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The Sanctuary of Hekate at Lagina in the 4th Century BC

MÖ 4. yy'da Lagina Hekate Kutsal Alanı

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Abstract

The Lagina Hekate Sanctuary was finalized with reconstruction activities in the Late Hellenistic and Early Imperial period. The four sides of the sanctuary were surrounded by stoas in the Doric style built during the Early Imperial period. At a point near the center is the temple and there is an altar located south-east of the temple. As a result of ongoing work in the sacred precinct, the evidence shows that the Temple and cult of Hekate dated back to the 4th century BC. The aim of this study is to determine how old the sanctuary and cult of Hekate in Lagina is based on the archaeological and epigraphical data.

The *peribolos*, which were found in the northeastern part of the sanctuary and were later discovered to have surrounded four sides of the sanctuary, are architecturally the most important proof that they date back to the 4th century BC. The walls are flat-edged, with a pulvinated surface and built as a double row of pitch-faced stones and rectangular blocks. This masonry technique is also found in Stratonikeia Lower City Walls, the repair phases in Kadikulesi Hill on the western and northern walls and it has been dated back to the 4th century BC. In the context of Maussolos' urbanization policy, construction activities have also been carried out in Lagina besides Stratonikeia. The data obtained from the *naos* of the altar have reinforced the opinion that there was a cult building there; especially the numerous coins dated to the 4th and 3rd centuries, the terracotta figurines dated to the Hellenistic period are the other archeological evidence showing that there was a cult building before the temple with Corinthian *peristasis*. Numerous inscriptions have been found in the sanctuary and most of the inscriptions have been dated to the Roman Imperial period. Three of the inscriptions on the sacred area have been dated to the 4th century BC and one of them has been dated to 197-166 BC. The contents of these inscriptions clearly demonstrate the presence of a sanctuary here and clearly proves that this area was devoted to Hekate. The fact that Stratonikeia was called Hekatesia (the city of Hekate) from 430 to 280 BC is another indication of the importance of Hekate in the region. The Hekate Cult must have already been very powerful in the 4th and 3rd centuries BC so that a magnificent temple could be built with Corinthian *peristasis* at the end of the 2nd century BC.

Key Words: Lagina, Hekate, Sanctuary, *Peribolos*, Clasical period, Temple

Özet

Lagina Hekate Kutsal Alanı Geç Hellenistik ve Erken İmparatorluk dönemlerindeki imar faaliyetleri ile son şeklini almıştır. Kutsal alanın dört tarafı Erken İmparatorluk Dönemi'nde inşa edilen Dor düzenindeki stoalarla çevrelenmiştir. Merkeze yakın bir noktada tapınak, tapınağın güneydoğusunda ise altar yer almaktadır. Buna karşın kutsal alanda halen devam eden çalışmalar sonucunda Hekate Tapınağı

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ve kültünün en azından MÖ 4. yy'a kadar gittiğini kanıtlayan verileri ulaşılmıştır. Bu çalışmanın amacı, kutsal alanın ve Hekate kültünün, arkeolojik ve epigrafik verilerden hareketle Lagina'da ne kadar eskiye gittiğini belirlemektir. Bu kapsamda ilk olarak kutsal alanın kuzeydoğusunda tespit edilip daha sonra kutsal alanın dört bir tarafını çevrelediği anlaşılan *peribolos* mimari olarak kutsal alanın MÖ 4. yy'a kadar uzandığını gösteren en önemli kanıttır. Duvar, düz kenarlı, kabarık yüzeye sahip kaba yonulu dörtgen ve yamuk bloklardan çift sıra örgülü inşa edilmiştir. Bu örgü tekniği Stratonikeia Aşağı Kent Surları'nda, Kadıkulesi Tepesi'ndeki tamirat evrelerinde, batı ve kuzey surlarında da tespit edilmiş ve MÖ 4. yy'a tarihlendirilmiştir. Maussolos'un şehirleşme politikası çerçevesinde Stratonikeia'nın yanı sıra Lagina'da da imar faaliyetleri gerçekleşmiştir. Tapınak *naos*unda elde edilen veriler ise burada bir kült yapısı olduğu düşüncesini iyice pekiştirmiştir. Özellikle MÖ 4. ve 3. yy'a tarihlendirilen sikkelerin yoğunluğu, Hellenistik Dönem'e tarihlendirilen terrakota figürinler ve çok sayıda faltaşı burada korinth *peristasis*li yapıdan önce bir kült yapısını gösteren diğer arkeolojik kanıtlardır. Kutsal alanda çok sayıda yazıt bulunmuş ve yazıtların büyük kısmı Roma İmparatorluk Dönemi'ne tarihlendirilmiştir. Bununla birlikte kutsal alanda bulunan yazıtlardan üçünün MÖ 4. yy'a, birinin MÖ 197-166 yıllarına ait olduğu tespit edilmiştir. Bu yazıtların içerikleri burada bir kutsal alanının varlığını, bu alanın da Hekate'ye adandığını açıkça kanıtlar. Stratonikeia'nın isminin MÖ 430'dan 280'e kadar Hekatesia (Hekate'nin şehri) ismini alması da bölgede Hekate kültünün ne denli önemli olduğunun bir başka göstergesidir. Zaten Hekate Kültü MÖ 4 ve 3. yy'da çok güçlü olmalı ki MÖ 2. yy'ın sonunda korinth *peristasis*li görkemli tapınak yapılabilin.

Anahtar Kelimeler: Lagina, Hekate, Kutsal Alan, *Peribolos*, Klasik Dönem, Tapınak

Introduction

The Lagina Hekate Sanctuary was one of the sacred areas of Stratonikeia in Karia District and it was connected to this town by a stone-paved road of about 9 km in length¹. Lagina is located about 1 km north-east of Turgut in the province of Muğla. Since the area where the remnants were found was in the south-west of the sanctuary and the *propylon's in situ* in the protected passage part used as the ceremonial gate, it is called "Kapıtaş Mevkii" by the local people of the region.

The buildings in Lagina show that the sanctuary was shaped within the frame of the constructions activities in the Late Hellenistic and Early Imperial eras. The temple, the most important building of the sanctuary, has been dated back to the end of the 2nd century and the beginning of the 1st century BC², altar³, *propylon*⁴, which was used as a ceremonial gate, South *Propylon*⁵, *stoas*⁶ that surround the sanctuary and *naiskoï*⁷ have been dated to the Early Imperial period. On the other hand, there are some suggestions that the sanctuary and the temple could date back to an even earlier period, in until the Late Classical period⁸. In terms of ornamental scheme and detail forms, F. Rumscheid dates *antae bases* and *antae capitals* to 300 BC⁹. On the other hand, P. Pedersen, on the basis of the Karian-Ionian lewis holes in the form of a "wolf mouth" seen in a few architectural blocks around the temple, tries to support Rumscheid's proposal from a different perspective stating that there may be an earlier building here¹⁰. The work carried out in the sacred area supports these claims with

¹ Another sanctuary of Stratonikeia is the Sanctuary of Zeus at Panamara (Hanslik-Andree 1949, 450-456; Bean 1987, 112-114).

² Tırpan et al. 2012, 181-202.

³ Tırpan - Söğüt 2005, 17-24.

⁴ Tırpan 1996, 211-213, fig. 1-4; Tırpan 1997, 309-313, fig. 1-10; Tırpan 1998, 173-194; Ortaç 2001, 29-32; Tırpan - Söğüt 2005, 5-12.

⁵ Büyükozer 2015, 80-81.

⁶ Gider 2005, 39-69; Gider 2012, 263-280; Gider-Büyükozer 2013, 651-674.

⁷ Söğüt 2008, 421-431; Söğüt 2011, 294-302.

⁸ Tırpan et al. 2012, 196-197.

⁹ Rumscheid 1994, 138-139.

¹⁰ Pedersen 2012, 513-525.

archaeological evidence. In this study, the evaluation will be made on the data obtained from the research carried out on *peribolos*, inscriptions and the *naos* of the temple¹¹.

Peribolos

The Lagina Hekate Sanctuary was finalized by the zoning activities carried out in the Early Imperial period (fig. 1-2). According to this regulation, the outer walls of the stoas surrounding the four sides of the sacred area also functioned as a *peribolos*. However, the wall on the northeast corner of the sanctuary, located 11,5 m east of the border in the Early Imperial period, is giving hints about an arrangement that dates back to an older period based on both block dimensions and masonry technique (fig. 2). The walls are flat-edged, with a pulvinated surface and built as a double row of pitch-faced stones and rectangular blocks. In 2009 in the north of the sanctuary¹² (fig. 2), in 2011, in the west and south (fig. 2) of the sanctuary, excavations were carried out to determine the *temenos* borders. From this work, it was determined that the wall in the northeast also continued in the west, north and south. This situation has revealed that the wall in the northeast is actually a *peribolos* that surrounds the four corners of the sacred area. The masonry technique seen in the mentioned walls has also been detected in the Stratonikeia Lower City Walls, repair phases in Kadikulesi Hill¹³, the western and northern walls¹⁴. These walls in the city were dated to the 4th century BC and it was understood that a large-scale development activity was carried out in the city during the Hekatomnid Dynasty¹⁵. The *peribolos*, which resembles the walls of Stratonikeia, apparently built as a result of Mausolos' urbanization policy, was built in the framework of the same zoning activities and that perhaps the existing cult area was turned into an introverted area. Although there is no building dated to the 4th century BC in the sacred area, these walls prove the existence of an area for Hekate cult at least since the Late Classical period.



Figure 1: The Sanctuary of Hekate at Lagina

¹¹ I am grateful to Ahmet A. Tırpan and Bilal Söğüt for permission to study the material discussed in this article.

¹² Tırpan – Gider 2011, 381, fig. 10.

¹³ Söğüt 2013, 609.

¹⁴ Söğüt 2013, 609, 3-4.

¹⁵ Söğüt 2013, 609-610.

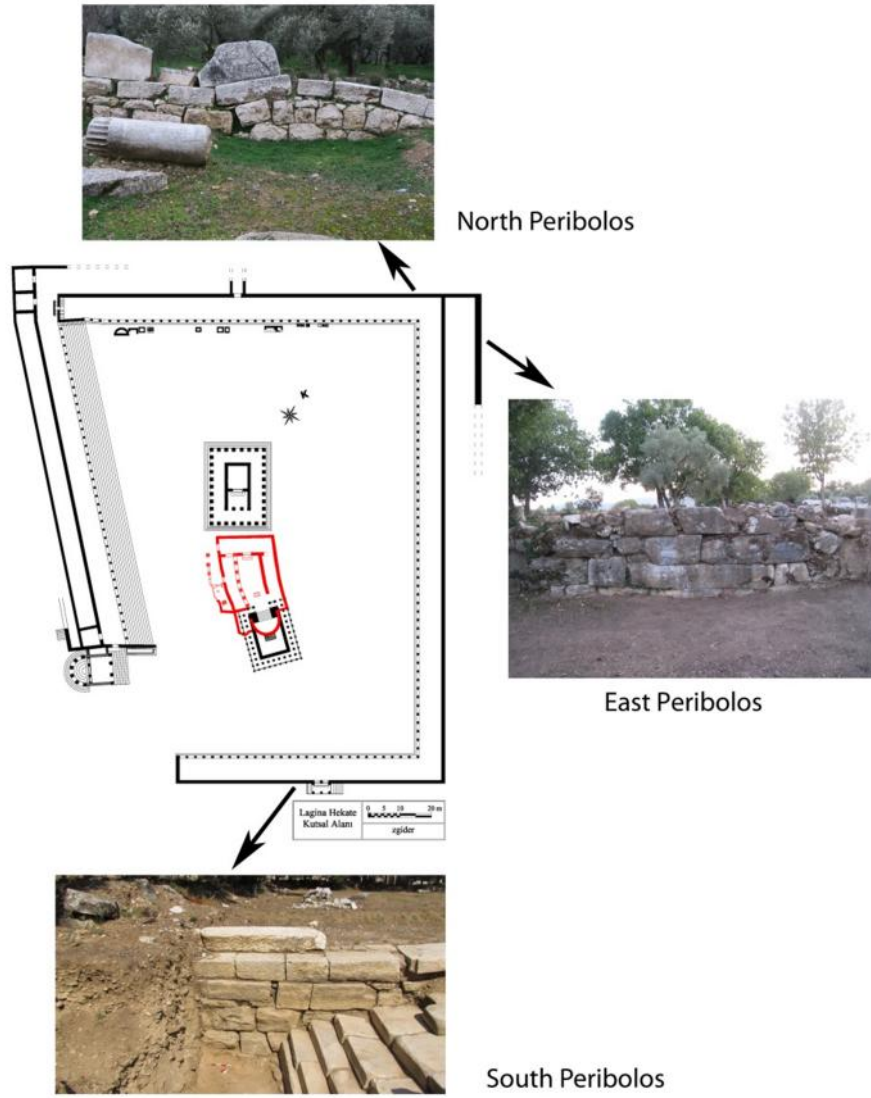


Figure 2: *Peribolos* in 4th century BC.

Research conducted in the north, south, and west of the sanctuary have revealed that some changes were made to the *peribolos* of the sanctuary during the Hellenistic period when the temple was built. The West Stoa's south border was made of an arched bossage wall dated to the 2nd century BC¹⁶ (fig. 3). This wall continues to the north from the west of the *stoa*. Walls with the same masonry technique have been detected both in the northwest corner and in the south of the sanctuary. This situation reveals that some alterations were made in the *peribolos* beside the construction of the temple in the 2nd century BC. According to all this data the sanctuary, the borders of which were established in the 4th century BC, took its final shape as a result of three reconstruction activities in the Hellenistic period and then in the Early Imperial period. It is understood that the boundaries of the sacred sites created in the Classical period were partially shrunk apart from the southern part of the sanctuary with reconstruction activities during the Hellenistic and Early Imperial periods.

¹⁶ Similar examples have been dated to the Hellenistic period. The building called "St. Paul Prison" at Ephesus (Winter 1994, 38-39; Karlsson 1994, 144-146, fig. 1), The walls dating to the Hellenistic period of the Miletos Theater (Karlsson 1994, 147, fig. 4), City walls of Herakleia (Latmos) (Krischen 1922; Winter 1994, 37-38; McNicoll 1997, 75-81; Karlsson 1994, fig. 5), "Round Tower 1" located in the Knidos Military Harbor's defense line (McNicoll 1997, 59, fn. 78) is similar to the wall mentioned.



Figure 3: Hellenistic wall of West Stoa's south border

Temple¹⁷

The Lagina Hekate Temple was built approximately in the middle of the sanctuary, in the direction of northwest-southeast. The temple stands on a five-stepped crepidoma. The foundation of the temple was created by smoothing natural bedrock in some places, the remaining areas were supported by properly cut conglomerate stones and the level of the *stylobate* was adjusted. The Hekate Temple is a temple with 8 x 11 columns and *pseudo-dipteral* plan type¹⁸ (fig. 4). The temple, whose entrance is located on the southwest facade, is composed of a deep *pronaos* and a *naos* with an almost square plan. It has no *opisthodomos*. There is a level difference of 0,60 m between the *pronaos* and the *naos*. The *peristasis* columns of the temple have *Attic-Ionic* bases and Corinthian capitals (fig. 5). The *in-antis* columns are with *Asiatic* bases and *Ionic* capitals. There are some questions still to be resolved about the temple, especially, in order to understand the cause of the level difference between the *pronaos* and the *naos* and the temple's number of columns of 8 x 11¹⁹, which can be described as unusual, excavations were carried out in the temple's *naos*.

¹⁷ The publication of the Temple of Hekate at Lagina is in progress. In this study edited by Thekla Shulz-Brize and Bilal Söğüt, the architecture of the temple is studied by Thekla Shulz-Brize, the cult of Hekate by Philip Brize, the Corinthian capitals by Zeliha Gider-Büyükozer, and the architectural decorations by Aytekin Büyükozer.

¹⁸ In Anatolia, the temples with this type of plan are; Magnesia Artemis, Chrysa Apollon Smintheus, Messa Aphrodite, Sardis Artemis, Alabanda Apollon, Aphrodisias Aphrodite, Ankara Augustus, Ephesos Domitian, Aizanoi Zeus and the two temples; one of them in Sardis and the other located in Seleukeia am Kalykadnos which was dedicated to the emperor cult.

¹⁹ While Vitruvius is defining a *pseudo-dipteros* temple, he states that there must be 8 columns on narrow facades and 15 columns on the long facades (Vitruvius III. II. 6). For the number of columns of the *pseudo-dipteral* planned temples in Anatolia see Büyükozer 2006, 70, tab. 3.

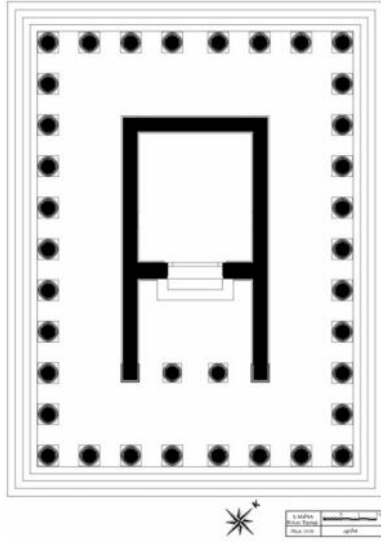


Figure 4: Plan of temple

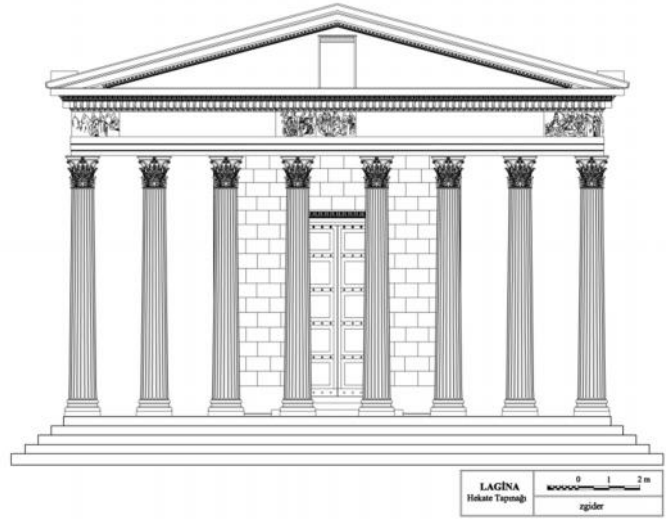


Figure 5: Restitution of frontal facade

The Naos Excavation

Although we are certain that a *temenos* was built in the 4th century BC with *peribolos*, there are questions about the existence of buildings such as a temple, an altar, and a *propylon* belonging to the same period. Regarding the temple, the suggestions of F. Rumscheid²⁰ and P. Pedersen²¹ do not provide concrete evidence on their own. In order to solve the connection of the Hekate Temple with the old cult area, excavation has been carried out in the *naos* of the temple²² and archaeological data point out that the sanctuary dated back to the 4th century BC.

In the Lagina Hekate Temple, only ashlar blocks were found inside the *naos*, apart from these blocks, no evidence has been found regarding the *naos* base slab (fig. 6). *Anathyrosis* seen on the base slabs facing the *naos* indicates that the floor must have been continuous (fig. 7). Although these blocks were planned, they either could not be placed at all or were removed from their places to be used as building materials in a later process. The assumption that blocks were removed from their places is not very likely because while there are blocks which could be used as building material in every part from the *crepis* to the temple's *naos*, it does not seem realistic that only the blocks in the middle of the *naos* were taken. Therefore, considering the connection of the goddess Hekate to the underworld, the *naos* may never have been closed. Another possibility is that the *naos* that was destroyed by the earthquake in 365 AD, was excavated in the Byzantine period²³. In such a case, the *naos* blocks may have been removed and the stratigraphy expected to be in *naos* may be

²⁰ Rumscheid 1994, 138-139. Based on *antae* bases and capitals, F. Rumscheid states that it was a temple with the *distylos in-antis* plan around 300 BC and that towards 130 BC there was a growth in the temple.

²¹ Pedersen 2012, 513-525. On the basis of the Karian-Ionian lewis in the form of a "wolf mouth" seen in a few architectural blocks around the temple, Pedersen states that there might have been an earlier building here. The frieze blocks on the walls of the temple's *naos* have similar Karian-Ionian lewis holes. Based on the stylistic characteristics of the embossments, these frieze blocks have been dated by the experts of the subject to the end of the 2nd century BC and to the beginning of the 1st century BC. For this reason, it will not be very accurate to evaluate the construction date of the temple based on the Karian-Ionian lewis only.

²² Only the north part of the *naos* was excavated. For the reports of studies in this area see Tırpan – Söğüt 2001, 299-303; Tırpan – Söğüt 2002, 343-345.

²³ In the sanctuary destroyed by the earthquake of 365 AD, it is known that a basilica was built from the blocks of different buildings within the same century (Tırpan – Söğüt 2010, 507-510). Frieze blocks belonging to the *naos* walls of the temple were used on the walls of the basilica. The inside of the *naos* may have been excavated in the same period.

degraded. In this area, it has been seen that there is a filling made of large stone blocks, rubble, culture soil, ash and similar material. It was investigated down to 1,74 m below from the naos floor and it was determined that small architectural block parts were used as filling material in this area.



Figure 6: The temple of Hecate



Figure 7: Anathyrosis on the side surface of naos blocks

In the *naos* excavation, within the mentioned filling, 387 coins, 176 fortune-telling stones, 61 gold objects, 55 pieces of *terracotta*, 30 bone objects, 11 pieces of glass vessels, 11 iron objects, 7 pieces of bronze, 1 ivory piece, two sculpture bases and 4 marble blocks, two of which are inscribed stelai, were found. The most important finds recovered from the *naos* excavation consist of 387 coins, 127 of them can be read: 46% of the coins found in the *naos*

were dated to the 4th century BC, 30% of them were dated to the 3rd century BC and 24% of them were dated to the 1st century BC²⁴.

It was not possible to determine the stratigraphy that can date levels of the coins found in the *naos* excavations. This situation shows that the filling of the *naos* did not form over time; the *naos* floor was filled randomly with finds. The earliest dated coins are from Rhodes which date to the 4th century BC²⁵ (fig. 8). The latest datable coins are the Stratonikeia coins dated between 168-88 BC²⁶ (fig. 9). One of the written stelai with scripture found in *naos* and whose date could be identified dates to the second half of the 4th century BC²⁷, while the other is dated to the first quarter of the 2nd century BC²⁸. The fact that the finds found in the *naos* date back to the between 4th and the beginning of the 1st century BC suggests that this area had a sacred building as early as the 4th century BC and that the vows that came to this building were left in the sanctuary. The latest coins indicate that the *naos* floor was closed during this period and ground for a new and splendid building was established in this sacred site.



Figure 8: The earliest dated coins are from Rhodes

All these finds suggest that there may have been an ancient temple or altar here²⁹. The remains of the old cult building, must have been surrounded by an orthostat line of 0,90 m high and in order to establish the *naos* flooring of the new temple, the interior of the old building must have been filled in with rubbles and culture soil, the level must have been adjusted to the underfloor level of the *naos*. In this way, the flooring of the *naos* reached 0,60 m higher level than the *pronaos* flooring. The most important reason why we do not consider this possibility is the wall surrounding the temple's *naos* is below the paving blocks (fig. 10-11). We do not know the arrangement in the southern part of this wall because excavation has not been done but the other three sides are partially identifiable. In the *naos* there are two

²⁴ There is no doubt that these numbers will increase with the excavations in *naos*.

²⁵ On the front of the coins dated between 394 and 304 BC, there are Nymph Rhodos heads on the obverse and rose bud on the reverse. See for similar ones BMC Caria, 74-117 (333-304 BC); SNG Tübingen, Karien-Lydien, 3560-3572 (394-304 BC); SNG Finland I, 384-485 (350-300 BC); SNG München, Karien, 634-641 (4th BC); SNG Muğla I, 183-235 (4th BC); Ashton 2001, 103, 109. I thank to Ahmet Tolga Tek, Hüseyin Köker and Emin Sarıöz for their help with the evaluation of coins.

²⁶ On the obverse of the coins dated between 168-88 BC Zeus head and on the reverse there is an eagle in a square incus. See for the similar ones. BMC Caria, PLXXIII-12; SNG Finland I, 249.

²⁷ Şahin 2002, 1-2.

²⁸ Şahin 2003, 1-7.

²⁹ It is thought that there may have been an altar due to the ash pile identified and samples taken from the middle of the *naos*.

consecutive rows of walls built in a way that they would come underneath the paving blocks.

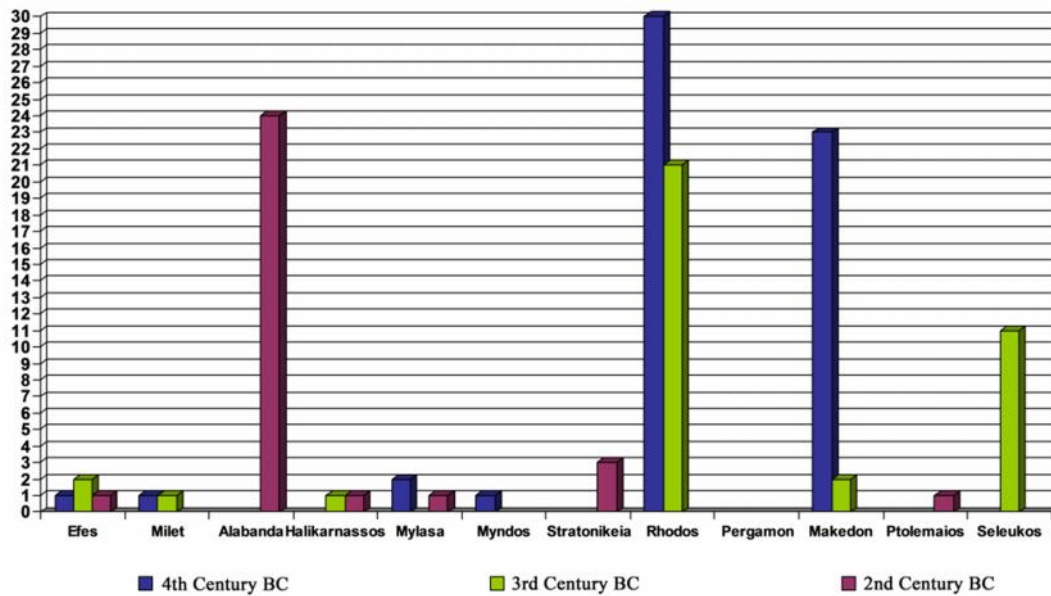


Figure 9: Graphic of coins found in *naos*



Figure 10-11: The wall of under the paving *naos* blocks

The inner wall was roughly worked and constructed of stones of different sizes and mud mortar; a certain joint line was not formed on the walls. It is not possible for the walls with fairly simple masonry technique and building material to carry any top construction from a static standpoint; therefore, the possibility of belonging to a qualified temple or altar is rather weak. It can be thought that this wall was built to strengthen the ground on which the *naos* walls would sit on, however the mentioned wall is not underneath the *naos* wall; it is underneath the paving blocks. This eliminates the possibility that the wall is made with the idea of consolidating the floor. The outer wall remains behind the aforementioned wall. Although the eastern and western arrangements of the wall cannot be understood because they lie behind the inner wall, the wall at the back part can be seen due to the partial destruction of the front wall in the northern part. On the wall where there is similar masonry technique, the most important part that we can identify is the niche found on the south wall (fig. 12). Although this niche lost its function with the wall that was built in front of it, it is the most important architectural element that allows us to think that this area had been used for a cult purpose. Although the walls have an unqualified workmanship, the niche adds meaning to this arrangement. The place where the niche is located is at the same place as the cult *statue* in the Hellenistic temple (fig. 12). Therefore, this arrangement and the above arrangement cannot have been planned at the same time. The fact that the situation of the

niche coincides with the place of the cult statue also suggests that it is a conscious application that is beyond incidence supporting the existing sanctity. The findings and niche strengthen the possibility that there was a temple or an altar here. Piles of ash detected in the *naos* excavation, the pieces of the partly burned figures, and glass fortune stones in large number, gold objects which were used as dress ornament in rosette form, ivory ornaments and a large number of coins were probably dedications left to this sacred place. Acquisition of so many small finds in a narrow area is a sign of this. In this case, the wall inside was built to establish the borders of the sacred building in the period when the temple with Corinthian *peristasis* was built. The walls were raised to the level where the *naos* flooring stones would sit and inside the *naos* was filled with rubble stones and soil and infrastructure were established for *naos* flooring blocks. Wall height was equalized on each façade, the paving blocks were first placed on them and thus *naos* the level of the elevation was adjusted. The debris fill is not placed in a certain order in the upper level and it forms a plane made of large blocks of carved surfaces and rubble stones. The mortise holes on these blocks, whose surfaces were bush hammered, must have been opened to fix the *naos* flooring blocks. The difference in elevation between *pronaos* and *naos* must have occurred due to this. It seems that this early space is the basis for the location of the temple and especially the sizing of the *naos*. Although a totally independent building was constructed, the temple was built on the basis of the old building. The temple was *Pseudo-dipteral*, the reason for the unusual 8 x 11 ratio we have characterized as unusual among the planned temples, because it was built by considering the boundaries of the old building of the temple. We see the closest example to the short edge long edge ratio in the Hekate Temple is Labraunda. In the Zeus Temple, which had *peripteral* plan and Ionic *peristasis*, there were 6 x 8 columns and this is unusual for a temple with a *peripteral* plan especially considering the period it was constructed in. P. Hellström explains this situation with the Ion *peristasis* added around the Archaic temple³⁰. There is a similar situation for Lagina. The simple dimension of the temple or altar in the 4th century BC was replaced by a larger, more magnificent building with Corinthian *peristasis* in the Hellenistic period.



Figure 12: Niche on the south wall

³⁰ Hellström 2007, 111-113.

Although all these evidences do not eliminate the debate on plan and facade architecture of buildings such as the sanctuary, the temple, the altar, the *propylon*, it leaves room for doubt about the presence of a sanctuary dedicated to Hecate in the 4th century BC in Lagina. However, M. Aydaş states that the Hecate Temple in Lagina cannot date back before 276 BC because there was an Artemis cult before that date³¹. In the same publication, Aydaş makes a bolder evaluation and states that the *pseudo-dipterous* plan was applied by Thrason³² before Hermogenes in Lagina Hecate Temple after 276 BC³³. At the end of the stylistic examination of the architectural elements of the building, this claim does not seem possible. It is suggested that the building with Corinthian *peristasis* and the *pseudo-dipteral* plan was constructed between 120-80 BC³⁴. The ornamental scheme of the Corinthian capitals³⁵ also reveals that this temple cannot be dated back older than 3rd century BC. When the Corinthian capitals of the temple are examined, although the overall ornamental scheme is the same, it has been evaluated under two groups due to the differences seen in detail³⁶. The two groups are distinguished by periodical differences in the capitals. The first group has been dated to the beginning of the 1st century BC and this group can be compared to the buildings such as the Athens' *Olympieion*³⁷, Milet's *Bouleuterion Propylon*, and Stratonikeia's *Gymnasion*³⁸. The second group has been dated to the 2nd half of the 1st century BC or to the Early Imperial period³⁹. These capitals have a more metallic look compared to the first group and the eyes between the leaf slices were determined by two drill holes laid side by side⁴⁰. This group indicates the damage happened during the construction in 40 BC and repair phases following it⁴¹. In the research conducted through a style-critical method in the frieze blocks, one of the most studied sections of the temple, different dates have been given from 125 BC to the time of Augustus⁴². However, it has not been dated to the time before the last quarter of the 2nd century BC, therefore it is concluded that the *peristasis* cannot be dated to an earlier time.

Inscriptions

All of the inscriptions found before and during the systematic excavations in the sanctuary have been published. Most of these inscriptions were dated to the Roman Imperial period. In addition to these, 3 inscriptions dated to the 4th century BC and 2 inscriptions dating to the first half of the 2nd century BC are extremely important for the scope of the article.

³¹ Aydaş 2012, 64-65. M. Aydaş says that Thrason, who was mentioned in Strabon, definitely lived in the 3rd century BC. He gives this date associating it with the foundation of Stratonikeia in 276 BC and the sanctuary of Hecate being the sanctuary of the city. During the period when Strabo was alive, the Hecate Temple's Corinthian phase was completed. It is not possible that Strabon did not mention this very famous stage, but rather mentioned the 4th century BC or, as M. Aydaş stated, the architecture of the early temple, which is a relatively simpler architecture, in the 3rd century BC. If Thrason is really the temple's architect and Strabon is talking about it, this phase must be the Late Hellenistic phase.

³² M. Aydaş states that the architect of the temple of Hecate at Lagina was Thrason and he gives only the information about the architect that he lived in the 3rd century BC and also made a sculpture group of Penelope and Eurykleia besides Hecate Temple (Aydaş 2012, 47-72).

³³ Aydaş 2012, 70.

³⁴ Tirpan et al. 2012, 181-202.

³⁵ Corinthian capitals of the temple are being prepared for publication by Zeliha Gider-Büyüközer.

³⁶ Tirpan et al. 2012, 186-187.

³⁷ Rumscheid 1994, lev. 190. 4-7.

³⁸ Mert 2008, 158, fig. 76.

³⁹ Tirpan et al. 2012, 186-187.

⁴⁰ This form of the eyes are closely related to the capitals of Milas Uzunyuva, dated to 40 BC - 14 AD. See Uzunyuva capital Rumscheid 1994, lev. 109.2.

⁴¹ Tirpan et al. 2012, 187.

⁴² Chamonard 1895, 235-262, lev. 10-15; Mendel 1912, 428-542; Schober 1933, 70-79; Webb 1996, 108-120; Baumeister 2007, 35-65.

The inscription with inventory number 501 was located in the sacred space and dates to 323 BC⁴³. The inscription contains the fact that the decree about the tax exemption of Philippos in the first kingdom was written in the temple in Lagina. This inscription is of great importance due to documenting the existence of a temple in Lagina in 323 BC. M. Ç. Şahin pointed out that - in the case of the direct completion of the inscription 501 - it shows that the Hekate culture in Lagina is dated back to 4th century BC⁴⁴.

Although inscription 503 does not provide any evidence about the presence of a temple here, it is significant due to dating to 318 BC. The inscription contains a decision about the right given to the son of Poseidippos, Konon, and his grandsons, about citizenship and the right to own land in the sixth kingdom of Philippos⁴⁵.

The third inscription dated to the 4th century BC is one of the two inscriptions identified in the *naos* excavations. The 01NSIA-1A and 01NSIA-1B inventory numbers were given to the marble stela found in two parts at a depth of 1,70 m in the *naos*⁴⁶. M. Ç. Şahin has stated that the letter characters of the inscription are similar to the letters in the inscriptions 502⁴⁷ and 503 (especially 502) for this reason the inscription should be dated to the second half of the 4th century BC⁴⁸. The inscription contains a decree about sacrifice offering in the name of Leros and possibly his wife⁴⁹. These three important inscriptions provide important data on the existence of a temple there, as well as proving the existence of Lagina in the 4th century BC. The other inscription found in the *naos*⁵⁰ is dated to the first quarter of the 2nd century BC. The inscription contains the decree of Khrysaoric Confederation about the conferment of the son of Aristeides, Ar(isto)nidas, from Stratonikeia.

The inscription with the 504 inventory number in the sanctuary is dated back to 197-166 BC⁵¹. In the inscription, Hekate's priest Menophilos, the son of Leon, who was appointed priest of Helios and Rhodes, is mentioned. Although it has been dated to an earlier time than the temple with Corinthian *peristasis*, the mention of Hekate's priest proves the presence of a Hekate cult and temple before the last quarter of the 2nd century BC.

Conclusion

Stratonikeia, the political center of the region, was known as Khrysaoris in the Archaic period. The city, called Idrias between 484 and 430 BC, was called by the name Hekatesia (city of Hekate) from 430 to 280 BC⁵². The fact that the city had the name of Hekatesia from the end of the 5th century BC to the beginning of the 3rd century BC shows that Hekate cult was strong enough to give the city its name in the process. A large number of founds dated to 4th century BC in the *naos* supports this determination. Besides, Hekate cult cannot have emerged in the region in the 2nd century BC. Hekate cult must have been very significant in the region that costly temple with Corinthian *peristasis* had been built.

⁴³ Şahin 1982, 1-2, no. 501.

⁴⁴ Şahin 1973, fn. 31.

⁴⁵ Şahin 1982, 3, no. 503.

⁴⁶ Şahin 2002, 1. The current length of stela is 0,85 meters. The upper part is broken. It is likely that the missing part will be found in the southern part of the *naos*, which has not yet been excavated.

⁴⁷ The inscription with the inventory number 502 was found in the field of Cemal Küçükçetin at Köklük Area, approximately 500 m northwest the sanctuary of Hekate at Lagina. The inscription dated to around 350 BC, documents the existence of Apollo and Artemis cults in Koranza (Şahin 1973, 189-192).

⁴⁸ Şahin 2002, 1.

⁴⁹ Şahin 2002, 1-2.

⁵⁰ Şahin 2003, 1-7.

⁵¹ Şahin 1976, 19, fn. 63.

⁵² Söğüt 2015, 1; Aydaş 2015, 75.

Of the 58 coins dated to the 4th century BC, 30 of them are from Rhodes, 23 of them Macedonian, 2 of them Mylasa and one coin from Ephesos, Miletos, and Phokaia. The fact that Rhodes coins are more numerous is interesting for the 4th century BC because this region fell under Rhodes' domination in the 3rd century BC⁵³. However, the fact that Rhodian coins are large in number indicates that Rhodes was active in the region from the 4th century BC and showed importance to the sanctuary. The presence of the coins of cities like Mylasa, Ephesos, Miletos and Phokaia shows that the sanctuary is not local and that it is a well-known and respected cult center in southwest Anatolia.

According to the inscriptions found in Lagina and Stratonikeia, Lagina was a quarter affiliated to Koranza in the 4th century BC⁵⁴. Inscriptions in the sanctuary refer to the presence of an ancient temple here with a history going back to the 4th century BC. In the first year of the kingdom of Philip, dated to 323 BC, the inscription containing a decision on the writing of a decree, which was made by Asandros when satrap, on the temple at Lagina is an important evidence documenting the presence of a temple building in this area⁵⁵. Apart from this, the inscription dated to 318 BC⁵⁶ and the stela with scripture in the temple's *naos* dated to the 2nd half of the 4th century BC support this⁵⁷.

The *peribolos* dated to the 4th century BC is an important piece of evidence that for a sanctuary in Lagina. Along with that, the data obtained in the *naos* excavation removes doubts about whether there was a cult area here in the 4th century BC. The earliest finds obtained in the *naos* excavation have been dated to the 4th century BC. The finds with the latest date belong to the 1st century BC. These dates show that the earliest cult building was formed in the 4th century BC and continued its existence to the construction of the building with Corinthian *peristasis* dated to 120-80 BC. While the temple was being built, inside the old building was filled with the materials such as coins, *terracotta*, fortune-telling stones and gold objects, which were left at the earlier temple, and filling material and these sacred objects have functioned as a structural vow. The *naos* excavations allow us to comment on the level difference between *pronaos* and *naos* and the number of columns preferred in the *peristasis* of the temple. The Hellenistic temple was built on the old cult building. The *naos* took a form close to the square because the new temple was built considering the boundaries of the old temple. However, since the *naos* was formed by taking this building into consideration, a non-topographic difference emerged between *pronaos* and *naos*. The same situation explains column number 8 x 11 of the temple with a *pseudo-dipteral* plan. Since the temple was constructed taking the measurements of the old cult building into account, the ratio between the short edge and the long edge was reduced to a minimum compared to temples with the same plan.

⁵³ For the detailed information on the relations between the Karia region and the Rhodos see Aydaş 2010, *passim*.

⁵⁴ Şahin 1973, 193-195; Şahin 1982, 2-3; Şahin 2010, 2; Aydaş 2015, 72.

⁵⁵ Şahin 1982, 1-2, no. 501.

⁵⁶ Şahin 1982, 3, no. 503.

⁵⁷ Şahin 2002, 1-2.

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