

A preliminary investigation of the mountain-top sanctuary on the Eren Dağı south-west of Marmaris (Vilayet of Muğ-la) was made in 1959 by the writer and Prof. G. Bean, and has been reported in a previous number of this Journal. In August-September 1960 the writer and his wife, with the collaboration of Dr. W.H. Plommer and Mr. K. J. Frazer as architect and surveyor respectively, proceeded to a fuller examination of the site. The Universities of the Bristol and Cambridge gave financial support. Miss Ayten Erder, Assistant in the Ayasofya Museum was the Government Commissar. The sanctuary has now been identified as that of Hemithea, which is described at length by Diodorus. The temple stood on the crest of a spur of the Eren Dağı (now called Surat Yeri). Directly under it, at the head of a valley, are broad esplanades revetted by massive retaining walls, a theatre 180 feet wide, and remains of the walls of houses and other buildings on the slopes. These remains must be identified with the site of the ancient Kastabos, named in Diodorus' text as the place where Hemithea was worshipped and known also from a recently discovered inscription relating to an expansion of the sanctuary. Kastabus may also have been the seat of a Rhodian official (epistatas) at one time. By the shore near Hisarönü, at the head of the Gulf of Syme, there are remains of what appears to have been a Rhodian deme-centre. This is marked on the maps as 'Erine', but it must now be recog-

nized as Bybassos (in whose territory the sanctuary of Hemithea lay).

A sketch-plan of the ancient remains at Pazarlık was made this season, but no further excavation was carried out at the theatre. A trial trench was cut in the corner of an ancient house just under the hill crest; and a cache of lamps of classical date was found beneath the floor. The line of a processional way was cleared above the theatre; the road ascended along the side of the hill crest, being supported by massive retaining walls, and gave access to the temple platform in the middle of the south side. Unfortunately the ancient ground level is eroded at this point and there is no trace of an entrance pylon here.

It now seems clear that the Corinthian capital discovered in the debris of the temple in 1959 did not belong to the original order of the temple, and in fact all the evidence points to a fourth-century date for the building. It had been noted in 1959 that the stylobate, with the three steps and euthynteria, was best preserved on the south side of the temple. A large part of the available labour force was therefore employed in 1960 in clearing the foundation on this side of the temple, and the problems concerning the plan of the building were resolved. It is now clear that the temple was hexastyle, with twelve columns on the long sides. The exterior order was executed in marble above the level of the stylobate, and unfortunately the bulk of the architectural pieces in this material have been destroyed. But sufficient fragments

have been recovered from the debris to permit a fairly complete restoration of the outer elevation, with some uncertainty about the upper central part of the capitals (which were Ionic) and perhaps also about the frieze.

The cella of the temple has been cleared and excavated. The problem of entry to it has not been elucidated; for, though the main east door seems more readily adapted to exhibition purposes than to providing access, there is no sign of a second entrance. The foundations of a naiskos have been cleared at the west end of the cella. They appear, seen from the north-east, in Fig. 1. The interior of this shrine consisted of a shallow rock-cut basin, with a single great socketed block occupying the space to the east of it. The cella floor seems to have been of white plaster and gravel resting on several layers of carefully laid stone pack. Beneath this was a filling of earth and chips, in which there came to light some bits of fourth-century pottery, a fragment of a marble lamp of archaic type, a gold bead and 170 small bronze coins. The coins have not yet been cleaned, but it seems likely that they are all of Rhodes. There were also found here the three silver coins whose reverses are shown in Fig. 2; considering the context in which they were found, these coins may be dated in the middle or third quarter of the fourth century. There was an earlier building, probably of classical date, on this spot; for, in the earth and chip fill here, a broad threshold was discovered (Fig. 3) together with traces of walls which rested in the native rock. Time did not permit the clearing of these walls, which would in any case have involved the removal of much of the toichobate of the fourth-century temple.

The principal objective in 1960 was the clearing and study of the fourth-century temple, but attention was paid

to the numerous architectural pieces in limestone which lie along the edges of the temple platform. Some of these had been examined in 1959 and reckoned to belong to a number of detached treasures or small shrines. It now appears that there were detached buildings of this sort at the two western corners of the platform. But trial trenches in front of the temple revealed the existence of a narrow stone foundation along the edges of the platform, and further investigation showed that the forecourt of the temple was bordered by a continuous surround punctuated at intervals by projecting gabled aediculae. This architectural frame, together with the two aediculae at the western corners, was carved in limestone with fillet-bordered panels, false cornices and Ionic entablatures, and embodies the scheme which is best known to archaeologists by the interior decoration of houses at Pompeii. Statue bases have come to light in front of this screen, but unfortunately the headless statue noted by Spratt seems to be the only one that has survived on the site.

An excavation on the east of the temple forecourt revealed the plans of two single-room buildings which opened onto the court; they were separated by a narrow area which was blocked by a wall at its east end. The two buildings appear, seen from west of south, in Fig. 4. Immediately in front of them (on the left in Fig. 4) runs the foundation which carried the 'Pompeian' surround; the larger of the two buildings projects further to the west and the 'Pompeian' foundation is indented accordingly. A stone in the front wall of the larger building beside the door bears an inscription in faint characters and records that Philion, son of Philondas, of the deme of Hygassus, dedicated the temple to Hemithea. This, together with a stamped hydria-handle found just under the south-west corner of the temple platform

(Fig. 5) constitute the documentary evidence for the identification of the sanctuary. A second and more remarkable inscription, invisible except when it is licked by the rays of an oblique sun, was carved on a block of the 'Pompeian' surround. It records that two Halicarnasians constructed the temple. **This** inscription must have been in full view of the temple; and if it refers to the main temple rather than to an aedicula, it should afford proof that the 'Pompeian' surround was built at more or less the same time as the temple and so goes back to the fourth century. The temple was roofed with tiles of Ionic type. Very many fragments of such tiles, of a distinctive appearance and Hellenistic date, were found among the debris; but some fragments of glazed fourth-century tiles were also found there. The buildings on the east side of the forecourt were roofed in their last phase with tiles of Laconian type signed with the stamp of the manufacturer Tymnias; but fragments of fourth-century tiles of Ionic type were found here also, some of them bearing the stamp of the manufacturer Thoas. Tymnias' tiles have been found at several points; some of them, of Ionic type and with the name stamped retrograde, were found at the temple, and it seems therefore likely that he may have been engaged in repairing the temple roof before the final re-roofing; two broken stamps of his have a four-line inscription which refers to a victory (perhaps his son's) in the Sminthian games

this presumably refers to the Lindian festival of that name and not to the celebrated Sminthia at Hamaxitos in the Troad. **On** the archaeological evidence it would seem that Kastabos and the sanctuary of Hemithea were of little consequence in archaic times and that the celebrity of the cult coincided with the spread of Rhodian domination in the Chersonese and the building on the new temple in the second half of the fourth century. The buildings of the east side of the temple court seem to have collapsed in middle Hellenistic times, and evidence of late Hellenistic occupation in the sanctuary area is totally absent. Conclusions based on negative evidence on a site so poor in distinctive potsherds as Pazarlık may be misleading, and the inscription relating to the improvement of facilities for the festival, which was recently found by Prof. Bean in Marmaris (Fraser and Bean, *Rhodian Peraea* 24ff.), seems if the generally accepted dating of the priesthood of Pisistratus at Rhodes is correct to show that the festival of Hemithea was at the height of its popularity as late as the mid second century B. C. But there is little doubt that the sanctuary had lapsed into insignificance in late Hellenistic times, and therefore that Diodorus' account of the splendour of the installations and the celebrity of the festival was not based on contemporary witness but derived from his reading of the work of some earlier Rhodian antiquary.