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*Andreas Pülz*  
(Institute for the Study of Ancient Culture,  
Austrian Academy of Sciences, Vienna)

## THE EPISCOPAL DISTRICT AT SIDE/PAMPHYLIA

The archaeological investigations in Side can look back on a long tradition of more than 70 years<sup>1</sup>. Notably, Arif Müfid Mansel, one of the most important Turkish archaeologists of the 20<sup>th</sup> century should be mentioned here; he studied the ancient city between the 1940ies and the 1970ies, exposing numerous private and public, religious and secular monuments from the early Byzantine period. Even today, more than forty years after his death, his achievements are still highly appreciated. Most of the monuments visible today were excavated under his supervision and in most cases also published by him. However, in accordance with his research interests these publications only include general summaries devoted to the early Christian and the Byzantine findings<sup>2</sup>.

On the other hand, very important studies on late antique and medieval monuments in Side were done, for example by Semavi Eyice<sup>3</sup>, Vincenzo Ruggieri<sup>4</sup>, Christian Gliwitzky<sup>5</sup>, Urs Peschlow<sup>6</sup>,

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<sup>1</sup> The author expresses his gratitudes to the chief-organizer of the Symposium Nis & Vizantija XVII, Dr. M. Rakocija, for the possibility to present the most recent results of a study on the episcopal district at Side, carried out by the Institute for the Study of Ancient Culture of the Austrian Academy of Sciences in Vienna/A in cooperation with the Excavation Side and its head, Prof. Dr. H. S. Alanyalı, Anadolu Üniversitesi at Eskişehir/TR.

<sup>2</sup> Cf. A. M. Mansel, *Die Ruinen von Side*, Berlin 1963, 163–172 and A. M. Mansel, *Side 1947-1966 yılları kazıları ve araştırmalarının sonuçları*, Ankara 1978, 257–291.

<sup>3</sup> S. Eyice, *L'église cruciforme byzantine de Side en Pamphylie. Son importance au point de vue de l'histoire de l'art byzantine*, *Anatolia* 3 (1958) 35–42; S. Eyice, *Un baptistère byzantine à Side en Pamphylie*, V. CIAC, Aix-en-Provence 1954, *Studi di Antichità Cristiana* 22 (Città del Vaticano 1957), III 577–583; S. Eyice, *La ville byzantine de Side en Pamphylie*, X. CIEB Istanbul 1955 (Istanbul 1957), 130–133.

<sup>4</sup> V. Ruggieri, *Appunti sulla continuità urbana di Side, in Panfilia*, *Orientalia Christiana Periodica* 61/1 (1995), 95–116; V. Ruggieri, *L'architettura religiosa nell'Imperio Bizantino (fine VI–IX secolo)*, Rubbettino 1995.

<sup>5</sup> C. Gliwitzky, *Die Kirche im sog. Bischofspalast zu Side*, *IstMitt* 55 (2005), 337–409.

<sup>6</sup> U. Peschlow, *Mauerbau in krisenloser Zeit? Zu spätantiken Stadtbefestigungen im südlichen Kleinasien: Der Fall Side*, *Krise und Kult. Vorderer Orient und Nordafrika von Aurelian bis Justinian*, editor D. Kreikenbom et al. (Berlin – New York 2010), 61–108.

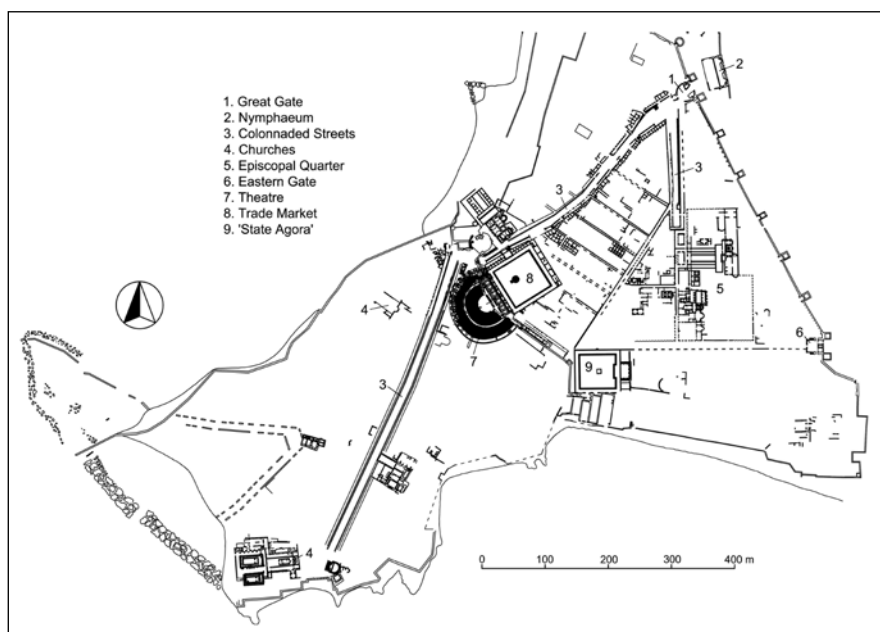


fig. 1 City map of Side Excavation Side, © Excavation Side and ÖAW/IKAnt

Сл. 1 Мапа града Сиде, © Excavation Side и ÖAW/IKAnt

Leyla Kaderli<sup>7</sup>, Şener Yıldırım<sup>8</sup> and Katja Piesker<sup>9</sup>.

Concerning the historical and historical-epigraphic studies especially Johannes Nollé<sup>10</sup>, Clive Foss<sup>11</sup> as well as Hansgerd Hellenkemper and Friedrich Hild<sup>12</sup> should be highlighted.

Before focusing on the episcopal district it should be noted, that there are numerous monuments, (small-)findings and stratigraphic layers at Side dating back to late antique and Byzantine time. However, in most cases a precise dat-

<sup>7</sup> L. Kaderli, *Side Apollon, Athena tapınakları kutsal alanı ve Bizans bazilikaları, koruma yaklaşımı ve tarihi çevre değerlendirmesi*, Mimar Sinan Güzel Sanatlar Üniversitesi, Fen Bilimleri Enstitüsü, Ankara 2009 (unpublished doctoral thesis).

<sup>8</sup> Ş. Yıldırım, *Side antik kentinin Bizans dönemi dini mimarisi*, Anadolu Üniversitesi Sosyal Bilimler Enstitüsü, Eskişehir 2013 (unpublished doctoral thesis); Ş. Yıldırım, *Dating Dispute Over the Cross-in-Square Church in the Episcopal*, *Olba* 25 (2017), 421–438.

<sup>9</sup> K. Piesker, *Side, The Archaeology of Byzantine Anatolia. From the End of Late Antiquity to the Coming of the Turks*, editor P. Niewöhner (Oxford 2017), 294–301.

<sup>10</sup> J. Nollé, *Side im Altertum. Geschichte und Zeugnisse I. Inschriften griechischer Städte aus Kleinasien 43 = Side im Altertum I*, Bonn 1993; J. Nollé, *Side im Altertum. Geschichte und Zeugnisse II, Inschriften griechischer Städte aus Kleinasien 44 = Side im Altertum II*, Bonn 2001.

<sup>11</sup> C. Foss, *The Cities of Pamphylia in the Byzantine Age, Cities, Fortresses and Villages of Byzantine Asia Minor*, editor C. Foss, Great Yarmouth 1996, 1–62.

<sup>12</sup> H. Hellenkemper – F. Hild, *Lykien und Pamphylien, Tabula Imperii Byzantini 8 = DenkSchrWien 320*, Wien 2004, 373–394.



fig. 2 Remains of a pedestal © ÖAW/IKAnt (A. Pülz)  
Сл. 2 Остаци постаменга, © ÖAW/IKAnt (А. Пилц)



fig. 3 Propylon, architectural remains © ÖAW/IKAnt  
(A. Pülz)  
Сл. 3 Пропилон, архитектонски остаци © ÖAW/IKAnt (А. Пилц)

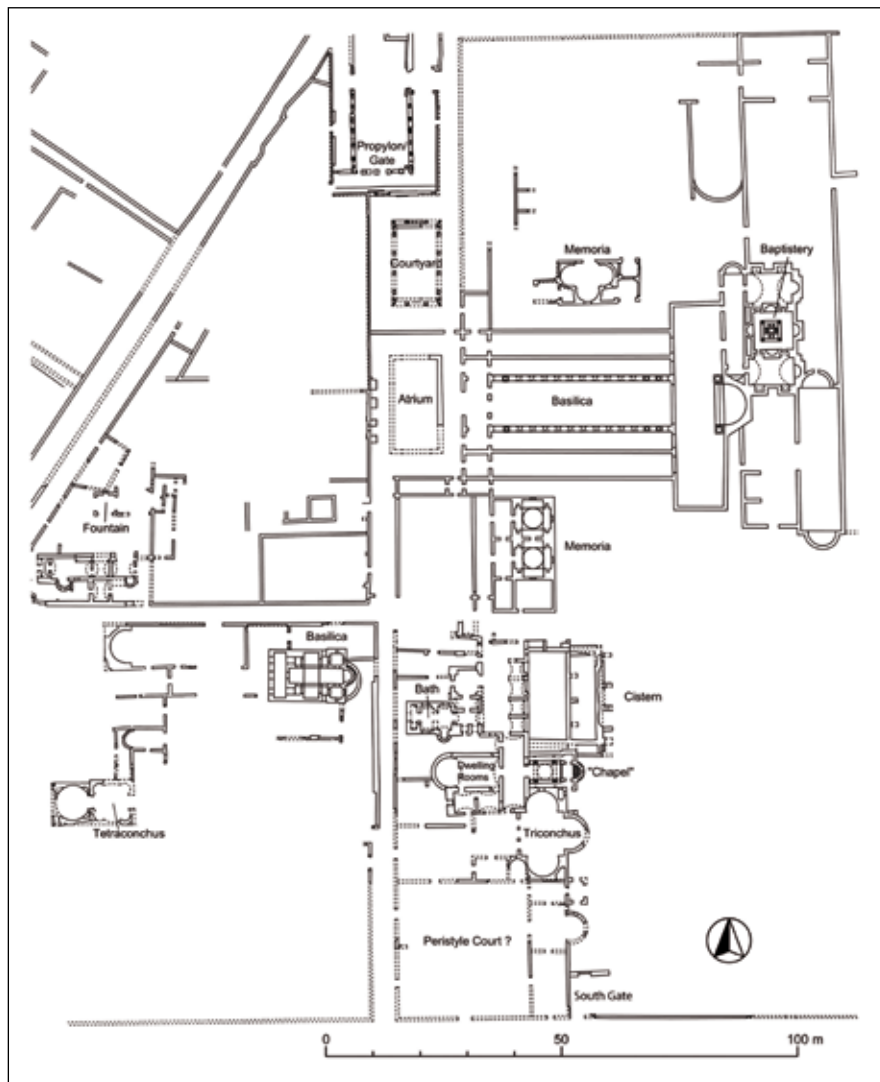


fig. 4 City map, detail with the episcopal district © ÖAW/IKAnt (E. Profant) and Excavation Side

Сл. 4 Мапа града, детаљ епископског дисктрикта © ÖAW/IKAnt (Е. Профант) и Excavation Side

ing is not possible, as a secure chronological framework for these periods in Side is still missing<sup>13</sup>. The rough classification parameters therefore are mainly construction-typological or art-historical considerations, teichoscopic observations, and comparative analyses with non-Sidetan monuments.

<sup>13</sup> Peschlow, *Mauerbau* 62 sowie Foss, *Cities of Pamphylia*, 31. In most cases one can find only generalized statements, like 4<sup>th</sup> to 6<sup>th</sup> c. AD or 10<sup>th</sup> to 12<sup>th</sup> c. AD, etc. Precise



fig. 5 Episcopal basilica, aerial view to the west © Excavation Side (Ş. Yıldırım)  
Сл. 5 Епископска базилика, изглед са западне стране © Excavation Side (Ш. Јилдирим)



fig. 6 Baptistery, Northern wall © Excavation Side (Ş. Yıldırım)  
Сл. 6 Крстионица, северни зид © Excavation Side (Ш. Јилдирим)



fig. 7 Memria, eastern and southern apse © ÖAW/IKAnt (E. Profant)  
Сл. 7 Меморија, источна и јужна апсида © ÖAW/IKAnt (Е. Профант)



fig. 8 Memria/Skeuophylakion, view to the north © Excavation Side (Ş. Yıldırım)  
Сл. 8 Меморија/Скевофилакион, изглед према северној страни © Excavation Side (Ш.  
Јилдирим)



fig. 9 Episcopal residence, aerial view to the south © ÖAW/IKAnt (M. Hernandez Cordero)

Сл. 9 Епископска резиденција, изглед према јужној страни © ÖAW/IKAnt (М. Ернандез Кордеро)

According to the early (and medieval) Christian evidence, nowadays seven churches as well as three small cult rooms, secondarily built into the theater, can be mentioned<sup>14</sup>. Also noteworthy are two extra-urban basilicas in the area of the necropolis. In addition, numerous Christian symbols on private and public buildings<sup>15</sup> as well as on small findings are sturdy proofs of the Christian faith of the inhabitants from at least the early 4<sup>th</sup> c. AD onwards. Finally, secular Byzantine evidence is preserved at almost all excavated monuments of the ancient city which was divided into two halves by the so-called Attius Philippus wall, most possibly dating in the 7<sup>th</sup> c. AD.<sup>16</sup>

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dates are offered within the frame of the most recent excavations, only. Cf. for example F. Soykal Alanyalı, *Side. Bir Kentin Kayboluşunun Hikayesi*, Arkeoloji ve Sanat 155, 2017, 187–196 (with bibliographical remarks); P. Scherrer, U. Lohner, *Doğu Kapısı Çalışmaları*, Haz. H. S. Alanyalı, Side 2015 Kazı ve Araştırmaları, ANMED 2016-14 (2016) 137–147, etc.

<sup>14</sup> A. M. Mansel, *Restaurationen und Umänderungen des Theaters von Side in byzantinischer Zeit*, XII. CIEB, Ochride 1961 (Beograd 1964), 239–243; the paintings were restored and preserved in 1999/2000, cf. Ü. İzmirliğil, *Side tiyatrosu ve Bizans dönemi kullanımı*, Sanat Tarihi Defterleri 8, Metin Ahunbay'a Armağan. Bizans Mimarisi Üzerine Yazılar (Istanbul 2004), 249–261. See also A. Pülz, *Ausgewählte Beispiele byzantinischer Wandmalereien in Side*, Lebenswelten zwischen Archäologie und Geschichte. Festschrift für F. Daim, editors J. Drauschke – K. Kühtreiber – T. Kühtreiber – G. Scharrer-Liška – T. Via, Monographien des RGZM 150 (Mainz 2018), 773–781, esp. 776–779.

<sup>15</sup> Cf. the cross symbols on several doorjambs of the *tabernae* along the colonnaded streets, and at the east gate of the city wall, at the gate directly behind the theater or at some of the central blocks of the arches in the theater.

<sup>16</sup> According the various datings of this wall between the 4<sup>th</sup>/5<sup>th</sup> c. AD till the 11<sup>th</sup>/12<sup>th</sup> c. AD cf. K. Piesker, *Stadtbauforschung an der sogenannten Attius Philippus-Mauer in Side (Pamphylien)*, Bericht über die 49. Tagung für Ausgrabungswissenschaft und Bauforschung



fig. 10 Entrance to audience hall © ÖAW/IKAnt  
(A. Pülz)

Сл. 10 Улаз у салу за аудијенције © ÖAW/IKAnt  
(А. Пилц)

Today especially large parts of the southwestern part of the peninsula (i.e. the area southwest of the wall) are superimposed by modern buildings, whereas the northeastern half of the city with the episcopal district is only partly built over and therefore rich in archaeological monuments (fig. 1).

This northeastern half of the city is characterized mainly by two colonnaded streets, both starting at the so-called 'Great Gate' of the town and forming a triangle-shaped open place with a pedestal at its northwestern side (fig. 2). According to numerous comparable monuments these remains can most probably be interpreted as serving as a podium for a column of an honorific monument.

Therefore, this place can possibly be seen in the context of the Forum Arcadius, which is mentioned in an inscription<sup>17</sup> found in the direct environment of this gate<sup>18</sup>.

One of these avenues connected the main gate with the theatre and the trade agora in the centre of the peninsula. In contrast to this, the other street led straight to the south. After about 180 m the colonnaded street ended at a monumental gate which gave access to the episcopal district. Even there only few remains have been preserved (fig. 3) we can reconstruct a propylon quite similar to that of the well-known gateway in the neighboring city Perge<sup>19</sup>.

2016, Koldewey-Gesellschaft (Stuttgart 2017), 156–162. In general see Peschlow, *Mauerbau*. The modern name of the wall derives from a mounted inscription in the wall mentioning an administrative officer of the 2<sup>nd</sup> half of the 4<sup>th</sup> c. AD. For the inscription cf. Nollé, *Side im Altertum I*, 488–490.

<sup>17</sup> Cf. Nollé, *Side im Altertum I*, 405 (location of the Forum outside the Wall, between the Great Gate and the Nymphaion) and 486–488 (inscription).

<sup>18</sup> Cf. the well known *fora* in Constantinople. They were dedicated to a Byzantine Emperor and had a column with the statue of the Emperor. It is quite remarkable, that they were not designed as independent and separate places; They rather were square-like extensions of the main road of the city. See also F. A. Bauer, *Stadt, Platz und Denkmal in der Spätantike. Untersuchungen zur Ausstattung des öffentlichen Raums in den spätantiken Städten Rom, Konstantinopel und Ephesos*, Mainz 1996, 148–267.

<sup>19</sup> cf. C. Gliwitsky, *Späte Blüte in Side und Perge. Die pamphyrische Bauornamentik*





fig. 11 Church in the residence, view to the east © ÖAW/IKAnt (A. Pülz)  
Сл. 11 Црква у резиденцији, изглед према источној страни © ÖAW/IKAnt (А. Пилц)



fig. 12 Church in the residence, southern wall © ÖAW/IKAnt (A. Pülz)  
Сл. 12 Црква у резиденцији, јужни зид © ÖAW/IKAnt (А. Пилц)



fig. 13 Church in the residence, northern wall © ÖAW/IKAnt (A. Pülz)  
Сл. 13 Црква у резиденцији, северни зид © ÖAW/IKAnt (А. Пилц)



fig. 14 Triconchus/Triclinium (southern conche) © ÖAW/IKAnt (A. Schobert)  
Сл. 14 Триклинијум (јужна конха) © ÖAW/IKAnt (А. Шоберт)



fig. 15 Entrance area (4 pillars) of 'peristyle court' © ÖAW/IKAnt (A. Pülz)

Сл. 15 Улазна конструкција перистилског предворја © ÖAW/IKAnt (A. Пилц)

The huge area (measuring about 210 by 120 m) south of this gate was already examined by Mansel<sup>20</sup>. A large majority of scientists<sup>21</sup> accepted his interpretation of this district and its building complexes as the episcopal quarter. However, there are also some scientists<sup>22</sup> with reservations concerning this interpretation. The reason for this can primarily be seen in the fact that there is no epigraphic evidence proving such an interpretation.

According to the current state of knowledge, the episcopal district (fig. 4) consisted of a basilica with a baptistery, two memorial buildings and the residence. This comprised the living rooms of the bishop, a little church, a bath, a huge cistern, a triconchus and an unexcavated building, presumably a peristyle court with an enclosed apsidal room. The entire complex was surrounded by a wall and had an extension of about 2.2 hectares, including a garden (hor-

*des 3. Jahrhunderts n. Chr.* Bern 2010. fig. 24.

<sup>20</sup> Mansel, *Ruinen von Side*, 166–168; Mansel, *Side 1947-1966*, 267–284.

<sup>21</sup> For example W. Müller-Wiener, *Bischofsresidenzen des 4.-7. Jhs. im östlichen Mittelmeerraum*, XI. CIAC 1986 (Rom 1989) I, 651–709; Foss, *Cities of Pamphylia*; Hellenkemper – Hild, *Lykien und Pamphylien*; B. Ceylan, *Episkopeia in Asia Minor*, Housing in Late Antiquity. From palaces to shops, editors L. Lavan – L. Özgenel – A. Sarantis, *Late Antique Archaeology 3.2* (Leiden – Boston 2007), 169–193, esp. 174–176.

<sup>22</sup> Gliwitzky, *Kirche im sog. Bischofspalast*, 342; H. Buchwald, *Western Asia Minor as a Generator of Architectural Forms in the Byzantine Period, Provincial Black-Wash or Dynamic Center of Production*, *Jahrbuch der Österreichischen Byzantinistik* 34 (1984), 199–234, esp. 226–227.



fig. 16 Southern gate © ÖAW/IKAnt (A. Pülz)

Сл. 16 Јужна капија © ÖAW/IKAnt (А. Пилц)

tus) in the east of the residence. In the light of this size, this episcopal quarter seems without any doubt to be one of the largest of the entire early Byzantine oikumene<sup>23</sup>.

The sacral center of the quarter was an approximately 60 m long, three-aisled basilica, which had a transept with a width and length of 9 by 45 meters (fig. 5). Corridor-like hallways were added along the aisles (about 37.5 by 4.40 m) giving access into the transept. Furthermore, few rests of a stylobat prove the former existence of an atrium in the West of the basilica. Astonishingly little has been preserved of this church, so that today it is even impossible to determine whether the building had galleries or not. It is also impossible to determine whether architraves or arches traversed the 13 intercolumnia.

Accordingly, the information regarding the dating of the building, which was evidently constructed by using numerous spolia material, is poor. However, few fragments of capitals with wind-swept acanthus leaves serve as a rough date reference, in the late 5<sup>th</sup> resp. in the beginning of the 6<sup>th</sup> c. AD<sup>24</sup>.

The baptistery<sup>25</sup> (24.50 by 9.25 m) in the northeast of the apse was accessible from the transept. The complex consisted of a rectangular, 24 m long vestibule with apsis at the narrow side walls and of three separated rooms. The four

<sup>23</sup> Cf. the list of episcopoeia and their land occupancy in Müller-Wiener, *Bischofsresidenzen*, 703.

<sup>24</sup> Mansel, *Side 1947-1966*, 268 and 271 with fig. 302b; P. Grossmann – H.-G. Severin, *Frühchristliche und byzantinische Bauten im südöstlichen Lykien: Ergebnisse zweier Surveys*, *IstForsch* 46, (Tübingen 2003), 147–148.

<sup>25</sup> S. Ristow, *Frühchristliche Baptisterien*, *JbAC Erg.* Bd. 27, Münster 1998, 251.

fig. 17 Alley in the west of the residence © ÖAW/IKAnt (A. Pülz)

Сл. 17 Предворје западне резиденције © ÖAW/IKAnt (A. Пилц)



walls of the central premise (8.4 by 8 m) were decorated with niches (fig. 6). In the center of this room there was a cross-shaped baptismal font surrounded by four pillars, recessed into the floor. The entry and exit levels were situated in the eastern resp. western arm of the cross. A special feature are the two shallow lateral basins flanking the piscine at the northern and southern side. These extra basins are not very common so that only few comparative examples can be named. One of the rare comparative examples is that of the baptistery of the Ephesian St. John's basilica with even three flanking basins. The function of these pools has not been clarified so far. In the scientific literature an interpretation as basins for infant baptism or as containers for the storage of oil for the pre- or postbaptismal anointing is ventilated<sup>26</sup>.

Finally, in analogy to the well-known examples in Ephesus, Zadar or Salona, etc. the two rooms flanking the baptismal premise most probably can be interpreted as catechumenum and consignatorium<sup>27</sup>. The baptistery, which

<sup>26</sup> Cf. J. E. Volanakis, *Die Baptisterien von Ephesos und die Spendung der Taufe in frühchristlicher Zeit*, 100 Jahre Österreichische Forschungen in Ephesos 1995, editors H. Friesinger – F. Krinzinger, DenkschrWien 260 = Archäologische Forschungen 1, (Wien 1999), 349–353, esp. 351 (with bibliographical remarks).

<sup>27</sup> See Ristow, *Frühchristliche Baptisterien* 205 (Salona) and 250 (Ephesus).



fig. 18 Basilica in the west of the residence © ÖAW/IKAnt (A. Pülz)

Сл. 18 Базилика на западној страни резиденције © ÖAW/IKAnt (А. Пилц)

formerly was richly decorated with marble paneling and paintings(?), was only accessible from the basilica's transept as there is no connection with the adjacent premises in the east and southeast.

In the north of the cathedral, the ruins of a 17.5 by 9 m large building (fig. 7) with an inscribed three-apsed room is preserved. The building was part of an approximately 60 by 60 m area which was fenced with surrounding walls. Some fragments of columns and capitals indicate the reconstruction of a former portico accentuating the entrance at the northern side of the building. According to the excavator, an interpretation of this building as a memorial would be possible.

Mansel proposed the same function for the rectangular building in the south of the basilica, as well. This complex (fig. 8) consisted of two domed rooms (inner dimensions 8.3 by 8.3 m each) with an anteroom each. Furthermore, also one elongated entrance room in the west interconnected these two premises, for which a function as a *skeuophylakion* can be assumed<sup>28</sup>. This interpretation is based on building typological parallels, for example with the southern annex building of the basilica in the area of the Roman Imperial temples for Athene

<sup>28</sup> Hellenkemper – Hild, *Lykien und Pamphylien*, 389–390.



fig. 19 Vaulted buildings in the southeastern corner © ÖAW/IKAnt (A. Pülz)

Сл. 19 Грађевине са сводомима у југоисточном делу © ÖAW/IKAnt (А. Пилц)

and Apollo near the harbor of the city<sup>29</sup>. This room is also characterized by arched niches in each corner serving as shelving units<sup>30</sup>. A further comparative example is preserved in the Ephesian Basilica of St. John<sup>31</sup>.

Numerous premises (fig. 9), which most probably belonged to the residence of the bishop, follow in the south of the two room-complex. These include a little bath, which due to its small dimensions, obviously did not function as a public bath, but as a private *balneum*. The complex obviously consisted of rooms typical for Roman baths (i.e. *frigidarium*, *tepidarium*, *caldarium*, etc.), but due to the current stage of knowledge, concrete assignments are not possible<sup>32</sup>. Furthermore, in the east a huge cistern with two rectangular basins (inner dimensions of 18.5 by 8 m and 18 by 5.3 m) is notable. In the south of the bath there are the dwelling rooms of the bishop. Especially one premise is noteworthy, as few remains testify a formerly very rich decoration with marble coverings and paintings. Due to its apse in the west this vaulted room (15.4 by 4.6 m) probably can be interpreted as the reception/audience hall of the bishop. It was accessible by a prominent entrance portal in the eastern wall, which was framed by Roman *spolia* blocks (fig. 10). There is a monogram on the lintel

<sup>29</sup> Mansel, *Side 1947-1966*, 257–264; Mansel, *Ruinen von Side*, 163f.

<sup>30</sup> Mansel, *Side 1947-1966*, 272; Eyice, *La ville byzantine*, 132 (Martyria); Hellenkemper – Hild, *Lykien und Pamphylien*, 392 (Skeuophylakion).

<sup>31</sup> M. Büyükkolancı, *Zwei neugefundene Bauten der Johannes-Kirche von Ephesos: Baptisterium und Skeuophylakion*, *IstMitt* 32 (1982), 237–253.

<sup>32</sup> For Roman and late antique bathing cf. F. Yegül, *Bathing in the Roman World*, New York 2010. For the interpretation of the bath as dwelling rooms for the clergy, cf. Ceylan, *Episkopeia*, 176.



fig. 20 Fountain house, northern front wall © ÖAW/IKAnt (M. Hernandez-Cordero)

Сл. 20 Кућа фонтане, северни фронтални зид © ÖAW/IKAnt (М. Ернандез-Кордеро)

possibly mentioning a local bishop or a donor<sup>33</sup>. By the way, this anteroom (16 by 4.5 m) did not exclusively serve as a vestibule of the reception hall. It was a distribution room, rather, giving access also to the rooms in the north and south. Furthermore, it also served as the *narthex* of the secondarily added little church. Finally, in which part of the complex were the private rooms of the bishop located? They possibly were on the first floor, i.e. above the vaulted rooms<sup>34</sup>. However, there is no evidence for staircases giving access to the upper floor, and there are only very scarce indications of rooms on the first storey preserved. That is why further investigations have to be awaited for ensuring considerations.

In the east of the vaulted rooms there was a little church (fig. 11)<sup>35</sup>, which most probably was not a part of the early Byzantine residence (a dating in the 5<sup>th</sup>/6<sup>th</sup> c. AD is most likely), but rather a later addition from (early) Medieval times<sup>36</sup>. Thus, the building could not have served as the ‘private’ chapel of the early Byzantine bishop<sup>37</sup>.

<sup>33</sup> Cf. Gliwitzky, *Kirche im sog. Bischofspalast*, 355–356 (reading the inscription as Georgios, with a dating in the 8<sup>th</sup>/9<sup>th</sup> c. AD), see in contrast Ruggeri 1995, 111 (with a reading as Theodoros and a dating in the 7<sup>th</sup> c. AD). Le Quien, *Oriens Christianus* 1 (Paris 170), 996–1002 does not mention a Georgios, but lists a certain Theodoros, with a dating to the 9<sup>th</sup> c. AD.

<sup>34</sup> Müller-Wiener, *Bischofsresidenzen*, 682; Ceylan, *Episkopeia*, 174 and 176.

<sup>35</sup> Cf. the comprehensive studies of Gliwitzky *Kirche im sog. Bischofspalast* and Yıldırım, *Cross-in-Square Church in the Episcopal*.

<sup>36</sup> The chronology of the church is very difficult to define. While the excavator and various scientists favour a dating already in early Byzantine times (contemporary with the residence), there are also proposition for a medieval dating, cf. the overview of Yıldırım, *Cross-in-Square Church*, 428–429.

<sup>37</sup> Gliwitzky, *Kirche im sog. Bischofspalast*, 376 suggests, that the small church pos-



The three aisled building was almost 10 m long including the presbytery with a narrow *synthronon*. The inner side of the apse and the base of the outer side were constructed in a semicircular shape; in contrast, the rising external wall of the apse showed a three-sided form. Due to building-typological observations the church can be reconstructed with a central dome supported by four columns. The interior of the cross-in-square church was decorated with polychrome wall paintings and marble paneling. In addition, exquisite marble architraves, pillars, column shafts and capitals served for a splendid interior. This precious material was taken from a Roman grave temple in the necropolis of the city. It is quite evident that the pillars at the southern and western sides were secondarily embedded into already existing walls (fig. 12). In contrast, the north face was apparently erected at the same time as the church, as the placements for the pilasters are not a secondary eruption but rather an intended, exact walling for the marble blocks (fig. 13). At the southeastern corner, one can find a tiny side-room with a small apse in the south. Furthermore, a narrow door gave access from the church into the adjacent garden of the residence. It is noteworthy to mention that the side panels of a Roman imperial sarcophagus were used as doorframes of this little entrance.

Finally, south of the living quarter and the church a huge triconchus – most probably the *triclinium* – is preserved (fig. 14). The main room (9.3 m by 9.3 m) with its trifold apses in the east (width 6.6 m, depth 4.5 m) was very richly decorated with marble paneling and paintings. It was accessible from an almost square *vestibulum* (9 by 9.3 m) in the west. The door between the two rooms was constructed with Roman marble blocks and designed as a *tribelon*.

In the south of this building another complex with several premises followed, one of them having an east-facing apse. At the current state of knowledge an interpretation of this only partly excavated building (approximately 35 by 27 m), is not possible. Therefore, the explanation of the excavator as being a peristyle court with several surrounding rooms is only a hypothesis which is based solely on the apse and on various architectural blocks and column shafts lying on the present day surface. It is worth mentioning that this complex was accessible via a pergola-like foyer (inner dimensions of 3.2 by 4.1 m) consisting of four pillars, which were constructed with huge cuboids (fig. 15)<sup>38</sup>.

Furthermore, on the southeastern side of this complex, a gate with a width of ca. 2.5 m was set up. Some parts of its walls are still standing up to a height of about 10 m (fig. 16). This gate at the big avenue, which connected the ‘State Agora’ and the Eastern City Gate, did not give access to a building of the episcopal complex, but rather it led the visitor to an undeveloped area. Due to this absence of buildings, the first excavator had already proposed an interpretation as a *hortus*<sup>39</sup>, surrounded with an enclosure wall (thickness of about 50 cm).

It is quite interesting that the scientific research never considered the possible design of this garden. Therefore, in 2016 and 2017, geophysical mea-

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sibly could have replaced the already disabled cathedral in Middle Ages.

<sup>38</sup> Due to the accessibility of the apsed room Ceylan, Episkopeia, 174, suspects an interpretation as a meeting hall.

<sup>39</sup> cf. Mansel, *Side 1947-1966*, 282.

surements were carried out, with the aim to obtain more information on this garden, and furthermore, on possible predecessor buildings of the Roman imperial period<sup>40</sup>. The Electrical Resistance Tomography show around 40 cm below the present ground level clearly identified anomalies, quite obviously walls or fundaments of walls -- probably of hall-like buildings, perhaps porticoes. These seem to follow the grid of the Roman city, but they do not have any reference to the early Byzantine episcopal quarter. That is why these walls most probably can be interpreted as parts of earlier imperial buildings. Nevertheless, without further examinations it will not be possible to decide if these verified longitudinal structures can be interpreted for instance as porticoes possibly surrounding a court, a market or a temple, etc.

Regarding the accessibility of the entire complex it can be stated that there were apparently several possibilities. The main entrance for all buildings, respectively wings of the episcopal residence (the peristyle court, triconchus, dwelling rooms, bath), were primarily accessible from the southeast via the *hortus* by passing through the southern gate. In contrast, the above mentioned propylon at the end of the colonnaded street most probably served as the main access for entering the sacral/liturgical center, i.e. the cathedral and the baptistery as well as the memoria<sup>41</sup>.

A small courtyard/peristyle and the atrium of the cathedral led the visitors further to a southfacing alley, which gave access to the different buildings of the residence (fig. 17). That is why almost all scientists suggest that this narrow, 4 to 5 m wide corridor-like street would represent the western end of the episcopal area. However, the research of the last years has shown that this alley had various corridors, gates and doorways connecting the different wings of the episcopal quarter with the triangle-shaped area in the west (size of about 14.000 m<sup>2</sup>). That is why the current research work tries to prove the hypothesis that this urban area (or some parts of it, at least) belonged to the episcopal district, as well. Perhaps these *insulae* housed further buildings, which are typical, even essential for episcopal residences. In this regard, guesthouses, dwelling rooms for the clergy, premises needed for the *caritas* (that is the care of the poor and sick, for the widows and orphans of the community) should be mentioned. Furthermore, for all these tasks there was a need for facilities like kitchens, pantries, toilets, stables etc. But exactly for their existence there is currently no evidence<sup>42</sup>.

On the other hand, there is a series of different buildings within the triangle-shaped area to the west of the residence. For example, in the insula directly west of the little *balneum* there is an early Byzantine, three-aisled basilica (fig. 18) which was replaced by a domed, cross-in-square church (about 18 by 11.20

<sup>40</sup> The geophysical measurements were carried out by the University of Ankara, (Department of Geophysical Engineering). Cf. İ. Akca and A. Pülz, *Side Piskoposluk Sarayı Çevresinde Yapılan Jeofizik Çalışmalar*, 39. Kazı Sonuçları Toplantısı 2 (2018) 447–448 and 451, fig. 3.

<sup>41</sup> In contrast, Mansel, *Side 1947-1966*, 284 and Ceylan, *Episkopeia*, 174 interpret the southern gate as the main entrance.

<sup>42</sup> Cf. Ceylan, *Episkopeia*, 176: „Some service functions might have taken place in the garden area, as the doors of almost every room opened into the space“.

m) in the 9<sup>th</sup>/10<sup>th</sup> c. AD<sup>43</sup>. Furthermore, two squared central buildings (together appr. 17 by 10 m) and two rectangular rooms with apses in the southwestern as well as some vaulted, two-storied premises in the southeastern corner (fig. 19) and a peristyle court in the center of the insula (extension of 70 by 44 m) can be mentioned<sup>44</sup>.

Furthermore, concerning the neighboring insula in the north there are new data available, as well. Especially a fountain house in the middle of a trapezoid courtyard (max. north-south extension 13 m, max. west-east-extension 25 m) should be emphasized (fig. 20). The northern front wall of the square fountain house (inner dimension: 3.95 m) was decorated with an about 2 m high niche with figural paintings<sup>45</sup>. The poor remains show a winged, life-size angel with a haloed head. The body is only partly preserved, that is the right half of the body with the right wing and the right arm. The beardless face of the angel is mostly destroyed; few remnants indicate the former existence of a blue head-band (*taenia*).

At the current state of research, further remarks on this presentation are difficult. Although we know various representations of angels from early Christian times and from a variety of different contexts, the author does not know any comparable example showing an angel in the context with a fountain<sup>46</sup>. Nevertheless, the depiction of the angel may possibly refer to the miracle of the Archangel Michael in Chonai /Kolossai<sup>47</sup> near Hierapolis in Phrygia. There, according to the tradition, Michael had made a well bubble and he also performed manifold miraculous healings<sup>48</sup>. In addition, he had prevented the destruction of the well by pagans who sought to contaminate it by the diversion of two rivers with unclean water. Michael prevented the flooding of the well by the opening of a huge crevice in the ground in which the two diverted streams seeped. So maybe the representation of the angel in Side can be related to this

<sup>43</sup> Ruggieri, *Appunti sulla continuità urbana di Side*, 106–108; Ruggieri, *L'architettura religiosa*, 112) and Eyice, *L'église cruciforme byzantine*, 42.

<sup>44</sup> The courtyard as well as vaulted rooms were found and documented in the course of the cleaning of the insula in 2018. As the evaluation of the data is currently in progress, these new buildings are not yet shown on the map.

<sup>45</sup> Pülz, *Ausgewählte Beispiele byzantinischer Wandmalereien 773–776*. Furthermore, short remarks about the monument by S. Eyice, *Side'nin Bizans devrine ait binalarının Sanat Tarihi bakımından değleri*, V. Türk Tarih Kongresi Ankara 1956, (Ankara 1960) 53–60, esp. 57 and Foss, *Cities of Pamphylia* 41 (called as ‚shrine‘).

<sup>46</sup> Possibly, a second well house in the west of the colonnaded street (linking the Great Gate and the Theater of the city) had paintings with Christian motifs, as well, cf. Mansel *Ruinen von Side*, 169–170 and Mansel, *Side 1947–1966*, 285–286; the few remains possibly can be interpreted as the head of St. Mary.

<sup>47</sup> K. Belke – N. Mersich, *Phrygien und Pisidien Tabula Imperii Byzantini 7 = DenkschrWien 221*, Wien 1990, 222–225.

<sup>48</sup> M. Bonnet (ed.), *Narratio de miraculo a Michaele Archangelo Chonis patrato adiecto Symeonis Metaphrastae de eadem re libello*, Paris 1890; J. P. Rohland, *Der Erzengel Michael. Arzt und Feldherr: Zwei Aspekte des vor- und frühbyzantinischen Michaelskultes*, Leiden 1977.

miracle. However, it should be added that the legend itself has been known since the early Byzantine period<sup>49</sup> whereas the representations of the miracle are verifiable not earlier than from the 10<sup>th</sup> c. AD onwards<sup>50</sup>.

In conclusion, according to current knowledge, the residential quarter of the bishop in Side consisted of a basilica with a baptistery, various martyria, a small church, representation rooms and living premises, a cistern and a garden. Different masonry techniques as well as some structural characteristics and secondary additions, demolitions and modifications suggest that these different groups of rooms are not part of a uniform construction concept at all; apparently, they rather belong to different temporal positions. Especially the cistern, the bath and the reception hall with the presumed living rooms seem partly to reuse an older building (most probably a bath of the 3<sup>rd</sup> c. AD.), which was re-modelled for a new function in the early Byzantine period<sup>51</sup>. In contrast, the cathedral with the baptistery, the mausolea as well as the representative triconch and the peristyle court (?) seem to be *ex novo* buildings from the early Byzantine period. Furthermore, there is also middle Byzantine evidence, especially in the cases of the two little square-in-cross churches.

On the whole, the complex which was enclosed by a surrounding wall, had a spatial extension of approximately 22,000 m<sup>2</sup>. Given this size, there can be no doubt that the Sidetan episcopal quarter belonged to one of the largest of the entire early Byzantine oikumene. Furthermore, the current research focuses on the possibility that the 1.4 ha large, triangle-shaped area west of the Byzantine residence was a part of the episcopal quarter, as well. In this area various secular as well as sacral buildings seem to have had a close functional connection with the residence on the eastern side of the north-south alley. However, to verify resp. falsify this hypothesis, further studies have to be carried out.

<sup>49</sup> C. Foss, *Pilgrimage in Medieval Asia Minor*, DOP 56 (2003) 129–151, esp. 137: “Although the Archangel is supposed to have worked his miracle at Chonai in apostolic times, the legend seems to have developed only in late antiquity, and the cult itself, with attendant pilgrimage, is apparently a phenomenon of the ninth century and later”; B. Kötting, *Peregrinatio religiosa. Wallfahrten in der Antike und das Pilgerwesen in der alten Kirche*, Köln – Graz 1980, 166–171.

<sup>50</sup> Cf. the Menologion of Basil II (Vat. Gr. 1613/0039, 10th c. AD) and an icone in the St. Catherine’s Monastery/Sinai (12<sup>th</sup> c. AD); H. C. Evans – W. D. Wixom (eds.), *The Glory of Byzantium: Art and Culture of the Middle Byzantine Era, A.D. 843–1261*, New York, Metropolitan Museum of Art 2006, 118–11., cat.no. 66.

<sup>51</sup> „Es scheint, als sei der gesamte Palastkomplex im 5./6. Jh. ohne übergreifende Planung errichtet worden: die jeweils in sich selbständig und mit eigenen Symmetrieachsen entwickelten Raumgruppen sind ohne irgendeine sichtbare Ordnung nebeneinander gereiht ...“; Müller-Wiener, *Bischofsresidenzen* 683.

*Андреас Пилц*

(Институт за студије античке културе, Аустријска Академија наука, Беч)  
ЕПИСКОПСКИ ДИСТРИКТ У СИДЕ / ПАМФЛИЈА

Током археолошких ископавања која датирају још од пре седам деценија, велики број религиозних и секуларних објеката из рановизантијског периода пронађен је у Сиде. Сви објекти показују да је памфлијски град врло вероватно доживео процват током 6. и 7. века.

Овај рад се фокусира на североисточни део града са епископским седиштем у Сиде. Према садашњим сазнањима овај део града се састојао од неколико грађевина које укључују и велику базилику са трансептом (катедралу) са баптистеријумом који се састојао из више делова и неких предворја са меморијалним грађевинама. Посебно је важно поменути резиденцију епископа, салу за пријеме, малу цркву, купатило, велику цистерну, триклинијум и перистил. Зид који је опасивао цео комплекс представља засебан део. Такође, башта од скоро два хектара је представљала део овог комплекса источно од резиденције. Постоје и грађевине које недостају а које су типичне за епископске центре (попут гостионица и простора за сиромашне и болесне). Тренутна истраживања имају за циљ показивање хипотетичног изгледа епископског кварта.

