

Dr Kaya Sayar and His Magnificent Asia Minor Collection



Lycia



Pamphylia



Cilicia

**Dr Kaya Sayar and His Magnificent
Asia Minor Collection**

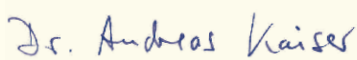
We are extremely proud that a dedicated collector like Dr Kaya Sayar has entrusted us with his exquisite collection of 2,000 coins, which he built up over thirty years with great passion and energy. His decision to offer it for sale in two Künker auctions is a vote of confidence in our company and our work. We are very grateful to our long-standing client Dr Sayar and his family for their trust.

It is our duty to carefully document this extraordinary special collection of Asia Minor coins in two auction catalogs, emphasizing collector Dr Sayar's intentions and accomplishments so that future generations will remember them. Through these two catalogs, the collection will be preserved forever, so to speak. In addition, we aim to make this scientifically important collection available to numismatists and historians in a well-structured and detailed manner. Upon request, researchers may use our auction photos of the coins free of charge.

The collection will be presented in two auctions. In our upcoming 2024 Spring Auction Sale, coins of south Asia Minor from the regions of Lycia, Pamphylia and Cilicia will be offered, while the remaining coins of this collection will be auctioned off at the end of 2024.

This brochure aims to draw attention to this collection and arouse curiosity, while also introducing the collector himself. Throughout his life, Dr Kaya Sayar has demonstrated in an exemplary manner how one can be a cosmopolitan – a global citizen – while maintaining a lifelong love for their country of origin.

Osnabrück, December 2024



Dr Andreas Kaiser



*Dr Andreas Kaiser,
Managing Director*



Fig. 1: Dr Kaya Sayar – the collector.

Photo: JN 8.5.2008

Dr Kaya Sayar celebrated his 90th birthday last year in good health (fig. 1). This event prompted him to entrust our auction house with his collection of more than 2,000 coins from Asia Minor, half of which are silver issues. The Sayar collection is now to be made available to other collectors or museums, enabling them to fill gaps in their holdings with these excellent pieces. We would like to introduce and pay tribute to Dr Kaya Sayar and his collection with this brochure and an annotated catalog, which will be published some weeks before the March auction. This is the best way to preserve a collection that was built up over a span of 30 years in its entirety, while also appropriately honoring an experienced collector's commitment and personality.

Kaya Sayar was born on 26 February 1933 in the İstanbul district of Laleli (Tulip Quarter) situated in the historic center of the city on the Bosphorus. Not far from Laleli and its baroque Tulip Mosque (Laleli Camii) is the Grand Bazaar, Kapalı Çarşı. Strolling through this bazaar as a child, holding the hand of his father – who was a dedicated coin collector himself and had a keen interest in the history of his home country – sparked young Kaya's interest in ancient coins. During his childhood, coins from all parts of Asia Minor were offered at the bazaar. It was here that the well-known numismatist Hans von Aulock acquired many pieces for his famous collection. And it was precisely these childhood memories that led Kaya Sayar, who was also very interested in the history of Anatolia, to build up a coin collection of his own 60 years later.

After having completed secondary education, Kaya Sayar studied engineering at the renowned İstanbul Technical University. He furthered his studies at the Technical University of Berlin and finally at the Technical University of Hanover,

where he received his doctorate. During this phase of his life, he learnt German at astonishing speed, and soon mastered the language just as proficiently as his Turkish mother tongue. In 1963, he married his wife Sigrid, and the couple celebrated their diamond wedding anniversary in 2023 (fig. 2). Not only did she bore him a son and a daughter, Sigrid has also always supported him in his collecting activities. This is worth mentioning, as I often hear from collectors that their wives not only show little understanding for their numismatic activities, but even jealously oppose their enthusiasm for collecting for a variety of reasons. Kaya Sayar, however, did not have to cultivate his passion in secret.



Fig. 2: The collector and his wife Sigrid.

Photo: JN 28.9.2014

Kaya Sayar initially worked at an architect's office, where he specialized in structural engineering. He eventually took over the company and greatly expanded the business. Professionally speaking, Kaya Sayar is a cosmopolitan. He was responsible for the structural calculations of very different buildings not only in Germany, but in many parts of the world. Listing all these buildings would fill pages. Quite a few of them posed enormous challenges to the structural engineer given their architectural extravagance. At the end of the 1960s, Kaya Sayar engineered the extremely difficult structure for the imposing Barquisimeto Cathedral in Venezuela. The unusual, complex building, which resembles an upside-down flower, is a masterpiece of modern statics and architecture. Just as noteworthy is Mersin's tallest skyscraper (Mertim Tower), which was completed in 1987 and, at 580 feet, was also the highest building in Turkey until 2000. Its upper floors house a Radisson Group hotel complex, which remains the highest hotel in Turkey to this day. Regions that are prone to earthquakes, such as Turkey, pose particularly demanding challenges to static calculations. Furthermore, Kaya Sayar developed the structural design for the Saudi Arabian city of Medina's extravagant water tower.



Fig. 3: The landscapes of ancient Asia Minor. Wikipedia, Urheber: Caliniuc since Putzger & Westermann atlases (Atlas zur Weltgeschichte, Stier, H.E., dir., 1985)

Kaya Sayar and his wife Sigrid are an example of how one can feel equally connected to two countries. They live in Hanover but spend long summer and autumn vacations at their holiday home near Ayvalik in the northwest of Turkey. To Kaya Sayar, this place evokes images of a region that used to home the many small Mysian towns that minted beautiful coins in ancient times even though some of them were as tiny as Poroselene and Nasos.

His successful professional life only allowed Kaya Sayar to start collecting ancient coins at the age of sixty. By that time, he had gained the financial resources needed to build up such a collection through skill and ability. Moreover, he had been able to recruit reliable employees, which enabled him to reduce his workload. He acquired the coins for his collection at European and American auctions and, in very few cases, at coin fairs. For this reason, he holds records that document the time and place of acquisition of all the coins in his collection, except for coin fair purchases. Quite a few of his coins come from the dissolved collections of Hans von Aulock and Edoardo Levante. Therefore, coins from the Sayar collection can be found in the volumes on the 'Von Aulock Collection' published by the German Archaeological Institute.

Kaya Sayar has always refused to buy coins that were exported from Turkey illegally. He is registered as a collector in Turkey and owns a small collection of coins there, which will remain in Turkey and eventually be handed over to a local museum. "The coins of the country where I was born should remain there and remind the people there of the great history of their fatherland," is one of his statements on this subject.

Kaya Sayar paid great attention to only acquiring attractive pieces for his collection. He focused on silver and bronze

coins from the Classical and Hellenistic periods; the Roman 'Greek Imperials' are missing in his collection as they did not meet Sayar's beauty standards. The Sayar Collection is the collection of an aesthete. In many cases, Kaya Sayar endeavored to assemble a city's most important coin types from the stater to bronze fractional pieces. In this regard, his collection was by far sufficient to illustrate the parts on Asia Minor of Colin M. Kraay's 'Archaic and Classical Greek Coins' (1976) and Otto Mørkholm's 'Early Hellenistic Coinage from the Accession of Alexander to the Peace of Apamea (336-188 B.C.)' (1991) with beautiful pictures. Unfortunately, the scope of this general brochure only allows for some top pieces to illustrate the status of this collection.

A focal point of the Sayar Collection is on Lycia. There is hardly another collection out there that comprises such an abundance of Lycian bronze and silver coins. The Lycian landscape – 'Turkey's Switzerland' – with its high mountains and deep green valleys crisscrossed by water-rich rivers, exerted a tremendous fascination on Kaya Sayar and his wife. I had the pleasure of travelling through Lycia with them a few years ago. What particularly impresses the collector Kaya Sayar is the combination of elements of Lycian culture – a special variety of Anatolian civilization – and Greek culture. This connection is reflected by preserved stone tombs, but also by coins. Kaya Sayar has collected 350, often extremely rare coins from this region, almost 300 of which are silver pieces. Such a collection of Lycian coins will not come onto the market in the near future again. Sayar's Lycian collection is so important that the 'Lykische Münzen in europäischen Privatsammlungen' (2016) written by my friend Wilhelm Müseler, who sadly passed away far too soon, is largely based on Kaya Sayar's Lycian collection. Without these coins, Wilhelm Müseler once confessed to me, his publication could not have been realized.

In our March auction, we will present the first part of Sayar's collection. It comprises the southern provinces of Lycia, Pamphylia and Cilicia in Asia Minor (fig. 3). At the end of 2024, the other Anatolian coins of the Sayar collection will be auctioned.

I conclude this brief introduction to a striking collector and his collection with the old Greek wish πολλὰ τὰ ἔτη / Many more years (in health and happiness).

Johannes Nollé
 Johannes Nollé



*Fig. 4: View to the Massikytos Mountains/Ak dağlar from Tlos.
Photo: JN 2.5.2023*



*Fig. 5: View of the Solymos Mountains and the
Massikytos Mountains/Bey Dağları from Antalya.
Photo: JN 8.11.2005*

Lycia

Lycia is the westernmost and, at the same time, the most fascinating landscape in southern Asia Minor. It is a peninsula that extends into the eastern Mediterranean and is framed by the Lycian Sea to the west and the Pamphylian Sea to the east. In the west-east are the Taurus Mountains, three mountain chains of which rise to an altitude of more than 10,000 feet, protruding southwards into the Lycian Peninsula: the Kragos Mountains (Baba Dağ) in the west, the double-stranded Massikytos Mountains (Ak Dağlar and Bey Dağları, cf. fig. 4) in the center and the Solymos Mountains (Tahtalı Dağ, cf. fig. 5) in the west. Four river valleys cut through the mountains from north to south. The largest of these valleys is that of the Xanthos river (Esen Çay) in the west, in the center the Myros (Demre Çayı) and the Arykandos (Başgöz Çay) penetrate the Massikytos Mountains, and in the east the Alakir Çay, whose ancient name is still unknown, as well as the short Limyros rivers flow through the region (Göksu, cf. fig. 6). From a geographical point of view, Lycia can accurately be described as the Switzerland of Turkey.

Coins from Lycia, over 300 examples of which can be found in the Sayar Collection, are still among the most enigmatic, but also the most interesting coins of antiquity. Beside many funerary texts, they are important testimonies to the internal development of this landscape. The issues date from around the turn of the 6th and 5th centuries BC. It is possible that the issues of Phaselis served as a model, and influences from this city may have played a decisive role. The Lindian colony of Phaselis on the eastern edge of the Lycian peninsula

had begun minting coins a few decades earlier. The Persian conquest around 540 BC had integrated Lycia into the vast eastern economic sphere of the Persian Empire. The influence of Phaselis may also have been reflected in the choice of motifs. Phaselite coins show a ship's bow in the shape of a boar's head, a motif that is probably based on a boar hunting myth (see below). The earliest Lycian coins repeatedly depict boars, which can be explained by the fact that the many local rulers (dynasts) of Lycia had to organize and hold boar hunts in boar-rich Lycia to protect the fields of their subjects, and thus secure their own income (cf. Nollé 2001). We cannot link most of these Lycian boar staters (fig. 7) to a specific place with certainty; like the boar problem, such coins seem to have been ubiquitous in Lycia: the Lycian nobility appears to have been involved in this task all over the region.



*Fig. 7: The Sayar Collection.
Stater of an unidentifiable dynast with the
depiction of a boar and a tortoise.*

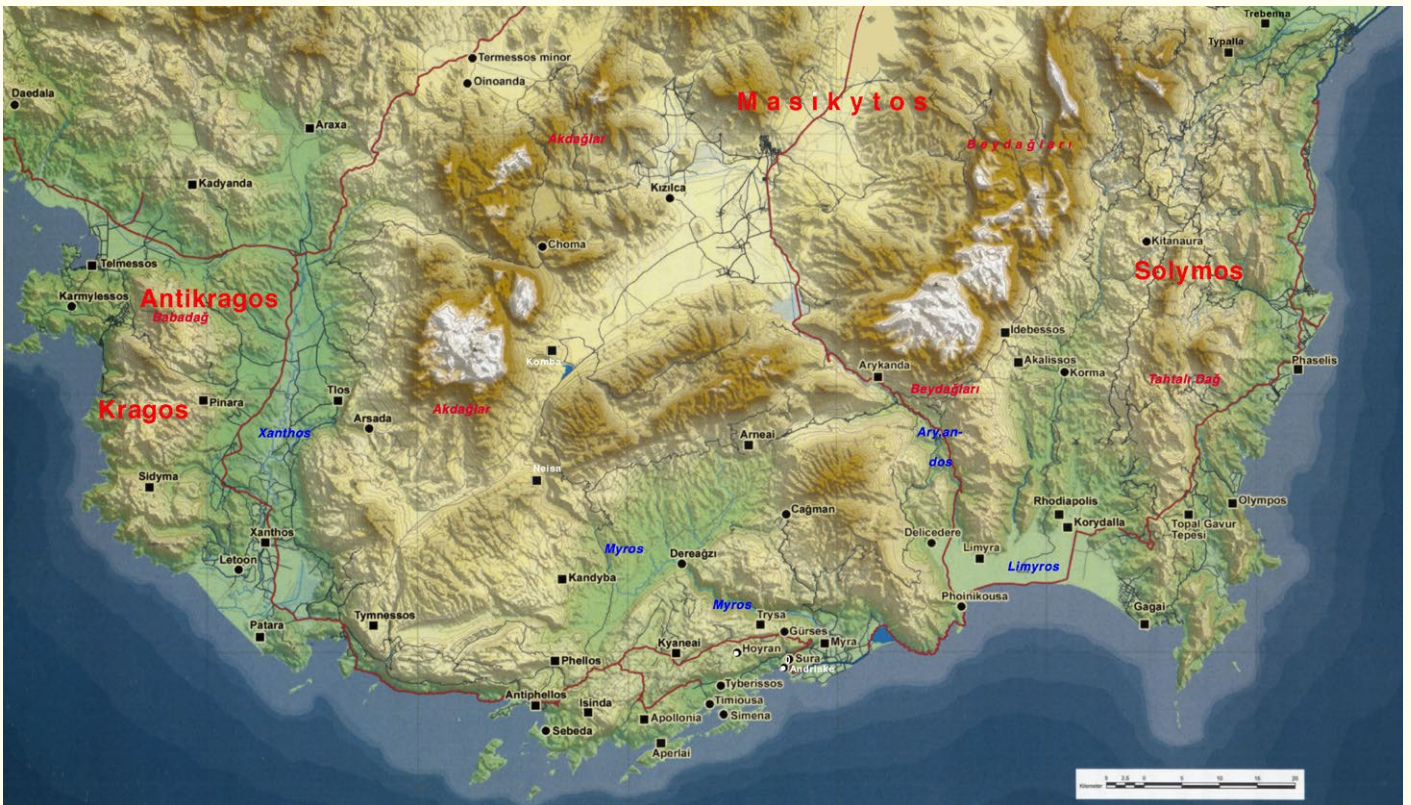


Fig. 6: Lycia in Antiquity. Photo: JN



Fig. 8: The Lycian necropolis of Myra. Photo: JN 10.5.2016

The Persian conquest of Lycia had little impact on the culture of the Lycian people in Asia Minor. Lycians continued to use Luwian script and language, even on coins, and continued to erect typical Lycian tombs all over the peninsula (fig. 8). Despite Persian supremacy, the formal language of Greek art was increasingly adopted in Lycia as Athens and its maritime alliance became more active in the eastern Mediterranean basin.



Fig. 9: The Sayar Collection. Stater minted in Xanthos, showing the heads of Athena and Hermes.

This applies to sepulchral reliefs as well as to coin images. The gods on Lycian money, such as Athena (fig. 9, 14 and 16), Hermes (fig. 9) or Heracles (fig. 14), are depicted according to Greek iconography. This also applies to the many depictions of animals on Lycian coinage. Persian influences can at best be seen in the fact that the leading aristocrats of Lycia are depicted on the coins they minted. The Greeks, on the other hand, exclusively depicted tutelary gods of both urban communities and autocrats on their coins at this time. The leading Lycian princes, who co-operated closely with the Persians, were sometimes depicted wearing the Persian headdress of the tiara (fig. 10).



*Fig. 11: The (Roman) theatre of Xanthos and the pillar tombs of Lycian princes.
Photo: JN 12.5.2016*



*Fig. 12: Limyra: tomb of the Lycian Dynast Kh̄itabura amidst flowering pomegranate bushes.
Photo: JN 9.5.2016*

They proudly placed their names on the coins they issued. In this way, the nameless wild boar hunters became self-confident princes on later Lycian coins that attached great importance to monetary self-portrayal.

Princes of the leading cities of Lycia – in the Xanthos valley the city of Xanthos, which was called Arñeai in Lycian (fig. 11), in the east Limyra/Zemuri (fig. 12), and in the far west Telmessos/Telebehi – were able to strengthen and expand their position with the support of the Persians. In the context of this development, they subjugated the once independent neighboring cities. Coins testify to this development. On a coin minted by Trbbenimi of Limyra (fig. 13), the three initial letters of his name are arranged around a triskeles, a symbol of speed and energy. Above it is the club of Heracles, whereas the coin's obverse depicts the head of the Nemean lion killed by this Greek hero. The Lycian dynast obviously felt like a new Heracles. Another dynast was the mighty Kherêi of Xanthos. On a stater with Athena's head on the obverse, Heracles's head can be seen on the reverse (fig. 14 and 15). The hero's figure is surrounded by the name Kh-e-r-ê-i in Lycian script and kh-ñ-t-a-w-a-t-a, i.e. king. Kherêi's predecessor as ruler of Xanthos was Kheriga, whose name can be found on a coin showing a female goddess's head on the obverse and an owl on the reverse (fig. 16).



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Fig. 10: The Sayar Collection. Stater minted in Xanthos/ARñ(na), showing the head of an unidentifiable Lycian dynast with Persian tiara on the obverse, the head of Apollo on the reverse.



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Fig. 13: The Sayar Collection. Stater of the dynast TRB(bênimi) of Limyra with a lion's head scalp on the obverse, a triskeles and the club of Heracles on the reverse.



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Fig. 14: The Sayar Collection. Stater of the Xanthian dynast Kherêi (KHERÊI), minted in Telmessos (TELEBEHIH), with Athena's head on the obverse and Heracles' head on the reverse.



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Fig. 16: The Sayar Collection. Stater of the Xanthian dynast Kheriga with Athena (?) on the obverse and owl on the reverse.

Fig. 15: The inscription pillar of Xanthos, which may be the tomb stele of Kherêi. Photo: JN 30.4.2023

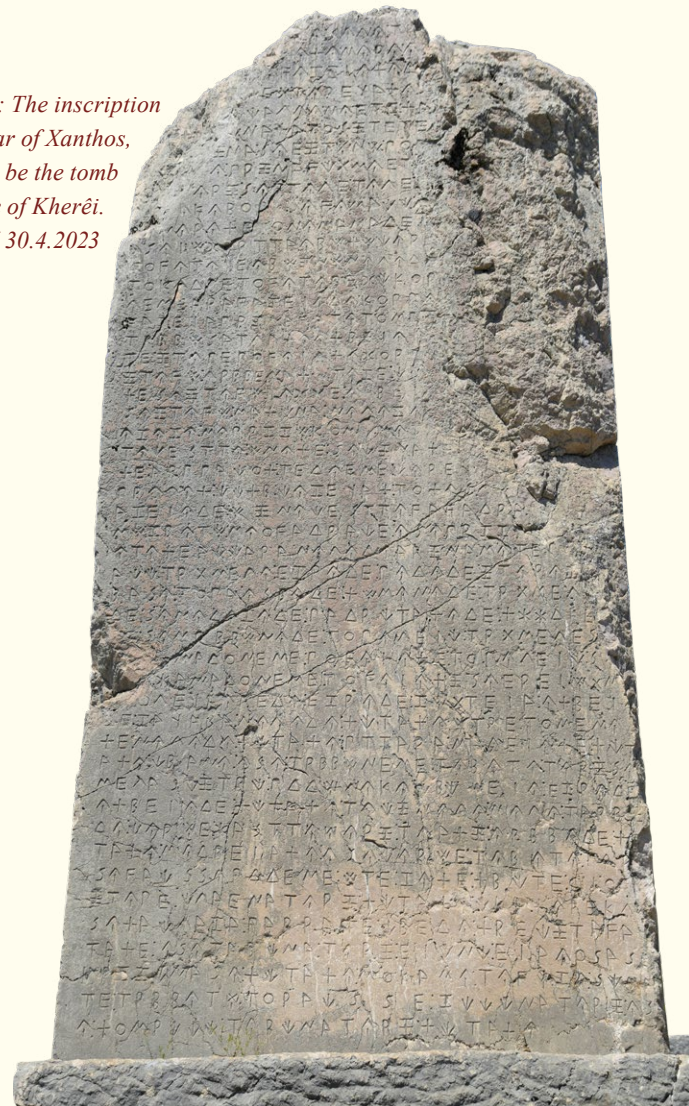




Fig. 17: (Roman) aqueduct above the port of Phaselis. Photo JN 26.4.2023

The important port of Phaselis, picturesquely situated on a peninsula with three harbors on the east coast of Lycia (fig. 17), did not belong to Lycia culturally or linguistically, but did later become a member of the Lycian League for some time. Phaselis contributed immensely to the Hellenization of Lycia. Mythically – perhaps a throwback to Greek settlement campaigns at the end of the Bronze Age – the city is said to have been founded by the Greek hero Mopsos. As in Aspendos and Sillyon, Mopsos probably killed a boar that was doing damage to agriculture before Phaselis came to be founded. This is the best way to explain the wild boar decoration of the Phaselis ship on early Phaselis coinage. The founding of the city by a certain Lakios from Rhodian Lindos is historically verifiable. The harbor towns on the island of Rhodes needed Lycian timber for shipbuilding and therefore founded several colonies around the south-eastern tip of Lycia. The stateres of Phaselis, minted between 167 and 130, depict a laurel-wreathed head of Apollo on the obverse and lightning-throwing Athena standing on the prow of a ship on the reverse (fig. 18). A snake coils menacingly in front of her. Behind her is the Greek letter Φ as an abbreviation for Ph(aselites)/Φ(ασηλιτών). Athena (Lindia) is the main goddess of Phaselis, whose cult had been brought to the city by Lindian colonists. The ship evokes the city's name: Phaselis refers to a



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Fig. 18: The Sayar Collection.

Stater from Phaselis, 167-130 BC with the head of Apollo on the obverse and Athena standing on the front part of a Phaselite ship, hurling a lightning bolt.

slender bean-shaped ship. According to myth, Athena received the thunderbolts from her father Zeus during the battle against the giants and thus became a leading figure (Promachos). The coin is an assertive demonstration of the power of the harbor city of Phaselis, which had become a free city at the time. This specimen from the Sayar Collection is unique in terms of the name of the mint's supervisor. The name Agyiarchos, i.e. 'Ruler over the streets', is derived from an epithet of Apollo, Agyieús, and is apparently only attested by this coin.



Fig. 19: City gate of Perge with the statue bases of the city's founders. Photo: JN 28.8.2015

Pamphylia

The Greeks understood the name of Pamphylia as 'land of all tribes'. After the Trojan War (around 1200 BC), Greeks from many parts of the motherland are said to have migrated to this fertile coastal plain in the middle of Anatolia's south coast, which stretches between the Taurus Mountains and the Mediterranean Sea, to found Greek cities there. The Hellenistic city gate of Perge (fig. 19) still bears witness to the Greek heroes involved in this land grab. In its courtyard stood the bronze statues of those heroes who, according to myth, had been involved in the Greek founding of Perge and who came from different Greek tribes: Kalchas from Argos; Mopsos (fig. 20), the son of Apollo, and Labos, both from Delphi; the Thessalians Machaon and Leonteus; the son of Ares Minyas from Orchomenos and the Athenian Rhixos. Only the inscribed statue bases survived to this day. Among these heroes, a certain Mopsos stands out. According to mythical tradition, he was involved in the founding of Phaselis, Perge, Sillyon and Aspendos, and even a Cilician city named after him.

Mopsos was so important as the founder of the most important Pamphylian cities that Pamphylia is said to have been called Mopsopia/'Land of Mopsos' in ancient times (Pliny, *Naturalis Historia* V 96).

The Greeks who migrated to Pamphylia were not so numerous that they could completely supplant the Anatolian culture of this area. Due to the indigenous population living in the Pamphylian plain, who spoke Luwian – an Indo-European language of Asia Minor –, the Greek language used in this region was strongly influenced by the native tongue. This gave rise to Pamphylian Greek, which was written by using Greek letters and some special characters, but barely understood by other Greeks. The dialect was also reflected by Pamphylian coins: instead of the Greek aspendios (stater), for example, the coins use the Pamphylian word *estwediys*



Fig. 20: Base for a statue of Mopsos in the city gate of Perge with the inscription 'Mopsos, son of Apollo, a Delphian'. Photo: JN 28.8.2015



Fig. 21: The Sayar Collection.

Sidetic stater from the Classical period with the depiction of Athena carrying Nike on the obverse and Apollo sacrificing on the reverse; the Sidetic script identifies the coin as issued by Side.

(stater). It took the Holy Spirit to enable the apostles to proclaim the message of Jesus in Pamphylian (and not in Koiné Greek) to those Jews who had travelled from Pamphylia to Jerusalem (New Testament, Acts of the Apostles, 2:10).

In the far east of the Pamphylian plain, the city of Side preserved its language of Asia Minor until the first half of the 3rd century BC. The Sidetic language, written in its own script, is documented by inscriptions and coins. Despite the discovery of longer texts, we are still a long way from understanding this language. Greeks from the western Asia Minor city of Kyme, who also founded Cumae in Southern Italy, attempted to colonize the territory, which led to Greek words and concepts penetrating the Luwian language and culture of Side. Yet, the

Greek language did not establish itself there until much later. Until the beginning of Hellenism, the official language of Sides was Luwian Sidetic. Only then did this language die out and the Sidetans used Koiné, the standardized Greek language, but not Pamphylian Greek.

In classical times, Aspendos was the most important city in Pamphylia. However, it was gradually overtaken by Side in Hellenistic times. In Roman times, Aspendos then fell into a deep slumber. Aspendos and Side had a lot of fertile farmlands, created by the rivers Eurymedon and Melas respectively. Both cities also had large fleets and were heavily involved in trade with the Levant and especially with Egypt. They mainly supplied timber to the country on the Nile, which had no forests worth mentioning and therefore had to import timber for ships and buildings. As olive trees could not be cultivated in Egypt either, both cities, which had huge olive groves in their hinterland, supplied the Egyptians with olive oil. In the Hellenistic period, this task was mainly performed by mercenaries that Aspendos and Side recruited in the areas of the Taurus Mountains and supplied to the Hellenistic kings, who were constantly at war with each other. There was a lot of money to be made from this human trafficking, and both Aspendos and Side became very rich by raising mercenary armies. The enormous amount of silver coins minted by both cities can be attributed to the wealth they acquired through trade.

The Sayar Collection contains a very well-preserved and extremely rare Sidetic stater from the late Classical period (fig. 21). It shows the two main gods of Side, Athena and Apollo. Their sanctuaries were located next to each other at the tip of

the Side peninsula (fig. 22). Side's Athena, who apparently goes back to a goddess of Asia Minor and is therefore the patron goddess of the Anatolian natives of Side, faces left. She wears a peplos and her outstretched right hand holds the goddess of victory, Nike, who is crowning her with a wreath. Athena's lowered left hand grasps the tip of an oval shield; a large serpent coils up beside her. Athena's lance is strangely positioned between her legs and her upper left arm. The depiction of Athena is based on Athenian models; Nike and the serpent are Athenian attributes, but they may also have a specific local significance in Side. The reverse of the coin depicts Apollo standing to the left in a short tunic with



Fig. 22: Rebuilt (Roman) temple of Athena on the tip of the Side peninsula.

Photo: JN 28.11.2022



Fig. 25: Landscape near Aspendos with the Eurymedon River. Photo: JN 26.4.2018

a cloak hanging over it. His outstretched right hand holds a sacrificial bowl, offering a sacrifice on an altar with a blazing flame. In all likelihood, this scene is reminiscent of the landing sacrifice that the Greek settlers from Kyme made to their patron god when they landed in Side. With his raised left hand, Apollo grasps his typical laurel staff, alluding to his love affair with Daphne. Behind Apollo, there is a reference to the minting authority of this coin in Sidetic script and language, clearly indicating that this coin was issued by Side. The absence of Side's heraldic fruit, the pomegranate, is not enough to call this attribution into question. The special quality of this issue suggests that the coin commemorated an important festival. The three letters behind Athena may be the abbreviation of the name of the Sidetan citizen who initiated and perhaps paid for this issue.



Fig. 23: The Sayar Collection.
Hellenistic tetradrachm minted by Side.

In the Hellenistic period – beginning under the Seleucid king Antiochus the Great (who ruled from 223 to 187 BC) – Side minted an enormous quantity of silver tetradrachms. They became important trade coins in the eastern Mediterranean. The coin shows the head of Athena of Side on the obverse and Nike, the goddess of victory, on the reverse. The wide-spread distribution of these coins and their use in the Seleucid Empire as well as in numerous cities is evidenced by the countermarks found on them. Kaya Sayar assembled quite a few of such pieces (fig. 23).



Fig. 24: The Sayar Collection.
Stater from Aspendos from the Classical period:
Mopsos hunting a boar on horseback. After killing the boar,
he founded the city of Aspendos.

Another beautiful silver coin in Sayar's collection (fig. 24) shows a rider on the obverse – without saddle, of course – in heroic nudity, holding a spear in his raised right. He aims at the animal depicted on the coin's reverse, a boar fleeing from him at breakneck speed. An inscription under the motif reads ΕΣΦΕ(διου) in Pamphylian dialect, which means 'Aspe(ndian stater)'. Both coin images are to be read together and illustrate the founding myth of Aspendos: The Greek hero Mopsos once came to the region of Aspendos. There were plenty of wild boars because the Eurymedon river there (fig. 25) had created a marshy landscape at the river's mouth. Wild boars love swamps in which they can wallow with relish. However, a city founder like Mopsos had to prove that he could keep the pests of agriculture – such as wild boars – at bay before founding a city that depended on the yields from its fields. Wild boars can wipe out months of farmers' labor in a single night. In fact, Mopsos managed to kill a large boar on one of the fast and enduring



Fig. 26: Relief from the stage wall of the theatre of Perge: the city goddess (Tyche) of Perge with the stylized cult image of Artemis Pergaia.
 Photo: JN 12.11.2005

horses Aspendos was famous for. He sacrificed the killed boar to the patron god of Aspendos, a twin Aphrodite (Aphroditai Kastnietides). As a result of this first sacrifice, pigs were offered to this twin Aphrodite until the end of the ancient religion. Mopsos did this on a hill above the Eurymedon River, where he then founded the Greek city of Aspendos.

Perge and the smaller cities of Magydos and Sillyon – Attaleia/ Antalya was only founded in 158 BC by the Pergamene king Attalos II – could not compare with Aspendos and Side in economic terms. Perge, however, with its cult of Artemis Pergaia, was the religious center of Pamphylia. Even from mountainous Pisidia, many people made pilgrimages to the Artemis of Perge. The extent to which the shrine determined the fortune of the city can be seen on its coinage. Until the time of Emperor Hadrian (117-138), only the sanctuary of Artemis issued Pergean coins. Their inscription read that they were coins minted on behalf of Artemis Pergaia. Although the cult image of Artemis of Perge was of Anatolian design as we know from coins and relief depictions (fig. 26), the beautiful Hellenistic silver stater of Perge depicts Artemis according to Greek iconography on the reverse as the ruler of animals accompanied by a fallow deer (fig. 27). She holds a long torch in her raised left, as she was also worshipped as the goddess of stars and light. The victory wreath on her outstretched right hand is intended to lend her a triumphant appearance.

Cilicia

Cilicia is made up of two very different landscapes. The mountainous western part of Cilicia, Rough Cilicia (Kilikia Tracheia, Kilikia Aspera), stretches from Korakesion (Alanya) to Soloi (Pompeiopolis), today's Viranşehir near Mersin. In this area, the Taurus Mountains, which run from west to east, extend as far as to the Mediterranean Sea. This part of Cilicia, which the Assyrians called Hilakku, later gave its name to the entire landscape. The eastern part of Cilicia (Kilikia Pedias; Cilicia Campestris) is an alluvial plain formed by the Saros (Seyhan) and Pyramos (Ceyhan) rivers and is now called Çukur Ova (Hollow Plain). The plain's culture was initially influenced by the Hittites, but then dominated by the city states of the Levant and the empires of the Near East (Assyrians, Neo-Babylonians). In the 2nd half of the 6th century BC, the Persians brought the fertile region under their rule and dominated it until Alexander the Great came to Asia Minor and decisively defeated the Oriental superpower at the Battle of Issus in 333 BC. Cilicia is linked to

Central Europe through numerous important historical figures: the apostle Paul was from Tarsos; the 'father of pharmacy', Dioscorides, was a citizen of the Cilician Anazarbos; and Holy Roman Emperor Frederick I Barbarossa drowned on his way to Jerusalem in the Kalykadnos River (Göksu), which was then called the Saleph (Eickhoff 1977).

The Greeks had already advanced as far as Cilicia in Mycenaean times. Argos, Samos and also the Kymaeans are believed to have founded Greek cities in Rough Cilicia in the 8th and 7th centuries BC. The imaginative Austrian writer Raoul Schrott even wanted to reinterpret Homer as a Greek poet who worked for the Assyrians in Cilicia. Schrott tried to make his audience believe that the Trojan War was fought on the plains of Cilicia (Schrott 2008).

Like Pamphylian Perge and almost all Greek cities, Kelenderis (Turkish Gilindere, in more recent times Aydıncık) also claimed several founders for itself. One of them is the Mycenaean hero Bellerophon, who is said to have visited several places in Asia Minor on his (winged) horse Pegasus. In the Taurus Mountains around Kelenderis, as a coin demonstrates (fig. 28), he is said to have hunted the bezoar goat (paseng) – a nimble wild goat of Asia Minor (fig. 29) – which would have caused great damage to the agriculture and viticulture of the new city. After he had shown that he was capable of doing so, he was able to found



2:1

Fig. 27: The Sayar Collection. Hellenistic tetradrachm from Perge with the head of Artemis on the obverse and a depiction of Artemis with a fallow deer on the reverse.

There is an extremely beautiful stater from Nagidos in the Sayar Collection (fig. 30). The ancient Cilician harbor city, which already existed in Hittite times under the name of Nahita and which was colonized by Greek settlers from Samos in Archaic times, started to issue beautiful silver staters in the last quarter of the 5th century BC, combining Greek and Oriental ideas. This stater depicts Aphrodite on the obverse and Dionysus on the reverse. The connection between these two gods reflects the influence of the Middle East: Aphrodite and Dionysus are Greek equivalents of the



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Fig. 28: The Sayar Collection. Stater from Kelenderis from the Classical period with Bellerophon riding right on the obverse and a bezoar goat on the reverse.



Fig. 29: A bezoar goat. Photo: Alexander Malkhasyan on Wikipedia



2:1

Fig. 30: The Sayar Collection. Stater from Nagidos from the Classical period with Aphrodite on the obverse and Dionysus on the reverse.

Syrian weather and vegetation deities Astarte/Ištar and Ba'al. Aphrodite, seated on a throne with a footstool, wearing both a crown typical of Near Eastern and Anatolian goddesses and rich jewelry, is crowned by Nike, which indicates that Aphrodite is the leading city deity of Nagidos. She holds a sacrificial bowl in her hand. According to Greek ideas, the gods showed people how to offer sacrifice to the divine through a first sacrifice – just as Jesus taught Christians at the Last Supper that they could honor God with an unbloody sacrifice of wine and bread and benefit from this sacrifice themselves. A rose sprouts up in front of Aphrodite. The rose is a flower sacred to Aphrodite; the Greek word for rose (ῥόδον) was also used to designate the vulva (Henderson 1991, 135, No 126; White 1980, 17-20: The Rose of Aphrodite [AnthPal V 170]). A mouse sits under Aphrodite's throne and gnaws on a vine. Mice were well-known pests in viticulture, especially when the vines were not tied up but grew at a low level directly above the ground. Aphrodite, the tutelary goddess of vegetation, was supposed to keep the mice away so that the fruit of Dionysus, which he holds in his hands on the coin's reverse, yielded plenty of wine and could be sold profitably in the amphorae depicted on lower Nagidos denominations.

the city of Kelenderis (Nollé 2005, 190-193). Bellerophon, whose swift horse is also depicted with wings on some Kelenderis coins collected by Kaya Sayar, is therefore considered one of the early founders of Kelenderis. It is possible that the name of the city was associated with the Greek word 'keles', which refers to a very fast animal or vehicle.



2:1

Fig. 31: The Sayar Collection.

Hellenistic tetradrachm of Elaiussa with the city goddess wearing a mural crown on the obverse and Selene, Elaiussa's patron goddess, on the reverse.



2:1

Fig. 32: The Sayar Collection.

Stater of the satrap Mazaeus, designating him as satrap of Cilicia and Syria. On the obverse of the coin minted in Tarsos the Ba'al / Zeus of Tarsos, on the reverse a lion-bull battle group, below the walls of the pass between the two provinces of Mazaeus in the Amanos Mountains.

a 'holy' city on this coin. It was probably the moon's teasing play around the peaks of the surrounding mountains that inspired the inhabitants of Elaiussa to make the moon goddess Selene one of the most important cults in their city.

The ancient Asia Minor city of Tarsos, whose founding was also associated with the Greek heroes Triptolemos, Bellerophon and Perseus, was a metropolis of Flat Cilicia. A coin of the Persian governor Mazaios/Mazday (fig. 32) dates from the time when Persian satraps used to reside there (549-333 BC). He came from one of the first families of the Achaemenid Empire and was one of the 'friends' of the Persian great kings. He was entrusted with the administration of the provinces of Cilicia and Transeuphratene (Syria) and was thus a powerful man in the Persian Empire. On the obverse of the coin, Zeus/ Ba'al of Tarsos is depicted sitting on a chair to the left; he holds his eagle scepter in his right and an ear of corn and a bunch of grapes are placed in front of him. They symbolize the vast fertility of the plains of Cilicia. The name of the god is written behind him in Aramaic. On the reverse of the coin, the legend, also in Aramaic, reads the name and the two titles of Mazaios. Below it, a tremendous lion strikes a mighty bull. The lion with its sand-colored coat – the lion of the sun – was the ancient emblem of Iran until the time of the Shah of Persia. Even the mighty bull is subject to its power. It is possible that this animal fighting group is also the personal coat of arms of Mazaios, which may be related to his belief in the invincible sun god Mithras. Beneath him are two walls that can be linked to the city walls of Tarsos, but more likely to the defenses of the Syrian-Cilician Gates in the Amanos Mountains (Nur Dağları). This pass connected the two provinces of Mazaios. In August 333 BC, Mazaios commanded the right wing of the Persian army in the Battle of Gaugamela. Once Great King Darius III had fled, Mazaios withdrew to Babylon with his troops, but surrendered the city to Alexander without a fight in October of the same year. The Macedonian king then made him governor of the satrapy of Babylon, where he died in 328 BC.

Wine was not the only good to be produced in large quantities in Cilicia. Olive trees were cultivated in the lower and therefore frost-free hills and mountain ranges of the Taurus Mountains. It is therefore not surprising that some towns derived their names from the Greek word of olive tree. One of them is Elaiussa. On the obverse of one of the city's best-preserved tetradrachms (fig. 31), the head of the city goddess is depicted with a mural crown. The reverse depicts a goddess with a diadem and a staff in her right hand. It was suggested that this goddess is supposed to be Aphrodite. The goddess can be identified with certainty, as a funerary inscription from Elaiussa imposes a fine on grave robbery, half of which must be paid to the treasure of the moon goddess Selene. Such fines often had to be paid to the leading city deities. The staff in the goddess's hand can thus be explained as a driving rod, with which she spurs the white cows that pull the cart on which she drives the moon past in the sky. Perhaps because of this cult, the city refers to itself as

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