

Maciej Popko, Władysław Żakowski

THE REGION OF INTEREST — AN HISTORICAL OUTLINE

The Polish–Turkish scientific expedition of 1997 explored the central part of southern Anatolia, the region stretching between the town of Antalya and lake Burdur to the West and the towns of Silifke and Karaman to the East. The southern border of the region is constituted by the coast of the Mediterranean, while the northern border goes along large lakes, mountains and steppe uplands to the North of Taurus (Toros Dağları) mountains. In the descriptions of this region historical names are often used, dating back to the Hellenistic and Roman periods. And so, the coastal plain to the East of Antalya is the ancient Pamphylia, bordering yet to the East with Cilicia Tracheia, and to the North with Pisidia, Isauria and Lycaonia. These areas are quite densely populated, and this applies especially to Pamphylia, famous for its fertile soils. The basic nationality inhabiting the area are Turks an ethnographic singularity is represented by the rests of the nomadic Yürüks (Turkish: Yörük), there are also Turkified Cherkesses and Kurds.

Similarly as the whole of Turkey, the region in question has a very rich and complex history. Humans appeared there already in the Palaeolithic Age — the rock paintings in Lycia, to the West of Antalya date from that time. Southern Anatolia belonged to these lands where the Neolithic revolution, i.e. transition from food gathering to food production, took place at the earliest. This transition occurred 9–6 thousand years B.C. The remnants of the oldest "towns" in the world (in Hacılar near Burdur and Çatalhöyük to the South of Konya) date from that time. Home sanctuaries with fascinating sculptures and paintings, female figures, the oldest gold wares, stamps, rests of textiles and rich ceramic ware were discovered there.

We know nothing of the ethnic background of the peoples who inhabited these Neolithic sites and lived in the region later on. The first certain information refers only to the Hittite period (16th–13th centuries B.C.), when this land was inhabited by Luwians, an Indoeuropean people. It was already the Bronze Age, the time of flourishing Anatolian civilization and culture. Cuneiform writing, borrowed from the East, as well as native hieroglyphic script was then in use. Anatolia was in close touch with Syria and other countries of the Ancient Near East. A great transport route went at

that time along the valley of Göksu, linking Anatolian Plateau with the port of Ura, which had a connection with the Syrian Ugarit, Cyprus and Egypt. In various parts of the region there existed temporarily different political units, which would usually admit the superiority of Hittites, the people who dominated then in Anatolia. In the 13th century B.C. a state emerged here, with capital in Tarhuntassa, whose location has not been established until now. The western boundary of this state passed by the ancient town of Perge (Parha in Hittite sources), the northern — someplace in the vicinity of Konya.

The power of Hittites collapsed at the beginning of the 12th century B.C. for unknown reasons. At that time the southern coasts of Anatolia were invaded by the mysterious "sea peoples". Most probably even before the Greeks appeared there, and their inflow continued over the subsequent centuries. According to the legends the famed participants of the Trojan war were wandering along the southern coast of Anatolia after the downfall of Troy. It is assumed that the Doric colonization of Pamphylia occurred already in the 11th or 10th century B.C. Due to lack of appropriate sources the historians refer to this period as to the Dark Age.

At the end of this period the north-eastern part of the region considered here belonged to the as yet enigmatic state of Tabal. During the 9th and 8th centuries the armies of the Assyrian kings reached this area, which, however, did not mean a persistent Assyrian occupation. In the 8th century the lands to the North of Taurus were included in Phrygia, and in the 7th century the western part of it belonged to the kingdom of Lydia. In 547 B.C. the whole of Anatolia became a part of the Achaemenid (Persian) Empire. The Persian-Greek wars (5th century B.C) and the final victory of Athens brought freedom to the Greek towns along the Aegean coasts of Asia Minor, while Pamphylia and the neighbouring lands remained in Persian hands. Local communities enjoyed relative freedom, trade flourished, and towns were developing, so that there were no causes for complaining. In 496 B.C. the fleet of the Athenian commander Kymon defeated the Persian army first at the mouth of Eurymedon, and then also on land. Consequently, Pamphylia found itself temporarily — until the outbreak of the Peloponnesian War in 431 B.C. — under the Athenian influence, which caused discontent of the inhabitants of the region. The neighbouring Cilicia was during the whole Persian period an almost independent state, of which we know, anyway, very little.

The proper names, transmitted to our times by the classical authors, as well as inscriptions in various alphabets and languages constitute the evidence that in the 1st millenium B.C. southern Anatolia was inhabited primarily by the peoples of Luwian origin. They partly preserved their old customs and beliefs originating from the Hittite era. Our knowledge of the peoples of that period is the amplest in case of the inhabitants of Lycia, to the West of Pamphylia, who left numerous inscriptions in the dialects called Lycian A and Lycian B. There are also references to other languages

of the Lycian-Pisidian borderland. The main language spoken in Pamphylia was a dialect of Greek, with strong "barbarian" overtones, but inscriptions were found in Side in the language called now Sidetic. In Pisidia inscriptions in a local dialect survived. Moreover, the Acts of the Apostles inform us that a separate language was also in use in Lycaonia.

The times of the Alexander the Great, his victorious march towards the East (since 334 B.C.), and the downfall of the Persian Empire, brought subsequent political changes, and in the sphere of culture it meant hellenization of Anatolia with all of its consequences. After the death of Alexander the empire he had created broke down, and his successors fought among themselves, also over southern Anatolia. Although the time was stormy, new towns were established, such as Antiocheia in Pisidia or Seleuceia in Cilicia, at the mouth of the river Calycadnus, today called Göksu. In the 2nd century B.C. Anatolia came under Roman influence. After the battle of Magnesia (190 B.C.) Pamphylia and Pisidia were incorporated in the kingdom of Pergamon, supported by the Romans, though some towns, like Selge for instance, tried yet for a long time to preserve independence. In the middle of the 2nd century B.C. Attaleia, today's Antalya, was founded.

Since 133 B.C. the formal control over the region considered was taken over by the Romans. They displayed at the beginning little interest in the area, but the threat from the pirates made them more active. Pirates were ravaging the coastal areas since the 5th century B.C., and thereby hampered the development of the Mediterranean trade. They had their hide-outs primarily on the rocky shores of Cilicia Tracheia, but in the 2nd century B.C. their power grew so much that they started to settle also in Pamphylia, as did Diodotos Tryphon, who took the unconquered fortress of Alanya. In 102 B.C. Marcus Antonius won the first victory over the pirates, but the definitive solution to the problem (in 67 B.C.) was the deed of Pompeius.

The period of Roman Empire brought *Pax Romana* to Anatolia — the time of economic development and construction activities, free from wars and unrest. Population of southern Anatolia spoke Greek at that time, but numerous local elements were preserved in their culture, and the mysterious renaissance of old cults in the 2nd and 3rd centuries A.D. is worth mentioning in this context. On the other hand, the southern part of Anatolia belonged to the most intensively Christianized provinces of the Empire. Let us remind that St. Paul and St. Barnabas (Joseph) were active in Pamphylia and Lycaonia, and that the legendary St. Thecla hid during persecutions in Seleuceia.

The picturesque, well preserved ruins of many ancient cities date just from the Roman times. We owe the discovery of the remnants of these old civilizations to the 19th century European travellers. In particular, Austrian scientists made the great contribution to the discovery of the ancient towns of Pamphylia and Pisidia, by sending at the end of 19th century regularly each year the research expeditions to these countries. Let us also

mention the merits of the Polish Galician magnate, Karol count Lanckoroński, who financed a number of expeditions and publication of their results, took himself part in the digging, and made it possible for the Polish scholar Marian Sokołowski and the painter Jacek Malczewski to participate in them.

After the Empire broke down into two parts in the year 330 the period of Byzance came. In the sphere of culture it brought a partial downfall of old traditions and the development of Christianity. Numerous churches and monasteries, whose remnants are preserved especially in the valley of Göksu, date from that period. Between the 7th and 9th century Cilicia — but also the areas to the North of Taurus — was under the threat from Arab invasion.

In the 11th century the Byzantine Empire was attacked by the Seljuk Turks. After the battle of Malazgirt (1071) they took almost whole of the interior of Anatolia, to then create a number of states on this territory. The Turk invasion caused the translocation of the Armenians from their native territory towards the West, so that in the 11th century a part of them occupied Cilicia and formed there the kingdom of Cilician Armenia (1079–1375). The first and the third of crusades passed through Pamphylia and Cilicia. During the latter (1190) the emperor Frederick Barbarossa drowned in Göksu. At the end of the 11th century the sultanate of Rum was established with the capital in Konya, stretching down to the Mediterranean. During the period of its greatest development (12th–13th centuries) it aspired to the role of the most important Seljuk state in Anatolia. The neighbouring Karaman was in the 13th century the capital of a significant emirate established by the Turkomans. In 1277 one of its emirs conquered Konya, made Turkish the official language and supported the development of construction activities and of culture. This favourable period of Konya's history is marked by the activity of the poet and mystic Celaleddin Rumi, the founder of the order of dancing dervishes, and the poet Yunus Emre. Later on the decline of the town started.

At the end of the 13th century Ottoman Turks came to Anatolia and formed a state with capital in Bursa. At the end of the 14th century the Ottoman rulers subordinated the sultanate of Konya to their power. At the beginning of the 15th century Anatolia fell victim to the devastation by the Mongols. After the fall of Constantinople the Ottoman Empire was established. It reached its highest power in the 16th and 17th centuries. When seen from the capital, the region in question constituted a far province, the domain of the nomadic Yürüks, and remained for years forgotten. As late as in the 19th century some activity reappeared, due, in particular, to the inflow of the colonists from Egypt and Cherkesses from Caucasus. Agriculture started to develop and Yürüks gradually abandoned nomadic life and settled.

Participation in the World War I side by side with Germany and Austria brought enormous territorial losses to Turkey and threatened the very exist-

tence of the state. The victorious powers adopted the plans of division of Anatolia, so that, for instance, its south-western part was to be taken by Italy, while Cilicia — by France. These plans were, however, nullified by the resistance from the Turkish nation. The resistance movement led by Kemal Pasha resulted in the reconstruction of Turkey on new principles, as a modern republic, modelled after the countries of the West. Under the rule of Kemal Pasha numerous reforms were carried out, and the country recovered from the economic collapse. The development tendencies persisted also after the World War II and brought a true economic miracle. Turkey entered a close cooperation with the countries of the West and became the member of NATO, aspiring also to the membership in the European Union.

