

# A Late Roman building complex in the Papaz Tarlası, Vezirköprü (ancient Neoklaudiopolis, northern Asia Minor)

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Cruciform structures are common in the Late Roman and Byzantine religious architecture of Asia Minor.<sup>1</sup> Most structures, however, have arms of unequal length; the ‘Greek cross’ shape with arms of equal length is quite rare. This paper discusses a building complex including a Greek cruciform structure identified by geoelectric re-

sistivity survey just north of Vezirköprü, Samsun province, Turkey, in the region known in antiquity as Pontos (Fig. 1).<sup>2</sup> Vezirköprü was founded as Neapolis by Pompey the Great in 64 BC and later renamed Neoklaudiopolis in honour of the emperor Claudius or Nero. The city continued, however, to be known under its indigenous

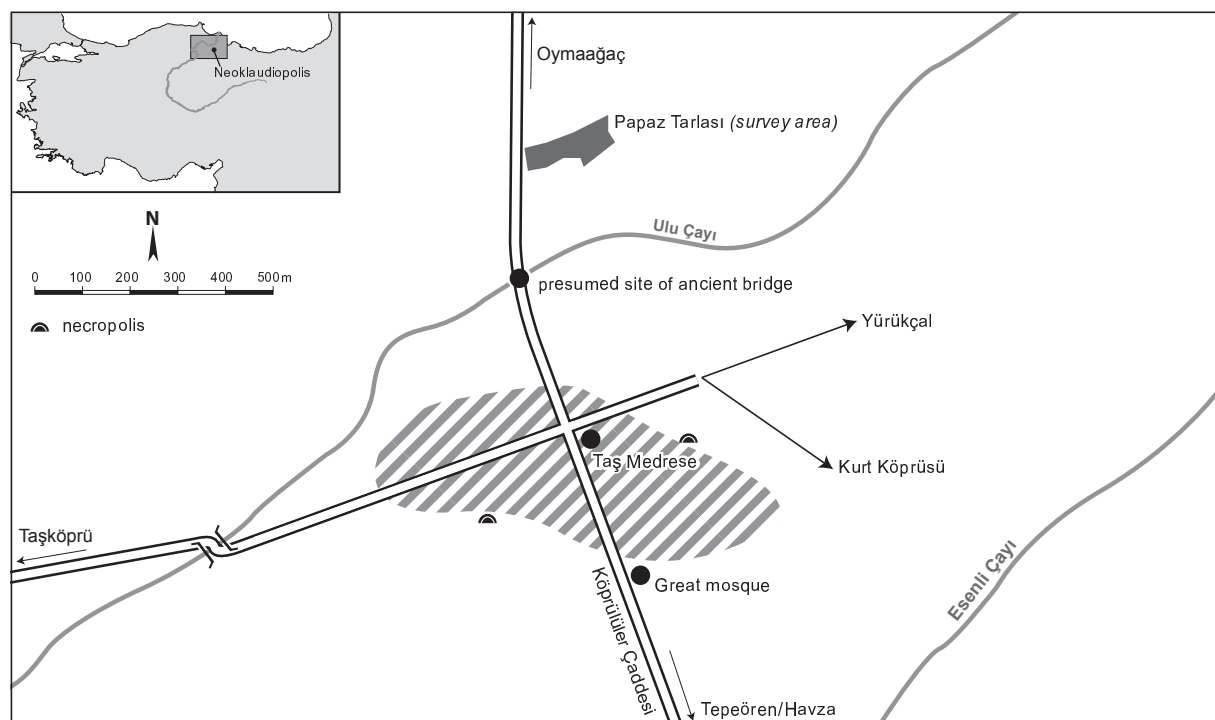


Fig. 1. Map of ancient remains in Vezirköprü and surroundings (Map: Richard Szydlak).

<sup>1</sup> All dates are AD unless otherwise indicated.

<sup>2</sup> The work was done under the auspices of the *Where East meets West Project*, investigating the Pompeian model of settlements in northern Anatolia and its trajectory from different material and historical perspectives focusing on one of its cities, Neoklaudiopolis, see Bekker-Nielsen 2013; 2014; Bekker-Nielsen et al. 2015; Winther-Jacobsen 2015.



Fig. 2. Google image of the Papaz Tarlası on December 8, 2012.

name, Andrapa, as well.<sup>3</sup> This was also the name of the Late Roman bishopric. Several bishops from Andrapa are named in the attendance lists of church councils and provincial synods. The earliest bishop mentioned in the lists is Paralios, who in 431 was unable to attend the council of Ephesus in person but sent a deacon, Eucharios, to represent him.<sup>4</sup>

## Introduction

The field known as the Papaz Tarlası ('priest's field') is located in the Kuruçay Mahallesi on the southern edge of the plateau that stretches northward and westward from Vezirköprü towards the Kızılırmak river (ancient Halys). The shape of the field is irregular and its size approximately 8250 m<sup>2</sup>. At the southeastern corner, the field drops towards the southeast, and the southern edge of the field is defined by the ravine of the river, the Ulu. To the west, the field abuts the road leading from Vezirköprü northwards to Adatepe, Oymağaç and Türkmenköy. To the east and north, it abuts on other fields (Fig. 2).

The surface of the Papaz Tarlası is densely scattered with ceramics and the sub-surface structures are immedi-



Fig. 3. Ploughed surface of the Papaz Tarlası (Photo: Kristina Winther-Jacobsen).

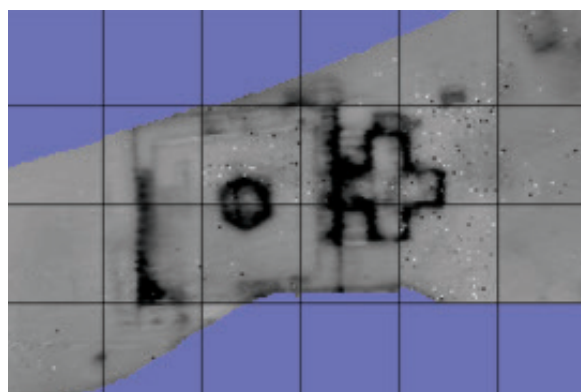
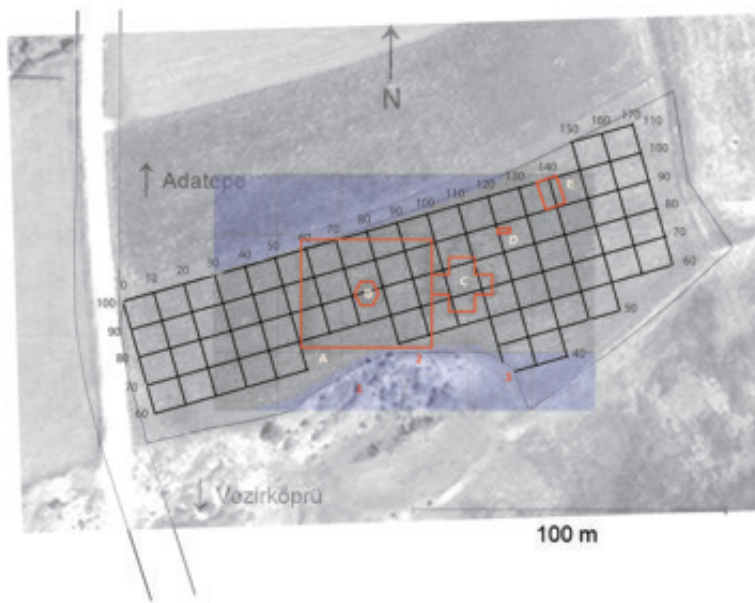


Fig. 4. Georesistivity map of the Papaz Tarlası (Plan: Harald von der Osten-Woldenburg).

ately visible on the ground as high density areas, as well as small elevations on the surface (Fig. 3). The finds include numerous architectural remains: fragments of roof tiles, floor tiles and bricks, as well as a stone threshold (Figs 7-8) and a broken column (Figs 9-10). In the ravine to the south, foundations are visible in the slope and according to local informants, looters have uncovered masonry and a small vaulted chamber in the field.

3 Ptolemy, *Geography* 4.4, *Andrapa hē kai Neoklaudiopolis*. An inscription now in the Köprülü Mehmet Paşa Parkı, Vezirköprü, commemorates a soldier on detached duty "in (the city of) the Andrapans"; Bekker-Nielsen, Høgel & Sørensen 2015, no. 3.

4 Le Quien 1740, 1.539-40; Fedalto 1988, 1.79. Paralios is also named in an inscription found at Doyran on the southern outskirts of Vezirköprü: Anderson et al. 1910, no. 68, 87-8.



**Fig. 5.** Gridded survey map of the Papaz Tarlası indicating the subsurface structures and other recorded features (Plan: Kristina Winther-Jacobsen).

### Georesistivity survey

In April 2010, a georesistivity survey of the central part of the Papaz Tarlası was carried out by a team from the Nerik excavation project under the direction of Prof. Dr. Rainer Czichon and Dr. Harald von der Osten-Woldenburg.<sup>5</sup> The survey, which covered a surface of 6000 m<sup>2</sup>, revealed the foundations of a large building complex composed of three main elements oriented east–west (Figs 4–5): in the west was a quadrangle 42 x 42 m lined by structures on all four sides. From the georesistivity scan it is not possible to say with certainty whether the plan is completely regular or whether the northern side is slightly skewed in relation to the others. At the centre of the quadrangle, a hexagonal structure approximately 10 m in diameter can be seen. To the east lies a structure in the shape of a Greek cross, measuring 21 x 21 m; its western arm is attached to the quadrangle although its axis is not aligned with it, nor with the central structure, but shifted approximately 2 m northwards (hereafter the complex with the cruciform structure). The plans of the cruciform and hexagonal structures show up on the georesistivity plot as distinct, dark areas, indicating that their foundations remain in situ. The foundations of the quadrangle, on the other hand, appear to be best preserved on the western and eastern sides; in the north and south, its



**Fig. 6.** Silver coin of the emperor Arcadius collected in 2010.

contours show up as two parallel grey lines, suggesting that the foundations have been removed, leaving only a robber trench.

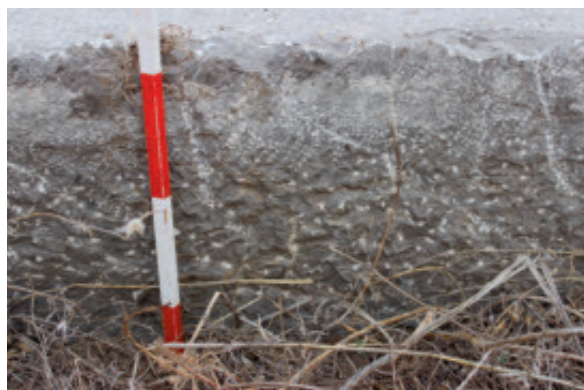
Two additional structures are visible on the map: just northeast of the cruciform structure is a small rectangular structure approximately 4 x 2 m and of a slightly different orientation. Also in the northeastern corner of the area

<sup>5</sup> The georesistivity survey was not part of the WEmW project. See Czichon et al. 2011.





**Fig. 7.** Threshold ploughed out of the Papaz Tarlası (Photo: Kristina Winther-Jacobsen).



**Fig. 8.** Detail of threshold ploughed out of the Papaz Tarlası (Photo: Kristina Winther-Jacobsen).

surveyed is another rectangular structure approximately 6 x 7 m, again of a different orientation (hereafter the northeastern complex).

The main structural elements of the complex with the cruciform structure identified in the Papaz Tarlası are quite distinctive (see below). Based on the plan, the quadrangle is tentatively identified as an open courtyard, possibly with a colonnade; the hexagonal structure in its centre as a fountain; and the cruciform structure as a *martyrion*.

Simultaneously with the resistivity survey, a grab sample was collected from the field for the purpose of a preliminary assessment of the chronology. The preliminary analysis of the pottery by Kristina Winther-Jacobsen in 2012 suggested that only Roman and post-Roman material was collected. A silver coin of the Emperor Arcadius, already known, provided a preliminary date for the assemblage (Fig. 6).

### Architectural fragments

The plan produced by the resistivity survey is complemented by the evidence of multiple architectural remains recovered from the surface of the field believed to originate from the sub-surface structures; these include a stone threshold and a broken column. The grey limestone threshold of the standard Roman type (Fig. 7) measures 1.46 x 0.55 m and the door opening was 1.175 m wide. Two thirds of the surface has been cut down to a lower level, leaving a small step to shut the door against, 6 cm high. The positions of the five holes, one square hole in the



**Fig. 9.** Fragmented column shaft ploughed out of the Papaz Tarlası (Photo: Kristina Winther-Jacobsen).

middle and one square and one round hole facing each other at either end, indicate that the threshold was intended for a double door with a vertical locking bar. The



Fig. 10. Detail of fragmented column shaft ploughed out of the Papaz Tarlası (Photo: Kristina Winther-Jacobsen).

hinges rotated in the round holes at either end, positioned opposite the square holes which received the lower ends of the jambs. All three square holes are the same size, 7.5 cm wide, and the two round holes are also identical with a diameter of 8 cm, suggesting some level of standardization. On the side of the block, tool marks of both point and tooth chisels can be seen very clearly (Fig. 8). A fragment of a similar threshold can be seen lying in a field in the Tikenli Mahallesi on the southwestern edge of the city where tombs were reported to have been found in the spring of 1900.<sup>6</sup> A complete threshold was found in 2012 during construction work in the 517 Sokak.<sup>7</sup>

A broken monolithic column of polished grey limestone was also observed in the field (Fig. 9). The fragment is 1.03 m long. The diameter at the top is wider than 0.35 cm, and the shaft is 0.365 cm in diameter at the fracture. The top of the column is finished with two flat bands, each 4 cm high, of which the edges are not sharp, but slightly rounded and smooth. The shaft measures 0.95 cm and it tapers towards the bottom. On the top, tool marks of both point and tooth chisels can be seen very clearly (Fig. 10).

A fragment of a grave stele was also found (Fig. 11). The top had been cut off and the surface worked with a point chisel. The bottom is broken, leaving the shape of the block irregular. It measures approximately 0.50 x 0.28 m. There is an irregular, rounded hole in the back which points toward its secondary use as a threshold. Remains of mortar with small pebbles on the back indicate that



Fig. 11. Grave stele ploughed out of the Papaz Tarlası: front, top section and back (Photo: Kristina Winther-Jacobsen).

it was fitted into some kind of architecture, presumably the structure in the Papaz Tarlası. Preserved on the front of the block is the top of the double-framed main panel and the lower part of the double-framed pediment flanked with acroteria. At the centre of the pediment is a rosette with curved pointy leaves. The acroteria appear to consist of at least three leaves pointing downwards and ending in three spirals resembling ‘comma’ locks. A stele from Pompeiopolis in the Museum of Kastamonu may have been produced by the same workshop or artist. Although the decoration of the pediment is different (a

6 Cumont & Cumont 1906, 132.

7 Nerik database, photo no. 000020938.





**Fig. 12.** Foundation exposed in the south slope (Fig. 5.2)  
(Photo: Kristina Winther-Jacobsen).



**Fig. 13.** Foundation exposed in the south slope (Fig. 5.1)  
(Photo: Kristina Winther-Jacobsen).

pine cone resting on acanthus leaves), the proportions and details of the double frame and acroteria are similar and quite distinctive. The inscription on this stele does not mention the era, but based on the Antonine name it can be dated to the 2<sup>nd</sup> century.<sup>8</sup> Another stele photographed by Professor E. Olshausen in 1990 in Karkucak (6 km south of Vezirköprü) is decorated in the same fashion as the stele from Pompeiopolis, but the relief appears to be deeper.<sup>9</sup> In 1988 Olshausen photographed a well-preserved stele with a similar but apparently unfinished double frame in Kocaoğlu, c. 5 km southeast of Kayabaşı, formerly Tahna, near the bridge known as the Kurt Köprüsü ('wolf bridge').<sup>10</sup> The pediment is decorated with a rosette similar to the one found in the Papaz Tarlası, but the panel with the inscription is also decorated with a mirror and a comb. This stele was inscribed with the era of the city, dating it in the year 192 of the era, i.e. 186/7, providing an approximate *terminus post quem* for the structure in the Papaz Tarlası. To the non-epigraphist the lettering seems to indicate three different hands, but such conclusions await the publication by Olshausen. Indeed some inscriptions give evidence of multiple hands on the same monument and there

need not be any connection between the artist and the stonecutter who carves the inscription.<sup>11</sup> From the distribution of the four pieces and the seemingly unfinished state of the stele from Kocaoğlu, it seems most likely that the workshop was located in Vezirköprü, but the pieces could also have been produced by an itinerant artist. The existence of itinerant artists is widely assumed, but there appears to be little research into the phenomenon.<sup>12</sup> An inscription from Havza/Thermaï tôn Phazemonitôn set up by a Proklos from Sinope mentions at the bottom the name of the artist, Chresstos.<sup>13</sup> The word following the artist's name is not complete but based on the preserved letters and the parallel with the first line mentioning the dedicator, the word may be reconstructed as an ethnic reference to his home town Sinope. Multiple scenarios can be reconstructed from this information. Was Chresstos a famous artist in Sinope, who made the stele at his workshop there? Did he travel to Thermaï specifically to make the stele? Was he an itinerant artist? The case certainly testifies to the mobility of people and/or artefacts as Proklos himself seems to have come from Sinope to be healed in the springs of Thermaï, about 125 km away as the crow flies but over difficult terrain.

<sup>8</sup> Marek 1993; Pompeiopolis 38, 147.

<sup>9</sup> Personal communication by Professor Eckart Olshausen and Dr. Vera Sauer, for which we are very grateful. The stele will be published in the volume of the inscriptions of Neoklaudiopolis, which is in preparation for the series *Inschriften griechischer Städte aus Kleinasien*.

<sup>10</sup> See n. 6.

<sup>11</sup> Bekker-Nielsen & Høgel 2012, 153, no. 1. Studies of the craftsmen cutting the inscriptions focus mainly on Athens, e.g. Tracy & Dow 1975.

<sup>12</sup> Jennifer Trimble (2011, 121, 144) mentions itinerant artists but cites no references. Boon 1989, 248.

<sup>13</sup> Anderson, Cumont & Grégoire 1910, 38-40. We're grateful to Søren Lund Sørensen for drawing our attention to this inscription and explaining the epigraphical context.



**Fig. 14.** *Water channel exposed in the south slope (Fig. 5.3) (Photo: Kristina Winther-Jacobsen).*

Many fragments of tiles and bricks, as well as some cut stone blocks bonded with mortar were found in rubbish heaps on the southern edge of the field. In 2013 a foundation matching the southeastern corner of the quadrangle on the geoelectric map had become visible in the slope. The foundation consists of stratified layers of field stones bound by mortar tempered with small pebbles (Figs 5.2, 12). It is at least 80 cm deep.

Another foundation was identified in the slope southwest of the quadrangle, which from its location is not immediately associable with the complex with the cruciform structure (Figs 5.1, 13). This foundation seems to be of a different quality, including cut stone blocks and brick, and it appears to be at least 2.5 m wide.

Furthermore, a water channel constructed from field stones and mortar tempered with small pebbles and lined with pink mortar was identified protruding from the slope further to the east (Fig. 5.3): however, its location at a much lower level suggests that it is either not in situ or not associated with the structures in the field (Fig. 14).

### The intensive systematic survey

Based on the preliminary survey carried out in 2010 under the auspices of the Nerik project and the analysis of the data carried out in 2012, it was decided to apply an inten-

sive, systematic survey strategy to the field to analyze the distribution of finds in order to confirm the relationship between surface and sub-surface structures identified by the resistivity survey, and to reach a better understanding of the chronology and function of the sub-surface structures and their interrelationship.<sup>14</sup>

### Methodology

The field was divided into geomorphologically homogeneous units in a grid of 10 x 10 m squares (73 in total, as well as sub-sized ones along the edge of the field laid out using a total station and marked with flags at the corners of each square; Fig. 5). A total collection of 10% of the surface material was achieved by total count/collection of all finds in 1 m transects spaced at 9 m intervals (81 in total). Total collection included anything from the size of a thumbnail and bigger – smaller objects were only collected if they were diagnostic or recognizable by a distinctive feature. The vast majority of sherds were architectural fragments. Subsequently, the pottery collected was sorted into use-categories, counted and weighed in the field; only a diagnostic sample was collected for full registration in the inventory. The survey of the transect lines was followed up by an intensive, systematic (nine field-walkers shoulder to shoulder) survey of the squares between the transect lines. The sample collected from the squares was random, aiming at specifically diagnostic pieces for the inventory.

We operated with three levels of recording: 1) sherds per transect line (number and weight); 2) finds groups per transect line (number and weight); and 3) inventory (individual sherds). Since the total sum is unknown, the validity of our data rests on our ability to control and compare them. The different levels of recording provide us with different data sets for different purposes:

Recording of sherds allows us to map their distribution across the survey area.

Recording of finds groups allows us to detect differentiation in the distribution of different functions of finds across the survey area.

<sup>14</sup> The survey was carried out under permit number 94949537-161.02-174996, issued on September 9, 2013, by the Ministry of Tourism and Culture, General Directorate of Cultural Heritage and Museums of the Turkish Republic. The representative of the Turkish government was Mustafa Kolağasıoğlu from the Directorate of Samsun Museum. We are grateful to the director and staff of the Museum and to the local authorities of Vezirköprü for their cooperation.



Fig. 15. Tiles collected from WEmW13:090-100/080-090.



Fig. 16. Tile collected from WEmW13:060/090.

Recording individual finds allows us to study differentiation in temporal patterns and provenance.

The initial sorting of the finds into use groups was done in the field by the field-walkers, but checked by the ceramics expert before recording. The definitions of the use categories were established based on the results of the analysis of the pottery from the preliminary survey in 2010, when a random sample was collected. The use-categories were: architectural fragments, tableware, kitchen ware, cooking ware, transport amphorae and 'other'. The individual finds were categorized based on shape, fabric, decoration, firing technology, style and size. Two of the groups – cooking wares and transport amphorae – were rarely recognized as such in the field, where they were categorized as kitchen ware. Consequently, the quantified distribution maps which are based on the statistically valid, systematic, total collection in the transect lines only include the categories architectural fragments, tableware, kitchen ware (including cooking wares and transport amphorae) and other.

In accordance with the guidelines set out by the Turkish authorities, all inventoried finds of the inventory were photographed, drawn and described, then re-deposited

back in the field from which they came. The results of the three levels of registration were recorded into an Access database.

## The finds

Based on their visual similarity with the fabrics of Iron Age ceramics from Nerik/Oymağaç, the vast majority of ceramics collected appear to be of regional production for which no *comparanda* have been published. The only contexts in the Nerik excavations dated to the Roman or Early Byzantine period are the graves, which included no pottery.<sup>15</sup> The nearest published site to Vezirköprü is Taşköprü (ancient Pompeiopolis), where the ceramics are currently undergoing analysis and only preliminary studies of the tablewares and selected coarse wares have been published.<sup>16</sup> KWJ was kindly allowed to study some of the Pompeiopolis material for reference.<sup>17</sup> Consequently, the chronology for the Papaz Tarlası is based almost exclusively on the tableware and coins, as well as parallels with the Pompeiopolis material and general typo-morphology and technology. The tableware is almost exclusively Pontic Red Slip ware, a type of pottery studied by Dr. K.

<sup>15</sup> Personal communication by Dr. Pavol Hnila, who is studying the Nerik tile graves, for which we are very grateful.

<sup>16</sup> Domžalski 2011; Zhuravlev 2011.

<sup>17</sup> KWJ is very grateful to the director of the Pompeiopolis project, Professor Lâtife Summerer and to the director of the Late Roman villa project, Dr. Luisa Musso for allowing her to study their material and refer to it here, and to Drs M. Brizzi, K. Domžalski, and M. Gwiazda for sharing their thoughts on the matter.





Fig. 17. Ceramics collected from WEmW13:090-100/060-070.



Fig. 18. Ceramics collected from WEmW13:120-130/030-040.

Domžalski.<sup>18</sup> The 2002 article by Arsen'eva and Domžalski is the most detailed publication to date, but this material includes little of the Pontic Red Slip form 7, which is the most common Pontic Red Slip form found in the Papaz Tarlası. 504 ceramics sherds were inventoried, including the material collected in 2010: 37 architectural fragments, 40 cooking ware fragments, 313 kitchen ware fragments, 110 tableware fragments, four transport amphora fragments and one lamp nozzle. The inventory is not proportionally representative, but selected for its chronological significance and morphological range.

### *Architectural fragments*

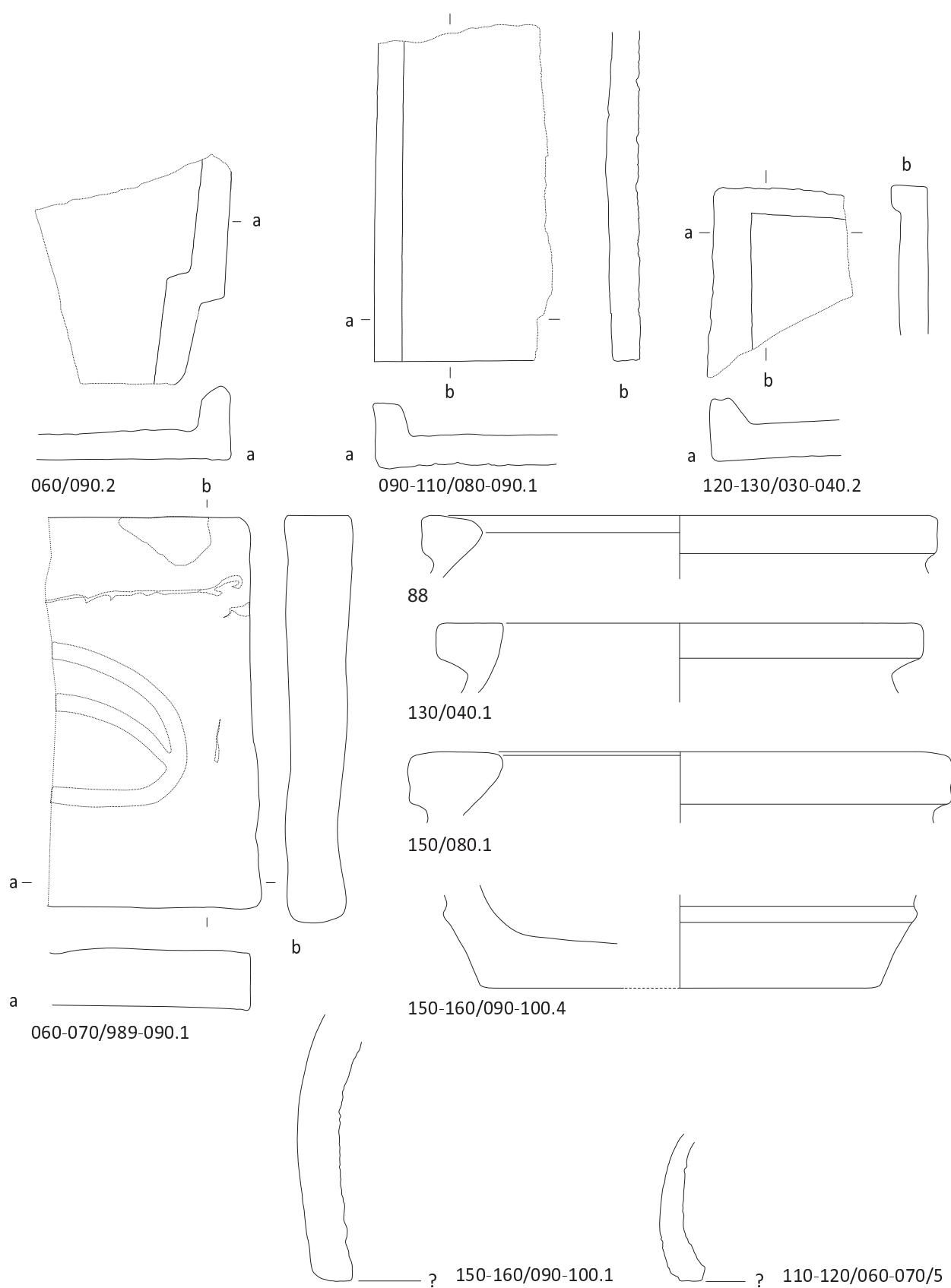
The vast majority of ceramics collected belonged in the architectural category: flat square floor tiles/bricks and Corinthian-style pan tiles/tegulae combined with curved cover tiles/imbrices (so-called Sicilian style) (Pl. 1 nos. 060/090.2, 090-100/080-090.1, 120-130/030-040.2, 110-120/060-070.5). Although the curved cover tiles can be difficult to distinguish from the traditional pre-modern tiles of which many had been dumped among the rubbish along the slope, their sheer number and the fact that no

other types of cover tiles were identified suggests the association with the pan tiles. None of the fragments preserve the complete profile, but they were probably V-shaped rather than U-shaped.<sup>19</sup> All the different types of tiles are smoothed on the upper side and rough on the underside from being made in a mould. The flat part of the pan tiles ranges in thickness from 1.6 to 2.3 cm. The cover tiles range from 1.4 to 1.8 cm in thickness, and the two possible ridge tiles are both 2.7 cm thick (Pl. 1 nos. 110-120/060-070.5 and 150-160/090-100.1). Unlike the tiles from the Nerik tile graves, the outer edges are smoothed.<sup>20</sup> Some of the tiles testify to a more mechanical production with sharper lines (Fig. 15 above left), while others appear more “handmade”, with curved and smoothed transitions (Figs 15 below right, 16 and 17 right). One sub-type of tile has raised edges with a smoothed surface running straight to the edge (Fig. 15 below right), another has curved corners (Fig. 17 right), while a third type with a more mechanical appearance has a raised band along the short end (Figs 15 above left and 18 left). The lower corners are narrower to allow insertion into the next layer on the roof and the transition is angular (Figs 15 below left and 16). No fragments preserve both ends, and all styles appear in the same transect lines. In

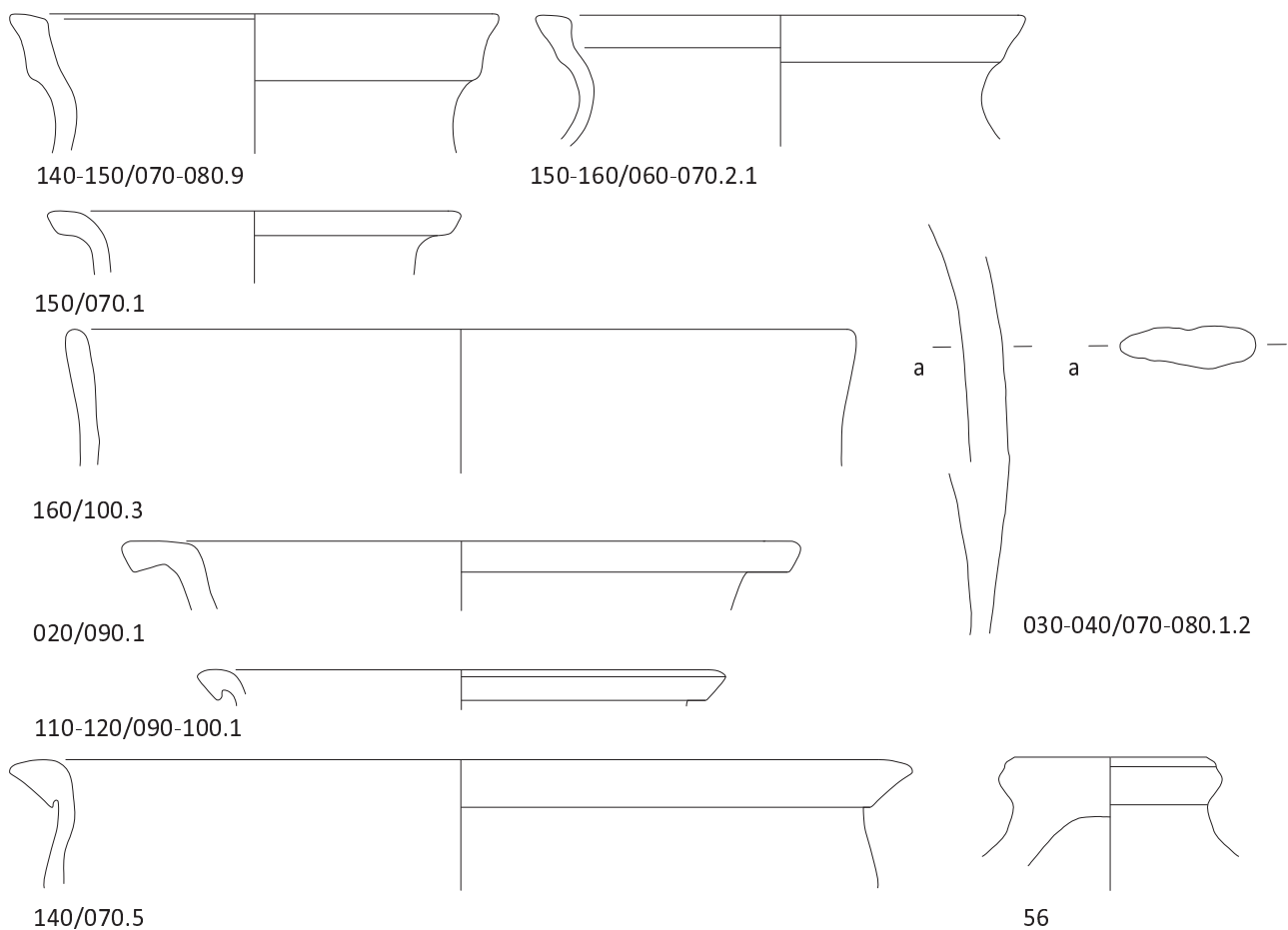
<sup>18</sup> We are very grateful to Dr. Domžalski for his personal comments on the Pontic Red Slip fragments from the Papaz Tarlası. For his publications on Pontic Red Slip see Domžalski 2000; 2007; 2011 and Arsen'eva & Domžalski 2002.

<sup>19</sup> Similar to Özyiğit 1990, fig. 5g–h.

<sup>20</sup> The Nerik tiles are yet unpublished, but in 2012 KWJ was allowed to study the material, for which we are very grateful.



**Plate 1.** Architectural fragments and pithoi, scale 1:4 (Drawings: Christina Hildebrandt & Kristina Winther-Jacobsen).



**Plate 2.** Cooking wares. Scale 1:2 (Drawings: Christina Hildebrandt & Kristina Winther-Jacobsen).

terms of production, the variety of composition of temper suggests multiple phases, workshops or batches. A range of misfired tiles were recorded, with everything from discoloured to malformed and vitrified, suggesting the tiles were produced close by (Figs 15 right and 19). A few distinctive tiles were inventoried including the two possible ridge tiles, interpreted according to their greater width (Fig. 20, pl. 1, no. 150-160/090-100.1). One fragment is decorated with shallow grooves traced with the fingers. Another one appears to have undergone a secondary use (Fig. 21). The raised edge has been chipped away slanting towards the flat part, possibly for a drain. In the preliminary report we tentatively concluded that the types of tile found in the Papaz Tarlası are different from the tiles used in the tile graves at Nerik, which may suggest a different chronology, but also denote a different workshop. The difference is confirmed by the material collected in the intensive survey.

Many floor tiles/bricks were recorded, sometimes decorated with finger marks (Fig. 22, pl. 1 no. 060-070/080-090.1). They are approximately 3-5 cm in thickness, often preserving a thick layer of mortar up to 4 cm on at least one side (Fig. 23). Two complete floor tiles found on the steep slope measured 29.5 x 30 cm, being 3-3.5 cm thick. Stone tiles in a similar range of thicknesses were also used for floors, as indicated by their shape and the mortar attached to them (Fig. 24).

In the preliminary survey, fragments of water pipes were collected, but in the 2013 season it became obvious from their occurrence in the rubbish heaps on the slope south of the field that they are not ancient.

Additionally, three small fragments of marble decoration, probably architectural, were recorded during the survey (Figs 25-6). The first is a 1.34 cm-thick white marble tile, probably from *opus sectile* decoration of a vertical





**Fig. 19.** *Tile collected from WEmW13:090-100/070-080.*



**Fig. 20.** *Ridge tile collected from WEmW13:150-160/090-100.*



**Fig. 21.** *Chipped tile collected in 2010.*



**Fig. 22.** *Floor tile/brick collected from WEmW13:160-170/080-090.*



Fig. 23. Floor tile/brick collected from WEmW13:040/060.



Fig. 24. Stone floor tile(?) collected from WEmW13:150-160/110-120.



Fig. 25. Decorative fragments of marble collected from the Papaz Tarlası (front).

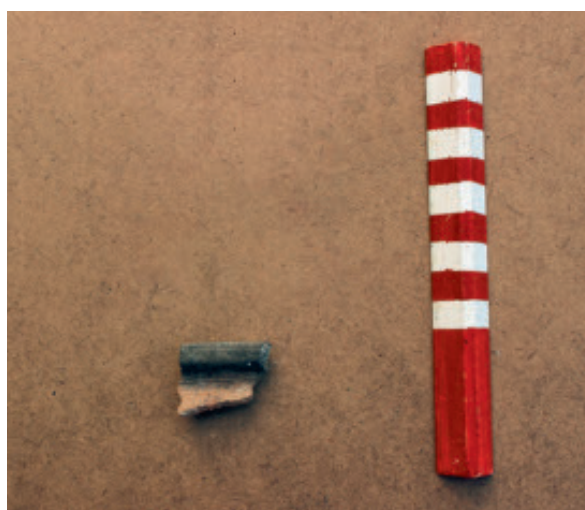


Fig. 26. Decorative fragments of marble collected from the Papaz Tarlası (back).





**Fig. 27.**  
*Ceramics collected from*  
*WEmW13:140-150/070-080.*



**Fig. 28.** *Cooking pot fragment collected from*  
*WEmW13:150/070.*



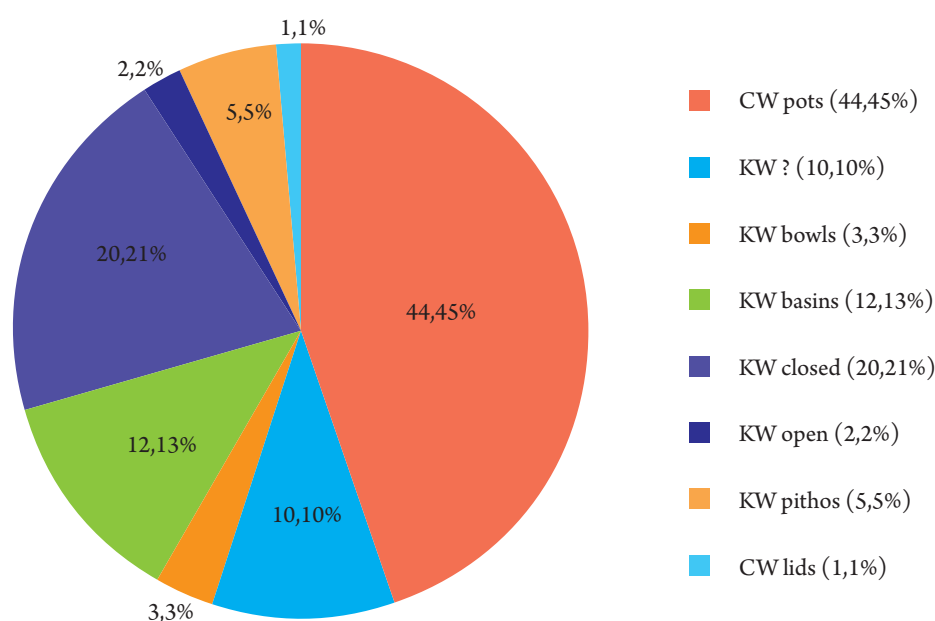
**Fig. 29.** *Ceramics collected from WEmW13:160/100.*



**Fig. 30.** *Ceramics of phyl-  
lite-rich fabric collected from*  
*WEmW13:010/090.*

surface. On the back there are traces made with a pointed chisel, but the location of these tool marks along the edge suggests that these may have been made when prying the tile off a wall. The second fragment resembles a Doric hawk's beak on a plain flat band. The fragment is too small to be sure, but the front also appears to be curved like a rosette or a clipeus. Only the hawk's beak part is polished. The third marble fragment has a decorated front and a flat rear face: it consists of a straight band with two curved stems abutting, and on their convex side the remains of a small knob. This fragment must come from some sort of shallow, openwork relief.





**Table 1** *Form and functional distribution of vessels in phyllite-rich fabric (Graph: Kristina Winther-Jacobsen)*

### Other finds

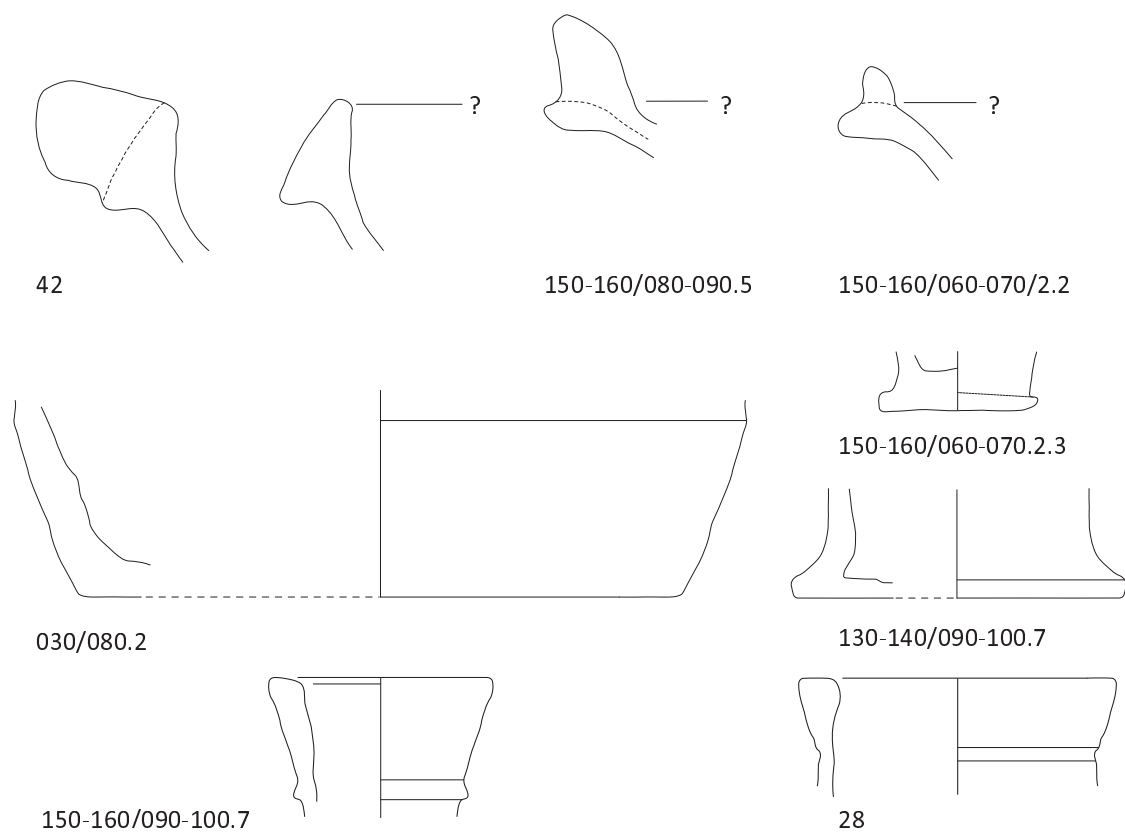
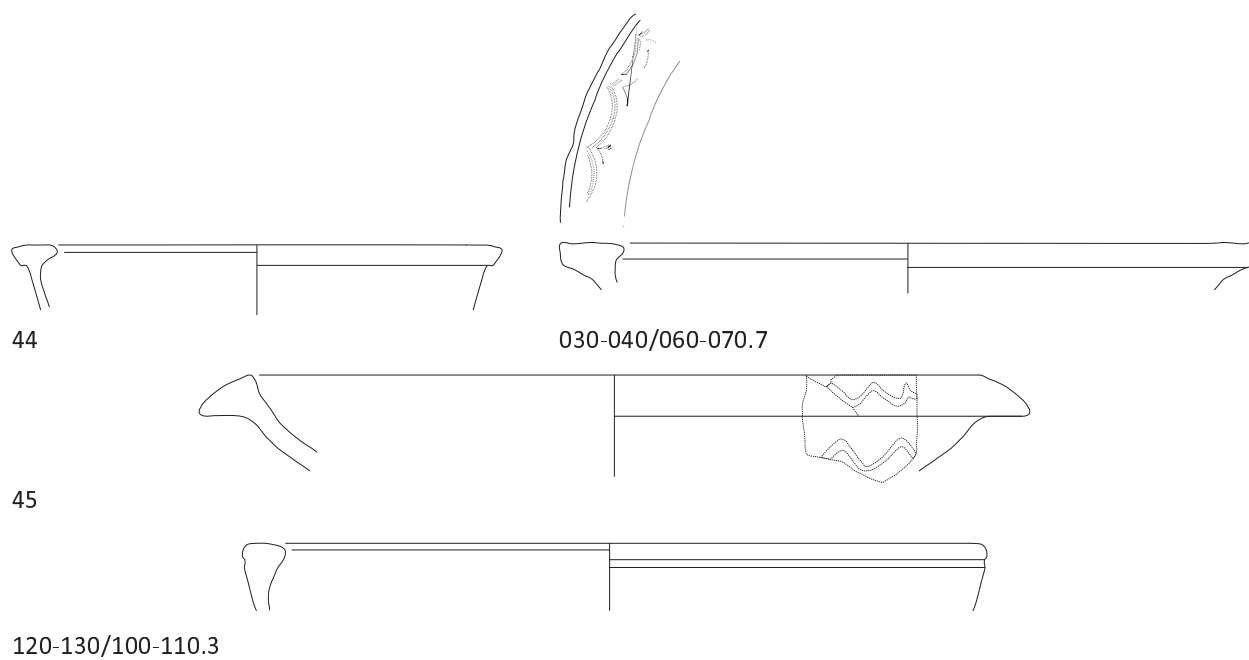
Apart from the architectural fragments, the finds include pottery, a lamp, glass, two coins and slag. The pottery consists mainly of kitchen ware, some tableware and cooking wares and a few, rare fragments of transport amphorae. Initially, it was difficult to distinguish the cooking wares as the types otherwise widely produced and imported across the Roman Empire appear not to have been used regularly in this area. A single thin strap-handle of quartz-rich fabric collected in the preliminary survey in 2010 and less than a handful of rim fragments collected during the intensive survey come from types of cooking vessel typical of the Roman period, suggesting that the type appeared irregularly here. Furthermore, soot, which would assist in the identification of local/regional cooking wares, is relatively rare. The three sooted fragments all belong to a type of vessel which we, based on its distinctive shape and fabric and its similarity with Late Roman cooking wares at Pompeiopolis,<sup>21</sup> interpret as local/regional cooking ware (Figs 27-9, pl. 2 nos. 140-150/070-080.9, 150/070.1, 160/100.3). The fabric is highly distinctive because it is dominated by a characteristic inclusion: although this mineral changes colour in the firing process, its large grain size, angular,

thin, flat shape, slate-like surface and its predominance makes it distinctive (Fig. 30). Based on a sample kept by the Nerik project, we believe the mineral to be phyllite, which occurs in the region.<sup>22</sup> Among the sherds from the Papaz Tarlası, ninety-eight are made from phyllite-rich fabrics. The cooking wares represent almost half of these vessels, but the phyllite-rich fabrics are not exclusive to cooking wares (Table 1). The range of pottery made from the phyllite-rich fabrics, including rather heavy vessels such as pithoi, suggests that much of this pottery was produced in the area. The phyllite does not, however, appear in the same combination in the tile fabrics, another type of ceramics assumed to have been produced in the area given the presence of many misfired pieces. This is probably the result of some sort of functional differentiation in the production. Our knowledge of ancient ceramics production suggests that none of the fabrics are 'natural'.<sup>23</sup> They have all undergone the process of purification including some selection of inclusions. In the case of the phyllite-rich fabrics, the angular shape, large grain size and number of these specific inclusions indicate that they were produced by crushing rock fragments specifically for

<sup>21</sup> The pottery from Pompeiopolis is unpublished except for Domžalski 2011, 168. See n. 2.

<sup>22</sup> Personal communication by Dr. Rainer Czichon, for which we are very grateful.

<sup>23</sup> E.g. Rice 1987, 52; Winther-Jacobsen 2010, 51-2.



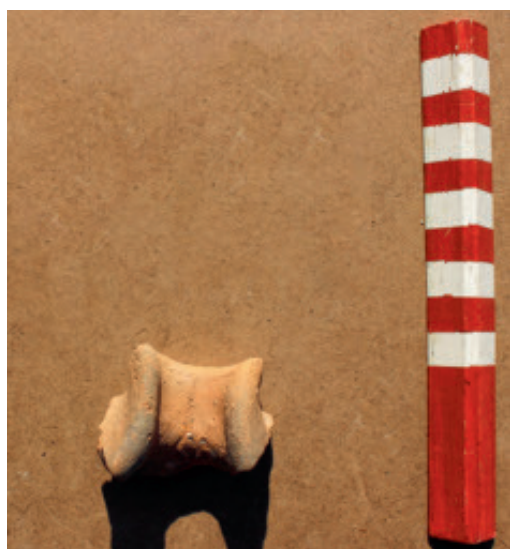


Fig. 31. Spout of basin collected from WEmW13:150-160/060-070.



Fig. 32. Fragment of pithos collected from WEmW13:160-170/080-090.

the purpose of providing the fabric with certain qualities, real or imagined.<sup>24</sup> The mineral also appears in a wide range of shapes and types of pottery at Pompeiopolis.

The kitchen wares consist of mostly open and some closed vessels as well as pithoi (Pl. 1 nos. 88, 130/040.1, 150/080.1/ 150-160/090-100.4 and pl. 3). The most common type of kitchen ware is the basin, often with a spout attached to the rim (Fig. 31). This type of vessel is also common in the late Roman contexts at Pompeiopolis.<sup>25</sup> Two types occur in the Papaz Tarlası: the type with the spout inserted into the section of the rim (Pl. 3 no. 42) and the apparently more popular type where a spout is attached like a gutter on top of the rim (e.g. pl. 3 nos. 150-160/80-90.5 and 150-160/060-070.2.2). Among the kitchen wares are fragments of large thick-walled pithoi (Figs 32-3, pl. 1, nos. 88, 130/040.1, 150/080.1, 150-160/090-100.4). Although the kitchen wares are very difficult to date, certain stylistic features indicate a symbiotic relationship to the Late Roman Pontic Red Slip. Firstly, a distinctive type of hollow stemmed base

which is known from the closed vessels in the Pontic Red Slip production occur among the kitchen wares, although a similar design is also known from lids (Pl. 3 nos. 150-160/060-070.2.3 and 10-140/090-100.7).<sup>26</sup> Secondly, the type of combed decoration popular on Pontic Red Slip form 3 is found on a kitchen ware basin (Fig. 34, pl. 3 no. 030-040/060/070.7).<sup>27</sup>

One handle attachment of a Sinopean amphora was identified by the volcanic sand, but the fragment is too poorly preserved to reveal any information about the shape and type (Fig. 35).

The lamp, of which only the spout was found, was originally slipped, but the surface is very poorly preserved (Fig. 36). The proximity of the hole for the wick and the filling hole, both of which are surrounded by an exterior offset rim, is very unusual and no close parallels have been found. Overall, the range of pottery types and styles is restricted, suggesting that the different structures belong within the same period and that the structures were relatively intensely used within a fairly short time span.

24 Several articles in the recent volume on ancient cooking wares edited by Spataro & Villing (2015), e.g. Whitbread 2015, discuss the significance of inclusions.

25 Domžalski 2011, 168, pl. 7.2.

26 Arsen'eva & Domžalski 2002, fig. 13.581-2; Ferrazzoli & Ricci 2007, 686, fig. 16.79; Pellegrino 2007, 665, figs 2.20 and 22.

27 Domžalski 2001, pl. 3.2.





Fig. 33. Fragment of pithos lid(?) collected from WEmW13:150/100.



Fig. 34. Ceramics collected from WEmW13:030-040/060-070.



Fig. 35. Sinopean amphora handle attachment collected from WEmW13:130-140/100-110.

The only pottery that can be dated within a narrow chronological bracket is the red slipped tableware (Table 2). The most popular tableware by far is Pontic Red Slip form 7, produced in the second half of the 5<sup>th</sup> and first quar-

ter of the 6<sup>th</sup> century. Form 7 appears in several variants at the Papaz Tarlası (Pl. 4 nos. 5-6, 090-090.2, 140/080.1, 080-090/100-110.1).<sup>28</sup> Interestingly, this large dish with false ring-base and everted angular rim is not a common form at Pompeiopolis, the closest neighbouring city to have been excavated. The second half of the 5<sup>th</sup> century is a period in time when the repertory of forms changed and Pontic Red Slip ware lost its predominance to LRD tablewares from Western Asia Minor, even if only a single base fragment of LRD was identified in the Papaz Tarlası.<sup>29</sup> The identified Pontic Red Slip also includes fragments of form 3 (Fig. 37), as well as an unclassified form dated from the mid 4<sup>th</sup> to the mid 5<sup>th</sup> century (Pl. 4 no. 080-090/100-110.1).<sup>30</sup> A few of the tableware sherds appear to be Pontic Sigillata, which was the predecessor of Pontic Red Slip; these include two possible rims of Pontic Sigillata forms 14-16 dated in the 2<sup>nd</sup> or 3<sup>rd</sup> century (Pl. 4 no. 090-100/060-070.1).<sup>31</sup> Due to their small size and poor preservation, it is possible that these early sherds are residual.

The glass is too fragmented for any definite conclusions to be drawn, except that all the fragments are made from monochrome, clear, blue-green glass and that vessels

<sup>28</sup> Personal communication by K. Domžalski for which we are very grateful.

<sup>29</sup> Arsen'eva & Domžalski 2002, 424-5.

<sup>30</sup> Arsen'eva & Domžalski 2002, 424-5, figs 10-3; Domžalski 2011, pl. 2.7-11.

<sup>31</sup> Zhuravlev 2011, 151, pl. 1.17-9. Less likely, but also possible is Pontic Red Slip from 4 (Arsen'eva & Domžalski 2002, fig. 13).



**Fig. 36.** Nozzle of lamp collected from WEmW13:110-120/080-090.



**Fig. 37.** Base fragment of Pontic Red Slip form 3 collected from WEmW13:110-120/070-080.

appear to have been small and very thin-walled. The two coins, one of which had been minted on a clipped elder one, are poorly preserved, but have been identified as Byzantine *folles* by Vera Sauer. The clipped coin was minted between 652 and 656 and the other coin can only be dated between 539 and 717.<sup>32</sup>

Finally the slag, which appears to be from the production of iron, was found in the northeastern corner of the

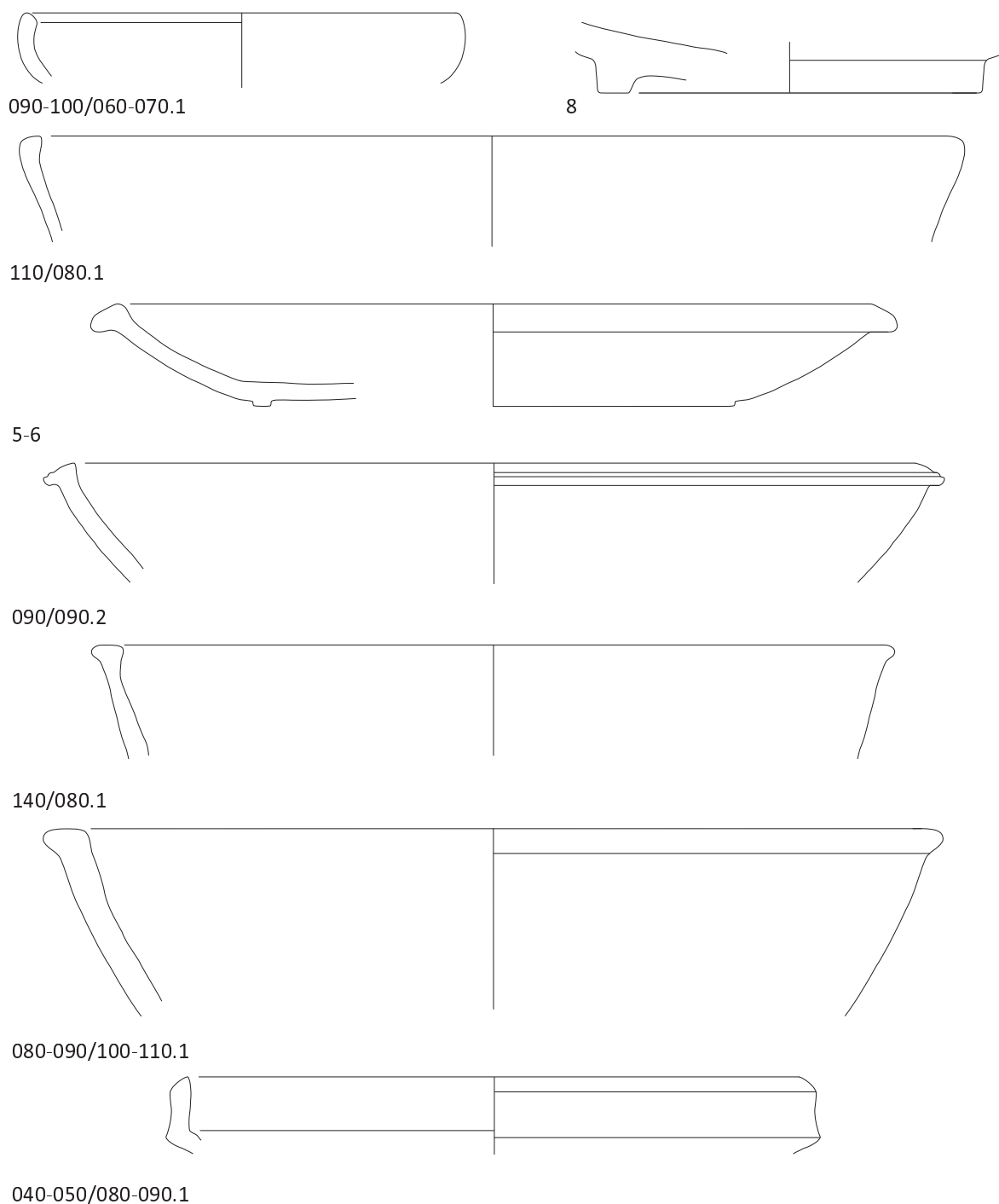
grid near the structure there, indicating the possibility of a complex combining domestic and productive activities (Fig. 38). However, as a roughly round object, it has high mobility and could be intrusive.

The Post-Roman periods are represented by, for instance, green glazed table and utility wares common of the Ottoman period. An amphora handle stamped with four incuse asterisks finds its closest parallel in a fragment

Type	Date
Pontic Red Slip form 1?	Mid 4 <sup>th</sup> -mid 5 <sup>th</sup> century?
Pontic Red Slip form 3	late 4 <sup>th</sup> /5 <sup>th</sup> -mid 5 <sup>th</sup> century
Pontic Red Slip form 4	late 4 <sup>th</sup> -mid 5 <sup>th</sup> century
Pontic Red Slip unclassified form	second half of 4 <sup>th</sup> -first half of 5 <sup>th</sup> century
Pontic Red Slip form 7 variants	second half of 5 <sup>th</sup> -first quarter of the 6 <sup>th</sup> century
Phocaeen Red Slip	mid 5 <sup>th</sup> century onwards

**Table 2.** Tableware chronology based on Domžalski 2000 and Arsen'eva & Domžalski 2002.

<sup>32</sup> For reconstruction of dates see appendix by Vera Sauer.



**Plate 4.** Tablewares, scale 1:2 (Drawings: Christina Hildebrandt & Kristina Winther-Jacobsen)

from Saraçhane dated to the late 10<sup>th</sup>/early 11<sup>th</sup> century, although it was found with earlier material (Fig. 40).<sup>33</sup> A similar stamp also occurs on Saraçhane amphora type 54 of the 10<sup>th</sup> or 11<sup>th</sup> century.<sup>34</sup> However, the majority of

fragments belong to plain domestic types of pottery, jars, bowls and basins, which cannot be securely dated at the moment. Consequently it is not currently possible to estimate how much of the kitchen and cooking wares are





Fig. 38. Iron slag collected from WEmW13:170/090.



Fig. 39. Amphora handle collected from WEmW13:140-150/090-100.

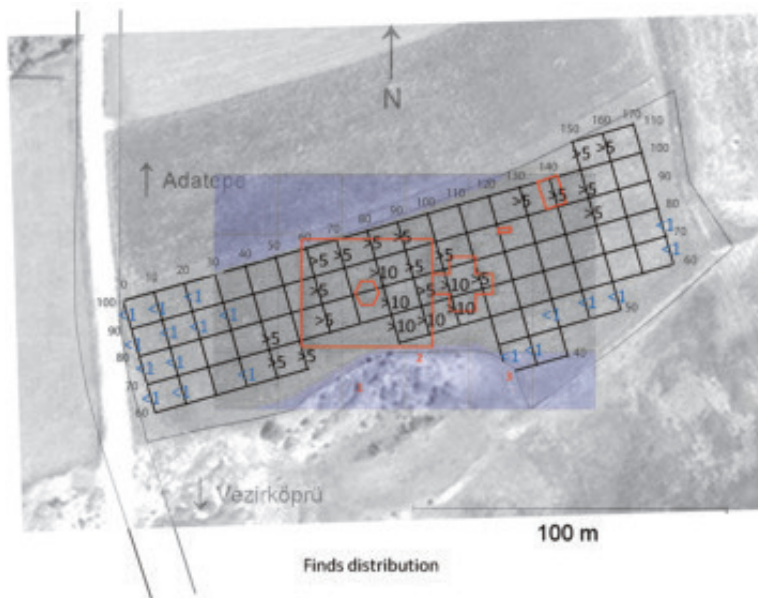
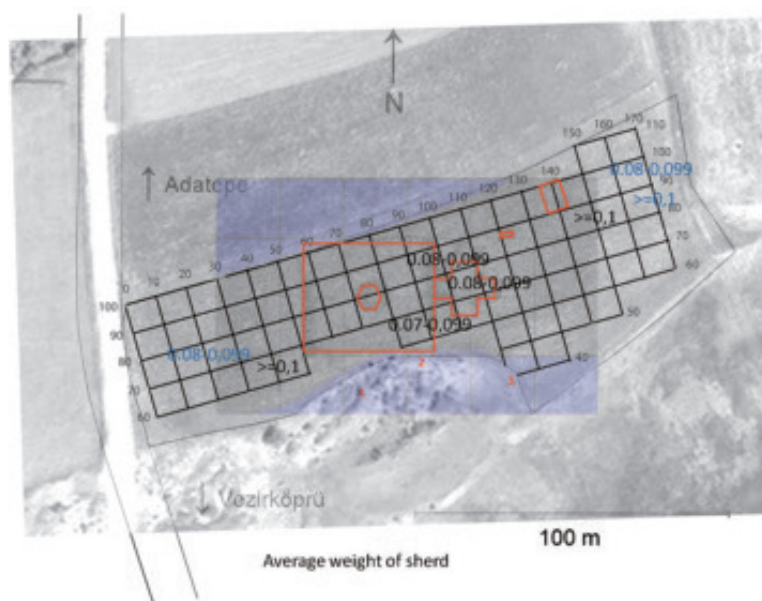


Fig. 40. Finds distribution recorded across the Papaz Tarlası (Plan: Kristina Winther-Jacobsen).

33 Hayes 1992, 78, no. 19, fig. 27, pl. 14.

34 Vroom 2005, 95, fig. MBYZ 13.1.



post-Roman. As for tablewares, small glazed fragments were collected in the squares, but none in the transect lines; consequently there is no statistical material. By comparison, 29 fragments of Roman red slipped tableware were collected in the transect lines.

### *The distribution pattern*

The distribution of ceramics across the field confirms the expectations concerning the state of preservation of the sub-surface structures as suggested in the preliminary investigations of 2012. The state of preservation of the pottery ranges from poor to medium, with a few well-preserved fragments indicating that new material is ploughed up in every new agricultural episode. This is supported by the emergence in 2013 of the broken column, which was not on the surface in 2010, and the reused stele. Consequently, the sub-surface material should be in a good state of preservation. Additional evidence is the discreteness of the densities – the fact that surface finds are closely related to sub-surface structures, e.g. the large number of architectural fragments over the cruciform structure. The areas immediately over the sub-surface structures, especially the hexagonal and the cruciform structures and the southeastern corner of the quadrangle, reveal high densities of up to 1.4 kg of ceramics per square metre (Fig. 40). The highest densities were recorded along the southern edge of the quadrangle, where its edge has been eroded and become

visible in the steep slope (see above). The small rectangular structure just northeast of the cruciform structure almost disappears in the high densities on its immediate southwest and northeast sides, but it can be traced in the ceramics distribution map as an increase in finds of approximately 80% in the transect line cutting across it, compared to the transect lines left and right. The structure approximately 20 m further to the northeast is visible as a discrete, high density cluster of about 800 m<sup>2</sup>. This cluster extends outside the area of the resistivity survey, and it is highly likely that there were additional structures in this part of the Papaz Tarlası, aside from the one revealed by the resistivity survey. Although the chronological range appears to be similar, there is a clear functional differentiation between this northeastern complex and the complex with the cruciform structure (see below).

The total range of the average weight of individual sherds is 1 to 134 g, but in 49 of the 81 transect lines, the average weight ranges between 0.015 and 0.034 g. Only in eight transect lines is the average weight of sherds between 75 and 134 g (Fig. 41). A partial correlation between density and average weight (average weights of minimum 0.08 kg per sherd) can be observed in the area of the complex with the cruciform structure and the northeastern complex, but there are also deviances from this pattern – for instance the high average weight in transect 170 at the northeastern edge of the field, where there is evidence for less ploughing and consequently less

destruction. The explanation for the high average weight of sherds in transect line 020/070 can be explained by the occurrence of a single, very large tile fragment, a type of find which behaves differently on the surface as it gets caught very easily in the agricultural equipment.<sup>35</sup> In all the transect lines except 150/080 the non-architectural fragments make up only a tiny proportion of the finds, especially by weight, which was to be expected given the original size of the complete artefacts.

The ratio of architectural ceramics to other types of ceramics/pottery is 271:16 kg or 17:1, suggesting that the structures were covered by tile roofs when they collapsed. The category includes both roof and floor tiles/bricks as these are indistinguishable when very fragmented. The ratio is of course not constant across the field, but a particularly interesting variation is observed in the cluster overlying the northeastern complex. Here the ratio is only 16:4 kg or 4:1 because of 3.59 kg of pithos fragments recorded in transect line 150/080, a type of kitchen ware rarely recorded in other parts of the field; this suggests a domestic function for this complex. None of the other transect lines produced more than 700 g of pottery per 10 m<sup>2</sup>. If we subtract the 3.59 kg of pithos fragments, the ratio becomes 16:1, which is very close to the average of the field.

Several observations can be made based on the overall distribution of the different use-categories (Figs 42-3). Fig. 42 includes the data from both the transects and the squares, whereas Fig. 43 only includes the quantifiable data from the transects. Consequently, patterns observed in Fig. 42 should be consistently checked against Fig. 43. Tiles and kitchen wares are not included as they are found all over the field, although clearly concentrated over the structures (see above). Fig. 40 can be viewed as a tile distribution map due to the size and predominance of this type of ceramic (17:1) when weighed. As mentioned before, the distribution of pithoi appears to be highly significant, especially when correlating the pattern with that of the basins (Figs 42-3). The majority of fragments of pithoi and all the fragments of spouted basins came from the northeastern part of the field where the combination of tiles, pithoi, kitchen, cooking and tablewares with iron slag suggests a combination of domestic and productive activities for the northeastern complex. Some function-

al differentiation may be implied by the distribution of pithoi, which seem to concentrate in the northeast, and cooking wares, which seem to concentrate to the south, but the collection in the squares was not systematic and consequently this pattern should not be over-emphasized. The field boundary system favours ploughing longitudinally, which affects the displacement of the surface, making it more likely to move east-west than north-south. The pithos fragments found in the central south corner of the field are explained by the topography. The field slopes down quite steeply in this corner, and these large fragments have probably rolled to the lowest part of the field. In the area of the complex with the cruciform structure mainly kitchen ware and tableware were found, which may be another indication of functional differentiation suggesting that cooking and storing took place mainly in the northeastern complex. However, there seems to be a concentration of cooking and tableware west of the square structure, either originating from the complex with the cruciform structure or indicating the existence of further, unknown structures in this area. As deeper foundations have been identified in the slope (Fig. 5.1), this is not impossible, but it seems more likely that these finds originate in the complex with the cruciform structure and have been displaced by ploughing.

In general, the types of ceramics found are very homogeneous, suggesting a relatively short period of activity. The finds from the northeastern complex appear to belong to the same chronological period, but the slag may be an indication of other than domestic activities. An obvious interpretation of the finds in the northeastern complex is that it served as domestic quarters for the activities associated with the complex with the cruciform structure, and possibly also as a farmhouse.

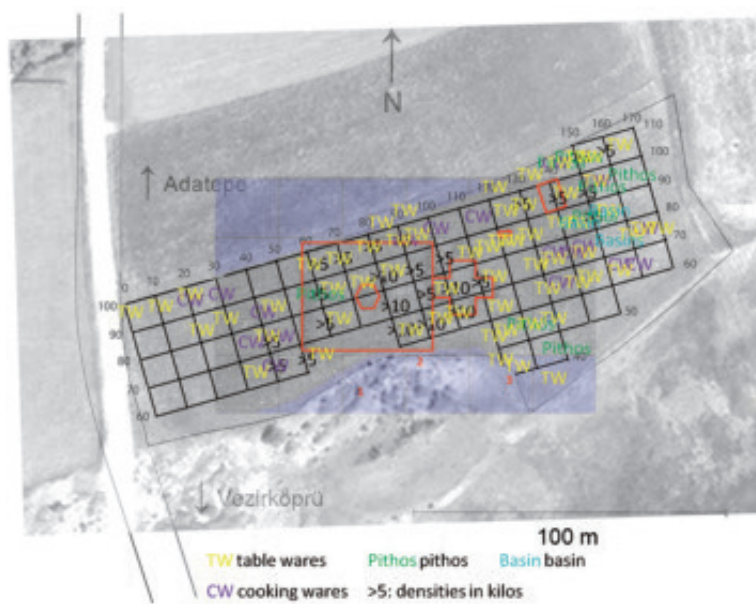
## Interpretation

The cruciform structure is tentatively identified as an early Christian *martyrion*-complex. A *martyrion* was not a church in the strict sense of the word but a shrine to a martyr, often located at the site of the martyr's death or burial.<sup>36</sup> However, the distinction between the *martyrion* and church tended to disappear towards the end of the

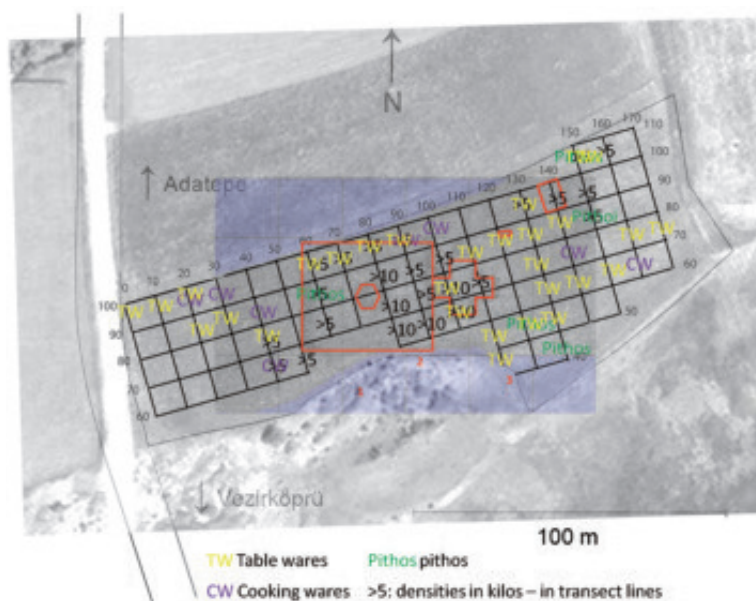
35 Baker 1978; Dunnell 1990, 592.

36 Grabar 1972, 152-61; Syndicus 1962, 72-89.





**Fig. 42.** Functional categories recorded across the Papaz Tarlası (Plan: Kristina Winther-Jacobsen).



**Fig. 43.** Functional categories recorded in transect lines only (Plan: Kristina Winther-Jacobsen).

4<sup>th</sup> century, when the practice of depositing relics or the body of a saint near the altar became more widespread.<sup>37</sup> Several writers of the early church mention *martyria* in Pontos. Thus in the *Passion* of St Athenogenes, we are told that the saint built an octagonal chapel in the village of Pédachthoê to house the remains of five martyrs executed

during the persecutions of Diocletian. The same text also mentions a *martyrion* of St Reginos which in the writer's time (the 4<sup>th</sup> or 5<sup>th</sup> century) could be seen in Neokaisareia (modern Niksar).<sup>38</sup> Gregory of Nyssa (4<sup>th</sup> century) describes a *martyrion* on his family's estate near Ibora and another probably located in Euchaita (modern Ayvat).<sup>39</sup>

37 Spieser 2001, ch. 7, 1-12.

38 *Passion of St Athenogenes*, Maraval 1990, 13, 27. The exact location of Pêdachthoê is unknown. For the date of the *Passion*, see 11-2.

39 Gregory of Nyssa, *In XL Martyres*, PG 46.784C; *De S. Theodoro Martyre*, PG 46.738D-740A.



The cruciform plan is typical of early Christian architecture,<sup>40</sup> although the Latin cross is predominant and in fact the free-standing Greek cross which we find in the Papaz Tarlası is relatively rare. Both types are believed to have been modelled on the Church of the Holy Apostles in Constantinople, also known as the imperial Polyandreion, where the Byzantine emperors were buried.<sup>41</sup> According to Procopius this church was shaped like a Greek cross with a dome in the centre, though this is a description of the Justinian reconstruction of c. 540.<sup>42</sup> Preserved examples of the free-standing Greek cross with a central dome include the much larger *martyrion* of St. Babylas at Antioch (c. 379)<sup>43</sup> and the Church of St. Simeon Stylites in Syria (c. 475). A number of Greek cruciform structures at Chersonesos (Sevastopol) are much more similar in scale.<sup>44</sup> Several of the cruciform structures at Chersonesos have been excavated and were found to be associated with tombs confirming the interpretation of the structures as *martyria*. In 1897, in the so-called Reliquary Church built inside the ancient theatre, a tomb was excavated containing a reliquary shrine with skeletal material wrapped in silk.<sup>45</sup> This cruciform structure in the shape of a Greek cross is traditionally dated to the 6<sup>th</sup> century based on the date of the reliquary, but based on the context the church could not have been built before than the end of the 10<sup>th</sup> century.<sup>46</sup> Finds from a cruciform church outside the city walls on the western side of town date to the 8<sup>th</sup> to 9<sup>th</sup> centuries, but the church was still standing in the 10<sup>th</sup> century.<sup>47</sup> Furthermore stratigraphy, ceramics and coins dated the rebuilding of a Greek cruciform church excavated near Mangup Kale in 1981 at the end of the 9<sup>th</sup> or the early 10<sup>th</sup> century.<sup>48</sup> Consequently, a 10<sup>th</sup>-century date has also been suggested for the other cruciform structures within the city.

Outside the city walls of Chersonesos to the south in Quarantine Bay is yet another *martyrion* identified by multiple tombs and located in one of the city's necropoleis. According to the excavator a small chapel was built over tomb D in the 6<sup>th</sup> century, which was replaced in the 10<sup>th</sup> century by the cruciform *martyrion* which received a mosaic floor during the 12<sup>th</sup> century.<sup>49</sup> The 6<sup>th</sup>-century phase is dated by thirteen coins of Justinian I found in the fill under the basin of the Diakonikon/the wall of the baptismal font. Although the images and plans available are not of the best quality, the mosaic floor seems consistent with a 6<sup>th</sup>-century date, and according to L.G. Khrushkova, the glazed sherds responsible for the late date came from 12<sup>th</sup>-century repairs to the floor.<sup>50</sup> Furthermore, Khrushkova argues that since the lid was already removed when the cruciform church was built, a coin of Arcadius found in the upper layer of the filling of Tomb D could have found its way there during the construction of the cruciform *martyrion*, thereby dating this as early as the turn of the 5<sup>th</sup> century. The date suggested by Khrushkova correlates better with the finds from the Papaz Tarlası, but her attractive hypothesis concerning the Arcadian coin in the fill of Tomb D rests on an assumption that is difficult to prove. A re-examination of the finds from the other three excavated contexts of 8<sup>th</sup>- to 10<sup>th</sup>-century date appears to be called for.

Closer to Pontos, in central southern Turkey many churches have been preserved in the area known as Bimbirkilise ('1001 churches'), and a survey of the published material (and the numerous churches in the so-called dead cities in Syria) confirms the rarity of the free-standing Greek cross design. Only two of these structures are designed as Greek crosses: an antechamber to a

40 Schäfer 1978, 13-6.

41 Heisenberg 1908; Freely & Çakmak 2004, 145-6.

42 Procopius (De Aedificiis 1.9-24).

43 Sodini 1986, 236.

44 The churches are published in various places in Russian, but all are discussed by Romančuk 2005, 83-6, fig. 18: 11-5, figs 24 and 27.

45 Kostsyushko-Valuzhinich 1897.

46 Romančuk 2005, 83-4.

47 Romančuk 2005, 85.

48 Myc 1990, 226 in Russian. Discussed by Romančuk 2005, 84, n. 12.

49 The chronology of the phases of this site was reconstructed by the excavator O.I. Dombrovskij, cited by Romančuk 2005, 84 and Khrushkova 2006 (a conference paper only published on the internet).

50 Khrushkova 2006.

church and an attached “side-chapel”.<sup>51</sup> The antechamber at Karadagh-Mahaletch is very interesting because of a funerary inscription reading “Through the vow of Kallinikos? ... to Leo” on the outer wall of the apse, interpreted as a possible reference to the Bishop of Barata in the 5<sup>th</sup> or early 6<sup>th</sup> century. The inscription suggests that the cruciform antechamber was a memorial to Leo, supporting the use of this particular design for memorial purposes. Several of the Greek cruciform structures in Chersonesos were also attached to churches, although they appear to be “side-chapels” rather than antechambers.<sup>52</sup>

According to Krautheimer there are many cross-shaped *martyria* and chapels at Binbirkilise, in Cappadocia and in Lycaonia.<sup>53</sup> In the latter two regions the type appears as early as the 6<sup>th</sup> century, but none of the examples from Binbirkilise antedate the 8<sup>th</sup> century. It is not clear from the text what type of cross-shape Krautheimer is discussing. Although the design of the church at Viranşehir resembles a Greek cross, one arm is extended with a deep apse; the church at Helvadere has three different types of arms, one short, two longer (next to each other) and one in the shape of a deep apse; and the church at Kurşuncu is designed as a Latin cross.<sup>54</sup> In fact, the more common free-standing cruciform design is the Latin cross as known from the Church of St John in Ephesos (c. 565), which also had an atrium.<sup>55</sup> Numerous small churches also in Asia Minor follow this design, e.g. the Church of the Panayia in Tomarza of the late 5<sup>th</sup> or early 6<sup>th</sup> century, and Sivrihisar at Kizil Kilise, possibly dating around 600.<sup>56</sup> A well-dated 5<sup>th</sup>-century example

of a similar design is the so-called Mausoleum of Galla Placidia in Ravenna.<sup>57</sup> A small church in Klissé-Keui in Bulgaria, 7 km northwest of Pirdope in the Sofia District, combining the Latin cross with a narthex and an atrium in front appears to be an intermediary between the design of St. John in Ephesos and the complex with the cruciform structure in the Papaz Tarlası.<sup>58</sup> This building is dated stylistically to the 6<sup>th</sup> century. There is however at least one Greek cruciform church (although the main arm is extended with an apse) with a courtyard in front of it in the Balkans, in Justiniana Prima in Serbia.<sup>59</sup> This structure is securely dated since the entire town had only a brief existence between 535 and 615.

This interpretation of the complex with the cruciform structure in the Papaz Tarlası is also consistent with the orientation of the cruciform structure along an east–west axis. On this hypothesis, the large quadrangle formed the *atrium* or forecourt of the shrine and the central structure would have been a fountain. Such forecourts are a familiar feature of early Christian shrines and churches; the first Basilica of St. Peter in Rome (c. 320), for instance, had an *atrium* with a fountain, as did the Church of St John mentioned above.<sup>60</sup> A much closer parallel has come from Komana, where a hexagonal basin 10.5 m across was excavated by Prof. Dr. Burcu Erciyas.<sup>61</sup> In their article from 2010 Erciyas and Çinici cite Late Antique parallels from church *atria* in Cyprus (Kourion) and Jordan (Pella), although these are much smaller, as well as a hexagonal basin, 9.25 m across, in the Roman bath in Kourion.<sup>62</sup>

*Martyria* are often associated with burial grounds, which according to Roman law had to be placed outside

51 Karadagh no. 12 (Ramsay & Bell 1909, 122-5). Karadagh-Mahaletch (Ramsay & Bell 1909, 249, 556-7). Additionally, Karadagh-Tchet Dagħ (Ramsay & Bell 1909, 268-73) appears to be either a Greek or a Latin cross, and Karadagh no. 44 (Ramsay & Bell 1909, 221-9) is not strictly speaking free-standing and all the arms end in apses.

52 E.g. Khrushkova 2006, figs 11 and 14.

53 Krautheimer 1986, 166 on the 5<sup>th</sup> century but without references or examples, 395 on the 6<sup>th</sup> and 7<sup>th</sup> centuries referring to Halvadere (Rott 1908, 265-7), Kurşuncu (Ramsay & Bell 1909, 353), and Viranşehir (Ramsay & Bell 1909, 363-70).

54 See n. 42.

55 Krautheimer 1986, fig. 196. Also Ramsay & Bell 1909, 340-428.

56 Krautheimer 1986, 164-6. Also Doğan 2008.

57 Krautheimer 1986, 181-2, figs 144-6. Another parallel possibly worth mentioning is the originally 4<sup>th</sup>-century basilica of San Nazaro in Brolo in Milan (Krautheimer 1986, 81-2, fig. 38).

58 Moutaftchiew 1915, 110-1 (abstract in French).

59 Krautheimer 1986, 274, fig. 236B, again mentioning the frequency of this type of building all over the Roman world. We're grateful to Max Ritter for bringing this church to our attention.

60 Krautheimer 2000, 26-7, figs 21-2.

61 Erciyas & Çinici 2010.

62 Megaw et al. 2007, fig. 1.Z; McNicoll, Smith & Hennessy 1982; McNicoll 1992; Erciyas & Çinici 2010, 293.

the *pomerium* or city limit and are often found along the streets leading out of a city. This is the case with the Chersonesean cruciform *martyrion* in Quarantine Bay discussed above. It would not be surprising to find a necropolis along the road leading north from Neoklaudiopolis. As indicated above, the pottery in the field is domestic in character, suggesting that the structures (or as yet unidentified structures nearby) were used for habitation. However, the reworked grave stele found in the field could have come from such a necropolis in the 2<sup>nd</sup> century. The few fragments of Pontic Sigillata forms 14-16 dated in the 2<sup>nd</sup> or 3<sup>rd</sup> century, which we have suggested above may be residual due to their small size and poor preservation, may also have come from a necropolis.

However, not all our findings are consistent with this hypothesis. For instance, one might expect the western side of the quadrangle to follow the line of the ancient road, but the georesistivity survey did not reveal any traces of a roadway, nor of a pipeline to supply the presumed fountain. Likewise, so far no blocks or artefacts carrying specifically Christian symbols or imagery (e.g. fish, the *chi-rho* monogram or a cross) have turned up.

## Conclusion and perspectives

On the basis of our present knowledge, the structures in the Papaz Tarlası can be conjecturally interpreted as parts of an early Christian complex dating to the second half of the 5<sup>th</sup> century and presumably associated with the cult of a local martyr of whom nothing else is known. This person was important enough to require a monument directly inspired by the imperial church of the Holy Apostles in Constantinople. Based on the date, the complex with the cruciform structure is likely to have functioned as a church, possibly dedicated at the site of a martyr's tomb. The church may have been built by someone intending it for his own burial, as was the case with the *martyrion* of St. Babylas and that on Gregory's family estate.

The alignment of the cruciform building and the atrium is not perfect, begging the question of different phases. The chronology of the pottery on the surface seems to suggest the complex was the centre of formal activities for a rather brief period of time just before the middle and in the second half of the 5<sup>th</sup> century. This is consistent with our knowledge of the problems of maintaining the numerous small Early Christian shrines.<sup>63</sup> The finds associated with the northeastern complex are domestic with a possible element of production. It is tempting to interpret this as a small farmstead associated with and providing for the staff of the *martyrion*-complex, a presbyter/paramonarios/oikonomos.<sup>64</sup> There is nothing in the finds to suggest a differentiation in the chronology between the northeastern complex and the *martyrion*-complex, however the coins seem to suggest a longer period of activities. Of course the necropolis could have continued to have been used, and although it seems unlikely this is the only source, the ancient custom of being buried with a coin is known to have been adopted by Christians.<sup>65</sup> Two possible scenarios suggest themselves: 1) The collapse of the production of Pontic Red Slip tablewares was followed by a period with no imported ceramic tablewares and the other categories of pottery cannot be dated very precisely; consequently the period of activities should be extended beyond the 5<sup>th</sup> century. 2) Although the activities associated with pottery – habitation in the northeastern complex and rituals involving food consumption in the *martyrion*-complex – were associated with the 5<sup>th</sup> century, activities of an archaeologically more transient nature continued to take place, visible on the surface from coins and a few ceramics. A shrine or monastery being erected at the initiative of a local landowner or group of monks, then falling into disuse and neglect after the death of the founder or the departure of the monks, was a familiar phenomenon in Late Antiquity. Indeed, the problem of neglected or half-finished sanctuaries was so widespread that it prompted the Emperor Justinian to issue an edict laying down that “those who would build churches must

63 Spieser 2001, ch. 7, 9.

64 We're grateful to Max Ritter, for his thoughts on *martyrion* staff.

65 Stevens 1991, 226; Snoek 1995, 103, n. 8; MacMullen 1997, 218, n. 20.

in advance provide the revenues required for their maintenance ... for there are many churches in this capital as well as in the provinces which, instead of being properly maintained, are in danger of being ruined by age”.<sup>66</sup>

In some areas of Turkey, religious architecture of the Early Christian and Byzantine periods is still highly visible either as ruins or reused as mosques. In Pontos, religious architecture of the early Christian and Byzantine periods is relatively rare,<sup>67</sup> but the finds from the Papaz Tarlası have shown that the deep soils of the fertile farmlands still hold monuments for archaeologists to discover. However, farming is rapidly being modernized and intensified, and the window of opportunity may soon be closing on this part of Turkey’s heritage.

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<sup>66</sup> Justinian, *Novels* 67.2. The issue evidently persisted, for in the ninth century, Emperor Leo VI ‘the Sage’ issued an edict (Leo, *Novel* 14) addressing the problem of unfinished monasteries.

<sup>67</sup> E.g. Bryer & Winfield 1985.



## Appendix: Two Byzantine Coins from the Papaz Tarlası

BY VERA SAUER

In the course of the survey two coins were collected. Though all in all poorly preserved, due to the value mark M (*My*, meaning 40; that is 40 *nummi*) on the reverse which is clearly visible, they can be definitely identified as *folles* dated between 498, the year of implementation of the *folles* in the reign of Anastasius I (491-518), and the reign of Theophilus (829-842), when this value mark went out of use.<sup>68</sup> According to the observations and considerations discussed below in all probability the time span within which they were struck can be narrowed down to 653/4-655/6 for coin WEmW13:050-060/080-090 and at least to 539-717 for coin WEmW13:150/100.

### WEmW13:050-060/080-090

This coin was produced by clipping and overstriking an older one, a technique which was very common during the reigns of Heraclius (610-641) and Constans II (641-668), when coinage declined and the weight of coins was reduced dramatically.<sup>69</sup> After 668 coinage recovered – with respect both to weight and to technical/artistic quality.

On the reverse, to the right of the M, no number (that is: no year of reign of the emperor) is to be detected but there are parts of a different legend (Fig. 44). On the *folles* of Heraclius the year of the reign is always written here,<sup>70</sup> so this indicates that the coin was struck during the reign of Constans II. The letters can be read as EO (vertically), followed by an abbreviation mark which looks like a C with an additional “hook” fixed

at the bottom of it. These three signs fit perfectly with the legend ANANEO plus abbreviation mark which is common on *folles* of Constans II, ἀνανέω(σις) meaning *renovatio*, renewal.<sup>71</sup>

Coins with this legend (and a square rather than round M) were minted only between the eleventh and fifteenth years of the reign of Constans II, corresponding to 651/2-655/6 AD.<sup>72</sup> Year 11 can be excluded, as there is a star on top of the M (not a cross). Underneath the horizontal line below the M are traces of signs which certainly belong to one of the Roman numerals XII, XIII, XIII or XV, indicating the years of the reign of Constans II in the period 652/3-655/6.

Apparently coins with the described features were struck without exception at the mint of Constantinople. The letter A which is inscribed into the M marks the first *officina* of the mint.

For this *officina* coins with the reverse features are recorded only for years XIII, XIII and XV.<sup>73</sup> Consequently, the coin was most likely issued between 653/3 and 655/6. (With all due caution: year XV seems most probable as where the year was written the remnants of only two signs can be detected – and the second one looks round. This fits well with the fact that the sign V on coins of this epoch was round in shape, looking like 9.<sup>74</sup>)

The obverse is so encrusted that nothing of what should be seen there – the emperor with long beard, standing, holding a long cross (or Chi-Rho), the legend EN TOYTO NIKAI, “in this (sign) gain victory” – can be discerned reliably.<sup>75</sup>

68 Cf. Grierson 1982, 43, 59, 172. Unfortunately we had no scale fine enough for weighing the coins. The maximum preserved diameter is 21 mm (coin WEmW13:050-060/080-090), respectively 31 mm (coin WEmW13:150/100).

69 Grierson 1982, 90, 92, 105-7, 110-1.

70 Grierson 1982, 108.

71 Grierson 1982, 111-3.

72 For this and the following: Grierson 1982, 111-3; DOC 450-1, nos 69-74.

73 Sear 1987, 210, no. 1007.

74 Cf. DOC 451, no. 73a.

75 Cf. Grierson 1982, 111-2; DOC pl. 26 nos 69a, 70a, pl. 27 no. 72a.



Fig. 44. Coin collected from WEmW13:050-060/080-090.

#### WEmW13:150/100

The *terminus post quem* for the production of this coin is the year 539, because it was not until this year that the reverse legend ANNO plus year of the reign of the emperor came into use (Fig. 45).<sup>76</sup> The *terminus ante quem* is the beginning of the reign of Leo III (717-741): from 717 onwards this formula was no longer used to provide the actual year of minting, but served only as an ornament, the letters being reduced to ANN XX or AA XX – and later on even to XXX NNN or XN.<sup>77</sup> On the coin from the Papaz Tarlası, however, ANNO (with the O) is clearly legible. The year, on the other hand, is not, though at the bottom right of the M there is a character that looks like an X. Furthermore during the reign of Leo III the number of *officinae* in Constantinople was reduced first to three then to two.<sup>78</sup> The coin in question, however, has Δ (inscribed in the M) indicating a fourth *officina*.

In reality only poor traces of the mint mark can be detected: it may be the upper part of the letter O, which would fit well with the expected mark CON, for Constantinople. Due to the find spot of the coin and, more importantly, to the composition of the different elements of the reverse, all in all (M, cross above the M, *officina* mark, mint mark, legend ANNO plus year) and not least due to the large *officina* number, it is extremely improbable that the coin was struck at a different mint. Should the coin have been issued somewhere else, this would not affect the *terminus ante quem* as the formula ANNO plus year was given up at all mints before 717.

On the obverse, only the letter N can be read clearly. The small structure immediately to the right of the N is most probably a cross. Further traces of the coin image, though extremely poorly preserved, make it plausible that it depicted the bust of the emperor in frontal view, hold-

<sup>76</sup> Grierson 1982, 60.

<sup>77</sup> Grierson 1982, 154.

<sup>78</sup> Grierson 1982, 162-3.



Fig. 45. Coin collected from WEmW13:150/100.

ing a globe topped by a cross in his right hand.<sup>79</sup> Supposing that this is true, the letter N is one of the first letters of the legend; it may therefore belong to the abbreviation DN, *dominus noster*, and should have been followed by the name of the emperor. Such an obverse composition is not distinctive enough for closer dating, however, as it is attested for different emperors – even combined with the reverse described.

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## Abbreviations

DOC: *Catalogue of the Byzantine coins in the Dumbarton Oaks Collection and in the Whittemore Collection* ed. by Alfred R. Bellinger and Philip Grierson. Vol. 2, *Phocas to Theodosius III (602-717)* by Philip Grierson. Part 2, *Heraclius Constantine to Theodosius III (641-717)*, Washington 1968 (second printing 1993).

<sup>79</sup> For this obverse type see for example Grierson 1982, pl. 5 nos 80-2 (*folles* of Iustinianus I).



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