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SOĞMATAR

SOGMATAR

СОҒМАТАР

Yusuf ALBAYRAK*

ÖZ

Şanlıurfa il merkezinin yaklaşık 70 km. güneydoğusunda, Tek Tek dağları üzerinde yer alan Soğmatar, su kaynaklarının çokluğu nedeniyle Kalkolitik Çağ'dan başlayıp, Orta ve Erken Tunç Çağı, Demir Çağı (M.Ö I. Bin), Roma Dönem ve İslami Dönem'den günümüze kadar kesintisiz yerleşim görmüş, özellikle M.S. 2. yüzyılda Ay Tanrısı Sin'e tapınım ile ön plana çıkmış bir yerleşimdir. Daha çok bir kült merkezi özelliği taşıyan Soğmatar'ın, tapınım alanı olarak kullanılması yanında, Erken Tunç Çağı'nda ve Roma Döneminde bir Nekropol alanı olarak da kullanılmıştır. Yerleşimin ortasında bulunan höyüğün varlığı buranın hem kült merkezi hem de yerleşim özelliği taşıdığını göstermektedir. Erken Tunç Çağı'nda yapılan Nekropol alanındaki kaya mezarlarının bazıları Roma döneminde değiştirilerek tekrar kullanım görmüştür. Kuyu girişli planda açılan bu mezarlar Roma döneminde kuyu giriş kısmı güneye doğru genişletilerek merdivenli koridorlar açılmış, giriş kısmı genişletilmiş ve 3 duvara ölülerin konduğu duvar hücreleri açılmıştır. Bazı mezarların bazıları bu değişim sırasında yarım bırakılmış, bu yüzden bu mezarlar hem Erken Tunç Çağı hem de Roma dönemi kaya mezarı mimari özelliği göstermektedir. Alçak kayalık tepelere sahip olduğu için sayısız taş ocağı da yer almaktadır. Antik dönemde ana kayaya açılan su kuyuları ise bugün hala kullanılmaktadır.

Anahtar Kelimeler: Kült Merkezi, Sin Kültü, Nekropol, Anıt Mezar, Rock Tomb.

ABSTRACT

Located on the Individual Mountains, about 70 km. southeast of Şanlıurfa provincial center, Soğmatar, starting from the Chalcolithic Age due to the abundance of water resources, the Middle and Early Bronze Age, The Iron Age (Bc I. Bin), the Roman period and the Islamic period until the present day uninterrupted settlement, especially in the 2nd century AD. In the 19th century, the moon came to the forefront with the worship of the God of Sin. In addition to being used as a temple area, Soğmatar was also used as a necropolis area in the Early Bronze Age and roman times. Some of the rock tombs in the necropolis area built in the Early Bronze Age were replaced during the Roman period and were reused. These tombs, which were opened in the well-entrance plan, were extended to the south during the Roman

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period, the well entrance part was extended to the south, the stairway corridors were opened, the entrance part was expanded and the wall cells where the dead were placed on 3 walls were opened. Some of the tombs were left unfinished during this change, so these tombs show architectural features of both the Early Bronze Age and the Roman rock tombs. There are also numerous quarries because of its low rocky hills. Water wells opened to bedrock in antiquity are still used today.
Keywords: Cult Center, The cult of Sin, Nekropol, Funerary monument, Rock Tomb.

АННОТАЦИЯ
Согматар расположен примерно в 70 километрах к юго-востоку от центра города Шанлиурфа, водные ресурсы в изобилии, начиная с эпохи каколитов, среднего бронзового века и раннего железного века (I тысячелетие до н.э.), римского периода и исламского периода до наших дней. Он был заселен, особенно во II. в.н.э, он вышел на первый план с поклонением Луне Бога Греха. Наряду с использованием в качестве места поклонения, Согматар использовался как некрополь в раннем бронзовом веке и римском периоде, некоторые из скальных гробниц в районе некрополя, построенных в раннем бронзовом веке, были использованы повторно, в римский период, эти гробницы, которые имеют колодец у входа, были открыты в римский период, путем расширения входной части с юга, были открыты коридоры с лестницами, входная часть была расширена, и стенные кельи были открыты в 3 стенах, где были размещены мертвые. Некоторые гробницы были оставлены незавершенными во время этой перестройки, поэтому в этих гробницах видны архитектурные особенности скальных гробниц как раннего бронзового века, так и римского периода, в связи с тем, что они имеют невысокие скалистые холмы. Водяные колодцы, открытые до основания в древние времена, используются и сегодня.
Ключевые слова: Культовый центр, культ греха, некрополь, мавзолей, скальная гробница.

1. Introduction

The kingdom of Edessa[1] within the borders of Soğmatar, 60 km. southeast of today's Şanlıurfa province, Harran district 40 km. northeast of the mountains of Tektek is located in a place where important springs. H. Pognon, the French consul who visited Soğmatar in the early 1900s, said that "there is no permanent settlement here, but that the Bedouins serve as a rallying point to irrigate their animals" (Pognon 1907: 12). This is supported by the fact that water wells drilled on the bedrock, numbering 10 today, are still being used by the villagers. After 1950, the number of households in Soğmatar, which was heavily settled, reached 100. During this settlement, many ancient buildings were destroyed. The area where Soğmatar is located consists mostly of rocks in the form of low hills. At the entrance to the area there is a necropolis area at the foot of the low hill on the right. Further on, there are reliefs and inscriptions on the hill to the south of a mound and mound (Fig. 1). There are rock tombs on the hill ridges to the north and south of the mound and on the hills to the west. These tombs are concentrated in a circle around the Mound. The further

[1] A kingdom of Northern Mesopotamia between the Tigris and Euphrates rivers was the kingdom founded by the Arami people in 132 BC. This kingdom was called Osroene or Abgar, see Duval 1975, 36.

away from the mound, the fewer graves. It is noteworthy that the entrance of all of these tombs looks at the mound and therefore the reliefs on the hill behind the mound. Another feature is that there are no rock tombs in hills that do not see the mound. The spaces carved into the bedrock, which has a very large entrance in Soğmatar and which have niches inside, which we can call the Sanctuary, have recently been used as residences (Fig. 2).

2. Worship of the Moon God Sin

Pognon (Pognon 1907) , Segal (Segal 1953: 1954: 1967), Drijvers (Drijvers 1972, 1980; Drijvers and Healey 1999) and Albayrak (Albayrak 2015) stated that Soğmatar was a holy site. As evidence for this, they show reliefs and inscriptions in Soğmatar. Two of these reliefs and inscriptions are located on the bedrock on the north side of a hill with no rock tombs just south of the mound. The 2 reliefs here belong to a standing man on the right, depicted from the front. This relief is set in a two-digit frame with arches, two columns. It is 1.10 m. high. Around the head of the relief, the head-like branches are spreading. The right arm, which joins the torso at the hip level, is bentit extends slightly forward. On his right elbow, it carries an unidentified object. His suit extends to his knees. On the right side of the relief, outside the frame, there is an inscription. The inscription reads, *"God ordered This image to Ma 'na on the thirteenth day of The Month of Adar (March) in 476 (A.D. 165)"* (Drijvers 1972: 11,12). The other relief is a bust carved into the rock on the right side of the standing relief. The bust is placed in a niche. Behind the shoulders of the bust is a crescent with the ends extending upwards. On both sides of the bust, there are inscriptions outside the niche. In one of the inscriptions, *"Šila, son of Šila, made this bust for the god Sin in memory of the life of Tirdat and his brothers, son of Adona"*. In the inscription on the left side of the bust, the name of god is pronounced as in the inscription in the relief of the man standing and is mentioned only as *"god"*. The inscription reads: *"Zakkai, son of Kuza, and his children should be remembered before God"* (Drijvers 1980: 123; Drijvers and Healey 1999: 89). This bust is understood from the inscription on the left that Harran is the moon god Sin. The presence of the moon motif, the symbol of Sin, on the upper side of the bust shoulder supports this (Segal 1954: 55). The existence of the Cult of Sin in Soğmatar is frequently emphasized in the inscriptions. In these inscriptions, the name Maralahe, which is described as *"lord of the gods"* next to Sin, is also read (Drijvers 1980: 75-78; Drijvers and Healey 1999: 78). Most of the inscriptions that Maralahe passed were unicated in Soğmatar. As in the inscriptions next to the reliefs mentioned above, just south of the mound, one of the inscriptions on the north ridge of the hill said, *"Remember Absimya, son of Commander Adona. Remember in front of Maralahe. Absimia's sons Tridates and his father should be remembered"* (Drijvers 1972: 13.14; Drijvers 1980: 124). In Soğmatar, two more inscriptions with Maralahe's name were unwritten. The dates are also given on these two inscriptions. The dates are the same as the date of the inscription of the male relief located nearby. In one of the inscriptions written on the same date and month, *"In Šebat (February) of 476 (A.D.) I, the Arab governor, Tridates, son of Adona, this altar and column for*

Maralahe, sir, for my king and his children, for my father Adona, my own life, my brothers and sisters I did and planted it for my children" (Segal 1967: 294) while in the other *"476 (A.D. 165) in February I built and raised this monument on this blessed hill by Adona's son Maniš and Ma'na and Alkur and Belbena and Alkur, his brother, the person who was fed and raised in this blessed hill We've put a throne on it. Let him be the ruler after Tridates and give the throne to that person. Then he'll get his reward from Maralahe. And if he withdraws the throne and the monument is destroyed, God knows about it"* (Drijvers 1972: 8; Drijvers 1980: 126). Human reliefs and inscriptions depicted standing on the southern, north and west walls of the cave, which is now called Pognon cave, identified by Pognon in Soğmatar. The inscriptions say the governors of the period, the names of their children and for whom these reliefs were made (Pognon 1907: 23-25). The presence of a crescent symbol of Sin on the upper side of one of these reliefs reveals once again its presence in the Holy Site of Sin in symbiont (Fig. 3).

3. Necropolis Area Rock Tombs:

At the entrance to The Soğmatar there is a necropolis area at the south-facing slopes of the low rocky hill on the right (Fig. 4). Excavations and cleaning in this area, which we started in 2016 under the direction of Şanlıurfa Museum, were completed in 2018. At the end of the studies, a total of 75 rock tombs were unearthed, including 72 in the necropolis area and three on the plain at the highest point of the Necropolis area. All of these 72 tombs in the Necropolis are rock-hollow tombs that were opened in the Early Bronze Age and continued to be used in the Roman period (Fig. 5). According to its architectural features, 50 of these tombs in the necropolis area are early Bronze Age have not been modified. These tombs were probably left by the Romans on purpose or overlooked because they were buried. Because, during our excavations, we found and uncovered the majority of these tombs from the ground at a depth of about 1.00 or 1.50 meters. Twelve of the tombs feature Roman rock architecture. When the Romans arrived at this area, they did not reopen a tomb on the bedrock, they expanded the existing rock tombs and changed them according to their own tomb architecture. We clearly see this change in the difference in workmanship. The well-shaped entrance section was extended to the south and added to the dromos with an open corridor with stairs, the door leading to the burial chamber was extended, and arcaseliums with the dead were placed inside the burial chamber were added (Fig. 6). The number of arcasoliums is three species, one on each wall. Inside, square pits called Botros were opened to the right of the entrance door. The other 10 tombs were left unfinished for any reason while trying to adapt to Roman architecture. During this adaptation, either the dromos were left unfinished, or the number of arcasoliums was left as one or two (Fig. 7). Apart from the necropolis area, one of the three tombs at the top of the necropolis is a rock tomb built during the Roman period and two of them are boat-style tombs carved into the bedrock. The chamber tombs carved into the bedrock of the Early Bronze Age were called *"well-and-room-room tombs"* by Orthmann (Orthmann 1979: 101). All rock tombs with well entrances belonging to the Early Bronze Age in Soğmatar have one

room. The entrance to the well indicates a plan of square, rectangular or circle. The wells inlet width ranges from 1.00 m to 2.50 m. and its depth ranges from 1.50 m. to 2.50 m. The width of the door providing entrance to the burial chamber ranges from 0.50 m. to 0.80 m., between 0.60 m. and 1.00 m. in height and between 0.40 m. and 0.70 m. in depth. Tomb to wellstairs, foot-stepping protrusions and indentations were made to reach the entrance. Some do not have any step-like architecture. A ramp, a single step or two steps were built inside the burial chamber to enter the tomb from the entrance door. The burial chamber differs in plan from square, rectangular and oval. The room height of the sogatar rock tombs ranges from 1.00 m. to 3.00 m., width between 1.50 m. and 4.00 m. and length from 1.50 to 4.50 m. While most burial chambers are left simple, some tombs have tabs on the right and left of the entrance door, and on the opposite wall are altars. The altars were made by processing the bedrock on the wall directly opposite the entrance door, right in the middle of the wall (Figure 8). The height of the altars ranges from 0.70 m. to 1.30 m. from the ground, between 0.60 m. and 0.70 m. in width, and between 0.30 m. and 0.60 m. in depth. The sekiks on the left and right of the entrance door are some of the undeep boat style and some are flat. Some of the tabs have channels on them. These canals were built to shed the blood of the victims who were slaughtered for the presentation. The presence of human bones as well as animal bones in these tombs supports this. The doors providing access to the burial chamber were closed with monoblock rectangular stones in the Early Bronze Age and monoblock round stones in Roman period. Entrance side cavities where the monoblock doorstone was placed when the tomb was opened were added. Many grave gifts that helped us date the rock tombs in the Soğmatar Necropolis area have been recovered. The most notable of these gifts is the early Bronze Age miniature child's toy car. Similar ones at Gaziantep Museum (Özgen 1986: 165-171, fig. 2, pl XV/b-c; Sevin 2003: 111), Diyarbakır Museum (San 2009: 599-605, fig. 1-2) and Adana Archaeological Museum (Özgen 1986: 165-171, fig. 3, pl. XVI/a-b) we see this car, four-wheeled and no jogging animals. There is a high visor at the front of the chassis base. The back and side edges of the case are surrounded by a low front. The car is described as visor-low-cased with this form (Fig. 9). Other burial gifts, horse figurines and pieces of the car pulled by this horse, similar to the Şanlıurfa/Gre Virike the bird motif rattle and dozens of graves are presentation containers. Again, goddess figurines dated to the Early Bronze and Middle Bronze Age and praying female figures are also important finds.

4. Rock Tombs Outside the Necropolis Area:

There is one or more rock tombs on rocky hills outside the necropolis area in Soğmatar. These tombs reflect roman architectural features. On 9 hills, there are 9 tombs called vaulted tombs with monumental structures. Today, the monumental structures on these tombs are in ruins and the entrances to the tombs are completely closed, except for two. When Segal came to Soğmatar in 1953, he gave these monumental tombs a number from one to nine, sorting them from west to east, providing information about the architecture of the tombs (Segal 1953: 97). What

these 9 structures have in common is that they can be used to create a new structure. there are rock tombs carved into the bedrock on the rocky hills and there are monumental tombs with cylindrical, rectangular or square plans on them. The vault part is intact as the present-day GPS 4 the only rock tomb we call it is located on a hill to the northwest of the mound. The vault part is apartment planned. The vault walls are partially destroyed. The cylindrical part has been formed by compiling the stones without mortar. Around eight pilasters were embedded in the outer wall at regular and regular intervals. The cylindrical perimeter has dimensions ranging from 62 cm to 92 cm. in the cut stones on the walls (Segal 1953: 98-99). The rock tomb, located under the tone, has a dromos with stairs, two rooms and 5 arcasolium. The entrance overlooks the southeast, the hill where the moon god Sin is relief. The dromos has 7 stairs and is 8.00 m. long and 1.50 m in width. The entrance door is 1.70 m. high, 1.00 m. wide and 0.60 m. deep. To the right of the entrance door is the hollow, which indentes the doorstone is placed outside. The front room after the entrance is 5.00x4.00 m. in size and 2.80 m. high. This room contains an arcasolium on the east and west walls. From this front room, a door opener 2.20 m. high, 2.00 m. wide and 0.60 m. deep is entered into the other room in the north. This room measures 3.00x3.00 m. and is 2.50 m high. There is an Arcaselium on the east, west and north walls (Fig. 10).

Apart from these vaulted rock tombs, there are 7 more rock tombs on 7 hills. These Roman tombs outside the necropolis area were planned; We can classify 3 arcasolium tombs with dromos with stairs, 5 arcasolium tombs with two rooms with dromos with stairs, 9 arcasolium tombs with 3 rooms with dromos with stairs, and 3-room 3-room tombs with dromos with stairs. The most important and intriguing of these tombs is the rock tomb GPS 1. The tomb has a dromose staircase, 3 rooms and 9 arcasolium. The dromos has 9 stairs and is 7.00 m. long and 1.30 m in width. To the left of the tomb entrance door is the nest of the round monoblock doorstone used to close the door. When the door is opened, the 2.00 m. diameter doorstone is rolled and placed in this nest. A room is entered through the entrance. This room measures 5.00x5.00 and is 2.80 m high. This room has one room to the north, east and west. There are a total of 9 arcasoliums, each room with 3 each. All 3 rooms measure approximately 3.00x3.00 m. (Fig. 11).

5. Quarries:

There are 20 quarries in Soğmatar (Fig. 12a-b). 9 of these quarries are located right next to the vaulted tombs located on 9 hills. It is seen that the vaults in the tombs were made from the quarries located right next to them. Three of the other quarries are located in the hills near the rock tombs and 8 are located near the rock tombs. Located at the western end of Soğmatar, there is a lion figure in drafted on a block with a length of 3.35 m, a width of 3.60 m and a thickness of 80 cm in the quarry on the east back of the hill. It is seen that the statue in question was removed from the rocky area as a block, not completely finished and only the credits were evident, lion, it is sketched on a block with a length of 3.35 m., a width of 3.60 m. and a thickness of 80 cm. This draft lion relief was made in a way that could be a

door lion belonging to the city gates in terms of size. The lion's draft relief was roughly carved and only the head and hind legs and the body part were highlighted. The lion's forelegs are made adjacent and are shown only from the front (Çelik vd. 2019: 136-142) (Fig. 13).

6. Höyük

As a result of our research conducted on the plain between the rocky hills in Soğmatar (Fig. 14), rough-made ceramic fragments from the Chalcolithic Period were seen on the basis of ceramics. These ceramics, which have Chalcolithic Period characteristics, are similar compared to those seen in the Central Euphrates Region. The main settlements where Chalcolithic Period ceramics are seen and comparable in the Central Euphrates Region are Hacınebi (Pearce 2000: 117-118; Stein-Mısır 1994: 145-154), Tilbeş Höyük (Fuensanta-Mısır 1997: 227), Şavi Höyük (Dittmann-Grewe-Huh-Schmidt 2001: 233), Şaraga Höyük (Sertok 2007: 455), Şadi Tepe (Algaze 1989: fig.35). Also called the transition ceramic, the late Chalcolithic end was observed at the beginning of the Early Bronze Age and continued to be seen in the early stages of the Early Bronze Age, and the triangular handle, perforated cooking pots were also found. Tilbeş Höyük, in the north of the Central Euphrates Region, is among the settlements representing the transition in question (Fuensanta-Rothman-Bucak 1998: 209; Algaze 1986: 282). In addition, surface surveys conducted in Birecik and Karkamış Dam Regions identified settlements representing this transition (Algaze-Breuninger-Knudstad 1994: 16-26). Ceramic groups representing the first and second half of the Early Bronze Age are among the materials evaluated. The ceramics, consisting of pink, camel hair and greenish camel-like dough colours that show the characteristics of the period in question and which belong to the Simple Simple Ware (Plain Plain Ware, Plain Ware) group, are extensively handled on almost every side of the mound has passed. Although some of the Early Bronze Age ceramics that belong to the Lean Simple Goods group do not have any decorations and procedures on them, it is quite common, especially in the second phase of Early Bronze Age ceramics in northern Syria and the Southeastern Anatolia region. The Horizontal Band Paint Decoration, Paint Decoration (Combed Wash Ware) and Reserved Primer (Reserved Slip) are among the material mainly found as Plain Simple Ware (Fig. 15). In addition, the Metallic Ware groups of Metallic Ware, which were encountered extensively in the region during the Early Bronze Age III-IV phases, were found extensively in the Early Bronze his era is among the ceramic groups. Although not very dense, fragments from the Iron Age dating back to the 1st Millennium BC are also identified (Matney 2011: 443-463). Daily vessels from the Roman period to the southwest, north and northwest of the mound constitute other ceramic groups recovered. Finally, the group of goods, which were identified as very dense, consisted of large pots with narrow mouths dated to the Middle Ages, especially the glazed ceramics of the Islamic Period, and short and long-necked pots with mouth-to-mouth edges. Finally, although not very dense, flint fragments, especially core and toothparts, are among the collected collection groups.

7. Evaluation and Conclusion:

According to data obtained from the höyük, Soğmatar was inhabited in a very large period starting from the Chalcolithic Age and dating from the Middle and Early Bronze Age, Iron Age (BC 1st thousand) to the present day. As a sacred center, Soğmatar takes its importance from the fact that the pagan (Pagan) religion, which comes from the assyrians and Babylonians faith, where the moon, sun and planets are considered sacred, and the gods of this religion, *"Maralahe"*, is the center of the lord of the gods. The fact that Maralahe's name is often mentioned in many inscriptions in Soğmatar is the most important evidence of this. Furthermore, the fact that some busts and reliefs bear the symbol of Harran's moon god Sin and the mention of Sin in some of the inscriptions further enhances the importance of Soğmatar. In the pagan religion, the moon god Sin is one of the oldest and oldest gods in Mesopotamia. Sin, also known as the lord of the moon, is also a symbol of eternity and abundance. In northern Mesopotamia, Harran has an important place on the historical stage with centuries of activity of this cult (Ozfirat 1994: 72-84). Soğmatar was also used as a necropolis during the Early Bronze Age and Roman times. Over 100 rock tombs that we have identified in this area clearly show this. It is also important that the necropolis area, where the well-style chamber tombs carved into the bedrock dating back to the Early Bronze Age, are seen as the most common number in Anatolia, in Soğmatar. The chamber tombs carved into the bedrock of the Early Bronze Age were called "well-and-room-room tombs" by Orthmann (Orthmann 1979: 101). Giving this name is given between the surface and the door entrance of the burial chamber at the entrances of these tombs, widths 1.00 to 2.00 m., depths 1.50 to 3.50 m. and vertical well, which can be cascading or stepless, with plans or sections between square and circle (Meyer 1991: fig. 11, 15). Well-drilled room tombs in Soğmatar are common in Syria in the Early and Middle Bronze Ages. A cemetery 800 m southwest of Tell As uncovered a tomb with 8 well entrances (Du Messil Du Buisson 1927: 185-6). Also in Northern Syria in Ansari (Suleiman 1984: 2), Tell Hadidi (Dornemann 1978: 25), Selenkahiye (Van Loon 1968: 26), and Early Cyprus. During the Bronze Age, we saw chamber tombs with well-drilled in Vounos, Lapatsa and Lapitkos (Dikaios-Steward 1962: 217-222). Chamber tombs, which are common tomb seissions of the Bronze Age, emerged in the early stages of the Bronze Age with the Prince tombs of Alacahöyük (Özgüç 1948: 40-47). Throughout the entire Era, chamber tombs carved into the rocks common in northern Syria affected the Southeastern part of Anatolia (Orthmann 1979: 101). In southeastern Anatolia; Room burial tradition is observed at Oylum Höyük, Leylit Höyük, Gedikli-Karahöyük, Tilmen Höyük and Titriş Höyük (Woolley 1914: 87-93). The closest example to the one-room rock tombs with well entrances in Soğmatar is the one-room rock tomb with the well entrance in Gaziantep-Oğuzeli (Engin-Beyazlar 2010: 20). The burial chambers in Soğmatar show a rectangular, square and oval plan. Rectangular-planned chamber tomb in Shamseddin (Meyer 1991: 158), Tawi (Orthmann 1979: 103), oval-planned chamber tomb in Ansari (Suleiman 1984: 2),

Cyprus Vounos, Lapatsa and Lapitkos (Dikaios-Stewart 1962: 217-22), rectangular and oval-planned chamber. We see it in Halawa (Orthmann 1981, 49, 50).

All of the rock tombs seen in the hills outside the necropolis area in Soğmatar show the architectural plan of the Roman rock tomb (Albayrak and Çelik: 2019, 56; Çelik 2014: 315; Çelik 2015: 83; Çelik 2016: 413-414; Çelik 2018: 57).

The tombs are planned as entrances, doors and interiors. All the graves are dromoswith stairs. Dromo, which has been seen since the last Bronze Age, was found in the Tombs of Gedikli and Kırışkal Höyük (Orthmann 1979: 101) in the Muskebi Necropolis (Özgünel 1987: 535) in Western Anatolia, in Burdur/Kibyra (Başer 1990: 235), in the 6th century BC. We also see kelenderis (Gilindere-Aydıncık) Necropolis (Zoroğlu 1994: 23-45), Şanlıurfa Kale Eteği Necropolis (Albayrak 2017: 281) and Kızılkoyun Necropolis (Albayrak 2019: 330). In addition to being a religious, political center and necropolis area, Soğmatar attracted attention with its sacred areas and living spaces carved into bedrock. A.D. 2. In the 3rd century AD, the 1st century AD. This sacred site, which remained important until the 19th century, lost its importance with the spread of Christianity.

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Fig. 1. Moon God Sin Relief and Inscriptions (Mutlu-Albayrak 2018, fig. 7).

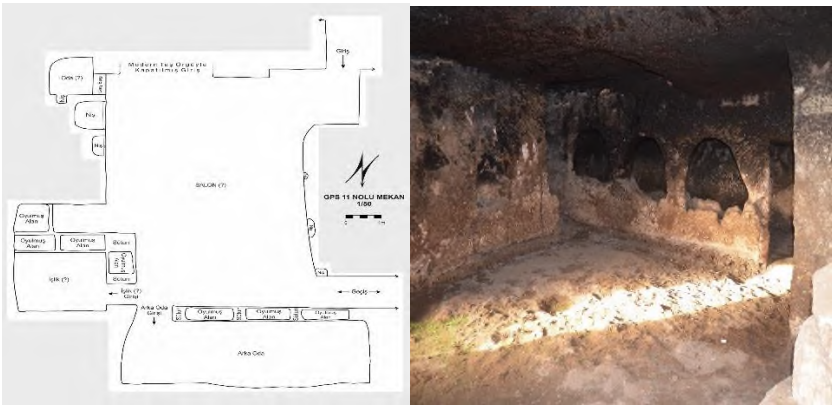

Fig. 2. An Example of Sacred Areas (Albayrak-Mutlu 2014, fig. 3, 4)



Fig. 3 Pognon Cave (Albayrak 2019, 184, 185)

Sogmatar

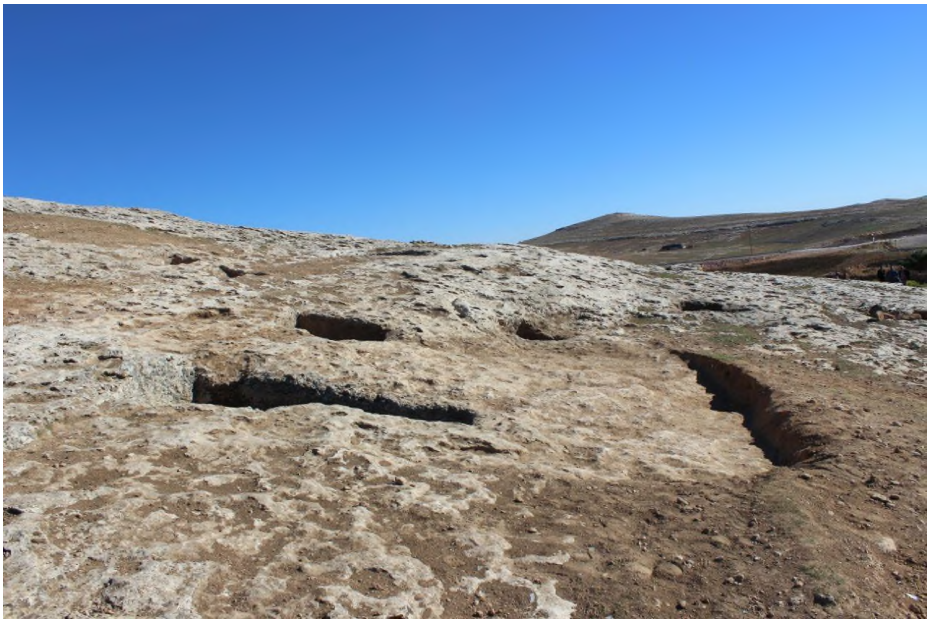

Fig. 4 Necropolis Area (Albayrak 2019, 186).

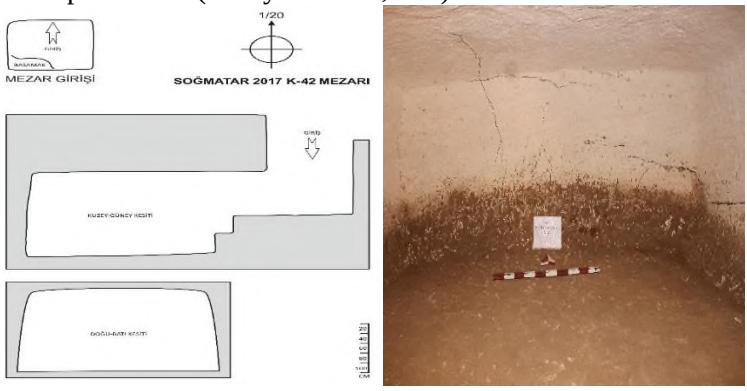

Fig. 5 Early Bronze Age grave plan and burial chamber (Albayrak vd. 2019, fig. 1, 5)

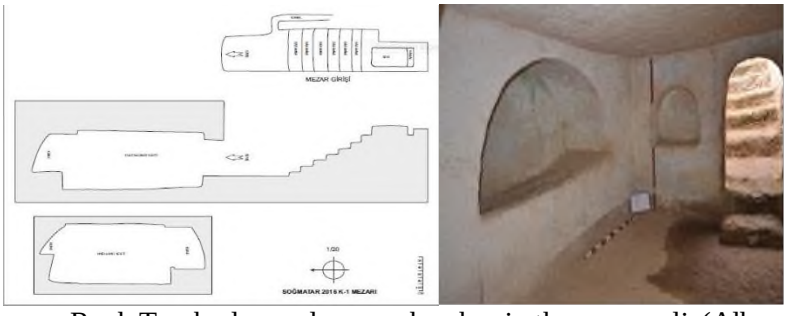

Fig. 6.Roman Rock Tomb plan and grave chamber in the necropolis(Albayrak 2020,fig.4, 6)



Fig. 7 An example of the Early Bronze Age grave left unfinished during the Roman period (Albayrak 2019, 190).



Fig. 8. Early Bronze Age Grave with Altar (Albayrak vd. 2019, fig. 4).
Fig 9. Miniature Toy Pram (Albayrak 2019, 193).



Fig. 10 Vaulted rock tomb and Plan (Albayrak 2019, 195).



Fig. 11 GPS No. 1 Roman Period rock tomb plan and burial chambers (Albayrak 2019, 197)



Fig. 12a-b Quarries (Albayrak 2019, 198)

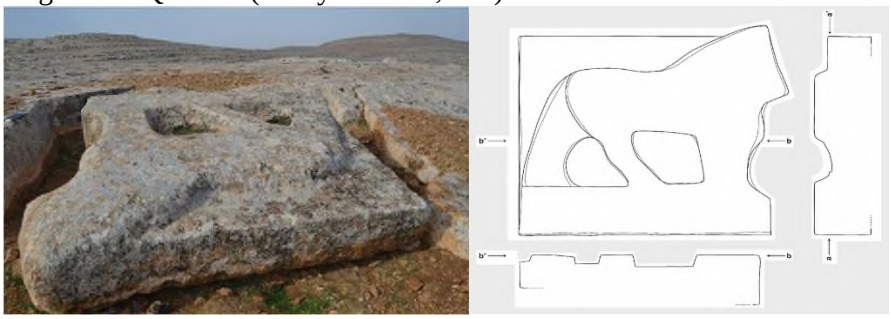

Fig. 13 Lion statue (Çelik vd. 2019, fig. 4- draw. 1).



Fig. 14 Höyük (Albayrak 2019, 200).

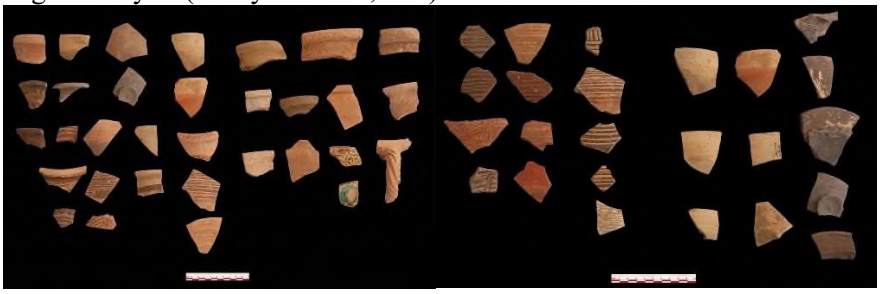

Fig. 15 Höyük'ten Seramik Parçaları (Albayrak-Mutlu 2014, fig. 12,13).