygia. While continuing on this route, Alexander encountered Termessos, the city of the warrior Solymys, in the Yenice Strait, which is located on the Antalya-Korkuteli road. It is at the end of this encounter that the great fame of Termessos begins.

*“Then he fought those glorious Solyms ...  
and his son Peisandros fighting the Solyms  
He was killed by Ares, who can't get enough of war ...”*

As soon as the fearless Alexander sees Termessos, he wants to besiege the city and take it under his control. However, it is not easy to reach Termessos, which resembles an eagle's nest due to its location. In order to reach Termessos, Alexander and his army have to cross a narrow and steep road of about 9 kilometers. However, this was not enough to reach Termessos. Since the city was situated on the important commercial roads connecting the provinces, the people of Termessos had also built a high wall to control the pass. Alexander had to cross over



**Fig. 51:** The High Valley where the City of Termessos is located.  
Photo by S. Pamuk

this wall first. Alexander tried so hard to cross the wall but he could not succeed no matter what he did. Realizing that he had lost a lot of time and many lives, the great commander finally ordered his tired soldiers to camp at the bottom of the Yenice Strait. Seeing the retreat of Alexander's army, the people of Termessos fell into complacency and returned to their city, leaving a small number of guards on the wall. However, the clever commander Alexander, who implemented his plan, managed to cross the wall on the pass by suddenly attacking the few guards with his soldiers after the soldiers of Termessos withdrew from the wall.







**Fig. 52:** *The Wall Controlling the Yenice Strait. Photo. by A. Kılınç.*

Alexander, who had easily conquered many cities until he came here, went crazy because of the losses he had suffered in the Yenice Strait. So much so that he besieged the city by ordering his soldiers to seize Termessos, who crossed the strait. However, the Termessians multiplied again, and fearlessly defended their city to the death by throwing stones and rocks at Alexander's army from a height over a length of 9 kilometers onto the invaders below. Together, the Termessians neutralized many enemy soldiers by sending them down the steep slope. No matter how angry Alexander became at this situation, he desperately withdraws his army from the siege of Termessos in order not to lose more time and soldiers and sets out for Phrygia to conquer the city of King Gordios and meet up with his reinforcements. Termessos takes its eternal place on the stage of history as the only city that Alexander the Great could not conquer during his Asian Campaign (Kürkçü 2011).



## Friend of The Youth of Termessos The Macedonian General Alketas

The people of Termessos, who gained a great reputation in the historical scene by defending their city against the Macedonian king Alexander the Great and his army, came face to face with the same army again years later. However, this time, the city the Macedonians wanted was not Termessos, but another Macedonian general who had taken refuge with them. The name of this general was Alketas. Alketas, one of the important commanders appointed by Alexander the Great in his Indian campaign, is also the brother of General Perdikkas, one of Alexander's right-hand men. After the untimely death of Alexander the Great, during the struggles between his successors, Alketas became the biggest supporter of his brother Perdikkas. However, Alketas fell into a very difficult situation when his brother was killed by the soldiers of his own unit in Egypt and then Ptolemy joined Perdikkas' army to his own unit. Because Ptolemy, who became stronger, sentenced the supporters of Alketas and Perdikkas to death, because he saw them as a danger to himself. Thereupon, Alketas, who was cornered, took the support of Eumenes, another of successors to Alexander, and formed an alliance with Attalos. However, Antigonos, one of Alexander's



**Fig. 53:** Relief of Alketas Depicted on a Horse.  
Photo by A. Gürbüz

Generals, was aware of this situation and declared war on them and defeated Alketas in Psidia. This defeat was the beginning of the relationship between Alketas and the people of Termessos. Because, realizing that he will be killed when he is defeated, Alketas flees to the city of Termessos to avoid this and takes refuge in them. The people of Termessos, who did not allow Macedonian Alexander the Great to capture their city, this time promise to protect another Macedonian, Alketas by opening their arms in hospitality. Angered by this, Antigonus came to the edge of the Yenice Strait below the city of Termessos, as in the old conflict, and camped here with his soldiers. The elders of the city, who seriously think that this job poses a great danger to their city, decide to hand over Alketas to Antigonus, thinking that it is stupid to enter this war for the sake of a single Macedonian. However, the youth of the city, who are superior in war, did not share this view. Because they promised Alketas that they would not hand him over no matter what. The young people determined to keep their promises reject the plan of the elders. Upon this attitude of the young people, the elders make a plan and take action to deliver Alketas. In this plan, the young people will be taken out of Termessos with an excuse and when they are not in the city, they will hand over Alketas to Antigonus. Thereupon, the council of elders sent an envoy to Antigonus, informing them that they wanted to hand over Alketas. Realizing that he will be captured soon, Alketas kills himself by committing suicide in order not to surrender to Antigonus. However, the council of elders threw his dead body from the wall and handed it over to Antigonus. Antigonus, whose anger never ceased, defiled Alketas' corpse for three days and left the corpse there, leaving Psidia with his army. The youth from Termessos who returned to the city, receive the news of the death of Alketas. The young people, very angry and upset by this incident, save Alketas' body and bring it back to Termessos. They perform a special ceremony for him and they bury him with high honor in a monumental tomb they built for him in Termessos. Since that day, that tomb has been called the Tomb of Alketas (Çelgin 1990).

## Olympos Captain Eudomos

A captain who has been standing on the north side of the stream flowing between two mountains in the transition from blue to green and from green to blue for 1800 years, greets today thousands of people who want to cool off by descending into the deep blue sea after visiting the city of Olympos. So much so that everyone who has been to the blue of Olympos knows this captain who has been there for thousands of years. Because he was integrated himself with that deep blue sea at the time of Captain Eudomos. He said “sails forward” a thousand times in this blue, then disappeared over the horizons; he shouted “anchor” thousands of times on the shores of his country, where he went and returned. From where he stands today, who knows how many times he successfully passed the city to Olympos.

*“He entered the last port, the ship docked, about to leave.*

*Because there is no need for wind or sunlight anymore.*

*Captain Eudemos after leaving the light-bearing dawn*

*His ship sunk there, ephemeral like a day, like a broken wave.”*



**Fig. 54:** Olympos. Photo by A. Kılınç

However, there comes a time when the ship of the great captain of Olympos drops its last anchor and cannot come to light again. The people of Olympos, who received the news, are very sad after the death of their captain. So much so that his nephew Zosimos had his uncle's sarcophagus placed on the northern slope at the entrance to the city from the sea, just to greet passers-by. He had a ten-line Greek poem and a ten-line inscription written on it, and also had a ship carved on it so that everyone passing by would know its greatness. That's how it happened. Since then, there is no one who has come to Olympos and who does not recognize Captain Eudomos. Immortal became the sea great captain.



**Fig. 55:** Olympos Beach. Photo. by A. Kılınc.





**Fig.56:** Captain Eudomos Sarcophagus. Photo. by A. Kiliç.

*"Because I am Eudemos as the captain, I know the way (passing) from one Pontos to the other Pontos through the waves, the discovery of Palas (Athena). Together with all the people of Bithynia (ti kal(kedo) he decided (to have my citizenship?) lucky (my homeland deems me worthy) authorities (appointed me), (Lycian) great(su) behaved in the same way; and member I was of the council of elders. Destiny (...) If (if anyone bury here without permission) someone else will pay (to the treasury this amount of gold (in dinars) as punishment)."*

Years passed and when his nephew Zosimos passed away, he had his own sarcophagus placed next to his uncle. Visitors to the ancient city of Olympos in Kumluca greet the captain Eudomos and Zosimos and reach the deep blue beach (Adak 2003).

Excavations in the city of Olympos are carried out under the chairmanship of Prof. Dr. Bedia Yelda Uçkan from Anadolu University History of Art Department.



**Fig. 57:** Olympos. Photo by A. Kılınç



**Fig.58:** Sarcophagus of Zosimos, the Nephew of Captain Eudemos. Photo. by A. Kılınç.



## From Attalos' Attaleia to Atatürk's Antalya



**Fig. 59:** Atatürk in Antalya

*There is no doubt that Antalya is the most beautiful place in the world”.*

That's what Mustafa Kemal Atatürk said on the 8th of March, 1930, after looking for a long time from the Lara Rumkuş location, the deep blue sea, the Konyaaltı coast and the snow-covered Bey Mountains. Of course, everyone saw this beauty of Antalya, but it is not known whether they were really aware of it. However, after our ancestor spoke these words that day, everyone must have realized that this saying kept circulating among the people of Antalya. Because, for the people of Antalya, as Atatürk said, Antalya; by the azure mediterranean was the most beautiful place in the world with its green coasts. But there was something else, of course, a whole culture and history. That was the thing that made Antalya, Antalya and made its name come down to these days. Antalya was first Attaleia, which we call Kaleiçi today. So the city of king Attalos was a beautiful port city...



**Fig. 60:** *Kalekapısı, Statue of Attalos II.*



The Great king Attalos II. He was the son of Attalos I. and queen Apollonis. When his beloved brother Eumenes II. died, he married his wife, Queen Stratonike, and became king of Pergamon in 160 BC In fact, the story of Antalya begins that day.

During the reign of the Great king Attalos II. the Kingdom of Bergama, which almost doubled its territory. The lands he conquered were never enough for Attalos. So much so that the emperor sent his soldiers to the south in order to expand his kingdom and establish port cities and addressed them as follows:

“Go, find me such a beautiful place on this earth that all kings will be in love with it. No one can take their eyes off this place. I will establish port cities there.”

Upon this order of the king, the Pergamon army set out to the south under the leadership of its commanders. So much so



**Fig.61:** Attaleia Walls and Harbor

that the army, was looking for a beautiful port city on the Aegean coast for months as their kings wanted, but could not find what was wanted there. However, the Pergamon army, which has no intention of returning without fulfilling Attalos' request, decided to enter the Mediterranean coast further south. After a long and tiring journey, the people of Pergamon, who could not find a place that fitted Attalos's wishes, finally came to the Antalya Bay of today. So much so that the commander, who was amazed by the beauty of the bay, said, "Thank you, Zeus, we finally found the city of Attalos."

Pergamon, who found a harbor as Attalos wanted, built a new city here. Since this city is the city of Attalos's dreams, it is called Attaleia, that is, they call this beautiful port city the city of Attalos. That city is castle gate, where we can today see its high walls from both the Yacht marina and Atatürk Street, or Attaleia, where we enter into a completely different world through its three gates. So Kaleiçi is our only Kaleiçi. This beautiful port city remains the city of Attalos from the 2nd century BC until 1207 AD. However, its name changes after this date, because the Turks conquered it and they called it afterwards Adalya. This is how this journey from Attaleia to Antalya began.

The conquest of Attaleia, the city of Attalos, that is easy to defend but difficult to conquer, took place in three stages. So much so that this beautiful port city was first besieged by the Seljuk Sultan II. Kilic Arslan II. but he could not conquer it. The Turks have no intention of leaving without conquering the city of Attalos. Thereupon, in 1207, during the reign of Sultan Gıyased-din Keyhüsrev I., the Seljuk Turks conquered Attaleia. However, with the death of the Sultan, his son, Sultan Izzettin Keykavus I, had fort he second time to reconquer Attalia in 1216, the Sultan announced this to the whole Muslim world with fetihnames-announcement of conquest. Long after this great conquest, it was called Adalya. This is how Attaleia's journey to Antalya begins (Çimrin 2012; Varkıvanç 2015; Demir 2018; Sevgili-Polatve Zaimolu 2019).

## The Legend of Conquest of Attaleia



**Fig.62:** Attaleia The Walled Harbor.

After a long and difficult process, the Seljuks finally conquered Attaleia. However, this conquest is not an event that happens out of nowhere. So much so that there is only one reason why the Turks came upon the Byzantines and that is a ship...

*“Go and complain about us to your sultan, who lives in Konya. If he has the power, let him come and save the ship and your goods”.*

In 1207 AD ships belonging to Turkish merchants docked at the port of Attaleia. However, here they encountered unexpected treatment from the Franks. So much so that some sailors confiscated the goods and ships of the merchants. Not only that, the Frankstold the Turkish merchants the words recorded above. Upon these words of the Franks, the merchants, who had no other choice, arrived in Konya, the capital of the Seljuks, after a long caravan journey that lasted for days and they came in front of the sultan. After examining the merchants carefully, Sultan Gıyaseddin

Keyhüsrev I. asked them why they had come here from such a distant country like Antalya. With the permission of the Sultan, the merchants begin to tell what happened to them one by one;

*“our great sultan... We are merchants who make their living by shipping. We bought goods from Egypt, and from there we sailed to the shores of Attelia. The Franks took our goods. They cleaned us out. Then he dismissed us by saying, “Go, tell your sultan your troubles, let him get your goods back if he has the power”. We present our situation to you. We hope for help from our great sultan”.*

Gıyaseddin Keyhüsrev, who was very angry with the words he heard, got up from his throne and replied to the merchants as follows;

*“Your goods are my goods. I will not sit on this throne until I have your goods back. Don’t worry. Your sultan will definitely fulfill his promise to you, he said, and very angrily commanded his vizier: Let the preparations begin as soon as possible”.*

*(Çimrin 2002; Çimrin 2012)*



**Fig. 63:** Statue of Gıyaseddin Keyhüsrev. Located in Antalya Konyaaltı Street. Sculptor M. Owezov. Photo by S. Doğan





**Fig. 64:** Gıyaseddin Keyhüsrev.'s Advance to Antalya with Sipahis. Painting Z. S. Polat Watercolor Work (Sevgili - Polat-Zaimoğlu 2019 Pic.1)



**Fig. 65:** İzzettin Keykavus Exposing the City Walls to Intense Arrows. Painting Z. S. Polat Watercolor Work (Sevgili - Polat-Zaimoğlu 2019 Pic.3)



**Fig. 66:** *The Conquest of Antalya by Sultan Izzettin Keykavus I.*  
 Painting Z. S. Polat Watercolor Work (Sevgili-Polat – Zaimoğlu 2019 Pic.5)

The Seljuk army, which set out for Attaleia under the leadership of the Sultan, crossed the lofty Taurus Mountains and descended to the Antalya plain, where they rested near the Düden Waterfall. With the new day, when they come close to the Attaleia city walls, the soldiers started to shoot arrows at the bastions of the castle on the order of the sultan. However, in this case, the sultan, observing that the arrows were useless, tells his soldiers to attack with swords and shields;

*“This castle cannot be taken with an arrow or mace, if there is a self-confident person, he should climb the bastions and use his sword and shield”.*

From that moment on, all the soldiers fight with their heart and the Seljuk flag starts to flutter on the castle bastions close to sunset.

Just as the flag of Sultan Gıyaseddin Keyhüsrev started to fly from the battlements, Hadrianus descended from the arch of honor of his city and from there to the port and delivered the ships that the Franks had taken from the merchants back to the merchants (Çimrin 2002 Çimrin, 2012; Demir 2018; Sevgili-Polat and Zaimoğlu 2019).

## From Korakassa to Korakesion to Alaie, The City of Alaeddin Keykubad

The Seljuks continued to add strength to their power through conquering Attaleia. Such that, since Attaleia was a Mediterranean port city, this enabled them to become stronger in maritime affairs. The Seljuks, who established a large shipyard here, formed a fleet of ships. However, this is never enough for the Seljuks, who want to seize the whole Mediterranean coast. Of course, one of the most important points for taking full control of the Mediterranean coastline was Korakesion, the Korakassa of 3rd millennium BC Anatolia, then in the hand of the Armenian Kingdom. This beautiful city is located on a long and high peninsular that divides a flat coastline into two, as it means end, protrusion in Latin and in the earlier Anatolian Luwian language. Later, when the Byzantines ruled, they changed its name to Kalonoros, meaning “beautiful mountain”. It is today called Alanya. Our great leader Mustafa Kemal Atatürk gave this name in 1935. Before that, it was Alaiye. Because it is the capital city of Alaeddin Keykubad. He took it from the Byzantines and made it the capital of the Anatolian Seljuk State, Kalonoros, the city of the Romans, which was captured by pirates for centuries. And with



**Fig. 67:** Anatolian Seljuk Sultan (1120 - 1237) Alaeddin Keykubad's Statue in Alanya. Photo by Özgür Mulazimoğlu.



**Fig. 68:** *The Shipyard, Tower and Walls Built During the Alaeddin Keykubad Period.*

a very clever move that has been circulating for centuries.

Alaeddin Keykubad I, who spent the hot summer season in Kayseri, organizes a campaign towards Kalonoros, which is led by a feudal lord named Kyr Vart in the Armenian Kingdom of Klikia. So much so that this time he orders Adalia (Antalya) to support from the sea.

The people of Kalonoros could not withstand this siege, which lasted about 2 months, and in 1221 they surrendered the castle to the Seljuks. Thereupon, according to the agreement made between the Sultan and KyrVart, Sultan Alaeddin would take over the castle and marry KyrVart's daughter, and he would be given the ownership of Akşehir principality and several villages in return for Alanya. So much so that the Sultan, who accepted the agreement, ordered the reconstruction of the castle to be rearranged and gave the city the name "Alaiye", in reference to



his own name. Then, as agreed, he married Kyr Vart's daughter. Then, as agreed, he marries Kyr Vart's daughter by marrying. So much so that the son of his Christian wife, who is known as Mahperi Sultan in history, II. Gıyaseddin Keyhüsrev was born.

Such is the history of the Seljuk conquest of Alanya Castle. However, there is also a legend of this conquest that is circulating from language to word. According to this legend; Alaeddin Keykubad besieged Alanya Castle for a long time. However, despite many attacks and losses, he was unable to capture the castle. Then, one night, he ordered candles lit on the horns of 15,000 goats and attacked with his soldiers and replied: "Here you see my thousands of soldiers ready for war. Don't spill blood in vain. There is no other way but to surrender the castle." The castle commander in the face of these massive forces was forced to accept this proposal. For this reason, the castle was called "Goat Castle" for a long time (Atılcan 2010, 490).



**Fig. 69:** Alanya Castle. Walls. Photo. by A. Kılınç.



**CHAPTER IV:**  
**RULERS OF**  
**XANTHOS VALLEY**



*"Since the sea  
separated  
Europe from Asia, no  
one from the Lycians  
has yet erected an  
immortal monument  
on the walls of the  
agora, resembling the  
stele of the Twelve  
Gods, expressing  
their victories."  
(CEG I, 177)*

**Fig.70:** Inscribed Pillar Tomb of Kherei.  
Photo. by A. Dönmez



## Ruler of Monarchs Kherei

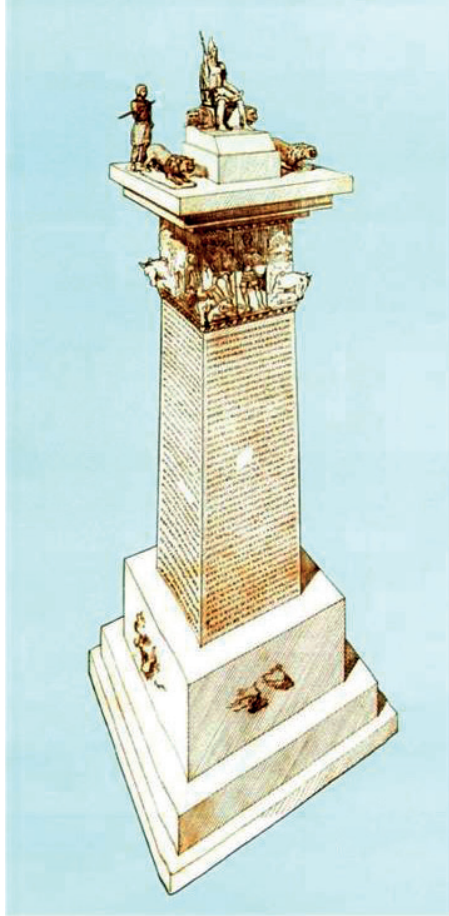
This is what Kherei, the great ruler of Xanthos, had carved on the Inscribed Pillar Monument in Xanthos. He glorified himself and his descendants. However, these words were only a short part of what he went on say. Before he died, he had the legendary tomb erected decorated with Lycian inscriptions on all four sides.

Dying had always been just the beginning for Xanthian rulers. Because; in these lands, immortality would come to them after death. The deceased rulers were deified in these lands. Just like their ancestor Sarpedon. So just being a ruler was not enough, it was necessary to be a strong commander like him in order to become a god. No matter what war, the ruler should be the commander-in-chief of his army. He had to achieve great success, take down a large number of enemies and add land to his lands. Finally, of course, he should have died gloriously. Just like his ancestor Sarpedon.

*“Here, the son of Harpagos, Kherei, with his arm strength,  
prevailed over all the young Lycians of his time,  
captured many acropolises with the help of Athena,  
who besieged the cities, and distributed a share of the  
kingdom to their relatives. On top of all this,  
the immortals gave him the reward he deserved”...*

In fact, these were not enough to become a god. The ruler had to have a monumental tomb built for himself before he died. He should have decorated his tomb with statues depicting himself on it and reliefs describing his heroism, carved by the famous artists of his time. There must have been a temenos wall surrounding his tomb, as was the case around the tombs of the gods he worshiped. Finally, there was one more thing. His tomb should be more magnificent and monumental than the tombs of the rulers before him. I mean, the graves of his father, uncle and brother.

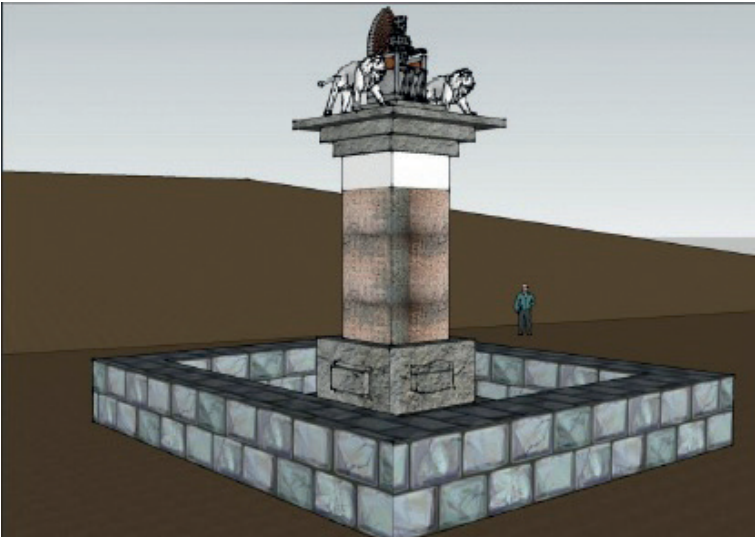
The ruler Kherei had such a tomb built in the sacred agora around 425 BC. The four sides of his grave; he had decorated with his ancestral lineage with Lycian inscriptions in which he described his gods and heroism. The surrounding of the burial chamber; he had decorated with reliefs depicting the heroism he had described in the inscriptions, so that those who could not read could see and learn the greatness of the ruler from these.



**Fig. 71:** Animation of the Inscribed Pillar Mausoleum of Kherei (Drawing by P. Coupel: *Courtils* 2003: 52).



**Fig. 72:** Inscriptions in Lycian Language on the Monument.  
Photo by H. M. Erdoğan



**Fig. 73:** Re-enactment of the Tomb of Kherei (A. Dönmez).

He looked so great at himself that Kherei must have wanted others outside of his own people to know that as well. For this reason, he had a Greek passage written on the north side of the tomb monument, as Greek was a more widely spoken language than Lycian at that time, which is surrounded by Lycian inscriptions on all four sides. In this way, his fame would be known and remembered not only by the Lycians, but also by the Greeks with whom he had often clashed, and by other peoples.

*"He killed seven Arcadian hoplites that same day.  
He alone among all mortals has erected the greatest  
number of victories in the name of Zeus and crowned the  
Carikas people with brilliant achievements."*

In this passage, the great commander had it written that he had killed seven Arcadian hoplites, that is, Greek soldiers. These seven shields represented the seven Greek soldiers. At that time, there was a great conflict between Athens and the Persians. Lycia under the rule of Kherei left the Attica Delos Sea Union, and came under the rule of the Persians. Athens had sent a large army to reunite Lycia. The famous commander Melesandros was at the head of the Greek army that reached the shores of Patara.

Being aware of this situation, Kherei took action to stand against the Greek army at the head of his own army. Two great armies come face to face in the city of Kyaneai. Here, the great ruler Kherei killed seven soldiers there that day and inflicted a great defeat on the Greek army. One of those soldiers was Melesandros, the great commander of the Athenians. Here, Kherei described this success in this Greek inscription as a sign of his great heroism.



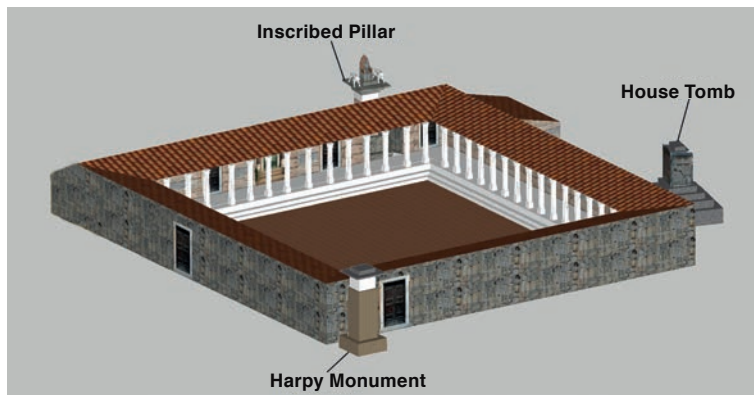
In fact, on the reliefs of the tomb, a soldier is lying on the ground, and Kherei is depicted as holding six shields right in front of him. Apart from these, he explained that he came to power after a great struggle for the throne, conquered many lands during his reign, and had a tomb built inside the sacred agora, which was as special as anyone else before, in this Greek inscription. Because everyone should know everything about Kherei. Ruler of monarchs, Kherei (Bryce 1986; Keen 1998; Curtius 2003; Çevik 2015; Varkivanç 2017; Lotz 2017; Işık 2020).



**Fig. 74:** Coin of Kherei. *Helmeted Athena On Obverse. Profile Portrait of Kherei with a Lion Skin on the Back.*

## Kossika's Son Kybernis

Kherei, the ruler of monarchs, not only mentioned only his own life on his tomb. He explained that he had other tombs in the sacred agora and that these tombs belonged to his ancestors. One of these tombs is the tomb belonging to his grandfather Kuprili.



**Fig.75:** *Tombs in the Sacred Agora. Animation (A. Dönmez)*

Kuprili the Great ruled in Xanthos around 525-480 BC. This great ruler, called Kybernis by the Greeks, was also a very important commander. They called this important commander "Κυβερνίῳ Κοçικᾶ", "Kybernis, son of Kossika", who participated in the wars at the head of the Lycians in many wars. In other words, Kuprili is the son of Kheziga, the founder of the Xanthos dynasty. Kheziga was such a great commander that they always named his son Kuprilli in front of him. So much so that Kherei had the name carved on his great monument as the leader of his lineage on the monument he had erected.

*... "Karikas crowned his people with brilliant achievements"...*



**Fig. 76:** Harpy Mausoleum Presumed to Belong to Kybernis.  
Photo by S. Selvi



**Fig. 77:** *Kybernis handing his helmet to a warrior in front of him.*

The Persian King Xerxes organized an expedition to Attica in 480 BC. Here, the Lycians joined this expedition with 50 ships under the leadership of their great commander, Kybernis Kossika. In the Battle of Salamis, which occurred in this great expedition, the Persian navy suffered a great defeat. Kybernis also died in this expedition and could not return to his country of Lycia. When Kybernis did not return to his country, probably the Xanthians had this great tomb built for him. Maybe Kybernis designed his own tomb before he died, like his grandson Kherei.

They built a monumental tomb for the great Kuprili, just like that of his grandson Kheri, the ruler of the monarchs. They decorated all four sides of the marble slabs surrounding the burial chamber with reliefs describing the life and heroism of the commander by Ionian artists. The highly respected Kybernis. Both before and after his death.



With this tomb, Kybernis declared himself the god of warriors. So much so that they made vows in the name of the deified commander:

*“...The soldiers of Agatocles dedicated their vows to a heroic local god who had many military achievements”...*

After the death of the great hero commander, a cult of Kybernis existed in Xanthos. It had such a great function that other soldiers with military successes of this cult wanted to be buried in the immediate vicinity of his grave. Many tombs were built around it, although none are as magnificent as the tomb of Kybernis. This tradition lasted until the Roman Imperial Period. Kybernis was such a great lord and commander that nearly seven hundred years passed since his death, but the Xanthians still have not forgotten him (Bryce 1986; Keen 1998; Courtils 2003; Çevik 2015; Varkıvaç 2017; Işık 2020).

## Young Kuprilli & Kheriga

To Xanthos, who succeeded him as a second Kuprili ruler after the Great Kuprili. A ruler who bore the same name as his father. Therefore, foreign peoples must have called him Kybernis like his father.

Young Kuprili ruled Xanthos and the surrounding peoples for forty years between 480-440 BC. During these forty years, he minted a large number of coins in his name and made his power accepted over all Lycia.



**Fig.78:** Kuprili Coin. Cuprili on the Obverse.  
Triskeles Motif On The Reverse.

Kuprili did not have an older son. However, he had a son-in-law named Harpagos who married his daughter. So much so that after the death of Kuprili, his grandson Kheriga became the ruler, as no coins were minted in his name.

1 ebē ñni[ : stta]lā[ : m=e]n=ad[ē : χ]er[ ē i : ar]ppa  
2 χuh : tid[eimi:] χε[ . .]gah : [nē ni : k]up[rj]lle[h]  
3 χahba : ... (Lotz 2017)

*“This stele was erected by Kherei, son of Harpagos, brother of Kheriga, grandson of Kuprilli”... (Lotz 2017)*

Kherei considered himself considerably older than other dynasty members. However, he did not neglect to mention them in this immortal inscription. The ruler of rulers, who has always been aware that his great power came from his ancestral line.



**Fig.79:** Acropolis Pillar. Photo by A. Hocaogulları

One of the important members of the dynasty he mentioned was his brother, the ruler Kheriga.

Kheriga, whom he refers to as his brother, is a very important character. So much so that Kherei put his name next to his father and grandfather and was almost as proud of it (Bryce 1986; Keen 1998; Courtils 2003; Çevik 2015; Varkıvanç 2017; Işık 2020).



**Fig. 80:** Kheriga Coin. 440-410 BC.



## The Last Innovative Ruler of Xanthos Erbbina

Known for his heroism, Kheriga had a son named Erbbina. However, when Kheriga died and left the throne, his son Erbbina was still very young, and his brother Kherei took over the throne. When his uncle came to the throne, when the time comes, the young Erbbina, who will have the only say in Lycia, goes to Letoon and starts to live there.



**Fig.81:** Persian Dressed Erbbina. A Scene from the Nereids Monument. British Museum. Photo by Jona Lendering

Erbbina receives a very good education in his childhood. When he grows up, he and his people see the good results of this. First of all, a Greek nanny accompanies and guides the boy Erbbina. In fact, he stayed with Symmakhos of Pellana, a Greek sage at an older age, the next heir to the throne. So much so that the Xanthian ruler even consulted the Delphic oracles.



**Fig.82:** Erbbina Coin. 390-380 BC. Photo Classical Numismatic Group.

*This man (Erbbina), who is only twenty years old, conquered three cities, Xanthos, Telmessos and Pinara in a month..."*

Ruler Erbbina ascended the throne in his twenties. However, this process was not easy for him as he lived in the Letoon. After the death of his uncle, Kherei, another lord probably wants to become the ruler of Xanthos, and this poses a great obstacle for Erbbina. However, Kheriga's son has always loved to fight like his father. First of all, he conquered the cities of Xanthos, Telmessos and Pinara and took them under his protection. Later, he went to Xanthos again and started to live there and dominated a large part of the Xanthos valley.

The Xanthians lived their brightest and innovative periods with their ruler Erbbina. The education that Erbbina received from the Greeks also showed itself in the cultural exchange of the city. In particular, elements of the Hellenic architectural style entered more of Lycia during his reign.



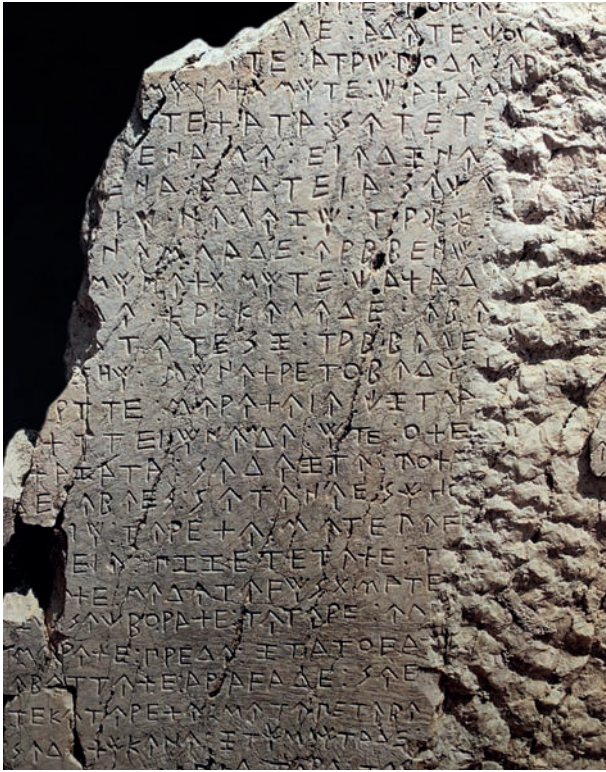
**Fig.83:** *The Triple Worship Temple of Leto, Artemis and Apollo, thought to have been built by Erbbina in Letoon. Photo. by S. Pamuk.*

The ruler made the first changes in the city of Letoon, which was considered the pilgrimage center of the Lycians. Apollo, Leto and Artemis standing side by side here renovated the triple worship area. The newly built temples both kept the cults alive and immortalized the ruler.

In his time, the number of inscriptions in the Greek language almost doubled. The great ruler dedicated a votive statue with one of these inscriptions in the Letoon in the name of the Goddess Leto. This is a bilingual inscription with Lycian and Greek inscriptions around the base of the statue, just like on the tomb of his uncle Kherei. This inscription, which is a poem by Symmachos of Pellena, glorifies himself and his descendants by describing the deeds of the ruler. He glorifies the ruler by telling that Erbbina, the ruler of Lycia, who is quite an intellectual, smart and strong, conquered three important cities despite his young age and took the whole of Lycia under his rule.

*Erbbina, son of Kheriga,  
dedicated it as an offering to Ertemi (Artemis)"...*





**Fig.84:** The Erbbina Inscription (Courtils 2003, 31 fig. 6).

Although he was brought up with the Greek culture, the great ruler never ignored his ancestral line. While dedicating another votive to the Goddess Artemis, he first mentioned his father, Kheriga. In fact, the point where he showed his ancestral lineage and the power behind it perfectly became his own tomb.

Erbbina, the last great ruler of the Xanthians, was sent off on his eternal journey around 380 BC. However, before he died, he had such a tomb built for himself that this structure has a completely different architectural style than the tombs of his ancestors. There is a high podium with Persian features at the bottom of his tomb. Above it, it was completed with an upper roof with a pediment in the form of an Ionian temple with a cella



(tomb chamber) surrounded by Ionian columns with a burial chamber inside. The resulting architecture was the first example of the mausoleum type of temple tombs, which led to the formation of a new tradition. He decorated the visible faces of this architecture with depictions describing the heroic history of his ancestral lineage. Erbbina was the pioneer of innovations in Lycia, introducing a new architectural structure unlike those of his ancestors. Again, in the trilingual inscription obtained from the Letoon and belonging to the Lycian Satrap Pksadoros, son of Mousolos in the periods after Erbbina, he is referred to as the “Lycian Satrap”, that is, the “Lycian Administrator” appointed by the Persians. A noble ruler of Lycia, the land of lights (Bryce 1986; Keen 1998; Courtils 2003; Çevik 2015; Varkıvaç 2017; Işık 2020).



**Fig. 85:** The Tomb of Erbbina. Nereid Monument. British Museum. Photo by Jastrow.



**CHAPTER V:**  
**PHILANTHROPISTS OF**  
**ANTALYA**



**Fig. 86:** Portrait statue of Plancia Magna. From Perge, today in Antalya Museum. Photo. by S. Atalay.



## Antalya's First Female Mayor From Perge 'Plancia Magna'

A woman has also been present in the patriarchal order: *Plancia Magna*. She was from Perge. She undertook very useful works both for the city she lived in and for the country of Pamphylia. She is the only daughter of the noble Plancii family of Italian descent. Her father, M. Planciun Varus, was a senator and provincial governor. Her husband was C. Lulius Cornutus Tertullus from the Iulii Corniti family, another famous family of Perge. However, she did not use the power of her father or husband in her works. Plancia Magna has always shown the portrait of an intelligent and strong woman who exists under her own power. So much so that she always expressed this emphatically in the inscriptions she had written after the great works she had undertaken; "*Plancia magna spent her own money*", "*spent a lot*", "*she spent it without her husband's control*". She is such a strong and honorable woman, Plancia Magna. She has done so much for the city of Magna and donated so much that her name is referred to as the "Daughter of the City" in the inscriptions where she was honored even 70 years after her death. So much so that Magna has always been a female administrator who has all the known titles of great administrators. For Perge, she is both a "Sister of Artemis" and "the top manager of the city" (Özdizbay 2012; 2020).

Perge's daughter ruled her beloved city for three terms. She accomplished great things in these three periods. She carried out one of her greatest works in the period before Hadrian's visit to Pamphylia. Before the emperor came to the city, in order to honor him, she changed the architectural structure of the courtyard inside the towers and turned it into a courtyard where the statues of the mythological founders of the city are located. At the north exit of this courtyard, a great three-entrance arch similar to Hadrian's Arch at the Castle Gate was built in the name of the great emperor Hadrian.



**Fig.87:** Hellenistic Towers and Hadrian's Arch of Honor.  
Photo. by G. Coşkun.

Perge's daughter, Plancia Magna, managed to immortalize herself with everything she put forward. So much so that this attitude and attitude of Magna against the patriarchal order about 2000 years ago constitutes a very important example for today's women.

Perge Ancient City is located in the Aksu district of Antalya. The Portrait sculpture of Plancia Magna, which was recovered from the Perge excavations, is now exhibited in the Antalya Museum.

Excavations in the city of Perge are carried out under the chairmanship of Prof. Dr. Sedef Çokay Kepçe from Istanbul University Archaeology Department.



**Fig. 88:** Aerial Photograph of the ancient city of Rhodiapolis in Kumluca, the hometown of Opramoas. Photo by I. Kizgut.



## The World's Biggest Philanthropist From Rhodiapolis 'Opramoas'

There is no doubt that philanthropy is the most respected behavior in all societies. Personalities who help people in whatever way they live have always been honored by the highest level of society. There was such a person who lived within the borders of today's Antalya lands during the Roman Period that no one in the world has been able to do the same in his aid. Opramoas is the name of this great philanthropist, whose fame has survived to the present day with the help of the 3 million denars in total he gave to the surrounding cities and people. He was from Rhodiapolis, Opramoas, that is, from Kumluca

This great philanthropist, who lived on the territory of today's Antalya in the 2nd century AD, was always referred to as the richest person in Lycia at that time. His father's name was Apollonios II, who was from Rhodiapolis like himself, and his mother, Aristokila, who came from a wealthy family, was from Korydalla, located in the immediate vicinity of Rhodiapolis. Opramoas, who did great things for the city of Rhodiapolis, not only became the president of the Lycian League. Opramoas, which provides more aid such as shroud money for the living, dowry for young girls and aid to the poor, in addition to the aid he provided to the cities, has such a help that no other benefactor has yet been able to provide such aid. AD 141 takes its place in history as a black year for the entire Lycian Region. Lycia witnessed one of the biggest earthquakes known in history. Almost all the cities from the west to the east were affected by this high-intensity earthquake. In addition to the considerable loss of life, the fact that the large public buildings such as the theater, bath, agora and bouleterion were almost completely destroyed, put the Lycian cities in economic difficulties. In this dark time, Opramoas came to the aid of the Lycian country and people (Kızgut 2011; Çevik 2015; Kızgut 2016).





**Fig.89:** Theater and Mausoleum of Opramoas. Photo by A. Kılınc.

The economic cost as a result of the earthquake was so high that despite this, the great philanthropist put his hand in his pocket without any hesitation. Because he knew that in order to become immortal, he must either be a great commander or a great benefactor. In this he chooses the latter and gave a total of 3 million denarii in aid to 30 Lycian cities, including large cities such as Patara, Olympos, Tlos, Xanthos and Myra. The great benefactor made the biggest of these donations to Myra with 100,000 denars and then to Tlos with 60,000 denarii. In return, all the cities he helped gave him citizenship out of respect for his generosity (Kızgut 2011; Çevik 2015; Kızgut 2016).

*“... The people of Phaselis set up the Opramoas, son and grandson of Apollonios and great-grandson of Calliades, citizen of Rhodiapolis, Myra and Phaselis, who is also in all Lycian cities politically operates and our city for a distribution and festive embassies 12,500 denarii gave.”*

*(Adak – Öner – Şahin 2005).*



**Fig.90:** *The Mausoleum of Opramoas. Photo. by A. Kılınç.*

The grave of such a famous person should, of course, be treated with the respect he deserved. Before he died, the great benefactor first built a family cemetery for his family in the city of Rhodiapolis. Then he had his own mausoleum built at the point that can be considered as the city square, right behind the theatre. This is such a grave that the four corners of the burial chamber are filled with inscriptions describing the help provided by his benefactions. The people of Rhodiapolis undoubtedly performed rituals on behalf of this great benevolent ruler and never forgot him.



**Fig. 91:** *Temple tomb of Opramoas. Photo. by A. Kılınç. (Çevik 2015, 103)*

## Saint Nicholas

Think of a person that with his good deeds will make him the most loved and respected character of the Christian world after the Virgin Mary. So much so that after centuries, an advertising company used this love of people to introduce this person to the whole world. Yes, of course we all know him. He is Santa Claus, the lover of children with a long white beard, chubby, smiling face, wearing a red outfit and a plush hat, and who can take to the skies in his reindeer-pulled sleigh. Santa Claus as we know it. According to the advertisement, Santa Claus is the old chubby uncle who sneaks into the chimneys of houses and leaves gifts for the children during the Christian holy days of Christmas. However, this Santa Claus character, which was revealed for the sake of an advertisement, has nothing to do with the reality. The real name of this great saint is Nicholas. He was a Lycian, that is, he is from Antalya. He was born in Patara and he died in Myra. It is true, of course, that he secretly helped people as shown in the advertisements, but he had neither a red outfit nor a sleigh pulled by reindeer that flew through the sky.



**Fig. 92:** St. Nicholas. Photo. by S. Pamuk.





**Fig.93:** *The Statue of St. Nicholas in Demre. Photo by S. Pamuk*



Nicholas was born to a religious Christian family in Patara. Since he wanted to be a great religious man from his childhood, he migrated to the city of Myra, which was the episcopal center of Lycia at that time. From this moment on, Nicholas, who is on the way to become a brilliant clergyman, began to work for the diocese. It was at this time that the first sign that he would become a great saint appeared. Nicholas began to work on the construction of a newly built church within the diocese. During this work, the walls of the church suddenly collapsed and Nicholas remained under the walls. Seeing that her son was buried beneath the rubble, Nicholas' mother begins to weep pathetically in the face of this situation. At that moment, the wall of stones shattered and Nicholas was saved from death. This is the first sign that this saint was protected by God. From this moment onwards, events that will enable him to achieve his reputation began one by one to happen. Nicholas, who went to Jerusalem and fulfilled his pilgrimage, retreated to a cave in Bethlehem there. Deciding to return to Lycia after a dream he had during his seclusion there, Nicholas became a candidate for the archbishopric elections after the death of the bishop of Myra bishop Ionnes, on his return to Lycia. On election day, an angel convinced the church leaders to choose the first person to enter the church as their bishop. Thereupon, Nicholas, who was the first to enter the church, began to serve as Bishop, and during this process, he became famous for his miracles and became the protector of children, sailors, travelers and the poor. Nicholas has always been with the young people who can't get married. One day, he meets a father who cannot marry his three young daughters, who are of marriageable age, because he is poor. Impressed by his father's condition, Nicholas decides to help the man. However, he is so sensitive that he always intends to provide help in secret. He doesn't want to put anyone in any trouble. That's why he goes to the man's house one night and secretly throws three bags of gold into the house and then walks away. With this myth, it is still believed today that St. Nicholas secretly brought gifts to children.



**Fig.94:** Dowry for the Three Virgins. Gentile da Fabriano, c. 1425, Pinacoteca Vaticana, Rome.

The Lycian Saint has always been the protector of children. The most famous of these rescue myths is undoubtedly the “children with pickles”. One day, three young people left their cities due to famine and were wandering in a very far place, when they



**Fig.95:** *St. Nicholas Bringing Children Back to Life. Grandes Heures d'Anne de Bretagne. 1503-1508.*

saw a house in front of them and they wanted to take shelter in this house. The host, who gives the children hot food and water, tells them that they can spend the night there as well. Since they don't have a place to go, the children who immediately accept this offer start to sleep after a while. However, the truth of the matter is of course not so innocent. The host is a wild butcher who cuts the children into pieces in their sleep and then salts them and presses them into a vat. Of course, the aim of the wild butcher is to sell the flesh of these three young people, but Nicholas, who learns the situation through an angel, comes to the butcher's house and brings the three children back to life.

He has been on the side of the innocent, and the great Aziz never tolerated injustice. One day, three innocent men were sentenced to death by the governor because of a bribed court jury. Having received the news that the men were innocent, Nicholas came running and just as the executioner lowered his sword, he pushed the executioner's arm and made the sword fall to the ground. Then he unshackled the prisoners, returning their freedom to them. In this way, Nicholas, the protector of the innocent, prevented three people from dying unnecessarily. Then, he angrily scolded the bribed court jury for their immorality.

Nicholas has a special bond with the sea and sailors. Because he always rescued those who were injured in the shipwreck, divided the surging river waters into two and always helped people find their lost belongings. So in a way he is the beloved father of sailors. So much so that one day, there was a great famine in Lycia. At that time, commercial ships carrying corn from Alexandria to Byzantion stopped at Anriake and took a break here. Seeing the sailors coming, Nicholas ran up to them and told them to leave 100 kilos of corn per ship in their city. Although the sailors do not like this situation very much, they listen to Nicholas and leave the corn in Andriake. Later, when the corn-laden fleet arrived in Byzantion, they realized that the corn they gave was not decreasing, and they in this witnessed one of the miracles of Saint Nicholas.





**Fig. 96:** Icon of St. Nicholas, 19th century, Myra/Demre, Antalya Museum (Işkan – Dündar 2020, 333 Fig. 1) Photo by Ü.Çınar





**Fig. 97:** *The Moment of St. Nicholas Rescuing 3 Innocents from Death.* Ilya Repin 1888.

Nicholas, who always helped people in his life and adopted this as a life style rather than being religious, died in Myra on December 6, 343. However, he adopted such a modest life that after his death, he preferred to be buried in the martyrs' cemetery instead of in the episcopal cemetery.

However, after his death, a large church building was built in his name in Demre and it was called St. Nicholas Church. It is believed that the tomb of Nicholas, who received the title of Saint after his death, is beneath this church, and every year on December the 6th, Christian clergy commemorate their great saint by performing rituals here after him.

This great character in the history of Christianity was born in Antalya and spent his whole life, except for his pilgrimage, here. The tomb church dedicated to him after his death is still standing today in the Demre district of Antalya (Doğan 2014; Çevik 2015; Işık 2019; Demirci 2020).

Excavation and research work in the Church of St. Nicholas in Demre was carried out by Hacettepe University Art History Department member Prof. Dr. Sema Doğan.



**Fig.98:** The Church of St. Nicholas in Demre is still standing today.  
Photo by S. Pamuk



**Fig. 99:** Bones believed to belong to St. Nicholas, Antalya Museum (İşkan – Dündar 2020, 335 Fig. 2) Photo by Ü. Çınar





**Fig. 100:** Church of St. Nicholas. Photo by S. Pamuk



**Fig. 101:** The Church of St. Nicholas.  
Photo by S. Pamuk



# **CHAPTER VI:**

# **SCIENCE AND ART**

## Philosopher Diogenes From Oinoanda

A great philosopher lived in this land about 1800 years ago. The name of this great philosopher was Diogenes. He was not the Diogenes of Sinop, he was a person raised in this geography. He was from Oinoanda, so he is from Antalya. In the city of Oinoanda, located in the north of the fertile Eşen valley, he constantly explained the importance of love and science to people and gave them the key to happiness throughout his life. Diogenes said such words that had them written on the stones because he knew that his word would take wings. Thus, he became immortal through his words.

Diogenes was the greatest defender of the Epicurean philosophy of Lycia. He went to Athens and studied there at the Epicurean school. Then he returned to his country and aimed to teach everything he had learned throughout his life. According to him, people would get sick from wrong thoughts and infect each other. Therefore, he saw himself as a doctor who healed his patients with his thoughts and argued that philosophy is the medicine of the mind and the soul; The great philosopher who devoted his life to this until his death.



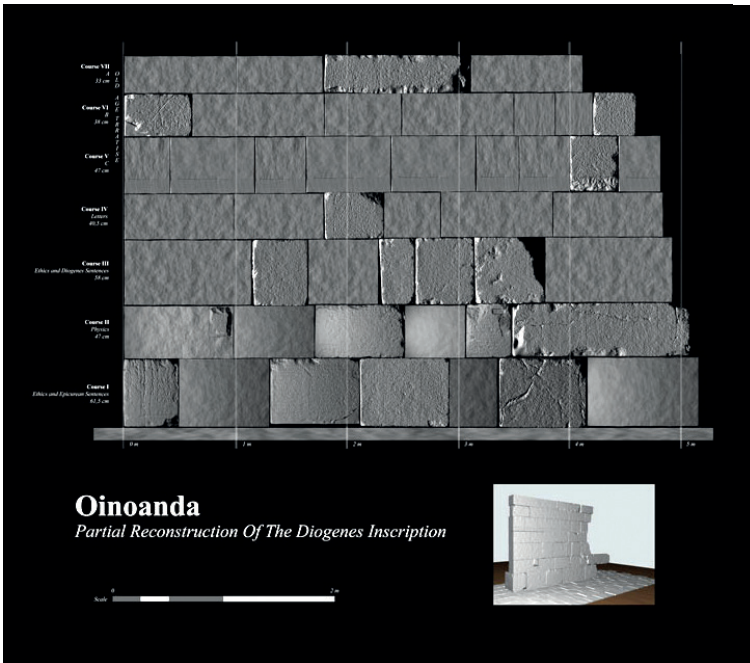
**Fig.102:** *Incealiler Village on the Slope of the High Hill where the City of Oinoanda is located. Photo by S. Pamuk*





**Fig. 103:** Only One of the Diogenes Inscriptions. Photo by S. Pamuk

*"Without a healthy body, there will be nothing.  
 Therefore, we must honor our bodies.  
 No happiness is fundamentally bad. But the way to reach  
 some happiness is through turmoil that far exceeds their value.  
 True happiness is in science, not in the luxuries of life."*



**Fig. 104:** A Re-enactment of the Diogenes Inscription.  
(Martin Bachman)

So says the Oinoanda philosopher Diogenes in the world's longest philosophical inscription. He gives advice to people. But this is only a very short part of his thoughts. Because his message to humanity is about 80 meters long and 4 meters high. This monumental inscription consisting of 25 thousand words is undoubtedly the largest inscription in the ancient world.

*"..True happiness is in science, not in the luxuries of life."*





**Fig. 105:** *A Site of the Stoa Structure Surrounded by the Diogenes Inscription. Photo S. Pamuk*

Diogenes always thought about what happiness is, how we can have it, and tried to explain his thoughts to people. The branch that he has the biggest hold on in this direction is science. According to him, our desires are the negative side that needs to be controlled, and this control can only be achieved through science. As soon as a person goes out of his mind, according to him, he is a sick person. That's why he always invites them to become happy people again, with articles of the importance of moral and philosophical thoughts.



**Fig. 106:** A Re-enactment of the Stoa Structure Surrounded by the Diogenes Inscription (Martin Bachman)

The great philosopher has undertaken to help future generations as a very important task. Because he always thinks that they belong to us, even if they are as yet unborn. He is a philosopher who lived far ahead of his time. In this respect, Diogenes accepted the whole world as a single country. So much so that he always defends that no one is a stranger to anyone and that everyone should help each other. He always says that what will encourage this is the love of humanity within us. That's why the word foreign is so foreign to Diogenes. In the great Diogenes inscription, he always calls people in need of help he does not know as "they" instead of as strangers.

*"I have observed many people in my life  
who have been in bad shape.*

*I mourned for their behavior and cried  
because they wasted their lives.*

*That's why I published this inscription.*

*Because I thought it would be one of the best benevolent  
help a good person can do for people  
who can receive this message*

*(Smith 1980; Bachmann 2012; 2016; Çevik 2015).*

Yes, Diogenes of Oinoanda lived 1800 years ago, but his words are very valuable especially today when we do not see each other due to consumerism. If you want to visit the ancient city of Oinoanda, where this important person who existed in Antalya lived 2 thousand years ago, you can reach the village of İncealiler on the left, before reaching the Karabel Pass, while coming from the north on the Denizli-Fethiye road.



## The Great Maths Genius Apollonius From Perge

One of the greatest scientists of the Hellenistic Period lived in this geography. This important personality made very important studies concerning mathematics and astronomy. He was the scientist who made the greatest progress after Euclid and Archimedes, especially in the field of geometry. He wrote eight books in total on this subject. He was so successful that the books he wrote were translated into many languages since the Middle Ages...

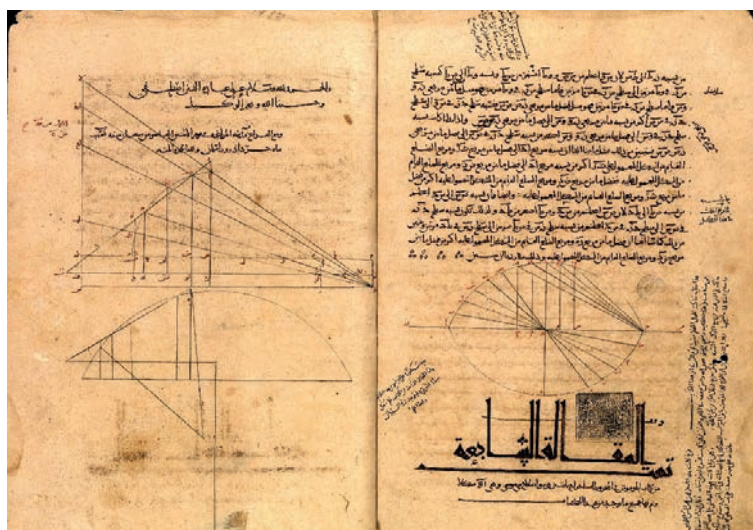


**Fig. 107:** *Mathematician Apollonius of Compass. Giovanni Battista Memo (1537).*

Apollonius was the name of this great scientist. But the scientific world knew him as Apollonius Pergaeus. In other words, he was Apollonius of Perge. Besides his great works, his title was also great. Because at that time, Perge was a very big and important city in the ancient world. It was a privilege to be a compass.

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Apollonius was born in Perge, about 2280 years ago, in 267 BC. He grew up on the soil of today's Aksu region and drank its waters. He must have had a talent for mathematics from his childhood, as when he grew up, he did such great things, a prodigy. However, young Apollonius must have been aware that although talent and interest are important, hard work is the most important factor in becoming a great scientist. So much so that he traveled from land to land to improve his talents and took lessons from the most important mathematics teachers of his time.



**Fig. 108:** Pages from the Arabic Translations of Conics

At that time, the center of science of the ancient world was undoubtedly the Egyptian city of Alexandria. Because Alexander the Great had a research institute established here with a very large library. In this center, studies were carried out in the fields of physics, chemistry, medicine, astronomy, philosophy, literature and physiology. This was the first stop of Apollonius on his way to becoming a great scientist. The young Apollonius came to Alexandria, where he improved himself considerably by taking lessons from mathematicians who came after Euclid, the great geometry teacher.

After a long period of education in Alexandria, the young scientist returned to his home country, Perge. But of course, he would set out on a new route as he needed to learn more. This was, of course, to the kingdom of Pergamon, located in the Bergama district of modern-day Izmir. Because Pergamon was the second science center of the world after Alexandria in the Hellenistic Period. Apollonius, who stayed in Bergama for a long time, took lessons from another geometer, Ödemus, and continued to improve himself by

establishing scientific relations with Attalos, the King of Pergamon.

Apollonius of Perge had a somewhat selfish, reputation-hungry and arrogant personality. Although these aspects were not very pleasing in the scientific world, the work he did was so great that it was enough to overshadow these negative aspects. Compass introduced many new formulas against multiplication in mathematics. These weren't enough. He reached the peak of fame in the scientific world with his inventions belonging to the study of conics at that time. Apollonius wrote 8 books in total on these subjects. So much of importance was in his work on conics that it was even translated into Arabic in the 9th century AD.

A new edition of the same book appeared in the 17th century. So much so that, until the Swiss scientist Jakob Steiner, who lived in the 19th century and made many theoretical and synthetic inventions in the field of geometry, no one could come up with inventions similar to Apollonius's in the field of mathematics. So much so that Apollonius fit all these discoveries into eight books. Beginning with the contributions of Euclid and Archimedes to the subject, he brought them to the state they obtained before the invention of analytical geometry. Definitions of the terms ellipse, parabola, and hyperbola are his and are still in use today.

*Apollonius Pergaeus.* That is Apollonius of Perge. This great scientist is from Aksu, from Antalya...



**Fig. 109:** 1654 Edition of Apollonius' *Conica* Edited by Francesco Maurolico

## The Physician Heraclitos of Rhodiapolis

*“He planted his homeland; ode master,  
lover of the undead,  
Physician Heraclitus.  
Praised Him Rhodes, the famous city of Alexander,  
And the beautiful crowned people of Athens.  
Sixty books to his hometown,  
gifts to the wise physicians,  
Leaving canes for the elderly,  
Such a man,  
eighty-seven years  
There was a love in the hearts of the people.”*

In order for such a poem to be written after a person's death, that person must do very useful works for the people of the geography he lives in. However, the person whose name this poem is written on has lived almost a large part of his eighty-seven-year life to be useful to his country of Lycia and its city of Rhodiapolis. If living is touching the lives of others, Heraclitus of Kumluca lived a very good life in this context and made people live as well.

Heraclitus was both a physician and a philosopher. He lived in Rhodiapolis, that is, in Kumluca, in the 2nd century AD 1800 years ago. Our compatriot from Antalya went to Alexandria, Rhodes and Athens, where he received training in medicine and philosophy. So much so that Heraclitus left 60 written books on medicine and philosophy in the libraries of these countries.

In addition to being a very hardworking student, Heraclitus also practiced medicine in the places he went during his education. So much so that he spent most of the money he earned not for himself, but to be useful to his country Lycia and its city Rhodiapolis when he returned (Kızgut 2011; Çevik 2015; İplikçioğlu 2018).





**Fig. 110:** Votive Stele with the Poetry Written  
(İplikçiöğlu 2018, 54).



**Fig. 111:** The Temple of Hygea, the Goddess of Health, Just North of the Asklepion (Hospital) Building from Rhodiapolis and the Votive Stele with the Inscription of the Poetry. Photo. by A. Kılınç.





**Fig.112:** Rhodiapolis, Asklepion, Hospital. Photo. by A. Kılınc.

The great doctor who started to treat patients here as soon as he returned to his native country of Lycia. In addition to providing free care to those who had no money, he always provided financial support for them. However, these aids must not have been enough for Heraclitus, who devoted his life to touching people's lives, as he had the first hospital building built in his hometown, Rhodiapolis, in Lycia. In this 1500 square meter Asclepion sanctuary, he tried to help more people as both an Asclepius priest and as a doctor. People coming from all over Lycia found a cure for their diseases through him (Kızgut 2011; Çevik 2015).

A great philosopher who gave great importance to education. He had a library built on the southwest corner of this hospital building he had built, with the 60 books he had written on its shelves, where he taught medicine and philosophy to his



**Fig. 113:** Library in Asclepion/Hospital. Photo. by A. Kılınç.

students. In other words, he established a medical university in Rhodiapolis. So much so that Heraclitus fame spread from Rome to Athens.

Heraclitus was also a great poet who wrote many poems. That's why, exactly 200 years after his death, they referred to his benevolent compatriots as "ode masters", that is, a great poet, in the first line of the honor poem they placed next to his temple-shaped tomb. So much so that even after 200 years, they have not forgotten their helpful compatriot (İplikçioğlu 2018).

The first hospital structure of Lycia, which was built by Heraclitus, has been completely unearthed by archaeological excavations in the ancient city of Rhodiapolis today. If you want, you can go to Antalya's Kumluca district and stop by this beautiful city and see with your own eyes the hospital structure, library, and this poem dedicated to Heraclitus.





**Fig. 114:** Hospital/Asclepion. Aerial Photo. by I. Kızgut.

## Great Woman Physician Antiochis From Tlos

There is another doctor who lived in the Lycian lands in the 1st century BC and due to the treatment methods she developed, her fame went beyond the borders of her country and reached the capital city of Rome, the powerful empire of her time. The name of the doctor who gained such a reputation during her life as a woman was Antiochis. This great female physician was from the village of Yaka, which is located near the deep canyon where the cold waters flow, which is called Saklikent today. It is of Tlos.

Although Antiochis owed her success in medicine to her own determination and hard work, the fact that her father Diodotos was also a very successful doctor was an important factor supporting her on this path. Her father Diodotos was such an important physician that in the 1st century AD, his name was mentioned as a medical authority in the dedication of the famous medical scholar Dioskourides' volume entitled *De Materia Medica*. As the daughter of such a successful father, Antiochis, who received her education from her father, carried the flag she took over even further. So much so that the successful treatment methods she had developed against rheumatism, sciatica, joint inflammation, edema and spleen diseases. Her work enabled Glaneus, the famous physician from Pergamon, who lived exactly two centuries after her, to talk about these successful works of Antiochis. So much so that Heraclides of Tarentum dedicated a book he wrote on hemorrhoids to Antiochis. Antiochis, whose fame spread out beyond Lycia, was honored by the members of the council of Tlos in her hometown, and due to this honor, she had her own statue erected in the city center (Künzl 2013).

*"Antiochis of Tlos, the daughter of Diodotos, who was appreciated by the Tlos Senate and the People's Assembly for her mastery in the medical profession' had her own statue erected".*

## The Doctor From Attaleia Athenaeus

Once upon a time, a physician from these lands managed to carry his fame to Rome with the innovations that he introduced. As a result of this, the name of this great scientist who practiced medicine in Rome, Athenaeus is remembered. Athenaeus was from Attelia, that is, a compatriot from Antalya. He provided cures for people's diseases in Kaleiçi, which we are visiting today.

Athenaeus, who had a successful medical education, also became a student of the famous philosopher Posidonius. The physician from Antalya left his mark on the history of medicine with nearly 30 volumes of books concerning different fields of medicine such as: physiology, pathology, embryology, therapeutics and diet. So much so that the most important scientist among those who refer to these books is the great physician Galen from Pergamon. Athenaeus, who was of the pneumanist view, defended the view that the pneuma represents the spirit within us and is constantly spreading throughout our body. According to Athenaeus, the body consists of four different qualities: hot, cold, wet and dry. According to him, the source of all diseases is due to an imbalance between these four different qualities in the body. He stated that the combination of warmth and wetness reveals a very healthy state, but fever and dryness of the skin reveal diseases. In this context, the great medicine man likened the vital form of man to the seasonal cycles. So much so that the treatment method at this point was to suppress the fever. For this, diet was a very important method for Athenaeus. Due to his research on diet, he made significant contributions to the development of dietary science. For example there are statements about the health benefits and harms to the body of different types of grains. In addition to these, he discussed the effects of climate or the location of residences on human health. He was interested in the issue of cleaning drinking water. He also intervened in the approach of women and warned them to avoid alcohol consumption and attend to their nutrition and

activity for skin beauty (Durmaz 2019; Yaman 2020).

At the same time, Athenaeus of Antalya was a great medical teacher. So much so that famous physicians such as Agathinos, Herodotus, Magnus, and Archigenes graduated from the school he founded, thereby making him famous.



## A Hero In The Eyes of The People Asclepiades From Perge

Between 200 and 100 BC, a physician from Perge was decided to be honored by the senate for healing a large number of people. It not only provided medical benefits to the city, but also provided great benefits to humanity by providing health education to its people. The help he made throughout his professional life was highly appreciated by the people, so much so that the city of Sileukeia, one of the neighboring cities of Perge, decided to honor this great person.

*"Where the art of medicine is loved,  
there is also the love of humanity."  
Hippocrates*

There is a 50-line Greek inscription mentioning a physician from Asia Minor. This inscription was prepared for Myron's Son Asclepiades. In the inscription; It contains two honorary praises for the cities of Perge and Seleucia, and is thanked for the health services he provided, his speeches to the public in the gymnasium, successful treatments and prescriptions. In addition, the city of Seleucia praised itself for its services and they wrote that it received 1000 Drachms for its services. This inscription also states that it would be appropriate for him to be rewarded with a golden crown and a bronze in the Seleucid sports competition. He went down in history as a successful physician who was known for his services around Antalya 2000 years ago (Yaman 2020).



# **CHAPTER VII:**

# **LOVE MYTHS**

## Architecture of Love Aspendos Theatre

There is no doubt that mankind has made its greatest manifestations for love since its first existence. Although it usually lost in terms of the energy and time spent, of course, there were also very good things that love gained. Here is a love achievement built for the sake of the beautiful Belkis, the Aspendos Theater in Antalya's Serik district, which still hosts very important shows today. That's why it's the Belkis Theater. This myth, which circulates even today, is one of the biggest love stories of Antalya.

Belkis was the only and beautiful daughter of the governor of Aspendos. His father took care of her all through her childhood. However, time has passed and Belkis is now at the age of marriage. The young Princess has become so beautiful that the men who saw her could not take their eyes off the beautiful Belkis. Many young men volunteered to marry the beautiful princess and knocked on the palace's door. The governor of Aspendos, who was quite surprised by this situation, decided to organize a competition among



**Fig. 115:** *Aspendos Theatre.*



his daughter's suitors, determined to marry his beloved daughter to the person who deserved it, and announced that he would marry his daughter to the young man who did the most useful work for Aspendos in the competition. From that day forward, all the young men who fell in love with Belkis set out to do something for the city of Aspendos in order to marry her. Poets wrote poems in the name of the city, sculptors decorated it with monuments, gardeners decorated it with rare and colourful flowers, architects built bridges and fountains for the sake of obtaining the beautiful Belkis.

The day came, the last day of the competition, and the governor begins to wander around the city to see the works that had been done. First, he listens to the poems of the poets, and then looks at the statues and flowers in turn. Finally, the king, standing in front of an aqueduct, decides that this building is the most useful building for the city because it carries water to the city, and he decides to give his daughter to the engineer Italicus who built this aqueduct. However, Belkis fell in love with a young architect Zenon during the competition, so she asked his father to see the building that he had built.

Governor is surprised at this situation, but still, he follows his daughter to see the building. Governor, who came across a theater building as his destination, climbed to the top step of the building and examined the theater, but he kept the thought that the aqueduct was a more useful structure still dominant in his mind. At this very moment, the architect Zenon, who designed the building, whispers to his friends in a corner, "Governor will give Belkis to me". However, at that moment, when the governor heard this whisper of the architect from high above him, from the top step of the theater, he was stunned and could not understand how a whisper could resonate throughout the entire theater. Unable to figure out how the architect Zenon designed this acoustic, the governor was fascinated by this situation. On top of that, he declares that the building, which was designed in a way that has never been seen before, accompanied by this magnificent acoustics, was the most useful building for his city, and that he will give his beautiful daughter to this young man. The two young lovers were married in this theater. After that day, the name of this precious building remains the Belkis Theater.



**Fig. 116:** *Aqueduct of Aspendos.*



**Fig. 117:** *Aspendos Theatre. Photo by Anadolu Agency.*

## Overbold Leucippos

The great warrior Leucippos, son of Xanthios, son of Thermiles. Leucippos, whose lineage goes back to Bellerophon, was fearless, just like his cousins Sarpedon and Glaukos.. However, the eyes of the hero, who fell in love due to a trouble caused by the gods, one day turns so dark that he does not see either his brother or his father.

Leucippos, who will in the future become a great hero, spent his childhood in the fertile Xanthos Valley, fed by the Eşen Stream, with his cousins Sarpedon and Glaukos. Leucippos, who took his power and strength from his heroic lineage, achieved great success in all the wars he fought in his youth. In fact, Leucippos gained such a reputation that his fame circulated throughout his country, Lycia. However, one day, the beautiful Aphrodite caused great trouble to the hero and made Leucippos fall in love with his own sister. From that moment on, the hero's whole life changed.

The moment the great hero became aware of his feelings for his sister, at first he thought it was a passing passion. Thereupon, Leucippos, who did not care much about the situation, tried to keep himself away from his sister. However, what the protagonist felt was love beyond passion. Because Aphrodite had Leucippos shot in the heart with the arrow of her son Eros. When Leucippos realized his true feelings and wants to escape from the situation he finds himself in, it is too late for everything.

For Leucippos, who realized that he was deeply in love with his sister, the times he spent without seeing his sister became unbearable for him. Upon this, the hero, who cannot bear this situation any longer, goes to his mother and asks for help to satisfy this desire, and says that otherwise he will commit suicide. Surprisingly, his mother gets angry at first, but because she does not want her son to commit suicide, she brings Leucippos and her daughter together. And the trouble caused by Aphrodite comes true, and the two begin to have a great love. Until someone tells the whole situation to her real betrothed.

The young fiancée, who went crazy with what he had heard, went to Ksanthios, the father of his fiancée, taking his father and some of the notables of Lycia with him and tells him everything that has happened. But he hides one thing. The young fiancée does not tell Ksanthios that his daughter's lover is his own son Leucippos. Ksanthios, enraged by all that he heard, swears that if he catches his daughter's lover red-handed, he will punish her.

Instead of talking to his daughter, Ksanthios, who was a prisoner of his anger, suddenly enters his daughter's room in the dead of night. Seeing her father enter the room, her daughter hides in a corner in the dark. At that moment, Ksanthios thinks that his daughter's lover is that person who is hiding out of fear and he swings his sword at her. The poor girl screams out in pain and then dies. Leucippos, who came to the room upon the scream he heard, killed Ksanthios as his sister's lover because the room was dark. Later, the heroic Lycian, who realized that he has caused a family disaster, undertood that he could not live in these lands any longer and he immigrates to Crete and establishes a colony there. Leucippos, who participated in the Trojan War with warriors from the colony he founded, became one of the founders of the city of Magnesia, which is located in today's Aydın province, because of the prophecies he received from Delphi (Erhat 1996).



## Sleeping Giant



**Fig. 118:** *Kaş.*

Kaş is a deep blue bay that embraces the Mediterranean with its two arms. Just one of the unique beauties of the western side of Antalya. Right here, a giant, unknown when he fell asleep, is still sleeping right in front of this unique beauty. So much so that as this giant continues to sleep, the legend of the sleeping giant, which is one of the myths of today, continues in circulation from language to language.

One day, two giant lovers come to Kaş to look at the unique beauty that is here. While the male giant stretches towards the hill where the high cliffs are located to the east of Kaş, the female giant extends over to the island of Meis, just opposite it. From that moment on, the two lovers, who have been living their love in the peaceful environment of Kaş, slowly fall asleep in the face of this serenity. Two lovers, who have been sleeping peacefully in the face of this unique beauty, will wake up and hug each other with the rising of the deep blue waters of Kaş.



**Fig. 119:** *Kaş. Sleeping Giant.*

## Curve Lake Myths

Eğrigöl is just one of the unique beauties of Antalya, located on a plateau between high mountains. A deep blue lake that sleeps in the lap of green in spring and white in winter. They call this beauty Eğri Göl because its extent between the mountains is bumpy. However, it does not take its title only from this. Just as there is a bitter pain before every beauty, its curvature comes recorded in the local myth that is still circulating from language to language.



**Fig. 120:** Curve Lake

Once upon a time, a young girl and a valiant boy in love with each other lived their great love in this land. The two young people would always meet in the valley between the high mountains. Of course, there was no lake there at that time, the whole valley was just greenery and flowers. Neither of their eyes could see anything but each other. In the end, the valiant boy could not stand it no longer and came and asked her father for his daughter. Seeing that his daughter was also in love with the valiant young man, the father wished his daughter to be happy and he allowed her to marry the young man. That day, they broke a promise between the girl and the boy. The next day, the young man, who had not done his military service yet, took the road to the army to fulfill his national duty. That's when the sad story begins.

One day, the young girl, who was watching the path for her valiant lover, whom she sent off to the military before she could get married, receives dark news. Her loved one has died. The young girl, who was very upset over this news, could not eat for days. However, they say that one cannot die with the one who dies. In spite of everything, human beings must live. Thereupon, the girl's father betroths his daughter to someone else because there is no point in waiting any longer. The wedding day comes, but the young girl's heart is still with her ex-lover. Despite this, the young girl did not oppose the situation both for the sake of continuing her life and because she loved her father very much. The bridal procession arrives and the girl, who is desperately riding her horse, sets out in tears, until she came to the valley where she was, in the past constantly meeting with her lover. When she came there, the young girl, who could not stand it anymore, opened her palms up and said, "My God, let me swim to the water, or let the bird meat go!" At that very





**Fig. 121:** Eğri Lake, 110 km from Alanya and 40 km from Gündoğmuş, is located on the eastern slope of Geyik Mountain at an altitude of 2100 meters. Photo by Fatih Kısa

moment, the young girl turned into water where she was, and over time, a huge lake was formed by these waters. The circumference of the lake becomes crooked because the stance of the caravan, which was next to the girl at that moment and was under water, was very crooked. After that day, the name of the lake became known as Eğrigöl. It is believed that a beam of light comes out of the lake every Friday at the time that the caravan disappeared in the lake.

## Alanya Castle: Tears of Eleni

There is almost no one who comes to Alanya who leaves without visiting its castle. Because the castle, situated on the highest point of the promontory of Alanya that stretches out to the sea and divides the city into eastern and western parts, greets the eyes of everyone who visits the city by sea or by land. However, one day, the tears of a very beautiful girl from the height of this promontory poured down, splashing first on the slopes of the hill and then on, into the deep blue waters. The name of this beautiful girl was Eleni.

Eleni was the only daughter of the Byzantine Tekfur Argiles. She spent her days on the beautiful flower-filled slopes of Alanya Castle. So much so that one day, while she was out picking flowers on the hillside, a shepherd grazing his sheep came across her. The two young people, who suddenly made eye contact, fell in love with each other. From that day on, the two lovers met almost every day in the place where they first met. However, since the young shepherd is poor, Eleni does not dare to explain this situation to her father. So until the day comes.

A pirate named Vasili had set his eyes on Alanya Castle. The pirates constantly plundered the villages near the castle. So much so that over time these pirates have come very close to the castle. Tired of the pirate Vasili's looting of his country's lands, the Byzantine Tekfur comes up with an idea that his enemy cannot refuse. He will give his own daughter to the pirate and thus eliminate the danger.

Explaining the situation to his beautiful daughter, Tekfur finds an entirely unexpected reaction. Because Eleni is in love with the poor shepherd and has no intention of being married to anyone else. Upon this, Tekfur Argiles, who is so angry, orders his daughter to take a lesson from being giving a great punishment and he imprisons the beautiful Eleni in the dungeons of Alanya Castle. The narrow cell where Eleni was confined had only a tiny window overlooking the Damlatas beach. Her father thinks that



**Fig.122:** Long Nose on which Alanya Castle is located.  
Photograph A. Kılınç



when Eleni remembers all the beauties of Alanya, she will return to obedience and consent to this marriage in order to regain these beauties. But her father's expectations were in vain. Because Eleni neither regrets nor agrees to give up the shepherd she loves to marry the plundering pirate Vasili. From that day onwards, Eleni, from the tiny window of the dark cell where she was imprisoned, with her tears day and night irrigated the barren hill reaching down to Damlataş. After a while, laurel, pomegranate and oleaster trees grew on this barren hill. Since that day, whenever it rains, the people of Alanya with the fresh scent of the laurel have felt the effect of Eleni's tears.



**Fig.123:** *Alanya Castle Walls. Photograph A. Kılınç*





**Fig.124:** Alanya Castle. Eleni's Window. Photo. by A. Kılınc.



**BÖLÜM VIII:**  
**ROMAN EMPERORS**  
**VISITING ANTALYA**





**Fig.125:** Cenotaph Tomb of Gaius Caesar in Limyra.  
Photo. by A. Kilingç.



## Gaius Caesar And Limyra

Is a person native to where he was born? Or is he the native of the place where he died? Of course, we will not ask this question for Gaius Caesar because he was a great Roman commander. Gaius was also the illegitimate heir of the emperor Augustus. However, a part of him also belongs to Antalya. Because although he was not born here, he died here. His soul left his body in the city of Limyra, where the cold waters of the Limyros river passed through the city. Then his body went to Rome, but then to show their respect to their great commander, the people of Limyra built a large tomb, a monumental cenotaph.

In the First century AD, the commander Gaius, the adopted son of Augustus, embarked on a diplomatic tour of the east, but was badly wounded in the Artagira campaign in Armenia. When he approached the vicinity of the ancient city of Limyra, within the borders of present-day Antalya, the prince, who was no longer in a fit state to travel, had to stop here. Despite all the interventions of the Limyra doctors, Gaius could not get rid of the disease and he died on the 21st of February, 4 AD That is the day that Gaius was also, in a way, from Limyra. Because the people of Limyra built an empty tomb (a cenotaph) in the name of the great commander whose body was sent on to Rome. The people of Limyra built such a tomb in the name of Prince Gaius that this monumental tomb was an architectural wonder, 60 meters long, a mausoleum covered with marble slabs on which there are carved scenes from the life story of the prince. Today, it is possible to see a part of Gaius depicted on horseback in the Antalya museum (Borchhardt 2002).



**Fig.126:** Antalya Museum. Gaius Caesar. Photo by A. Kılınç

## From Selinus to Trajanopolis

Who knows how many ships have sailed to distant lands from Selinus, which is located in Gazipaşa's green landscape festooned with terraces of banana trees and is just one of the dozens of port cities of Antalya. Who knows what they brought, what the captains took away from these shores in their ships. Maybe it's been forgotten long ago, since most of it was ordinary stuff. However, one day, a ship anchored in this port brought something like that and carried something away from Selinus that made their city unforgettable on the stage of history. Yes,



**Fig.127:** Selinus Harbour and the Hacı Musa Stream. Photo by A. Kılınc





**Fig.128:** Roma İmparatoru Marcus Ulpius Nerva Traianus  
(18 Eylül 53 - 8 Ağustos 117) Perge.  
Antalya Museum. Photo by A. Kılınç



it was the Great Roman Emperor Trajan who had come, but his ashes are returning.

Throughout history, there have been great conflicts between the two great empires, the Romans and the Parthians. So much so that the reason for these conflicts is to share the lands of Armenia, for which the two empires fought many times over. Although the greatest emperors and commanders of Rome participated in these conflicts that lasted for years, none of them could fully capture Parthia. One of the Emperors participating in these expeditions was Emperor Trajanus, who would change the story of both himself and Selinus. When the Armenian king in Rome died in 113, a king that Rome did not want comes to power, the Parthians and Romans come face to face again. Thereupon, Trajan, who first marched on Armenia in 114, annexed this country to his own lands. However, continuing his eastern expedition, Trajan organized expeditions against the Parthians, his enemies in the east for years. The Emperor, who conquered and took control of Parthia, was given the title of "Party Conqueror" by the Roman Senate in 116 AD. After this success, the story of Trajan and Selinus begins. The Romans now look forward to the great Parthian Conqueror Trajan to organize victory parades. Trajan, who wants to share this joy of victory with his own people in the capital city of Rome, sets out for Rome. During this expedition, the Emperor wants to stop by the city of Selinus. Thereupon, the people of Selinus greet the Emperor with enthusiasm. However, Trajan, who suddenly became ill during his stay there, died of a stroke on August the 8th, 117 AD. Then a great mourning began both in the capital city of Rome and at Selinus. At that moment, an unforgettable ship departs from Selinus. This ship takes the ashes of the Emperor's cremated body to his native Rome. Then a huge monumental tomb was built in Selinus in memory of the Emperor, a cenotaph.



**Fig.129:** *The Mausoleum at Selinus, Built in Memory of Emperor Trajan. Photo by Aşkim Özdizbay*

From that moment on, just like Gaius Caesar, who returned from an eastern expedition before him and died in Limyra, he also became a citizen of Selinus, that is, today's Gazipaşa. After this tragic event, the city of Selinus was known as Traianopolis for a long time. The ancient city of Selinus is located on the slope of a hill extending like an elbow to the sea to the southeast of the marina and the Hacı Musa Stream within the borders of Gazipaşa District.

## Emperor Hadrianus And The Three Gates

When we say that one of the most important values that has survived from the past and still symbolizes Antalya today, there is no doubt that the Hadrian's Gate comes to mind. Because it has three entrances, the people of Antalya call it Three Eyes, or Three Doors in most general usage. So much so that when they meet each other, they usually choose this point as their meeting place and enter from here to the narrow streets of Kaleiçi decorated with bougainvillea. When you enter there, the architecture you encounter gives another energy and you start



**Fig.130:** Hadrian's Arch (Three Gates), Antalya. Photo. by A. Dönmez.



by leaving behind almost everything about your life outside for that moment, to travel, see and have fun. In short, Three Doors is a door that opens into a completely different world within a city. It is the most beautiful cultural scent that Antalya has (Varkivanç 2017, 17-27) .

As almost all of the monumental structures built in history have a story of their construction, the Three Doors also have a story. As was the custom in the entire Roman Empire, when the emperor visited a city connected to Rome, the citizens built



**Fig.131:** Kaleiçi.





**Fig.132:** Statue of Hadrianus. AD 2nd century. Perge. Antalya Museum. Photo by A. Kilingç

monumental structures for that emperor. So much so that among these structures, the most commonly built ones were honorary arches. The three gates to Kaleiçi, Antalya are one of these honorary buildings.

When Emperor Harianus decided to visit the eastern provinces for the second time around 131-132 AD, the Attelians heard about this long before his arrival. Thereupon, the notables of the city, who had held great meetings, decided to make a great honor at the entrance of the city in honor of the Emperor. As a result of this decision, a wonderful three-way structure that still functions today emerges. They had an inscription recorded on it where they honor Hadrian for his achievements.

*“Emperor Caesar,  
son of the god Hadrianus, son of the god Traian Partikos,  
the grandson of the god Nero, Tito Ailio Hadrianus has shown  
great success in the position of the venerable Antonius. The  
assembly and the people approve of this.”*

Thus, this distinguished building becomes the Honor of Hadrian. However, even though it was built in his name at the time, this distinguished structure is now ours, Our Three Doors, Our Three Eyes.









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STEPHANI BYZANTII  
ETHNICORVM  
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## POEMS TO SARPEDON

### SAND CASTLE

*You are my sand castle  
I build you one by one  
To the endless seas  
I rise up and looked at from your towers  
I wandered around your city  
I bathed in your baths  
The truth I've been searching for years  
I reached in your temples*

*You are my sand castle  
I gladly made you  
I hid you from everything  
I climbed your walls  
I fought with your enemies  
Guilty innocent mother father offspring child  
I killed a lot for you  
I died once  
They buried me in your agora  
They performed rituals behind me  
I am deified in my high grave  
I reached you again*

*You are my sand castle  
I build you one by one but  
I even knew it would be destroyed one day  
One night when you don't open your doors  
I threw drunken kicks at your walls  
But you never broke down in front of me  
I wrote poems on your walls  
My eyes sent rivers to your city  
The children caught me as fish  
At your table you recognized me through my eyes  
by your divine mercy  
You hugged me with your door wings*

*You are my sand castle  
I build you one by one*

*Sergen Yolcu*





## Antalya Map

*Piri Reis*

Ottoman Turkish sailor and cartographer. His real name is Muhyiddin Piri Bey. He is known for his world maps showing America and his nautical book called *Kitab-ı Bahriye*.

**Aytaç Dönmez** received his undergraduate education in the archeology department of Akdeniz University and graduated from this department in 2011 with a degree. Continuing his master's degree in the same department, Dönmez was appointed as a Research Assistant in 2012. He is currently at the end of his doctoral education, is about to complete his doctoral thesis named "Xanthos Theater" in the near future. He has many publications at the international level, participated in many archaeological excavation projects and served as the vice-chairman of Xanthos excavations between 2016-2019. Continuing his research as the vice-president in the Perge excavation since 2020, Dönmez has given seminars on Ancient Greek Mythology in Antalya Culture and Arts Antalya Culture Arts (AKS).

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