



#### Visiting Hours

##### April 1-October 1

Opening Time: 09:00  
Closing Time: 19:00  
Ticket Office Closing Time: 18:30

##### October 2-April 31

Opening Time: 09:00  
Closing Time: 17:00  
Ticket Office Closing Time: 16:30

Open everyday.

**Address:** Şar Mahallesi, Tufanbeyli/Adana • **Phone:** 0322 454 38 55

Please visit the web site for up-to-date information.

[f TurkishMuseums](#)
[i officialturkishmuseums](#)
[t TurkishMuseums](#)
[y TurkishMuseums](#)
[@ TurkishMuseums](#)

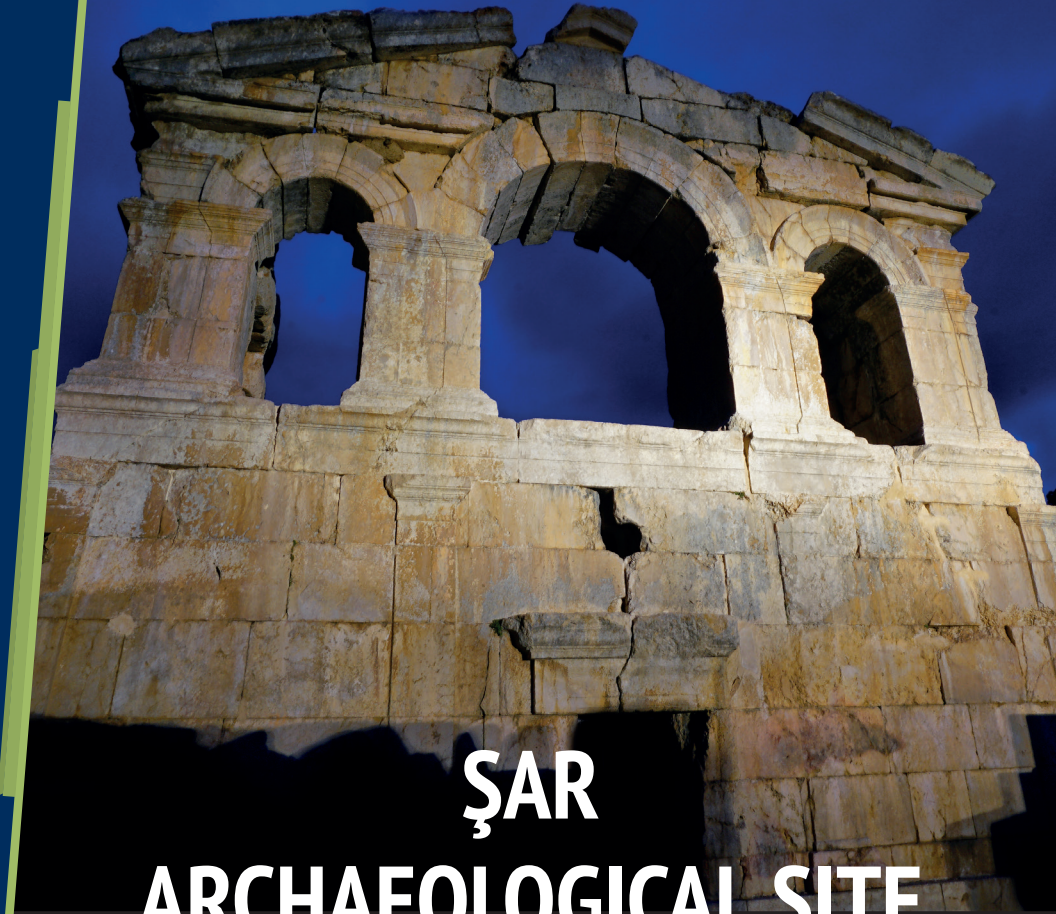
www.turkishmuseums.com



www.muze.gov.tr



GENERAL DIRECTORATE FOR  
CULTURAL ASSETS AND MUSEUMS



# ŞAR ARCHAEOLOGICAL SITE

THE SACRED CENTRE OF ANTIQUITY



From Temple State to Roman City



Located in the Tufanbeyli district of Adana and long considered a sacred center, Şar is a place where the traces of many civilizations in Adana's history can be seen together. Although most of the existing ruins date back to the Roman Period, it is known to have been both a temple and a living space before and after Roman rule. One of the characteristics of Şar that is encountered in very few ancient settlements is that it is currently intertwined with a village and that life has continued in the same place for thousands of years.

It has been proved by research that the traces of people in the Şar ruins go back at least to the Neolithic Period, i.e. 7,500-10,000 years ago. However, its history probably begins with the kingdom of Kizzuwatna, which emerged around 2000 BCE and was integrated into the Hittite state around 1400 BCE

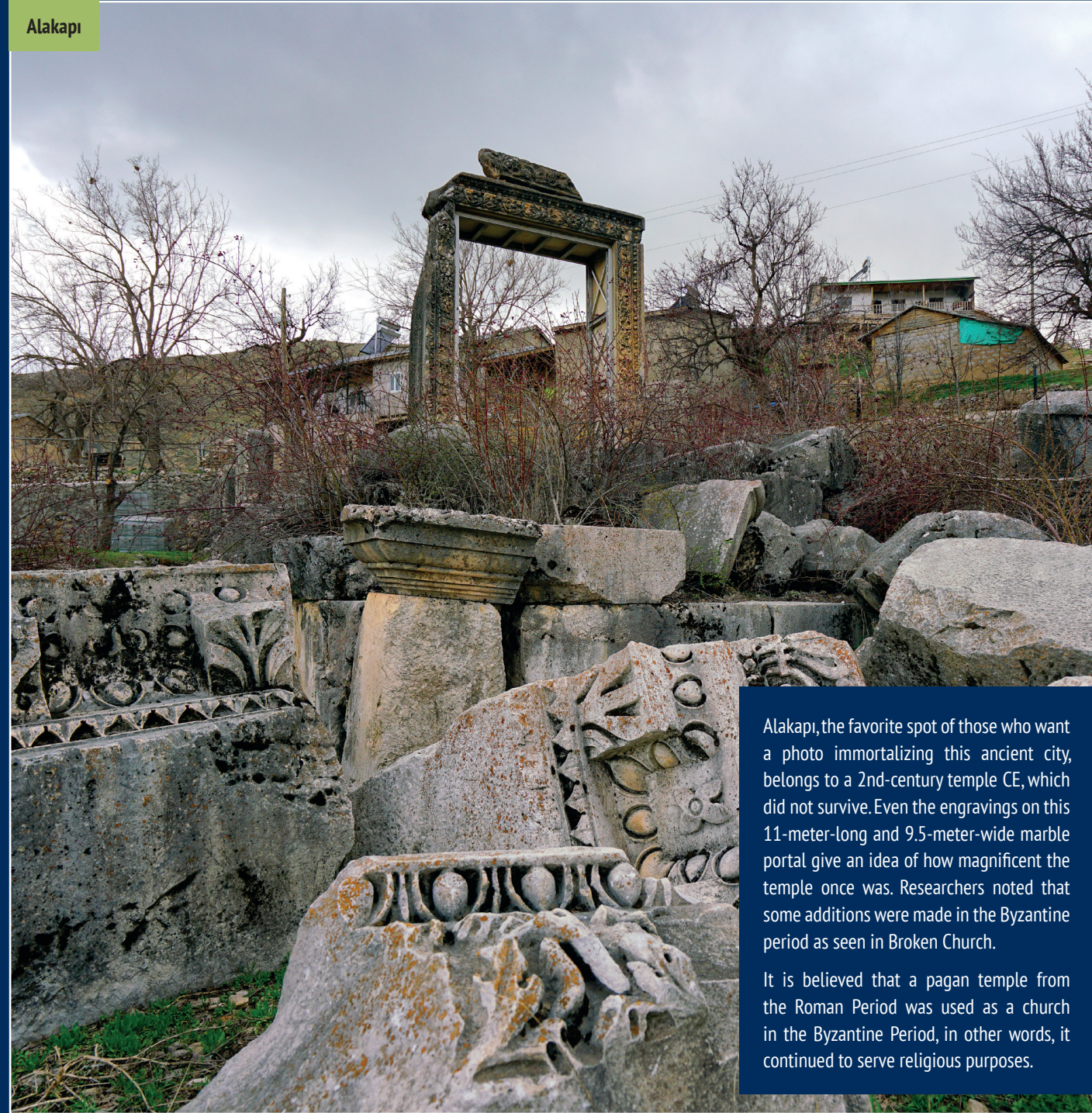
BCE. For it is believed that Kummanni, the political and religious center of this kingdom, is located here. Suppiluliuma I appointed his son as priest here, which is evidence of the importance of this place in the Hittite period. According to Hittite sources, prophecies and votive rituals were performed here, and the air god Tesup and his wife Hapat, as well as the goddess Şavuşka, were worshipped.

Strabon, a historian who lived between 64 BC and 24 CE, gave the information that there was a temple state in this settlement, which he called Comana, and that more than 6 thousand people lived here, including slaves and men and women who volunteered to work in the temple. In those years, the fact that the income of this state, whose temple was administered by the Chief Priest, which occupied the second place after the king, and which is located on important trade routes and also has fertile land, is controlled by the chief Priest, and in those years the goddess of war and nature, called Mal, was worshipped, is the information that could be obtained.

In other words, it can be understood that the central function of the temple, which began with the Kizzuwatna Kingdom, was carried into the 1st century CE.

The settlement, first known as "Kummanni" and later as "Comana" or "Comana of Cappadocia", was transformed into a city-state in the middle of the 1st century CE, which took the name of Hierapolis during the reign of Hierapolis during the reign of Emperor Nero. The fact that this name means "Holy City" is an indication that its sanctity continues to be emphasized, even though its political structure has changed.

Alakapı



Alakapı, the favorite spot of those who want a photo immortalizing this ancient city, belongs to a 2nd-century temple CE, which did not survive. Even the engravings on this 11-meter-long and 9.5-meter-wide marble portal give an idea of how magnificent the temple once was. Researchers noted that some additions were made in the Byzantine period as seen in Broken Church.

It is believed that a pagan temple from the Roman Period was used as a church in the Byzantine Period, in other words, it continued to serve religious purposes.

Although the wealth of the city was maintained in the Byzantine period, the archaeological site Sar was not counted among the important settlements and some of the buildings from this period were also transformed from the Roman monuments. One of them is the building known as Kırık Church. During the excavations carried out in 1968, a tomb was found which is dated to the middle of the 4th century and which, according to its inscription, belonged to the

Senator Aurelius Claudius Hermodoros according to its inscription. This proves that the monumental tomb was converted into a church with the additions from the Byzantine Period.

The Kırık church is built of large hewn stones. The reason why the western part is two-storied and the eastern part is one-storied is because it is located on a sloping terrain. Although most of the church was destroyed, it is still magnificent and admirable with its wall about 9 metres high in the western part. Another remarkable feature is that it was built by putting cut stones together without any binding material. If you closely examine this façade of the church and the ruins surrounding it, you can discover various symbols and shapes engraved on the stones.

Kırık Church

