

NEW VIEWS OF AN ANCIENT CITY: EXCAVATIONS AT GORDION, 1993–1995: *Mary M. Voigt*, College of William and Mary

Shortly after a catastrophic fire ca. 700 B.C., the Phrygians rebuilt their capital with a spectacular expenditure of labor and materials. At that time Gordion was truly urban, comprised of a Citadel (Yassihöyük), a fortified Lower Town, and an Outer Town extending over more than 1 km². In 1993 we began excavation aimed at documenting changes in the form and function of the city during a series of dramatic political changes, as Gordion and the Phrygians were dominated by Lydians, Persians, Macedonians, Galatians, and Romans. Preliminary results indicate that the settlement pattern did not change drastically during the Middle and Late Phrygian periods: from ca. 700 to 330 B.C., major public buildings were located on the eastern half of the Citadel; on the western half of the Citadel and extending across the surrounding plain were ordinary houses. The conquest of Alexander, however, seems to have brought sweeping changes in settlement plan as well as architectural techniques and plans. The Lower and Outer Towns seem to have been abandoned, and civic life was now played out on the Citadel; the location of large-scale and presumably “public” buildings also changed, with new construction on the western part of the Citadel.

ARCHITECTURAL TERRACOTTAS AT GORDION: ICONOGRAPHY: *Matthew R. Glendinning*, University of North Carolina at Chapel Hill

In a recent paper on the architectural terracottas at Gordion, I presented structural and contextual evidence for several roofs and their date (*AJA* 99 [1995] 343–44). This report follows up with analysis of the iconography of the decorative tiles. New fragments and new comparanda elsewhere allow revised understanding of the tiles’ historical context, and fuller appreciation of Phrygian artistic sensibility.

The Gordion tiles are homogeneous in type, fabric, and dimension, but the decorative motifs show great diversity in theme and inspiration. Figural compositions are dependent on traditional Near Eastern prototypes, particularly from the Syro-Hittite sphere of the ninth and eighth centuries. Details, however, consistently betray an awareness of Western Anatolian art of the sixth century. Predilection for bold geometric schemes finds no parallels to east or west, and can be taken as a distinctly “Phrygian” trait. Furthermore, iconographic parallels from the Phrygian Highlands, as well as on monuments of Lydian art, raise the possibility of reading religious and/or political meaning into the tile motifs.

While the concept of the tiled roof clearly reached Gordion from Eastern Greece, the Phrygian decorative vocabulary cannot be dismissed simply as the result of derivation, or degeneration, from that region (cf. Å. Åkerström, *Die architektonischen Terrakotten Kleinasiens*, Lund 1966). Rather, the motifs are products of a deliberately creative process, a synthesis of old with new, exotic with native, decorative with symbolic. The eclectic originality of Phrygian

tiles invites exploration of cultural interaction at the crossroads between Greece and the Near East.

SURVEY OF KEL DAĞ REGION: KEL DAĞ AND OVACIK: *Stephen F. Sachs*, University of Maryland

A survey was conducted during late July and early August 1995 at two sites in the Tmolus mountain range near Ödemis in the Caÿster valley, following recent discoveries reported by C. Foss (*AJA* 97 [1993] 318). The first site surveyed was Kel Dağ, located at the top of a mountain above the ancient road from Hypaipa to Sardis; topographical features of the site were recorded using a laser theodolite and surface finds were documented, many of which had been previously unearthed in illicit excavations. The survey confirmed various levels of occupation and possible Persian observation and temple sites. The surface finds date from the Lydian to Late Roman periods.

The second site surveyed was Ovacik, closer to Ödemis and near the ancient pathway to Hypaipa; work concentrated on a study of the topography and search for an Ionic temple site based on previously discovered artifacts. A lime pit used to burn marble lies at the center of the site and there are scattered remains to confirm the location of the temple. A few clamped blocks were recorded as well as some scattered marble pieces.

SURVEY AND PRELIMINARY EXCAVATIONS AT HACIMUSALAR (ANCIENT CHOMA) NEAR ELMALI IN NORTHERN LYCIA: *İlknur Özgen*, Bilkent University

The mound of Hacimusalar in the Elmalı plain in northern Lycia was identified on epigraphic evidence in 1963 as ancient Choma, a city first mentioned by Pliny and later by Ptolemy, Hierocles, and the bishop lists. The Akçay River flowing near the site is undoubtedly the Aedesa to which Pliny refers. In 1993 and 1994 an archaeological and geomorphological study of the area revealed the changed course of the river and confirmed the existence of a number of sites, some of them previously unrecorded in any formal survey.

Hacimusalar is by far the largest mound in the plain. The discoveries made during survey indicate major occupation of the site not only through the Graeco-Roman period, but as far back as the Neolithic. Preliminary excavations in 1994 revealed late occupation levels at the top of the mound. The 1995 excavation program included an investigation of the structures at the foot of the mound that appear to represent urban expansion during the Roman period.

The multicultural aspects of this region have already been illustrated by the Phrygian and Lydian finds from the nearby Bayındır tumuli and by the Persian style of the Karaburun tomb. Further investigations at Hacimusalar and its surroundings may also prove to be of major importance in providing evidence about the enigmatic Milyans, who are known to have occupied the region in the Iron Age.