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14 A Tale of Three Landscapes: Okçular, Abdulkadir, and Çamdibi in Long-Term Perspective

At the heart of landscape archaeology lies a fascinating disjunction between how we experience the landscapes that we explore as archaeologists and what we record and ultimately write about them. We experience these landscapes by being in and moving through them. We are moved by stunning vistas and take in new, and - as field seasons progress - more familiar smells, sounds, and events. We experience the physical exhaustion that comes with scaling mountains and the exhilarating feelings of arrival. We become familiar with wind and weather patterns, and before then occasionally the victims of sudden changes in the weather. We associate and create memories of these experiences while interacting with our colleagues and students and with the people we encounter in their fields, gardens and pastures. Our archaeological minds are fascinated by how features and artefacts are situated in particular locales and wonder about the significance of these places in their past social and cultural landscapes. Yet, when we sit at our desks a few years on and write about our archaeological findings, much of this landscape context that made them so interesting in the first place, as well as our own memories of these places are either lost or do not fit easily within the conventions of archaeological data presentation.

It is in this context that we should place the interpretive move of survey archaeology from observation and map-making towards attempts to understand and interpret past human existence, by foregrounding how people relate to their landscapes and rework the material residues from previous generations. This is what constitutes the core of the landscape discourse (e.g. Bender 1993) and landscape archaeology (Knapp and Ashmore 1999; Given 2013), both of which have had only limited impact in the Near East in general, and Turkey in particular.

In this chapter, we want to investigate the Cide landscapes not as a spatial backdrop to human settlement and activity, but instead as continuously transformed through human interaction with and perception of it. By bringing together the sites and distribution patterns which we recorded in the course of CAP, relevant historical sources and environmental data, we begin to weave a narrative, albeit one with significant gaps, of the long-term development and transformation of three Cide landscapes and the communities that lived, worked and died in them, travelled through them, exerted control over them, and appreciated and harnessed the symbolic significance of particular places within them. While mindful of, and explicit about, the possibilities and restrictions of our source material, in this chapter we want to make room for hypothesis and speculation, analogy, broad-brush comparison and interpretive synthesis in order to paint a credible picture of life in some places and some times in the Cide region that goes beyond the description of artefact types and clusters.

The three landscapes which we will concentrate on in this chapter are the coastal hinterland of Okçular valley, the harbour of Gideros and its hinterland around Abdulkadir, and the inland Çamdibi/Loç valley (Fig. 14.1). In all three cases, targeted reconnaissance first led us to locally well-known, and in the case of Gideros and Okçular previously published, harbour, fortress and cave sites. Subsequent intensive survey, and at Okçular additional *grid-square* collections, were employed to gain an in-depth understanding of the landscape contexts of the spectacular cultural and natural *features* that first drew us to these areas (see chapter 4 for a discussion of field methodology and terminology).

We begin this discussion with the valley of Okçular, which is the most intensively explored part of the Cide region, the landscape with the most diverse archaeological finds and the longest and most complete sequence of human occupation in the survey region. Next, we will discuss the region to the west of Okçular, where the Abdulkadir valley connects the natural harbour of Gideros with the coastal hinterland and where a particularly rich surface record allows insights into the region's Roman and Byzantine past. The final example will take us inland to Çamdibi, where punctuated finds shed light onto aspects of the region's Prehistoric and Bronze Age communities on the one hand and a Roman and Byzantine rural landscape on the other.

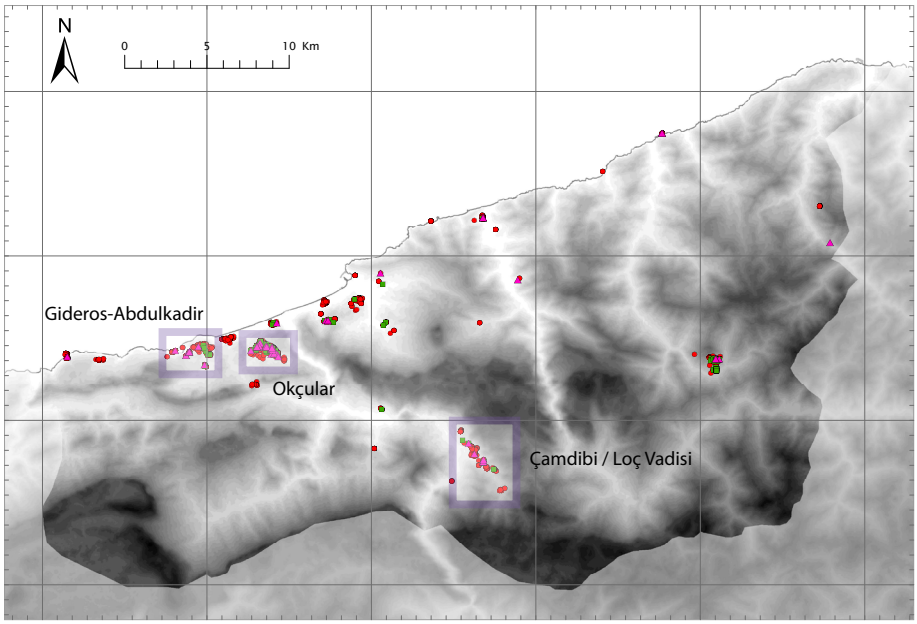

Fig. 14.1: Map showing the CAP survey area and the three landscapes discussed in this chapter (1) Okçular, (2) Abdulkadir-Gideros, and (3) Çamdibi. Produced by Toby C. Wilkinson.

14.1 Okçular

14.1.1 The Okçular Landscape

The limestone outcrop of Okçular Kale (S22) is one of the most iconic natural features of the Cide region (Fig. 14.2). Located on a flat ridge, Okçular Kale stands out from its surrounding landscape of gentle green hills due to the shape and colour of its sharply rising limestone cliffs, which form a natural fortress. Located high above the coastal plain, it commands a view of almost the entire coastline from Cide harbour in the east to Kalafat in the west as well as inland. Moreover, one of the main pre-modern roads winds by Okçular Kale towards the Çamdibi valley (section 14.3), where the remnants of a Roman period bridgehead attest to the importance of this route in the past.

The valley of Okçular is heavily eroded today, creating the impression of a badland area of little agriculture potential. The density and diversity of field boundaries which criss-cross the valley, however, suggest that this landscape degradation may be the result of relatively recent neglect and diminishing agricultural activities. A scatter of Late Roman and Byzantine tile and pottery clusters across the valley appear to corroborate this assessment, as do the result of chemical soil analysis (section 16.4). Finally, Okçular Kale encompasses at least one large cave (S24, Fig. 5.11, we were told of others, but only one was located), which appears to have been in repeated use from the Chalcolithic to the Byzantine period. Accessing the cave today is challenging and

Fig. 14.2: A view of Okçular Kale from the interior (S22) (CAP-P1/157).

involves crawling through a narrow and several metres-long passage, followed by a steep descent onto the current cave floor (Fig. 14.3). Entering Okçular Kale İni, thus, has liminal characteristics that are often associated with caves (e.g. Mlekuž 2012).

Fig. 14.3: A view from the modern cave floor of the narrow, elevated entrance passage of Okçular Kale İni (CAP-P1/400).

Thus, Okçular Kale may be understood as a 'natural place' *sensu* Bradley (2000: 13); an unusual natural feature in the landscape which by virtue of its iconic characteristics becomes imbued with symbolic significance and the focus of human activity. Okçular Kale, however, was not solely attractive at a cognitive level, but for very practical reasons such as its inherent defensibility.

14.1.2 Research at Okçular

Okçular Kale and assorted spolia in the nearby modern village have received mentions and cursory descriptions alongside other fortress sites in the Cide region by travellers and epigraphers interested in the Classical and Byzantine past of the region (Kalinka 1933: 48; Gökoğlu 1952: 166; Belke 1996: 255). Prior to CAP, however, no systematic archaeological investigation had been carried out at the kale or its surrounding landscape.

Okçular valley is the most intensively explored part of the CAP survey area (Fig. 14.4). We worked at Okçular during all three field seasons and many aspects of our field methodology were developed in response to the questions and challenges posed by this landscape and its rich and complex archaeological record.

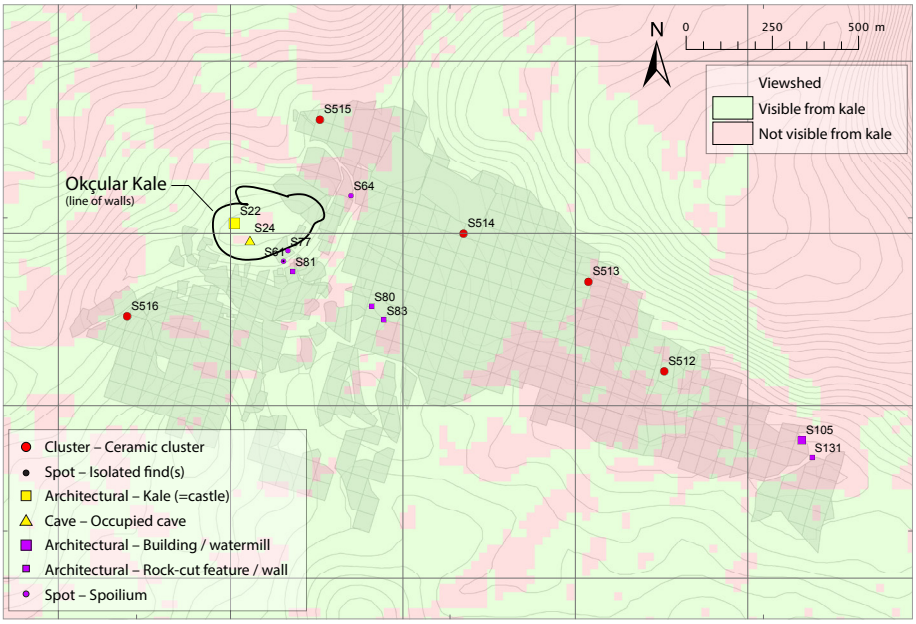

Fig. 14.4: Main archaeological *features* and *clusters* in the Okçular valley. Produced by Toby C. Wilkinson.

We were first brought to the imposing limestone outcrop of Okçular Kale by Recai Yılmaz in August 2009 and subsequently explored and recorded as much as possible of the architectural remains on its flat top amidst a dense vegetation cover. The same day we were also shown the entrance of Okçular Kale İni, which extends inside the rock outcrop, but did not enter it until much later in the season. When we finally returned to the cave, equipped with ropes, hardhats and torches on the last day of fieldwork in 2009, joy and surprise came in equal measure when at the very back of the cave we found a rich deposit of Middle Chalcolithic pottery (see section 5.4.1), the first substantial evidence for a Prehistoric presence in the region.

The first days of intensive survey in the Aydos valley and the hinterland of Cide town in 2009 were a challenge due to poor ground visibility and low artefact densities on the one hand, and the unsuitability – as it turned out - of the traditional model of Mediterranean-style fieldwalking on the other. Okçular valley, parts of which are affected by severe erosion and thus offer good ground visibility, provided the first

trial arena for our new survey methodology (see section 4.3.4). In total, we intensively surveyed 119ha of the Okçular valley. Among the most important results of this approach are low density scatters of both Prehistoric and later lithic implements in the fields surrounding the kale and to its east; the likely remnants of Late Roman and Byzantine farmsteads dotted along the eastern side of the valley, a cluster of storage pits or silos; and a scatter of iron oxides or oxy-hydroxides (iron ore) possibly indicating iron production.

The fields immediately below the kale and two additional artefact *clusters* were investigated in more detail using *grid-square* collection in 2010 and 2011 (G1, G2, G3, G6 and G8) (see section 4.3.5 and Fig. 4.13). In 2010, a geoarchaeological assessment of the Okçular valley was carried out (section 4.6) and in 2011 soil samples were collected from the area of Grid 6 (G6) for geochemical and magnetic analyses (see sections 4.6 and 16.4). Pottery (section 4.4.1.2) and iron ore (section 4.8) were also exported for chemical and petrographic analyses (section 16.3).

14.1.3 The Anatomy of the Okçular Landscape

Okçular valley is located about 1km south of the current coastline, from where the terrain rises in several natural terraces to between 200 and 250m above sea level. The valley stretches ca. 3km into the interior, gradually gaining elevation along its northeastern flank and sloping towards the southwest (Fig. 14.5).

Fig. 14.5: View northeast along the coast to Cide, the rock outcrop of Okçular Kale in mid-distance (CAP-P2/665).

The underlying geology of the Oçkular valley (and adjacent Abdulkadir) constitutes Lower Cretaceous clastic and carbonate rocks framed by Upper Jurassic-Lower Cretaceous Neritic limestone outcrops, which rise sharply above 400m in some cases. A tectonic fault runs along the valley's southern perimeter in east-west direction (Aksay *et al.* 2002) (Fig. 14.6).

Fig. 14.6: Limestone ridges defining the southern boundary of Okçular valley (CAP-P2/920).

The valley's most distinctive geological feature and focus of human activity, settlement and no doubt local cultural memory since the Early Holocene, is the large, lozenge-shaped limestone outcrop of Okçular Kale, which is located at the northern edge of the valley and rises steeply up to 20m above the surrounding fields. Okçular Kale is one of the prime natural fortifications in the region, its modern Turkish name meaning 'arrowhead castle', supposedly because large numbers of arrowheads were found there in the past. From its top, one overlooks all of the western extension of the Cide bay and enjoys an almost 180 degree visibility range of the sea, in addition to good visual access to the valley and mountains to the south (Fig. 14.7).

A marked topographic zoning characterises the Okçular landscape. Moving from east to west, sharp limestone ridges give way to relatively flat shoulders and a series of gentle, hilly, southeast-facing slopes that are subject to substantial gully and sheet erosion today, particularly in the northern part of the valley. As a

result of the accumulation of sediments, the valley bottom is relatively flat. This erosion landscape is one of very few areas in the Cide region with sufficiently low vegetation cover and resulting high ground visibility to make intensive fieldwalking a viable strategy of investigation. The same processes, however, also complicate archaeological research due the down-slope displacement and burial of artefacts and ancient landscapes, affecting in particular the earliest periods of human presence (chapters 2 and 4).

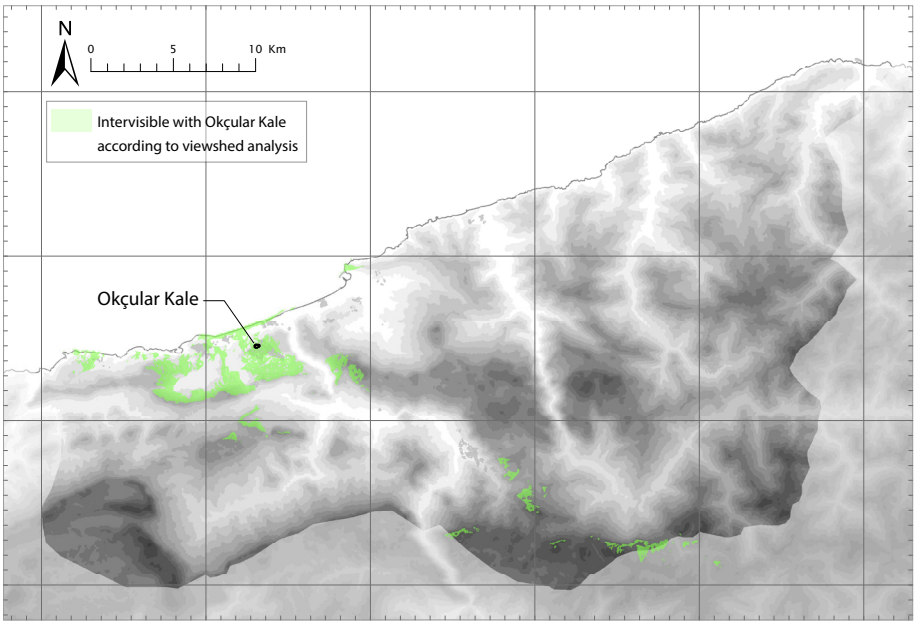

Fig. 14.7: View shed from the top of Okçukar Kale. Produced by Toby C. Wilkinson.

Vegetation and land-use patterns map onto this topographic zoning. Dense marquis covers much of the lower reaches of the limestone outcrops. Hill shoulders and the gentler slopes show signs of long-term farming, which has been completely abandoned in recent decades. This part of the landscape is dissected by a palimpsest of field boundaries made of stone walls, trees, hedges and a few metal fences. Some of these are still in use, others abandoned and in disrepair. Various batches of mixed open forest, some recently planted, border the fields to the south.

In addition to copious annual rainfall (see section 2.1.1), the valley is well watered by several springs and many small streams. We also recorded a series of wells amongst the houses and gardens of Okçular Köy, the modern village that surrounds the kale to the south and southwest.

14.1.4 A Biography of the Okçular Landscape

The material culture collected in the Okçular valley reflects about nine millennia of human presence and interaction with this landscape. As far as our material evidence indicates, this is not a continuous presence but rather takes the form of punctuated phases of activity of varying length and intensity. For some periods, especially parts of Prehistory, this presence has left only scant and ephemeral traces, while in others, such as the Roman and Byzantine periods, our record is comparatively rich, providing relatively detailed insights into Okçular's farming communities and how they connected with, and defended themselves against, neighbouring and more distant regions and powers. The nature of our evidence, in the form of *features*, *surface scatters* or combinations of the two, and the ways in which they were found and recorded differs for each period. Certain locations, nevertheless, emerge as places of long-term, or repeatedly re-emerging, cultural significance in the Okçular landscape.

14.1.4.1 Scatters in the Landscape: The Early Holocene

The earliest documented phase of human presence in the Okçular valley dates to the later part of the Early Holocene (seventh and sixth millennia BC, chapter 5 for an in-depth discussion). Our data for this period consists exclusively of lithic artefacts, found thinly scattered throughout the Okçular valley, but with a clear concentration in the fields and gardens surrounding the Okçular Kale rock outcrop (Fig. 5.2). The remainder was found scattered on the eastern valley slopes and eroding downhill from hill-shoulders alongside later threshing sledge flints, Late Roman and Byzantine pottery and tiles.

The small amounts of Early Holocene material culture from Okçular limit what we can say about the nature of the individuals or communities these artefacts have come to represent and their engagement with the Okçular landscape. Nonetheless, the cluster of artefacts around the kale seems to mark it out as a central place, which probably attracted repeated use or occupation. The concentration of several cores and debitage in this locality points to local tool production, possibly focused on a nearby cave or *abris* no longer preserved or visible today; locals reported multiple such caves at Okçular Kale, but we were only able to locate one cave entrance.

The south facing hill-shoulder beneath Okçular Kale is both sheltered from sea winds and would have afforded a good view over what was probably a densely forested landscape. These forests would have offered plentiful plant and faunal resources, broadly similar to those attested in the Pontic mountains today, such as red deer, roe deer, and wild boars, as well as bear and wolf (IUCN 2001). *Chamois* and wild goats, surviving at present in the more densely forested eastern parts of the Turkish Black Sea region, were probably also present. Such game resources would have augmented a vegetarian forest-based diet, including mushrooms, berries, hazelnuts and acorns. Hazelnuts and acorns are of particular interest, as they may have formed

a major component of Prehistoric diet. Both would have been available in relative abundance and could be stored with ease, and this may be one of the reasons why farming appears to have been taken up rather late in this part of Anatolia.

At present, it remains unclear whether the Okçular valley formed a permanent or semi-permanent focus for Early Holocene communities and whether agriculture formed part of local subsistence strategies (section 5.3.5). On balance, we appear to be dealing with small and relatively mobile groups. One factor that points in this direction is the diversity of raw materials in the lithic industries, which suggest acquisition through movement or regional exchange networks. At the same time, the available data shows not only that knapping took place locally, but also that more elaborate tools were produced on poor quality and presumably local flint. This suggests a more prolonged, perhaps seasonal, presence.

14.1.4.2 Rock with a View: The Chalcolithic and Early Bronze Age

The next episode of human presence at Okçular documented in our survey record is the Middle Chalcolithic (section 5.4.1). The evidence for this period contrasts with the thin surface scatter of Early Holocene lithics in terms of the type, diversity and quantity of recorded artefacts as well as their finds location and the conclusions these allow about Okçular's Middle Chalcolithic occupants.

With the exception of a handful of non-diagnostic surface finds from the fields below Okçular Kale, all our evidence for the Chalcolithic period in this region comes from the cave of Okçular Kale İni. Here, at the back of the cave, we found large quantities of pottery, lithics and obsidian, charcoal, ash and animal bones in a densely packed, stratified midden deposit, for which radiocarbon dates suggest a date in the first centuries of the fifth millennium BC. The nature of the deposit and its location at the very back of the cave and inside a narrow alcove with low ceiling suggest a refuse dump, with rubbish thrown in from the top of the rock outcrop through a now sealed shaft, rather than *in situ* occupation debris. The densely packed nature of the deposit as well as the large numbers and types of pottery fragments point to a rather extended period of seemingly domestic activities on top of the Okçular rock outcrop. This type of settlement location is attested at other excavated Anatolian sites dating to the fifth millennium BC, such as Güvercinkayası and Kanlıtaş whose inhabitants practised farming and whose material culture shows signs of craft specialisation (Gülçür and Firat 2005; Türkcan 2010). It is plausible that the occupation of Okçular Kale would have been similar in nature.

The pottery assemblage is dominated by medium to large jars and simple open bowls. Shapes and finishing techniques resonate in general terms with other Chalcolithic traditions in central and western Anatolia. The assemblage's formal repertoire as well as the abundant and exclusive use of mineral temper, including locally occurring marble (section 16.3), cast it as the product of a local cultural and technological tradition. Two obsidian artefacts attest to some form of external contact

and exchange as far south as the Galatian sources, while the lithic assemblage overall corroborates the hypothesis of domestic debris.

During at least part of the fifth millennium BC, Okçular valley, thus, appears to have been home to a small Middle Chalcolithic community, residing seasonally or permanently atop Okçular Kale. The nature of this occupation, as far as our evidence suggests, appears to have been domestic in character and is clearly associated with the many strategic advantages the kale offers with respect to safety, visibility as well as the relative proximity of diverse wild and agricultural resources. By the Chalcolithic period, Okçular Kale's practical advantages and likely symbolic significance, no doubt would have formed part of local long-term knowledge and memory. At the same time, this choice of settlement location ties our Okçular community in with a more widespread trend of Middle Chalcolithic settlement preferences atop elevated and visually striking natural features in western and central Anatolia (section 5.4.1). The idea that the Okçular community was connected with other, more distant groups, finds some support in the obsidian found at the site, which comes from Yağlar, near modern Kızılcahamam (section 4.4.2.2).

A smaller collection of pottery fragments whose fabric and surface treatment would suggest dates in the third millennium BC, comes from a second alcove located immediately to the north of where the Middle Chalolithic midden is located (section 6.2.2; Fig. 14.8). The evidence is less unambiguous for the Early Bronze Age, but a

Fig. 14.8: Okçular Kale İni, entrance area to a second alcove with pottery dating to the third millennium BC (S24) (CAP-P2/1056).

similar, if seemingly less intensive or long-term, process of accumulation of habitation debris from the top of the kale – and thus, continuity in the use and interaction with both the rock outcrop and its surrounding landscape - may be tentatively proposed. Continuity of local cultural traditions are also evident in the Early Bronze Age pottery assemblage, in particular, the continued exclusive use of crushed mineral temper, more extensively documented at Kılıçlı Mağarası, which we will discuss in detail below.

14.1.4.3 Branching Out: The Second Millennium BC

Evidence, if still ephemeral, for the later phases of the Bronze Age come from the fields immediately below the south-side of the kale, which we sampled intensively using 5 x 5m *grid-squares* in 2010 and from a small surface scatter located on a natural hill ca. 300m to the northeast (Fig. 7.5). This natural hill commands a good view of the kale, its surrounding landscape and much of the coastal plain below (Fig. 4.9). The knoll also directly controls the saddle that the modern road connecting Okçular with the coast has to straddle. There is, thus, a fundamental shift in the spatial distribution of our survey data from the kale, or rather its cave, to the wider landscape. Whether this equates with a shift in past behaviour or is the result of our survey strategy, taphonomy and low preservation of Prehistoric surface pottery cannot be resolved at present.

Fig. 14.9: View northeast onto the Kalafat coastal plain from the natural hill where we found a concentration of Late Bronze Age pottery (CAP-P2/1754).

The second millennium BC pottery from Okçular includes a Middle Bronze Age cooking-pot fragment from just below the kale, and possibly also a highly localised, heavily mineral tempered handmade pottery tradition, some of whose formal characteristics and firing would suggest a later date than traditionally assigned to handmade wares. Diagnostic pieces from the fields below Okçular Kale include the rim-fragment of a small grooved-rim bowl, a large jar with everted rim, and the flat base of a sizable bowl or jar. A concentration of seemingly wheelmade bowls and medium-sized jar fragments with plain surfaces and formal characteristics as well as manufacturing methods typical of Late Bronze Age north-central Anatolia, the heartland of the Hittite empire, also suggest domestic functions. The types of vessels attested at Okçular point to a 15th century BC occupation. This is the time when Hittite textual sources begin to report about what was to become an enduring conflict with a series of groups collectively referred to as the Kaska, who settled in the mountainous northern fringes of Anatolia. With artefact numbers this small, it is difficult to assess the real significance of our finds and what they imply about the nature of the activities at Okçular, and the identity or identities of those who produced and used them. Preliminary petrographic analysis suggests a local origin, and thus, either a south Anatolian, Hittite, presence at the site or intensive and long-term cultural connections with the south that could result in the transfer of technological traditions and familiarity with southern ceramic repertoires. Several scenarios are possible, from a Hittite military stronghold to something more akin to a trading outpost located at the foot of a native settlement on or near Okçular Kale. We may also only speculate about the subsistence strategies of the second millennium BC community or communities at Okçular, but they would have most likely relied on a combination of small-scale agriculture, pastoralism, and hunted and gathered resources of the Black Sea and the region's extensive forests. The latter remained unaffected by, or more resilient against, anthropogenic deforestation that began to have severe effects on central Anatolian landscapes by the middle of the second millennium BC.

More generally, the evidence for the second millennium BC, ephemeral though it may be, suggests that occupation was no longer centred solely on the rock outcrop of Okçular, but on the fields below where the modern village is located, and which was also the main settlement location in the Roman and Byzantine periods (see below).

14.1.4.4 The First Millennium BC

Identifying evidence for human presence in the Okçular valley during the first millennium BC has been rather challenging. The Iron Age in particular has proven difficult to pin down across the survey region (chapter 8), and the small number of possible Iron Age sherds from Okçular, both from the cave and surface finds, is not sufficient to propose even a tentative interpretation of human presence in and interaction with this particular landscape.

Slightly better represented is the Hellenistic and, due to blurred chronological and cultural boundaries, the early part of the Roman period. The fields around Okçular Kale and the hill-slopes to the southeast produced a small number of Hellenistic finds, including a possible Classical-Hellenistic *echinus* bowl. A thin scatter of fine table ware sherds and several fragments of imported amphorae that date to the Hellenistic to Early Roman periods surrounds Okçular Kale (chapters 9 and 10). These finds tie Okçular's inhabitants to regional production centres and distribution networks around Sinop and the northeast Mediterranean. A possible Hellenistic and several Roman tile fragments point to a settlement near the Okçular Kale rock outcrop. The Hellenistic to Early Roman-period community at Okçular, much like later Roman and Byzantine occupants (see below), appear to have tapped into the agricultural resources of this upland valley while retaining connections with regional and supra-regional networks of exchange and cultural traditions. The imported amphorae would have contained products such as wine, (olive) oil and non-liquid cargo, such as fish-products, that were widely consumed throughout the Hellenistic and Roman worlds.

Located about 100-150m to the northeast of Okcular Kale and associated with a scatter of pottery dating from the Hellenistic to early Byzantine period, we found a concentration of ferruginous materials (U593). Analysis by SEM-EDAX of polished sections of two fragments shown here revealed iron oxides and/or oxy-hydroxides which would have had the potential of serving as high-grade iron ore. However the presence of arsenic would have resulted in metallic arsenical iron requiring expertise in both its manufacture and use (section 4.8; Fig. 14.10).

Fig. 14.10: Examples of iron ore from U593 (CAP-P1/4650).

The limestone ridge framing Okçular valley to the northeast, through which the Devrekanı has deeply incised itself, also bears iron and nickel deposits (Aksay *et al.* 2002). No extraction sites, however, were recorded during the survey. The location of the iron oxides/oxy-hydroxides a raised locale, close to where the terrain falls away steeply towards the coastal plain and where consistent wind would have swept smoke from any furnaces upwards, is ideally placed for a smelting operation. The prominent location would have also made this activity visible from afar - both the valley and the coast - while close by a distinctive smell from the furnaces would have accompanied this activity. Although located at a safe distance from Okçular Kale and the ceramic and tile clusters that seem to designate the location of the Hellenistic, Roman and Byzantine settlement, this hypothetical production site would have been clearly associated with, and controlled by, the kale.

14.1.4.5 A Rural Landscape: The Roman and Byzantine Periods

The richest and most diverse data for the past of the Okçular landscape date to the Roman and Byzantine periods. Again, the boundaries of what may be referred to as Roman and Byzantine and what these imply with regards to the cultural and political identities of those producing and using material culture we assign such labels to are necessarily fuzzy today and probably would have been in the past, especially in a place as remote as Cide.

With this in mind, we can begin to trace the development of an agricultural landscape, which was tied in complex ways to the imperial fortunes of Rome and Byzantium. As part of empire-wide developments, the Cide region oscillates between phases of particularity and connectivity with the wider world, but remains occupied throughout periods of general crisis, political change and re-organisation, in part due to its marginal position.

The meta-narratives for the Cide region during these periods (chapters 10 and 11), include several major settlement transformations. In the absence of both specific textual sources referring to the Cide region in these periods and archaeological excavations, the precise transformations taking place as a result of the area's incorporation into the Roman world are difficult to gauge. Our survey results, however, suggest a concentration of Roman period settlement and activity primarily along the coast, but also in the immediate coastal hinterland such as in the Okçular valley. As a result of Roman imperial crisis, environmental stress, as well as the demise of maritime trade networks in the sixth/seventh centuries AD, we notice a shift away from urban centres and maritime trade, to which Cide would have contributed shiptimber, boxwood, and possibly also locally produced amphorae and their as yet unknown contents (chapter 10), to an economy increasingly oriented towards the coastal hinterland and its agricultural resources.

Following this process of ruralisation, the later Early and Middle Byzantine period sees increasingly the establishment of decentralised power-bases in the hands

of land-holding elites across large parts of the Byzantine sphere in the ninth and tenth centuries. Also during this period, evidence points to a revival of Black Sea maritime trade, through ceramic imports and a renewed investment in coastal strongholds to secure these connections (section 11.3.3). Further unrest ensued as the region passed from Byzantine rule to the empires of Trebizond, Nicaea and then the Seljuk and Ottoman (chapter 13), while Genoese merchants retained strategic possessions along the Black Sea coast, including at least one in Cide (chapter 12).

The majority of our data for the Roman period falls into the Mid-to-Late Roman phases. Table and imported red-slipped wares as well as a range of amphorae types appear to suggest a continuous and prosperous occupation from the Hellenistic and Early Roman periods in the surroundings of Okçular Kale (Fig. 14.11). The cave of Okçular Kale İni (S24), following its use as a rubbish dump in the Chalcolithic and possibly also Early Bronze Age, shows signs of re-use in the Roman period. Roman pottery from the cave consists of primarily cooking wares, suggesting occupation of some sort or storage. Amphora fragments and large numbers of tiles cluster along the eastern edge of the valley. The most intensively investigated concentration is grid G6 (S513), which attests to a primarily Roman-period occupation and suggest the existence of a series of small, dispersed farms along the valley's eastern hill-shoulders.

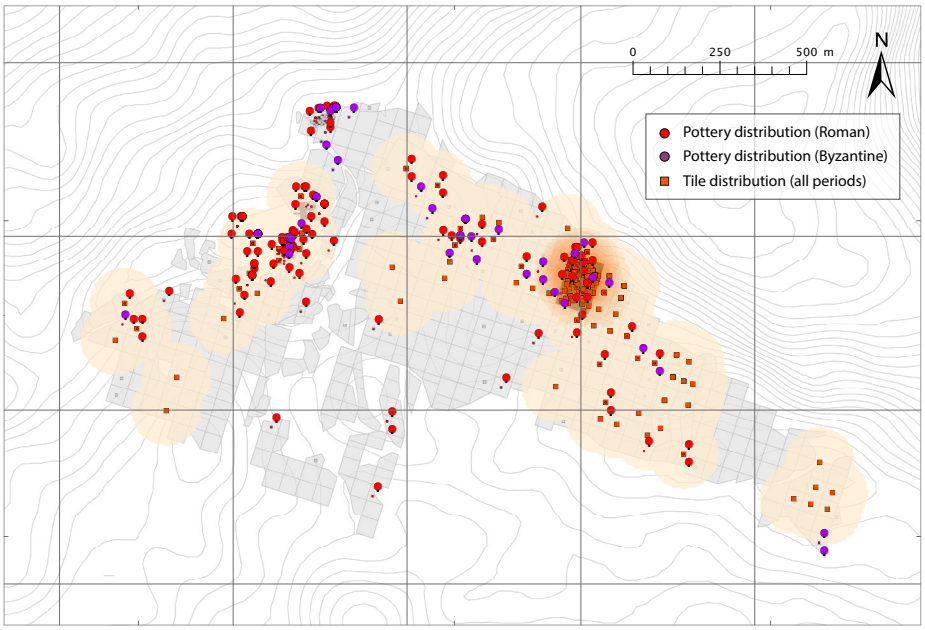

Fig. 14.11: Distribution of Roman and Byzantine period surface *clusters* and *features* in the Okçular valley. Produced by Toby C. Wilkinson.

The identification of the G6/S513 cluster as a habitation site rather than cemetery or special purpose site is supported by the results of chemical and magnetic analyses of 48 soil samples taken from across the ceramic *cluster*, which yielded magnesium and phosphate concentrations consistent with general habitation (section 16.4). Thus, it would seem that recognisable settlement expanded from the long-term focus of human activity and settlement at Okçular Kale and its more immediate surroundings into its agricultural hinterland during the Roman period. The artefact clusters along the eastern valley edge, if we have correctly identified them as farms, would have overlooked their southwest-ward facing fields that gently sloped towards the valley bottom. The farmers of this period would have also begun to divide this part of the Okçular landscape into individual fields, resulting over time in the palimpsest of crisscrossing field boundaries we can observe on the ground as well as from satellite imagery (Fig. 14.12).

Fig. 14.12: Okçular field-boundaries (CAP-P2/917).

At the same time, our hypothetical farmsteads would have had good visual access to neighbouring farms, which would have also been inter-audible. Each would have maintained a visual connection with Okçular Kale, where we propose the main settlement of the valley was located, whose remnants today include a series of *spolia* and ceramic concentrations (section 11.3.2.1).

The date we can assign to two of these architectural features depends on their identification, either as Hellenistic or Roman purpose-made cistern mouths (chapter

10), or as Late Roman to early Byzantine re-worked column bases (chapter 11). If we follow the latter interpretation, we may tentatively postulate the existence of at least one monumental structure in the vicinity of Okçular Kale, most likely a Late Roman or Early Byzantine basilical church. Such a church, hypothetical in the absence of *in situ* architectural remains and the possibility of *spolia* being brought to Okçular from elsewhere, would most likely have been located on the hill-shoulder at the foot of the rock outcrop of Okçular Kale. From there, it would have overlooked the valley and at the same time be prominently visible as well as potentially audible from across the valley by those working the fields and travelling from the interior.

Judging from the scatter of Byzantine pottery in the fields and gardens on the southern hills sloping away from the kale, occupation continued from the Roman into Byzantine period, most likely in the form of a small village. The presence of glazed fine-wares, such as Sgraffito ware, on and near the kale attest to the re-establishment of external trade connections, and the relative wealth of at least some Okçular households, which were able to import dining equipment. It also demonstrates a desire on the part of this community to participate in the use and display of this pottery as part of the projection and negotiation of particular social and cultural identities.

This settlement would have had an excellent view across the valley. Perched above was Okçular Kale, which was fortified at key points where the rock outcrop could be scaled. During the Byzantine period, the kale in all probability served as a refuge site rather than an inhabited fortress; a model we see repeated at other Byzantine-period fortified sites in the Cide region (section 11.3.3). The first architectural features atop the rock outcrop, which we can date with some confidence, belong to the Early to Middle Byzantine period, but earlier, non-mortared walls may date as early as the Iron Age. Although extensive and rather impressive in places, the remains of the Byzantine mortared fortification walls - as far as could be reconstructed amidst dense vegetation - do not form a continuous perimeter wall. It is possible, that the use of the cave below in this period is connected to the function of the fortification: as a hiding place for emergency supplies, although few storage containers were found inside the cave. The cave of Okçular Kale İni shows signs of use again in the Middle to Late Byzantine period, where, as in the preceding Roman period, cooking equipment in the form of pots and jugs predominates alongside several pieces of glazed table ware. These suggest some form of occupation, possibly as a refuge or hermit cave.

A concern with secure storage is also evident in what appear to be roughly contemporary installations along the southern edge of the modern village. This includes a large, almost circular structure (S80), up to 4m in diameter and made of mortared field-stones atop a rocky spur overlooking the flat valley bottom, where we found three additional pits (e.g. S83). Their precise function remains unclear, but a use as water reservoirs or grain storage pits, seems most convincing. The storage bins at the bottom of the rock outcrop are clearly visible from the locations of the farmsteads across the valley.

Ceramic evidence in the form of both pottery and tile suggest continuity in occupation at these farmsteads throughout the Byzantine and very likely also the Islamic period. Less dense than the pottery scatters and further down-slope, we recorded several concentrations of honey-coloured flints, whose date and function is as yet unclear, but they may have been part of threshing sledges, which were employed throughout the Byzantine world (Decker 2008: 399).

To the south of G6/S513 and S512, we found architectural remains, pottery and tile fragments belonging to a further Byzantine structure, very likely another farmstead (S131), or judging by the large numbers of tiles in the vicinity, perhaps a separate village located near a small stream. Here, we also discovered the remnants of a raised channel whose most recent form probably dates to the Ottoman period (S105) (Fig. 14.13), but which includes seemingly older water conduits. Dense clusters of tiles were

Fig. 14.13: Stone-carved water-conduit associated with S105 (CAP-P2/1410).

also recorded in the very south of the valley, near the saddle at Karabudakar that leads towards the interior, suggesting the presence of yet more small farmsteads.

Thus, in contrast to preceding periods where small communities clustered close to Okçular Kale and capitalised on its strategic and practical advantages, the wider Okçular landscape underwent a process of agricultural colonisation, and with it no doubt an intensification of production during the Late Roman to Byzantine periods. At the same time, the village at Okçular takes on the role of a central settlement, complete with church, fortified stronghold and large-scale storage facilities, and as such continues a by now millennia long tradition of Okçular as a place of central social and cultural significance. Imported fine-wares and examples of good-quality stone carving suggest that this Okçular community flourished for some centuries.

14.1.4.6 Beylik and Ottoman Periods at Okçular

With the exception of traditional village houses, some no doubt first constructed in the Ottoman period or earlier, a glazed Ottoman sherd from G6/S153 and a small aqueduct and mill in the southern part of the valley, we found no surface material readily datable to the most recent periods of Okçular's past.

This is one of the more surprising results of CAP. At Okçular and throughout the survey region, a relatively abundant Roman and Byzantine surface record stands in stark contrast to a very limited number of post-Byzantine finds. This was especially puzzling, since we expected hard-fired and glazed ceramics to both preserve well on the surface and to be highly visible during walkover survey. It is also clear that a large number of villages were inhabited until the very recent past.

It now appears that the paucity of Beylik and Ottoman period pottery may relate to two developments. First, the dense scatter of settlements in the Cide region seems to be a relatively recent development, the result of a substantial population increase during the 19th century when refugees from regions lost by the Ottoman empire settled in the area. The supply of agricultural produce to Istanbul and Zonguldak provided economic opportunities for Cide's growing number of village communities (section 2.2.2). A scarcely settled region between ca. 1500 and 1800 AD is, therefore, a plausible explanation for the absence of material datable to this period.

Second, it seems that in the Beylik and Ottoman periods, settlement changed from dispersed farmsteads to the more nucleated pattern still visible today. As a result, the Beylik and Ottoman period predecessors of modern villages are buried underneath more recent houses or incorporated into modern architecture. It is also possible that wooden and other organic containers replaced pottery during this period, much like ceramic roof tiles could have been superseded by wooden roof shingles. Both would have dramatically reduced the archaeological footprint of these communities.

The modern village of Okçular is quite sizable, although the number of its permanent residents has dwindled dramatically in recent decades as the young migrate to Istanbul, Ankara and abroad (section 2.2.2). The village consists of two loose clusters

of houses: one surrounding Okçular Kale in two, roughly parallel semi-circles to the south and southwest; and a second string of houses near the southeastern tip of the valley. Until recently, much of the local economy was based on agricultural production; today production satisfies household needs. A dramatic recent reduction in investment and care for the fields surrounding the village, in all likelihood, is also the source of the severe soil erosion we have already discussed. Untended run-off channels are the most likely sources of the deep-cut erosion gullies affecting Okçular's former fields.

To sum up, after the population peak of the Middle Byzantine period, in which the Okçular valley was densely settled and farmed, followed a phase of population decrease and a reduction of agricultural activities. This is corroborated by textual sources, which suggest an increasing nomadic presence in the region from the 11th century AD (section 13.1). A 19th century AD demographic peak and agricultural intensification gradually waned during the last decades as a result of outward migration and agricultural disinvestment. The landscape of Okçular clearly bears the marks and scars of this long series of social, economic, and cultural transformations.

14.2 Abdulkadir-Gideros

14.2.1 The Abdulkadir-Gideros Landscape

The central focus of human activity in the second set of landscapes that we turn to now is the bay of Gideros. Much like Okçular Kale, Gideros is a distinctive 'natural place' of stunning beauty as well as many practical and strategic advantages (Fig. 14.14).

Fig. 14.14: Gideros bay (CAP-P2/1801).

The bay is nearly circular in shape and is flanked on either side by two elongated limestone promontories. Behind it, the Pontic mountains rise steeply in a funnel-like manner. Today, two hamlets are perched on either side of the bay, including two restaurants serving *hamsı*, Black Sea sardines. Unsurprisingly, Gideros bay features prominently in the tourist brochures of the region as a place that blends history and natural splendour in perfect harmony.

Gideros is one of the few natural harbours along the rocky shores of the Turkish western Black Sea region and as a result acquired status and significance as a major harbour and settlement throughout history. Gideros is repeatedly mentioned in Greek and later sources and gives its name to the modern town and district of Cide (chapter 3). To the modern observer at least, this seems somewhat at odds, however, with its rather modest size (also Tsetskhladze 2007: 177).

With space limited in the bay area, food and other resources required by Gideros' Hellenistic, Roman and Byzantine communities, whose repeated mention in textual sources may indicate a fairly substantial settlement, would have had to be either procured through maritime trade or produced elsewhere. The nearest and most accessible landscape, suitable both for agricultural production and settlement in Gideros' immediate surroundings is the gently sloping valley of Abdulkadir, which is connected to the coast by a low saddle and sheltered from direct view. It seems logical, therefore, to treat these two landscapes as interconnected. A church complex, Çadır İni Kilise (S21), which is located on the saddle that connects Gideros and Abdulkadir valley, would seem to support this assumption.

14.2.2 Research in the Abdulkadir-Gideros Landscape

The gentle valley stretching southwest of the village of Abdulkadir is located some 2.5km west of Okçular and formed another focus of intensive and targeted survey (Fig. 14.15). The natural harbour of Gideros was investigated during a number of visits, starting in 2009. The protected anchorage of Gideros is one of the few securely identified places in the Cide region due to its mention as Kyteros in a range of Greco-Roman sources (Belke 1996: 245-246; also chapters 9 to 11, this volume). Gideros and the remnants of fortifications on both its western and eastern promontory are recorded in early travellers' accounts (Kalinka 1933) and surveys of north Anatolia's Classical and Byzantine past (e.g. Belke 1996).

The first *feature* investigated in the Abdulkadir valley was the cave of Ballıcı İni (S17) on the side of a large limestone outcrop which forms the southwestern boundary of the valley. As was the case with Okçular Kale, Ballıcı İni too was first shown to us by Recai Yılmaz early in our first field season, alongside the cave of Çadır İni (S20) and the associated Late Roman-Byzantine monastic complex and church of Çadir İni Kilise (S21) at the northwestern perimeter of the valley. We intensively surveyed a large proportion of the Abdulkadir valley early in the 2010 season.

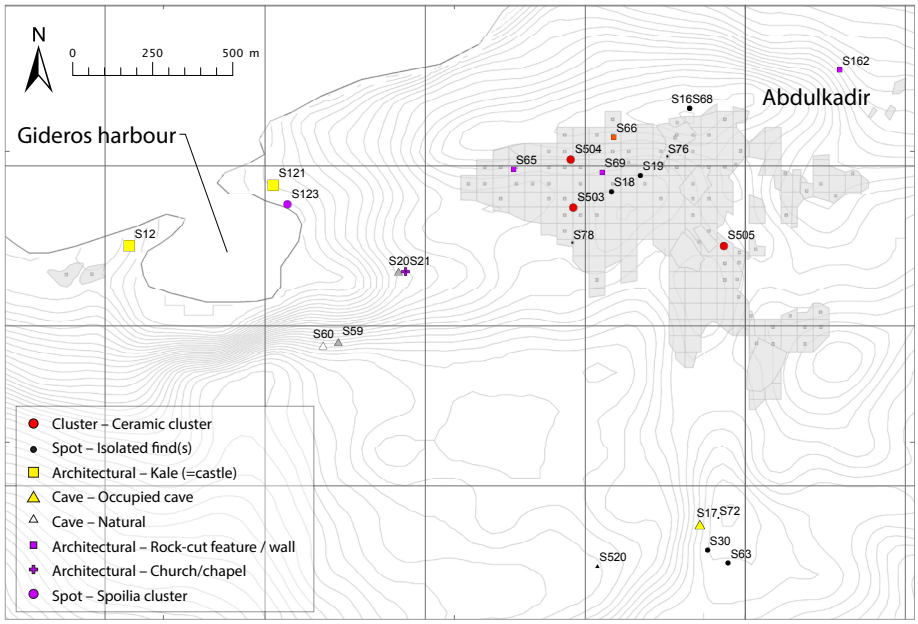

Fig. 14.15: Map of Abdulkadir and Gideros showing the location of *features* and *clusters*. Produced by Toby C. Wilkinson.

14.2.3 The Anatomy of the Abdulkadir-Gideros Landscape

Abdulkadir valley is roughly triangular in shape, stretching inland from the harbour of Gideros in an easterly and northeasterly direction. The valley is ca. 100ha in size and slopes gently northwards towards the coast from the higher-ground (ca. 150m above sea level) where the modern village of Abdulkadir is located.

The Abdulkadir and Okçular valleys share a similar macro-geological make-up of limestone outcrops framing a gently sloping valley made up of sedimentary rocks (Aksay *et al.* 2002). In the southwestern edge of Abdulkadir valley an outcrop of marble is currently quarried from Dösementarla Tepe (Fig. 14.16).

The Abdulkadir landscape is also affected by similar processes and patterns of erosion and sedimentation as those at play at Okçular. These are both advantageous for the implementation of intensive field survey techniques due the comparatively high ground visibility that is afforded by erosion horizons, as well as detrimental to the survival of evidence from especially the earliest phases of human presence and activity (section 2.3).

Today, the northern hill-slopes are almost entirely denuded of vegetation, except for grass and bushes, while the higher-elevation limestone ridges are covered in dense maquis-type shrub. More so than at Okçular, erosion from surrounding hill-slopes has created a flat valley bottom with deep sedimentary pockets, which is marshy in places and today is used to graze horses and water buffalos (Fig. 14.17). Unlike at Okçular,

Fig. 14.16: View east towards Abdulkadir village, modern marble quarry visible in the southwest corner (CAP-P2/655).

Fig. 14.17: Buffalos and horses grazing in the marshy valley bottom at Abdulkadir valley (CAP-P2/553).

many field-boundaries in the form of planted trees and bushes appear to be still in use today. The southern edge of the valley is defined by the Dösementarla Tepe range, which rises steeply from the valley bottom and is covered in dense leafy shrub, giving way to mixed forests at higher altitudes. The Abdulkadir valley system is well watered by small streams, especially along its south side and has several springs. During intensive survey we also recorded a stone-lined well near the western valley exit (S65).

Today, the valley is accessed via three main routes. A dirt track leads east from Gideros and the main Bartın-İnebolu coastal road through the valley ascending towards the modern village. About mid-way, a second track branches off to the south, providing access to the modern marble quarry and the cave of Ballıcı İni, which are located in the more secluded, southern part of this landscape. From Abdulkadir village, a small, winding road leads eastwards towards İsaköy and Okçular, while another road branches off to the south and provides access to the interior. The coastal plain can be reached via a short but relatively steep descend towards Kalafat village.

14.2.4 A Biography of the Abdulkadir-Gideros Landscape

As is the case for neighbouring Okçular, we have evidence for about nine millennia of human presence in, and interaction with, the Abdulkadir-Gideros landscape. Unlike at Okçular, however, Prehistoric surface data is much more limited in Abdulkadir-Gideros, and the Bronze Age seems entirely absent. By contrast, Roman and Byzantine surface data is comparatively abundant. There are good reasons to assume that the developments of Okçular and Abdulkadir were broadly similar and that many of the differences are simply the result of taphonomic factors. At the same time, we surveyed both landscapes with similar intensity and identical methods, which could imply that some of these differences are the result of past behaviour rather than solely artefacts of preservation and recovery.

14.2.4.1 The Early Holocene and Chalcolithic

Although much more limited, our understanding of the Early Holocene and Chalcolithic in Abdulkadir-Gideros is comparable to that of Okçular. Our earliest evidence for human presence in the Abdulkadir region dates to the seventh or sixth millennium BC and takes the form of a thin scatter of lithic artefacts made of a variety of raw materials and ranging from cores, flakes and blades to a retouched point (Fig. 5.3). Like in Okçular, there is some evidence for *in situ* knapping, in this case south of Abdulkadir village, where a core and a core trimming element were found.

The tools found in the Abdulkadir valley are broadly comparable to those of Okçular. In both valleys we have elaborately retouched points, probably for spears. However, apart from such objects, most plausibly linked to hunting, we have various objects with more domestic functions, such as scrapers, and a burin. Fascinating is a backed knife with a high gloss that suggests that cereal-like plants or reeds were cut with it, although this

must remain hypothetical until further investigations on the microwear can be carried out.

It is surprising that we were unable to identify any Palaeolithic or Early Holocene finds in the spacious and accessible cave of Ballıcı İni (S17), which would have provided an ideal shelter. Conceivably such evidence may now lie buried in deep cave deposits. By contrast, however, we did find Chalcolithic sherds in this and other caves in the area.

In fact, evidence for the Chalcolithic derives exclusively from cave sites, including ceramics from Ballıcı İni (S17) (Figs. 14.18-19), Çadır İni (S20; Fig. 11.52), and Gideros Mağara I (S59), located mid-way on a steep limestone rock-face to the southwest of Gideros harbour (chapter 11). In each of these caves only a few sherds were found,

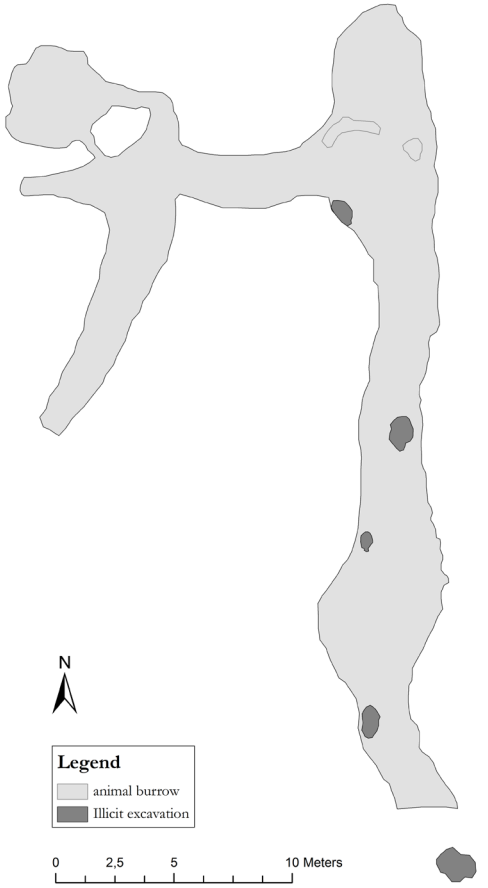

Fig. 14.18: Plan of Ballıcı İni cave (S17). Produced by Victor Klinkenberg and Michele Massa.

usually undiagnostic, and their dating therefore remains tentative. If correct, however, it would suggest that the Okçular community was not isolated, but part of a more densely inhabited landscape in which caves served as shelters for at least some of these groups. Some of these caves may have been used by shepherds, as they were throughout history (Düring 2011), although in the case at hand we lack any evidence to support such a model.

14.2.4.2 Elusive Millennia: The Bronze and Iron Ages

From the end of the seventh century BC, Ionian colonists founded a series of new settlements along the Turkish Black Sea coast, preferring locations with good, natural harbours (section 8.1). Gideros would seem a prime candidate and numerous ancient sources do suggest the existence of a settlement at Gideros from the Iron Age (section 3.1). As a result, we expected to find evidence for a substantial Iron Age presence at Abdulkadir-Gideros.

Contrary to our expectations, however, our data for the Iron Age in these landscapes are scant (section 8.4.1). A possible grey-ware sherd comes from the vicinity of Abdulkadir village, and some of the earliest fortification walls at Gideros Kale West (S12), which were constructed using large cut blocks of stone and no mortar (Fig. 8.6), may date to the earlier part of the first millennium BC. Likewise, we have no data at all at present for the preceding two millennia of the Bronze Age. This contrasts markedly with Okçular valley, and would seem best explained as the result of taphonomy and visibility rather than true absences.

14.2.4.3 A Harbour and its Hinterland – Hellenistic to Byzantine Periods

Evidence for the Hellenistic period is somewhat more abundant than for the Bronze and Iron Ages. A possible pithos rim and amphora base may indicate the presence of a settlement in the hinterland of Abdulkadir, while a strong Hellenistic to Roman-period presence is attested at Gideros harbour.

As elsewhere in the survey region, it is the Roman and Byzantine periods which represent a watershed with regards to the visibility of settlement and other activities in the archaeological record. Although still modest in comparison to other parts of Turkey, the density of surface finds increases dramatically from the Roman period. The harbour of Gideros, which is protected by two limestone promontories (S12, S121), both of which were fortified, formed the long-term focus of activity in this part of the Cide region from at least the Hellenistic period up to the early modern era. From the architectural remains it would seem that it was most extensively fortified and used during the Byzantine period, but two recognisable phases in the construction of the western fortress suggest a Roman or Late Roman predecessor: Roman period masonry is characterised by large, well-faced stones mortared into a smooth-faced structure.

With the exception of the remnants of a tower on the western edge of Gideros West (S12), cisterns already described by Belke (1996), and some smaller, rectangular structures, dense vegetation at the top of the kale made it very difficult to discern a clear picture of its architectural layout. A series of rock-hewn features attest to the importance of ships and maritime connections for both the western and eastern fortress, even if they are impossible to date. These include now-submerged flattened landings (Fig. 14.19), possible holes to tie boats as well as a flight of rock-cut stairs (Fig. 14.20) leading from the waterfront to the top of the kale. Nineteenth century sources mention an islet in front of Gideros harbor, which is no longer visible today. This would suggest that the current sea levels are higher than in the 19th century and possibly during the Roman and Byzantine periods (section 2.3).

Fig. 14.19: Submerged landings at Gideros East (S121) (CAP-P2/1841).

Hellenistic to Early Roman Knidian amphora fragments, Roman-period roofing tiles, imports from Sinop and the use of Phocaean table wares, suggest the presence of both a well-to-do and well-connected Hellenistic to Roman-period community at Gideros. In the Roman period, a coastal road may have also facilitated land-based movement (section 10.3.3) and connected Gideros with contemporary centres in the Cide coastal plain to the east, and communities at Yenice, Gökçekale, where a large Roman-period cemetery was located, and further afield at Amasra and beyond.

Trade and its protection was no doubt central to the activities of those living at Gideros, whose daily needs were met in part through imported products. However, we can assume that its inhabitants also exploited the local marine resources, as is still the case today.

Fig. 14.20: Rock-cut stairs at Gideros West (S12) (CAP-P2/1794).

As mentioned above, there is little arable land in the immediate vicinity of Gideros and the nearest agricultural land is located in the Abdulkadir valley. Although sparse overall, the types of Hellenistic to Roman period pottery from Abdulkadir echoes that of Gideros. The finds from intensive survey include a Knidian amphora fragment, Late Roman Phocaean table ware and amphorae from Sinop, the Aegean and north-Africa (section 10.3.2, location 3). A thin scatter of Roman period tiles suggests small-scale habitation in the valley. A rock-cut grave (S66) on the northern slopes may be dated to the Mid- to Late Roman period and provides a glimpse of the ritual and religious aspects of this landscape (also chapter 15). The tomb is cut into a large boulder, which is visible from the valley bottom and the low natural rises where Roman and Byzantine tile and ceramics cluster (Fig. 14.21).

Fig. 14.21: Rock-cut grave (S66) in boulder northwest of Abdulkadir village. Concentrations of tile and pottery were found on the natural hill to the south (CAP-P2/603).

The majority of surface finds from Abdulkadir valley date to the Byzantine period and, with one exception consist of domestic and table wares as well as tile-fragments, which are scattered throughout the valley. This suggests a widespread but extensive pattern of settlement in the form of dispersed farmsteads or, in the case of a few denser clusters, small villages, which appear to have been occupied throughout the Byzantine period. Several clusters are associated with possible Roman-period predecessors, indicating a degree of continuity in rural life against a backdrop of increased settlement density. A concentration of Early to Middle Byzantine pottery fragments (S63) was recorded in the southern-most part of the valley with a spot-find near the crossing of a small stream and just below the cave entrance of Ballici İni. Two further prominent pottery and tile clusters, which we identified during intensive survey, are located on the lower northern slopes in the centre of the valley and just above the flat valley bottom (S405, S505). These provide the clearest evidence for continuity of occupation during the Byzantine period.

The steep rock-outcrop of Kurçalı Tepesi (S16/S68) delimits the northern edge of Abdulkadir valley. Here, possible wall stubs and Byzantine tile are scattered on the surface. This location provides a good, general view of the sea and along the coastline, albeit not of Gideros harbour or the western portion of the Cide coastal plain. The site's function is unclear, but a lookout position seems plausible (Fig. 14.22).

Fig. 14.22: Kurçalı Tepesi (S16) (CAP-P2/657).

The religious and ritual landscapes of Abdulkadir, Gideros and other parts of the Cide region were transformed during the Late Roman to Early Byzantine period by the construction of Christian churches and monasteries. Evidence for a basilical church at or near Gideros includes several spolia (S123) in the form of a rectangular basin, a column fragment, a chancel screen and other pieces of worked stone. Located on the mountain slope behind Gideros bay we recorded a basilical church (S21), a cave (S20) and associated structures, which point towards a monastic complex.

Over time the church was modified and reduced in size to accommodate a grave, possibly for a local holy figure (section 11.3.4), but remained in use throughout the Byzantine period. The church was built partially above Çadır İni cave which was incorporated into the church complex. Ledges, sockets and benches are carved into the cave walls and floor. The association between cave and church is no doubt significant. A practical function such as a cool storage is plausible, but a culturally or spiritually significant role may be equally or simultaneously possible. Our survey of the cave yielded a Prehistoric pottery fragment as well as fragments of human bone, which may point towards the long-term cultural significance of this location.

The monastic community would probably have been a landowner in the Abdulkadir valley, whose agricultural produce would have supported the institution and freed the majority of its members from daily subsistence chores, allowing more time to be devoted to religious endeavours. Given the size of the complex, the presence of the cave, and the proximity of Gideros Mağarası, we are confident that this was a pilgrimage centre associated with an unidentified holy figure. The monastic community would have held processions and would have participated in the community life of Gideros.

The complex was no doubt visible from Gideros, or at least well-known to its inhabitants and a short ascend away from the kales. The inhabitants of Abdulkadir could have reached it within ca. 20 minutes on foot, a trip they would have made regularly on their way to Gideros harbour. Another church (S116) stood on the Kalafat coastal plain, which again would have been relatively easily accessible as well as visible from the high-ground of Abdulkadir village (Fig. 14.23).

Another well-known aspect of the Byzantine religious landscape are hermit caves. These include the cave of Ballıcı İni (S17), where a small cache of Middle Byzantine coarse or cooking ware points to some form of habitation, possibly a hermit. By contrast, there is little doubt about the use of Gideros Mağarası (S59) during the Byzantine period, which appears to have served as the habitation of a significant hermit or monastic figure, and was subsequently turned into a religious commemorative shrine with numerous crosses edged into the cave wall alongside several inscriptions (Figs 11.53-6). The majority of the pottery from the cave as well as some tiles thrown up by illegal digging, points to use throughout the Byzantine period. Gideros Mağarası, while located relatively close to both the Çadır İni monastic complex and Gideros harbour, is, unlike Ballıcı İni, at least today very difficult to

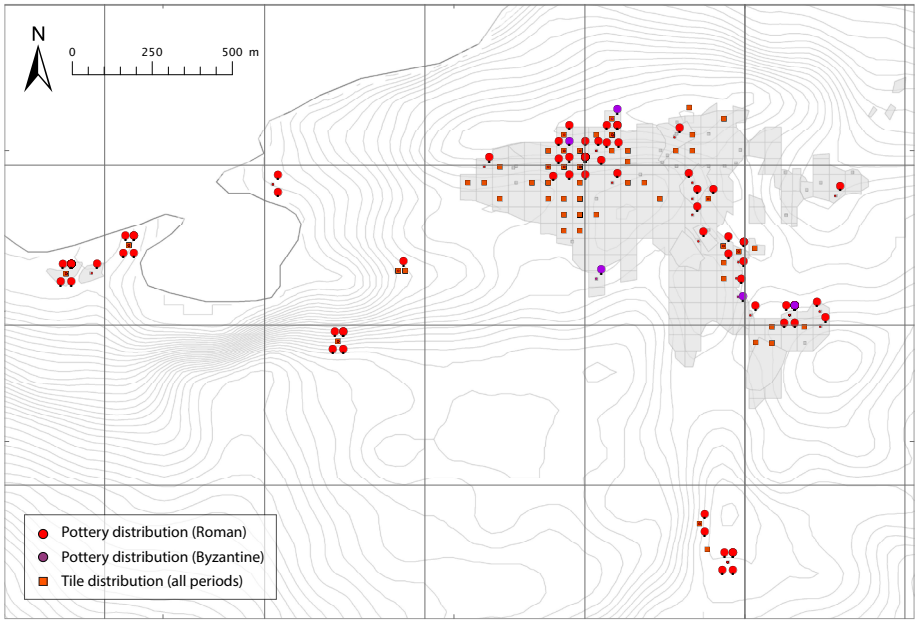

Fig. 14.23: Roman and Byzantine *features* and surface *clusters* in the Abdulkadir-Gideros region. Produced by Toby C. Wilkinson.

reach, as one of our field teams found out while struggling uphill through dense forest vegetation.

At Gideros, there is evidence for a substantial re-building phase on the western promontory (S12), which on the basis of the architectural style of loose, mortared fieldstones similar to that of Okçular Kale and other castle sites in the region, may be ascribed to the Middle Byzantine revival. Two round towers (Belke 1996: 245-6) were also erected around the same time on the eastern side of the harbour (S121). The pottery from Gideros, mostly collected on the western promontory and adjacent fields also points to a strong Middle to Late Byzantine presence at the site, concomitant with the temporary renewal of Byzantine power in the region and revival of maritime trade in the 12th to 14th centuries. We may thus again imagine Gideros as a bustling harbour engaged in the transhipment of timber, boxwood, and agricultural goods produced in its hinterland. The importance of Gideros is clearly attested by the pitched battle over its control that took place between Muslim and Christian forces in AD 1284 (section 13.1).

14.2.4.4 Beylik and Ottoman Periods at Abdulkadir-Gideros

As at Okçular, the relatively abundant data for the Byzantine period is followed by a paucity of evidence for the Beylik and Ottoman periods. Reasons for this would appear to be broadly similar to those already discussed for Okçular. As with Okçular,

many of the houses inhabited today in the Gideros and Abdulkadir landscapes and perhaps also installations such as the piers in Gideros bay may originate in the Ottoman or even earlier periods. Yet, we have no distinctive surface material that we can ascribe with confidence to the post-Byzantine past in these two landscapes. At Gideros East (S121), an Ottoman tombstone from 1830 stands at the promontory's western tip together with an upright cannon. A stone-built house, now a mosque, differs dramatically from surrounding structures and is reminiscent of traditional Greek architecture (Fig. 14.24).

Fig. 14.24: Stone-built architecture at Gideros East. (CAP-P2/1799).

As at Okçular it is during the most recent building phases at Gideros that we see the incorporation of spolia from monumental structures in the local architecture on the one hand, and in the case of Çadır İni Kilise, the ongoing exploitation of earlier structures as quarries for building material on the other.

14.3 Çamdibi

14.3.1 The Çamdibi Landscape

The Çamdibi landscape, locally known also as 'Loç', is one of the most dramatic landscapes of the Cide region (Fig. 14.16). The deeply incised valley of the Devrekani river is surrounded by spectacular, steep mountains. Located close to it are naturally

wondrous places such as the Valla canyon, the world's second largest canyon, and a huge sinkhole measuring 80m across. In the steep limestone cliffs that surround the Çamdibi valley there are many caves, one of the largest and most impressive is Kılıçlı Mağarası (S93/S88), which has yielded a rich corpus of Prehistoric and later ceramics and other finds (chapters 5, 6 and 7).

Unlike the Okçular rock outcrop and Gideros harbour, this cave is not a prominent feature in the landscape: its entrances are hidden by dense forest and require local knowledge to locate, much like Uçakdibi Mağarası (S40) located a few kilometres to the west.

Fig. 14.25: View south across part of the Çamdibi/Loç valley (CAP-P2/1433).

14.3.2 Research at Çamdibi

The Camdibi area, and in particular the cave of Kılıçlı Mağarası, were first visited in 2010. Kılıçlı Mağarası (S93/S88) is located at the southern edge of the valley, while the Roman period bridgehead of Atköprü (S95) marks its northern limit. One of the objectives for the Çamdibi intensive survey in 2011 was, therefore, to contextualise the cave and the bridge in their surrounding landscape. Although the vegetation cover in 2011 was dense even by Cide standards, we did manage to gain a much fuller understanding of the region's occupation history. In particular, Çamdibi appears to have formed a focus for Early Bronze Age interaction and Late Roman settlement.

14.3.3 Anatomy of the Çamdibi Landscape

The Çamdibi/Loç valley, is located in the southeastern corner of Cide district on the Koca Dere/Devrekani river (both names are used interchangeably in the area), just after it emerges from the large Valla canyon to the south. It is situated at the end of a road coming from Okçular, and it is not clear whether in the past this road would have continued towards Şenpazar and across the steep mountains that flank the valley.

The remoteness of the valley, which becomes all the more pronounced during the winter months when even today heavy snow can cut off communications for several weeks, contrasts with the density of recent occupation. The Çamdibi/Loç valley today is dotted with villages and farmsteads, although most appear to have been recently or partially abandoned. Even so, they provide a good proxy for the agricultural potential of this landscape, which is further borne out by evidence for a rather substantial Roman and Byzantine presence.

14.3.4 Biography of the Çamdibi Landscape

Our data covers about eight millennia of occupation in the region, but it is highly uneven across this time span and often lacking altogether for many periods. As at Okçular and in Abdulkadir, information for many periods comes from caves only, and casts some doubt on the reliability of observed surface patterns.

14.3.4.1 Chance Finds and Buried Landscapes: The Early Holocene

A chance find of a flint knife (L265) and chisel (F56), dug up as part of a foundation pit for an electricity pole (S132) on a flat-topped natural elevation adjacent to the village mosque, constitute the earliest evidence for human presence in the Çamdibi valley. Both can be tentatively dated to the sixth and fifth millennia BC, although later dates up until the third millennium BC are also possible (section 5.3.3). Other than remind us of the dynamic character of this mountainous region and the buried Prehistoric landscapes that remain inaccessible to surface archaeology, the two finds provide us with little further insights about the nature of Prehistoric presence in this landscape, which would have been densely forested at the time.

The chisel most likely would have been used for woodworking but does not show any wear, and neither does the flint knife. One can only speculate how these objects ended up where we found them, whether through loss or deliberate deposition. More than anything else, this finds context tells us how little we still know about the Prehistory of Cide-Şenpazar.

14.3.4.2 Consuming Caves: The Later Chalcolithic and Bronze Ages

Aside from the above chance finds, no surface pottery pre-dating the Roman period was collected during intensive surface survey in the Çamdibi area. This closely parallels surface artefact patterns observed elsewhere in the survey area. Again, similar to the landscapes discussed above, Chalcolithic and Bronze Age assemblages from Çamdibi derive from two connected galleries of a large cave, Kılıçlı Mağarası (S88/S93), which is located at the southern tip of a narrow valley east of, and running parallel with, the course of the Devrekani river.

The richness and diversity of the Chalcolithic and Bronze Age pottery assemblages from Kılıçlı Mağarası also match that of Okçular Kale İni, but the two main chronological foci of occupation are later and date to the earlier part of the Late Chalcolithic and the later part of the Early Bronze Age. The cave also yielded smaller quantities of second millennium BC, Iron Age and Early Byzantine materials. The assemblage of Kılıçlı Mağarası also differs from Okçular in that it represents primary occupation rather than domestic refuse. Just as the cave at Okçular, Kılıçlı Mağarası too has been subject to extensive illegal excavations, endangering its rich and unique cultural heritage.

Kılıçlı Mağarası has two main galleries. The entrance area of the lower gallery (S88) is easily accessible from the valley, but the sheltered space is small and narrow and only a climb over several steep rock faces will allow access deeper into the cave, which appears to be subject to regular flooding. The pottery found in S88 amidst otherwise clean, fine sand, appears to have been washed down through a narrow passage from a second, higher-lying gallery (S93), possibly the result of a sink-hole, where the majority of the pottery was found.

This part of the cave is accessed today via a steep climb up the mountain just to the east of the entrance of S88 and followed by a ca. 6m descent onto the current cave floor (Fig. 6.12). It is possible that in the past there were other, less arduous, entrances to the cave. S93 has a large dome-like forehall, which is very light as well as partly exposed to the elements (Fig. 14.26). A smaller chamber at the back of the cave formed the focus of past activity.

Diagnostic fragments of handmade simple bowls, one with white painted decoration on the inside, simple and carinated pots and jars alongside numerous body pieces point to a period of use during the early to mid - Late Chalcolithic period and to cultural connections with western Turkey and the central Anatolian plateau (section 5.4.4). Attested vessel types point towards a use of the cave as a storage location, while small quantities of human bone, a bead and spindle whorl suggest a burial context.

The main phase of use of Kılıçlı Mağarası dates to the second half of the third millennium BC. For this period, the cave yielded an extensive and strikingly diverse assemblage of handmade, well-fired pottery, often decorated with plastic bands and varyingly coloured burnished exteriors ranging from purplish red to pale pink and yellow. While some vessels show general connections with the

central Anatolian plateau, several others show strong affinities with ceramic traditions from western Turkey and the Balkans.

The nature of this assemblage points to short-term storage as well as consumption and display rather than habitation or temporary sheltering. Its evident use from the Chalcolithic period, the majestic beauty of the upper cave gallery with its enormous dome, and the difficulty and a certain degree of danger that is associated with its access, at least today, no doubt imbued this place with symbolic significance and made it an ideal location for socially charged consumption events. During the later part of the third millennium BC, western and central Anatolian communities underwent a series of developments leading to greater social complexity and differentiation.

Fig. 14.26: Large, dome-like forehall of Kılıçlı Mağarası (S93) (CAP-P2/1017).

The pottery from Kılıçlı is roughly contemporary with these developments. The vessel types and styles attested in the cave suggest that Çamdibi's Early Bronze Age inhabitants used material culture and participated in behaviours that echo the feasting practices of west and central Anatolian communities such as those of Troy and Alaca Höyük. Petrographic and chemical analyses point to diverse, but probably regional origins, of the vessels from Kılıçlı (section 16.3). This may be the result of exchange or inter-community interaction at the cave, with participants contributing or bringing along their own, locally produced vessels. In the absence of other indications for Chalcolithic or Bronze Age settlement and activity anywhere in the valley, however, it is difficult to fully understand the cave's social and symbolic significance and its relationship with surrounding communities and the wider landscape. In visual terms, the cave entrance provides a panoramic view northwards all across the valley (Fig. 14.27) and may also be visible, at least to the trained eye, from certain points in the landscape.

Fig. 14.27: View north across the Çamdibi/Loç valley from the present entrance of Kılıçlı Mağarası (S93) (CAP-P2/1610).

Several pieces from Kılıçlı can be ascribed to the transition from the third to the second millennium BC, while a small number of simple rim pieces made of medium-coarse buff fabrics, suggests some activity in the cave during the second millennium BC. As in other parts of the survey region, the Iron Age and Hellenistic periods are difficult to define in the Çamdibi area. Some tentative Iron Age fabrics may be identified among the Kılıçlı assemblage (chapter 8), but no definitive Hellenistic pottery was collected at Çamdibi, which, given its inland location, is not altogether surprising.

14.3.4.3 The Late Roman to Early Byzantine Period

The Çamdibi area was most intensively settled during the Late Roman/Early Byzantine period. This is based on the extensive scatter of roofing tiles that litter much of this landscape, near the modern village but reaching up high on the eastern mountain slopes. Again, this was a landscape settled primarily by dispersed farmsteads and villages. Remnants of walls and coloured plaster were found associated with such a tile cluster at S113, confirming their identification as habitation sites.

Roughly contemporary extant structures include a beautifully constructed square well (S90), now sheltered by a garden-shed in the northern part of Çamdibi village, which may point towards a long-term agricultural presence in the region, a rather impressive bridge head, and the remnants of a paved road alongside the Devrekanı river at Atköprü (S95). The original construction of the bridge can tentatively be dated to the Late Hellenistic-Early Roman period (chapter 10; but see chapter 11 for a somewhat later date), which identifies this landscape as an important communication corridor with the interior, most likely forming the main connection between the coast and Kastamonu at the time. Spolia, include a sarcophagus with a drainage hole cut at the bottom (S128), a second large stone basin with a carved decoration on the side (S126), and two pillar fragments (S130), and a possible capital fragment (S122) as well as several large dressed blocks of stone are incorporated into the foundations of modern village houses (S124). All of these suggest the presence of one or more rather large-scale and most likely Late Roman to Early Byzantine period structures in the area. Surface pottery is scant but for the Roman period includes two Aegean LRA 2 fragments. Byzantine coarse pottery is notoriously difficult to date, but remarkable is the absence of Mid-to-Late Byzantine glazed wares from the region. The only fine-ware examples come from the nearby cave of Kılıçlı Mağarası (S88, S93), which contained two fragments of Early to Middle Byzantine White Ware alongside several pieces of domestic pottery, which suggest some form of habitation during this period, most likely a hermit.

Further to the south along the Devrekani, we also recorded the ruins of Koca Kale (S154), whose architecture suggests a date in the Late Roman to Middle Byzantine periods (section 11.3.3.9). It was clearly positioned strategically along the river and main communication route inland. Two stone-cut features (S138 and S154), reused as water basins in Hamitli village, were recorded in the vicinity of the fortress.

To summarise, the overall picture of Roman and Byzantine occupation of the Çamdibi/Loç valley is one of a relatively peaceful and prosperous, densely settled agricultural landscape, with farmsteads scattered across the valley and one or more monumentalised civic or religious structures.

14.3.4.4 Beylik and Ottoman to Modern Periods at Çamdibi

Similar to Okçular and Abdulkadir, we found surprisingly little surface material that could be dated to the period between ca. AD 1500-1900. The importance of the

Çamdibi/Loç valley as a thoroughfare to and from the coast in the Medieval and post-Medieval period is highlighted by the remnants of a stone-built bridge, which was in use until recently and is located not far from the current bridge over the Devrekani (S111) (Fig. 13.5). A traditional stone-built bread oven in a little square amidst several village houses in Çamdibi attests to domestic and community life during the last century, as do the many traditional houses, now interspersed with more modern constructions (Fig. 13.8). Some of the stone foundations of these houses incorporate Roman dressed stones, while sarcophagi now serve as water basins.

14.4 Concluding Remarks

The comparison of the three Cide landscapes leads to several observations. The first is that settlement through time is broadly comparable across all three areas. In all of them, occupation peaks in the Late Roman and Byzantine periods. Settlement patterns consist of isolated farmsteads and some larger villages integrated in diverse cultural landscapes with a zoning of activities. These include monumental churches, fortified sites near population concentrations but on defensible locations, and hermit caves located in the mountains away from agricultural areas. Following the Byzantine period, however, population levels, or alternatively their archaeological footprint, seem to diminish dramatically and this too we can observe in all three landscapes. Population levels recover in the 19th, only to dwindle once more in the 21st century.

A second observation is that although periods pre-dating the Hellenistic and Roman eras are ephemeral in all three landscapes, there are clear differences between them. For example, whereas Early Holocene lithic artefacts were recorded during surface survey both at Abdulkadir and Okçular, no such finds were made in Çamdibi. Here the period is attested by a chance discovery near a recent pit. Data for these periods derives almost exclusively from caves, whose investigation by CAP relied heavily on local knowledge. Many more such caves await future discovery and investigation. By contrast, the surface material dating to the second millennium BC from Okçular is at present unique, and it is difficult to assess whether there are other sites in the area with similar characteristics. In any case, they were not found in Abdulkadir and Çamdibi.

Finally, our survey results suggest a strong ‘persistence of place’ in the Cide region. Locales such as the Okçular rock outcrop, Gideros harbour, Ballıcı İni, and Kılıçlı Mağarası, attracted communities over the millennia. In each period these places were given different functions and meanings, but long-term memory and past material culture no doubt was incorporated in each era’s cultural landscapes and constituted its sense of place.

To conclude then, we are well aware that we have only begun to scratch the surface of these landscapes with our investigations. To gain a more complete picture, much more research is needed, including excavations. By demonstrating

the importance, in these dramatic landscapes, of natural places and their re-use and re-interpretation over the millennia, and by highlighting the most deep-reaching historical developments, we feel that we have made a first step along this long, and, in the case of Cide-Şenpazar, steep and rugged path.

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