

Dokuz Eylül University – DEÜ
The Research Center for the Archaeology of Western Anatolia – EKVAM

Colloquia Anatolica et Aegaea
Congressus internationales Smyrnenses X

Cappadocia and Cappadocians in the Hellenistic, Roman and Early Byzantine periods

An international video conference on the southeastern
part of central Anatolia in classical antiquity

May 14-15, 2020 / Izmir, Turkey



Edited by

Ergün Laflı

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36 papers with 61 pages and numerous colourful figures. All papers and key words are in English. 21 x 29,7 cm; paperback; 40 gr. quality paper.

Frontispiece. *A Roman stele with two portraits in the Museum of Kırşehir; accession nos. A.5.1.95a-b (photograph by E. Laflı, 2017).*

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In memoriam
Aksel Tibet
(1956-2019)



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**An introduction to the archaeological and historical studies
in Classical Cappadocia: Editorial remarks
to the proceedings of the conference**

Ergün Laflı

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Today Cappadocia covers Turkish provinces of Nevşehir, Kayseri, Kırşehir, Aksaray and Niğde as well as minor parts of Sivas and Kahramanmaraş. Herodotus reported Cappadocians occupying an area stretching from Taurus Mountains to the vicinity of the southern Black Sea in the time of the Ionian Revolt in 499 B.C. (**fig. 1**). In this sense Cappadocia was bounded in the south by the chain of the Taurus Mountains separating these mostly plain landscapes from Cilicia, to the east by the upper Euphrates, to the north by Pontus, and to the west by Lycaonia and eastern Galatia. Today the name “Cappadocia” continues in use as an international tourism concept to define a region characterized by fairy chimneys (Turkish “Peri Bacaları”) and a unique historical and cultural heritage.

After ending the Persian Empire, Ariarathes I, a Persian aristocrat, became the king of Cappadocians between 332–322 B.C. Under Ariarathes IV Cappadocia came into relations with Rome in the early second century B.C., and the Roman emperor Tiberius proclaimed Cappadocia as a Roman province. In A.D. 314 Cappadocia was the largest province of the Roman Empire. In A.D. 371 the western part of the region was divided into Cappadocia Prima, with its capital at Caesarea (modern-day Kayseri) and Cappadocia Secunda, with its capital at Tyana. These two Cappadocian provinces became more important in the latter part of the fourth century A.D., as the Romans were involved with the Sassanian Empire in controlling the territory of Mesopotamia. As Strabo considered Cappadocia as “almost a living part of Persia”, it still retained a significant Iranian character in this period. Therefore, Stephen Mitchell notes in the *Oxford dictionary of late antiquity* “Many inhabitants of Cappadocia were of Persian descent and Iranian fire worship is attested as late as 465”. For most of the early Byzantine era Cappadocia remained relatively undisturbed by the conflicts in the area with the Sassanid Empire, but was later a vital frontier zone against the Muslim conquests. During the Byzantine period Cappadocia contains famous underground cities with vast defence networks of traps throughout their many levels.

In scholarly research Cappadocia is known more through Byzantine mural paintings in cave churches at Göreme and Ürgüp from the eighth-ninth centuries to the 13th-century A.D., but the number of studies on Hellenistic and Roman Cappadocia is rather limited. The aim of this video conference was therefore to report on the state of research concerning Cappadocia between the late-fourth century B.C. and mid-seventh century A.D. Following subjects were discussed in our video conference:

- Archaeological field projects and museum studies in Cappadocia,
- Cappadocia during the Iron Age,
- Lydians, Achaemenid Persian Empire and their relations to Cappadocia during the sixth and fifth centuries B.C.,
- The Kingdom of Cappadocia in the Hellenistic period,
- Cappadocia and Seleucids as well as other Hellenistic kingdoms,
- Zoroastrianism, Magism, Mazdeism and Mithraic worshipping in Hellenistic and Roman Cappadocia,

- Cappadocia and Cappadocians in Herodotus' and Strabo's records,
- Historical geography and settlement patterns in Hellenistic, Roman and late Roman-Early Byzantine Cappadocia,
- Important Cappadocian cities: Caesarea and Tyana etc.,
- Geographical, cultural and ethnic borders of Cappadocia,
- Relationships between Cappadocia and neighbouring regions,
- Roads, routes and population in Cappadocia,
- Coinage of the Kingdom of Cappadocia and Roman Cappadocia,
- Military archaeology in Roman Cappadocia,
- Forms of Christian presence in Roman and Early Byzantine Cappadocia,
- Cappadocia Prima, Cappadocia Secunda and Late Roman provincial administration around Cappadocia,
- The Cappadocian Fathers of the fourth century A.D.,
- Ethno-cultural landscape of ancient Cappadocia,
- *Miscellanea*.

In this present Corona-times university staff in Turkey are having to teach from home or faculty by Internet and assess students by course work rather than examinations. In Izmir we have all been in lockdown for the weekends since April 1, 2020. All the ongoing conferences have been cancelled or postponed. However, we did not cancel anything concerning the Cappadocia symposium and converted the symposium into a two-days video-conference through Zoom, Microsoft Teams or Skype which seems to be very practical in these days. We are also teaching through "Microsoft Teams" at the present. I think it was a good idea to be online and completely realistic about our current situation and experience. We also built an online platform on Academia and invited scholars to submit their papers either as a video or as Power Point Presentations all of which can be accessed freely.

This video conference took place on May 14-15, 2020 at the Dokuz Eylül University (DEU) in Izmir, Turkey (**fig. 2**). The symposium has first been announced in September 2019. Between October 2019 and January 2020 there were more than 37 paper applications from 10 countries, including - in alphabetical order- Austria, Bulgaria, France, Germany, Iran, Italy, Romania, Russia, Turkey and the U.S.A., 32 of which were accepted as a lecture to be presented at our symposium. Thematically papers were divided into 11 sessions, dealing with Hellenistic, Roman and Late Roman-Early Byzantine Cappadocia (*cf.* the program below). Especially excavators of Tyana as well as Kınık Höyük in Cappadocia have contributed with their results. We have been able to gather scholars on all aspects and periods of Classical Cappadocia, so that interdisciplinary dialogue could take place. This book is arranged mainly in May 2020 where papers were pasted in alphabetical order of their authors' names. It was constantly being updated in its online version in our *Academia* account. A final version of this book was printed in June 2020.

The Izmir Center of the Archaeology of Western Anatolia (EKVAM) has been inaugurated in 2014 at the Dokuz Eylül University (DEU) in Izmir by the present author. This center organized several international archaeological meetings under the series of *Colloquia Anatolica et Aegaea, Congressus internationales Smyrnenses* and will continue to organize these annual scientific meetings in Izmir regularly every third week of May (for a list of past meetings and their publications in the series of *Colloquia Anatolica et Aegaea, Acta congressus communis omnium gentium Smyrnae*, please *cf.* at the end of this book). Announcement for our 2021 meeting is also to be found at the end of this book as well. On May 15, 2020 the "2020 EKVAM Annual Award of the Ancient Anatolian Studies" is given. This symbolic award is established in 2017 to recognize exceptional achievements in scholarly studies on ancient Turkey, and is being given every year by an international committee to a scholar. I would like to thank to following colleagues for preparation of this book (in an alphabetic order): Dr Maurizio Buora (Udine), Dr Anaïs Lamesa (Ivry-sur-Seine), Dr Sami Patacı (Ardahan), Professor Hugo Thoen (Ghent / Deinze) and Mr Matthias Thoen (Deinze).

This video conference is dedicated to the memory of Aksel Tibet (1956-2019) from *l'Institut français d'études anatoliennes* in Istanbul who passed away suddenly and unexpectedly in 2019.

May there be more healthy days all around.

Aegroto dum anima est, spes est...

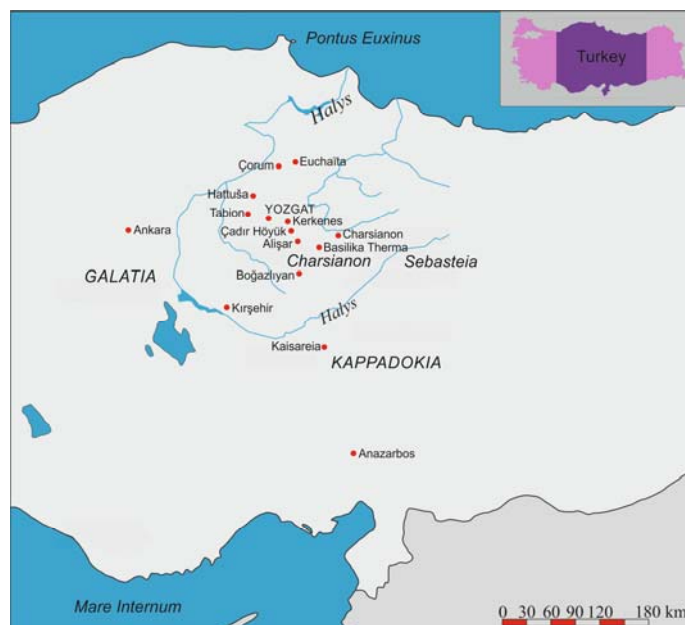


Fig. 1. Map of the sites presented at the video conference on Cappadocia (by S. Patacz, 2020).

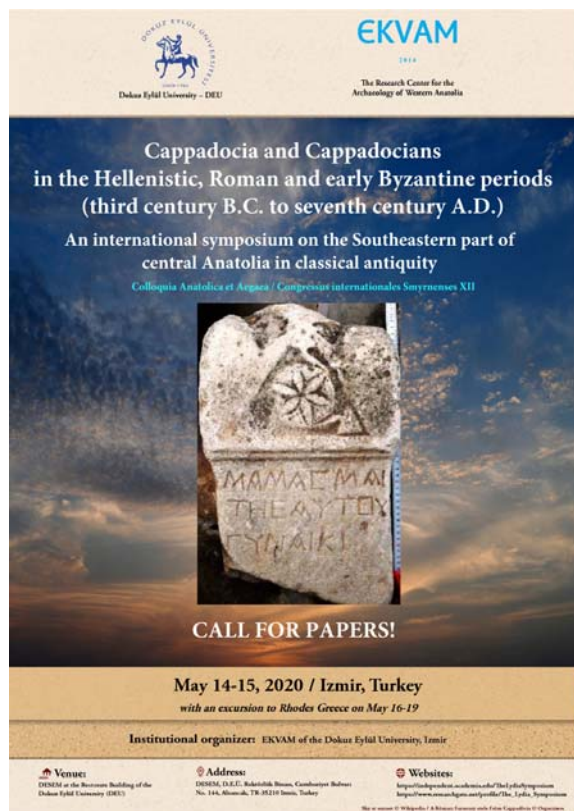


Fig. 2. Poster of the Cappadocia video conference (by L. Chrzanowski, 2019).

Program of the international video conference on Cappadocia and Cappadocians in the Hellenistic, Roman and Early Byzantine periods

Please note that appointed times given on the timetable of the conference program are arranged according to the Turkey-Istanbul time zone which is two hours ahead of Central European Time (CET).

Veuillez noter que les heures indiquées correspondent au fuseau horaire Turquie-Istanbul, + 2heure par rapport au fuseau (CET).

May 14 / 14 mai

Opening lecture / Conférence d'ouverture:

9 h 30 Ergün Laflı (Dokuz Eylül University, Izmir, Turkey)

Introduction: the first Cappadocian conference in Istanbul in 2012 and the second in Izmir in 2020 – Our state of knowledge on ancient Cappadocia under the shadow of Coronavirus.

10 h 00 – 12 h 00: Session 1 – Chairman / Présidence: Vassil Markov (South-West University “Neofit Rilski”, Blagoevgrad, Bulgaria).

Cappadocia during the second millennium B.C. and Iron Age / La Cappadoce au cours du deuxième millénaire av. J.-C. et à l'âge du fer.

10 h 00 Federico Giusfredi, Valerio Pisaniello and Alfredo Rizza (all from the Università di Verona, Italy)

On the origin of an ancient designation of Cappadocia: Assyrian (?) Tabal and allegedly related forms.

10 h 15 Farzad Abedi (University of Tehran, Iran)

The magians of Cappadocia: a tradition and a relief.

10 h 30 Emine Köker Gökçe (Hacı Bektaş Veli University, Nevşehir, Turkey)

Pedestal bowls from Topaklı Höyük.

11 h 45 Discussion.

12 h 00 – 13 h 00: Lunch break / Pause déjeuner.

13 h 00 – 13 h 45: Session 2 – Chairman / Présidence: Federico Giusfredi (Università di Verona, Italy).

Excavations in Cappadocia I: Kınık Höyük / Fouilles en Cappadoce I : Kınık Höyük.

13 h 00 Lorenzo d'Alfonso (Università degli Studi di Pavia, Italy / New York University, U.S.A.)

Cappadocia as a borderland of Hellenization: evidence from Kınık Höyük in Niğde.

13 h 15 Roberta Casagrande-Kim (New York University, U.S.A.)

A newly excavated corpus of bovine terracottas from Kınık Höyük: enduring traditions and new influences in local Hellenistic religion.

13 h 30 Discussion.

13 h 45 – 14 h 00: Break / Pause.

14 h 00 – 15 h 15: Session 3 – Chairman / Présidence: Dimitrina Kanazireva (Varna Medical University, Varna, Bulgaria).

Cappadocia in the Hellenistic period / La Cappadoce à la période hellénistique.

14 h 00 Oleg Gabelko (Russian State University for the Humanities, Moscow, Russia)

The First Dynastic Strife in the Hellenistic Cappadocia: Ariarathes V vs Orophernes.

14 h 15 Olcay Zengin Koşan (Cumhuriyet University, Sivas, Turkey)

History and archaeology of northeastern Cappadocia (southern Sivas) from the Iron Age to the Roman period.

14 h 30 Anaïs Lamesa (DIM-Map / CNRS Orient et Méditerranée, Ivry-sur-Seine, France)

Xenophon of Ephesus and the perception of Cappadocia: rethinking the date of the *Ephesiaca*.

14 h 45 Margherita Cassia (Università di Catania, Italy)

Not only horses: beasts of burden in Hellenistic and Roman Cappadocia.

15 h 00 Discussion.

15 h 15 – 15 h 30: Break / Pause.

15 h 30 – 16 h 15: Session 4 – Chairman / Présidence: Cristina-Georgeta Alexandrescu (Academia Română, Bucharest, Romania).

Cappadocia in the Roman period / La Cappadoce à l'époque romaine.

15 h 30 Handan Yıldızhan (Hacı Bektaş Veli University, Nevşehir, Turkey)
Roman *necropoleis* in Cappadocia: new examples in Nevşehir in the 2019 field survey season.

15 h 45 Muhammet Yücel (Alparslan University, Muş, Turkey)
Cappadocia as an Anērān-land in Sassanian western policy.

16 h 00 Discussion.

16 h 15 – 16 h 30: Break / Pause.

16 h 30 – 17 h 15: Session 5 – Chairman / Présidence: Hristo Preshlenov (Bulgarian Academy of Sciences, Sofia, Bulgaria).

Relationships between Cappadocia and western Black Sea area / Les relations entre la Cappadoce et la zone méridionale de la mer Noire.

16 h 30 Gabriel Talmațchi, Sorin Colesniuc, Aurel Mototolea (all from the Muzeul de Istorie Națională și Arheologie Constanța) and Simina Margareta Stanc (Universitatea „Alexandru Ioan Cuza” Iași, Romania)
Hellenistic Cappadocian monetary presence in the west of the Pontus Euxinus in the light of the discoveries from Tomis and its surroundings (Romania).

16 h 45 Simina Margareta Stanc (Universitatea „Alexandru Ioan Cuza” Iași, Romania), Constantin Șova, Cristina Talmațchi and Aurel Mototolea (all from the Muzeul de Istorie Națională și Arheologie Constanța, Romania)
Economy and society in the Pontic area: aspects from the relations of Cappadocia with Tomis during the Roman Empire (beliefs and customs).

17 h 00 Discussion.

17 h 15 – 17 h 30: Break / Pause.

17 h 30 – 18 h 15: Session 6 – Chairman / Présidence: Armelle Gardeisen (Université Paul-Valéry Montpellier 3, France).

Excavations in Cappadocia II: Tyana / Fouilles en Cappadoce II : Tyana.

17 h 30 Bülent İşler (Hacı Bayram Veli University, Ankara, Turkey) and Osman Doğanay (Aksaray University, Turkey)
The *opus sectile* of the episcopal church at Tyana.

17 h 45 Ali Akin Akyol and Nesrin Aydoğan İşler (both from the Hacı Bayram Veli University, Ankara, Turkey)
Archaeometric analyses on the glazed ware from the excavation season 2017 at Tyana.

18 h 00 Discussion.

18 h 15 Closing / Clôture.

May 15 / 15 mai

10 h 00 – 10 h 45: Session 7 – Chairman / Présidence: Dominique Krüger (Julius-Maximilians-Universität Würzburg, Germany).
Cappadocia in the Early Byzantine period I: Topography and archaeology / La Cappadoce au début de la période byzantine I : Topographie et archéologie.

10 h 00 Tülin Kaya (Middle East Technical University, Ankara, Turkey)

The crossing routes of Byzantine Cappadocia on the eve of the Arab raids (c. fourth-seventh centuries A.D.).

10 h 15 Kerim Altuğ (Metropolitan Municipality of Istanbul, Turkey)

Some remarks on the building activities during the reigns of Anastasius and Justinian along the Upper Euphrates.

10 h 30 Discussion.

10 h 45 – 11 h 00: Break / Pause.

11 h 00 – 12 h 00: Session 8 – Chairman / Présidence: Roberta Casagrande-Kim (New York University, U.S.A.).

Cappadocia in the Early Byzantine period II: Life in Cappadocia the / La Cappadoce au début de la période byzantine II : La vie en Cappadoce à travers les écrits des Pères de l'Église.

11 h 00 Alexander Minchev and Valeri Yotov (both from the Varna Museum of Archaeology, Bulgaria)

Daily and religious life in Byzantium in the illustrations of “The homilies of St Gregory of Nazianzus (Paris.gr.510)” with comparison to some archaeological finds from the Balkans.

11 h 15 Valeri Yotov (Varna Museum of Archaeology, Bulgaria)

- The homilies of St Gregory of Nazianzus (Paris.gr.510): analysis and interpretation of the weaponry and other military equipments' depictions and their relationship with archaeological finds.
- 11 h 30** Elif Tokay (University of Istanbul, Turkey)
Theology in life: the Cappadocian synthesis of theology and experience.
- 11 h 45** Discussion.
- 12 h 00 – 13 h 30: Lunch break / Pause déjeuner.**
- 13 h 30 – 17 h 00: Session 9 – Chairman / Présidence:** Alev Çetingöz (Dokuz Eylül University, Izmir, Turkey).
Studies of the collections of museums in Cappadocia / Études des collections des musées de la région de Cappadoce.
- 13 h 30** Ergün Laflı (Dokuz Eylül University, Izmir, Turkey)
Fibulae in the Museum of Yozgat.
- 13 h 40** Ergün Laflı (Dokuz Eylül University, Izmir, Turkey)
Two stamped lead sling bullets from the Museum of Yozgat.
- 13 h 50** Ergün Laflı (Dokuz Eylül University, Izmir, Turkey) and Eva Christof (Karl-Franzens-Universität Graz, Austria)
Roman terracottas in the Museum of Kırşehir.
- 14 h 00** Ergün Laflı (Dokuz Eylül University, Izmir, Turkey) and Søren Lund Sørensen (Freie Universität Berlin)
Funerary animals in Roman Cappadocia: animal statues in Cappadocian museums.
- 14 h 10** Ergün Laflı (Dokuz Eylül University, Izmir, Turkey)
Roman and Early Byzantine *sarcophagi* in the Museum of Yozgat.
- 14 h 20** Ergün Laflı (Dokuz Eylül University, Izmir, Turkey)
An Early Byzantine re-used marble pilaster in Kırşehir.
- 14 h 30** Ergün Laflı (Dokuz Eylül University, Izmir, Turkey) and Maurizio Buora (La Società Friulana di Archeologia, Udine, Italy)
Byzantine lead seals in the Museum of Kırşehir.
- 14 h 40** Discussion.
- 15 h 00 – 15 h 15: Break / Pause.**
- 15 h 15 – 15 h 45: Session 10 – Chairman / Présidence:** Simina Margareta Stanc (Universitatea „Alexandru Ioan Cuza” Iași, Romania).
Varia Cappadocia.
- 15 h 15** Semiha Akçaözoglu, Metin Hakan Severcan, Emel Efe Yavaşcan and Kubilay Akçaözoglu (all from the Ömer Halisdemir University, Niğde, Turkey)
An assessment of seismic behaviour of historical masonry structures in Cappadocia using numerical modelling.
- 15 h 30** Discussion.
- 15 h 45 – 16 h 00: Break / Pause.**
- 16 h 00 – 17 h 15: Session 11 – Chairman / Présidence:** Gülistan Kaynakçı (Dokuz Eylül University, Izmir / Gördes, Turkey).
Varia anatolica et balcanica.
- 16 h 00** Vassil Markov, Alexander Portalski, Anton Genov and Dimitria Spasova (South-West University “Neofit Rilski”, Blagoevgrad, Bulgaria)
Ancient rock-cut monuments from western Anatolia and southeastern Bulgaria.
- 16 h 15** Hristo Preshlenov (Bulgarian Academy of Sciences, Sofia, Bulgaria).
Doric architectural order in the southwestern Black Sea area.
- 16 h 30** Cristina-Georgeta Alexandrescu (Academia Română, Bucharest, Romania)
With the army around the Roman world.
- 16 h 45** Dimitrina Kanazireva (Varna Medical University, Varna, Bulgaria)
Genetic disorders in Roman mosaics: an example from southeastern Thrace (Bulgaria).
- 17 h 00** Discussion.
- 17 h 15** Closing / Clôture.

Papers

(in alphabetical order)

The magians of Cappadocia: a tradition and a relief

Farzad Abedi

Mr Farzad Abedi (University of Tehran)

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Cappadocia had a religious importance since the Achaemenid period. Strabo talks about the cults of Omanus and Anaitis in the Great Cappadocia in his time. Omanus and Anaitis' cult were seen side by side in the mentioned area. They were ancient Iranian gods that the beginning of their cults in Cappadocia can be dated to the Achaemenid period. Omanus (Vohu-Manah) was the god of "the good thought" and Anaitis was the Anatolian version of Anahita, the goddess of flowing waters. There is a detailed tradition from Strabo, about the religious practices of the Iranian magians in Cappadocia (Strabo, *Γεωγραφικά*, 15, 3, 15). This tradition speaks about their sacrifices for Omanus and Anaitis and the Iranian fire temples in Cappadocia. The tradition of Strabo can be confirmed by a relief from another Achaemenid centre in Anatolia. A stela from Dascylium that shows two magians reminds this tradition completely. In this paper an attempt will be given to make a comparison between the narration of Strabo and the stela of Dascylium, and concentrate on the religious practices in Cappadocia, during the Achaemenid period.

Key words: Achaemenid period, Omanus and Anaitis, Persian magians, Dascylium, Strabo, ancient sources, cultic practices, cultic studies, iconographic studies.

An assessment of seismic behaviour of historical masonry structures in Cappadocia using numerical modelling

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Cappadocia; besides its interesting geological structure, it is among the rare natural and cultural centers on the earth with its fairy chimneys, underground cities, rock churches, rock-stone structures and natural beauties. Some of these are big and important structures and their artistic, cultural and aesthetic features are remarkable. Among these structures, monumental buildings of Fertek and Hançerli which are subjected to the scope of the study are very original artefacts with their superior construction techniques and rich workmanship according to the period they were built. In this study the architectural features of the two structures which were built in the 19th century is examined and the existing static properties are investigated by using Dynamic Finite Element Analysis program. In both structures, material deteriorations have been determined. The results show that some repairs and interventions are needed for the structures to withstand moderate earthquakes and maintain their historical appearance and value.

Key words: Fertek, Hançerli, Masonry, seismic performance, stone deterioration, Dynamic Finite Element Analysis program, heritage studies, seismology.

Archaeometric analyses on the glazed ware from the excavation season 2017 at Tyana

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Ancient site of Tyana is located 10 km from Bor in the province of Niğde. It is a mound site called Kemerhisar today. From historical sources one receives the impression that this *höyük* site was densely populated, especially in late antiquity. The live at this settlement continued in the Byzantine, Seljuk, Ottoman and Turkish Republican periods. After 13 years of Italian excavations in the settlement, undertaken mostly in the section of the aqueducts of the city of the Late Roman phase, Dr Osman Doğanay has begun with excavations at the site in 2016. The bishopric church of the Early Christian period shows that the settlement was an important centre in the Byzantine period. Archeometric (chemical and petrographic) analysis of different glazed ceramic samples from the nave of the bishopric church in 2017 season supports this and is the focus of this paper.

In our analyses CIE L * a * b * codes were used for the colour system of the glaze. The petrographic properties (matrix / aggregate content, porosity, clay matrix structure, type of inclusions and their size) of the pulp structure of the samples are associated with thin section optical microscope analysis, and the chemical structure with XRF analysis. A further analysis has also been undertaken to determine the colour composition of the glaze. The results of these analyses will be compared with raw material sources and production technologies of ceramics.

Key words: Byzantine period, Middle Ages, Tyana, Niğde, glazed ware, pottery studies, XRF-analysis, thin section analysis, archaeometry.

Translated by E. Laflı.

With the army around the Roman world

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Roman army studies have been one of the intensely approached topics for the Lower Danube region. However, the holistic consideration of monuments in what concerns the archaeological context, shape and material of the monument, chosen iconography and text was of little interest. In order to point out both the importance of this kind of approach, and its potential results, this paper will present several case studies from different Roman provinces. At first several monuments of soldiers, veterans and civilians will be presented, bearing evidence of the high mobility of people as well as on the selected images and “epigraphic habit” for their self-presentation in front of the society they lived in. In order to highlight a broad and meaningful range, votive, honorary and funerary monuments will be analyzed, especially from areas with a strong Roman military presence and a population of very different geographical origins.. Subsequently the made observations will be considered on interprovincial level in order to clarify if there are similarities or if eventual differences are a consequence of the state of research rather than a regional characteristic.

Key words: Roman period, Lower Danube region, Romania, Roman army studies, iconography, epigraphy, Roman provincial archaeology.

Cappadocia as a borderland of Hellenization: evidence from Kınık Höyük in Niğde

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The passages of Strabo on Cappadocia provide the strongest textual indication of a region that well after the conquest of Alexander could hardly fit in the social and political landscape of the Hellenistic Aegean world. A limited urbanisation, and the presence of temple sites are the two most noteworthy elements. Archaeological research for the Hellenistic period in Cappadocia has been very limited, and the ongoing excavations at Kınık Höyük in Niğde are therefore providing meaningful evidence to address such questions in the archaeological context. The paper aims to address questions of continuity in local cults and their representations as a key for understanding the eventual encounter with the Hellenistic culture, in the mid-second century B.C.

Key words: Second century B.C., Hellenistic period, Kınık Höyük, Niğde, field studies, local cults, temple sites, urbanisation.

Some remarks on the building activities during the reigns of Anastasius and Justinian along the Upper Euphrates

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The imperial building activities in Eastern Anatolia have been frequently discussed by scholars. While the majority of the studies consist of the literary sources, there is limited evidence in the literature based on fieldwork. Nevertheless, we are able to add some archaeological evidence from the later periods of the Cappadocian frontier zone of the Roman Empire, which extended from the Euphrates Valley to Northern Mesopotamia.

During the Early Byzantine period, the main construction projects in this area took place in the sixth century A.D., between the ongoing war with the Sassanians in the years of A.D. 502-506, and right after the accession of Justinian in 527. The treaty which was agreed with the Sassanian Empire at the end of the fourth century, forbade the construction of new buildings at the frontier. However this situation changed in the sixth century, which marks a new period when emperors decided to rebuild the fortifications to counter threats from their hostile neighbours. Major towns such as Melitene or even the *komai* that acquired strategic importance were fortified with defensive walls and new forts were built along the frontier zone. Procopius' *The Buildings* constitutes the main literary source for these construction activities and forms the basis of the secondary works published on the Eastern Roman Empire. Procopius, writing in 550s, records the role of the emperors on the renovation of the fortifications along the main strategic roads, which links the important cities and the military bases. Chapters of the third and the fifth book contain important information on these activities along the Euphrates River. There have been various attempts made by scholars to determine the location of the sites mentioned in Procopius' work and to compare the remains with his descriptions.

The results of recent studies reveal that Justinian's construction program was also extended to some rural settlements and even fortlets. The preliminary results of this study, which focuses on the fortifications of Melitene and other structural remains including defended sites determined in the neighboring countryside, aims to review the physical remains around the Upper Euphrates. It includes a discussion of the construction techniques and archaeological evidence in order to contribute to the wider history of Eastern Cappadocia during the Late Antique and Early Byzantine periods.

Key words: Reigns of Anastasius and Justinian, Late Roman and Early Byzantine periods, Upper Euphrates, Cappadocian frontier zone, military architecture.

A newly excavated corpus of bovine terracottas from Kınık Höyük: enduring traditions and new influences in local Hellenistic religion

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This paper will present the preliminary results of the study of a corpus of Hellenistic bovine terracottas excavated during the 2018-19 seasons at the site of Niğde Kınık Höyük. Washed down on a Hellenistic plaza where they were deposited in secondary context among architectural debris and thick alluvial soil, these terracottas must have been originally part of a sanctuary complex that remains currently unexcavated.

Handmade using a coarse fabric rich in large inclusions, these figures can be divided into large-sized bovine heads, small-sized bovine protomes, and few fragments of close-to-life-size bovine legs. Functioning, respectively, as stand-alone heads, appliques, and in-the-round statuary, they all present intricate decorative motifs. Three anthropomorphic terracotta figurines of Greek divinities found in the same debris layer and meant to be attached to the large-sized bovine heads, indicate that the corpus was pertinent to a cultic tradition receptive of the Olympic pantheon.

By analyzing the persistence of earlier ritual customs at Kınık Höyük and in the Cappadocian region and highlighting newly adopted Hellenistic ideas and motifs, the paper will try to address the unique nature of these excavated terracottas in light of the site's complex Hellenistic religious landscape.

Key words: Hellenistic period, Kınık Höyük, Niğde, bovine figurines, coroplastic studies, religious studies, local cult practises.

Not only horses: beasts of burden in Hellenistic and Roman Cappadocia

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The fame of Cappadocia as a region of origin of valuable race horses, destined for military purposes and “ludi” “circenses”, is well known, while much less known is the presence of beasts of burden, documented from the Hellenistic age to the Late Antiquity and used in transport of people and items over long, medium and short distances, but also used to alleviate men’s efforts during agricultural activities. This paper is dedicated to the beasts of burden in Hellenistic and Roman Cappadocia.

Key words: Hellenistic period, Roman period, beast of burden, historical studies, ancient sources.

The provincial organization of Cappadocia in the Early Byzantine period (fourth-sixth century A.D.)

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The aim of the paper is to study the provincial transformations and the settlement network of the Roman province of Cappadocia in the Early Byzantine period (fourth–seventh centuries A.D.). Roman Cappadocia was divided in four smaller provinces (Cappadocia I, Cappadocia II, Armenia I and Armenia II). Three historical cross sections have been attempted in order to clarify the administrative transformations of the region:

a) in the fourth century (source: *Laterculus Veronensis*),

b) in the fifth century (source: *Notitia Dignitatum*) and

c) in the sixth century (source: the *Synekdemos* of Hierocles). The settlement network of the four provinces consists of 23 cities and 118 towns and villages. A cartographic representation of the historical topography was created in order to describe and clarify the regional context. An accompanying database was also constructed in order to classify the settlements according to historical and geographical criteria. The first set of criteria is related to parameters and variables such as the date of foundation, continuous presence in five distinct historical periods, ancient and modern place names. The second set is related to the location of the settlement and uses parameters and variables such as geomorphology, water elements, communication networks and presence of a nodal point. The final object of the paper is the enrichment of historical geographic knowledge regarding the settlement network of the Cappadocian region and the correlation of this information with communication networks and cultural exchanges.

Key words: Fourth-seventh centuries A.D., Late Roman and Early Byzantine periods, provincial organization, ancient sources, historical cartography, historical topography, historical geography.

The First Dynastic Strife in the Hellenistic Cappadocia: Ariarathes V vs Orophernes

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The strife in Cappadocia between Ariarathes V and his full or step-brother Orophernes gives us the example of, so to speak, “an ideal” dynastic conflict of the Hellenistic world and very perspective subject for the special analysis. There is a complete set of evidences, that allows to examine this topic in details: the comparatively abundant (though, unfortunately, extremely odd) data of the written sources (Polybios, Diodoros, Justin, Appian, Cassius Dio); the coins issued by both participants of the conflict; the well-informative (albeit fragmented) inscriptions (the decree of the Prienians in honour of Ariarathes’ envoys and his own letter to Priene, the letter of a Roman magistrate and *senatus consultum* concerning the settlement between Ariarathes V and Attalos II and Priene). The discord in the Cappadocian royal house reflects the intradynastic contradictions that should be estimated both under the angle of Iranian “legacy” in Cappadocia and in the perspective of Daniel Ogden’s conception of “amphimetric crisis” in the Hellenistic world and could add some criticism to his system of views. The enmity and struggle between Ariarathes and Orophernes were complicated by the external interference and then taught upon the interests of the Greek *poleis*, Seleucid and Attalid kingdoms and Rome; as a result, it became an important event in the interstate relations. The complex analysis of the sources and the scholar literature on the question allows to clarify the date of the Cappadocian strife, the very course of events and the final results, including the Orophernes’ fate and subsequent developments of the Cappadocian kingship.

Key words: Hellenistic period, Ariarathes V, Orophernes, ancient sources, numismatics, epigraphy, historical studies.

On the origin of an ancient designation of Cappadocia: Assyrian (?) *Tabal* and allegedly related forms

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The toponym *Tabal* was used by the Iron Age Assyrians to refer to a group of Luwian kingdoms and principalities that occupied Cappadocia during the first centuries of the Iron age. The name itself was not used by the Luwians and it is debated whether or not it was continued in later traditions (such as the Biblical one, cf. D'Alfonso 2012; Simon 2014). It thus seems to be a specific exonym reflecting an Assyrian (and possibly Canaanite) point of view.

Nevertheless, an Assyrian etymology has been recently criticized by D'Alfonso (2012), who proposed a few alternative analyses, including a Luwian and a Hurrian one. Admittedly, however, all of these hypotheses present formal and historical unsolved problems. In this paper we will (1) review the reasons why a Hurrian and a Luwian derivation do not hold water; (2) examine the real semantics of the Semitic root **BL* as it appears in Akkadian *tābalu* and *nābalu*; (3) propose an alternative analysis based on the linguistic profile and history of the cultures of Mesopotamia and Syro-Anatolia.

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Key words: Iron Age, *Tabal*, historical geography, toponomastics, ancient Near Eastern sources, Semitic studies.

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The *opus sectile* of the episcopal church at Tyana

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Tyana is a mound settlement in the vicinity of Bor in the province of Niğde, upon which the modern town of Kemerhisar is established nowadays. The historical resources and architectural monuments that have been able to survive until today, demonstrate that the earliest settlement here extended until the second millennium B.C. It is observed that at this *höyük* site there was a dense population, particularly in late antiquity. This housing has continued uninterruptedly in the Seljuk, Ottoman and Turkish Republican periods and eventually the settlement has become a medium-sized town today. In the settlement, which was rather known for its basin providing water for the city and aqueducts in the Late Roman period, a church, baptistery and additional structures dating to the Early Christian period uncovered as a result of the excavations after the Italian excavations lasting for 13 years in the city. These new excavations and restoration project are under the presidency of the Museum of Niğde and under the scientific consultancy of Dr Osman Doğanay. It is proven through these new excavations that the site was an important centre during the Byzantine period.

It is understood that the floor of the baptistery and the church, which was unearthed in the northern part of the site, was covered with marble slabs. The presence of a mosaic and *opus sectile* upholstery is also found on the floor of the church, which are preserved only limitedly. The marble floor found in the church has a distinctive design for Cappadocia which is very rare. In our presentation, we will introduce the flooring of the church constructed with marble slabs of different sizes and different geometric shapes, and we purpose to discuss its importance in the region.

Key words: Byzantine period, Tyana, Niğde, *opus sectile*, church architecture, field studies, Byzantine archaeology.

The crossing routes of Byzantine Cappadocia on the eve of the Arab raids (c. fourth-seventh centuries A.D.)

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Byzantine Cappadocia was one of the most significant regions of Asia Minor, since the area played a vital role in the frontier zone between the Byzantines and the Persians during the Late Roman/Early Byzantine period. After Constantinople was established as the new capital and Christianity had become the official religion of the Roman Empire, the status and characteristics of the cities and the network of communications changed in Byzantine Cappadocia as well as in some other regions of Asia Minor, in terms of the political and administrative structure. In this period, the Sassanids posed a threat to the empire in the frontier, and due to the warfare the role of the main cities in the region changed. The roads previously known from the Roman period continued to be used and were probably of local importance for Cappadocia; however, some specific routes gained prominence, such as the Pilgrim's Road and the major routes through Caesarea, which crossed the region in the northwest-southeast and west-east directions. Radiating from Constantinople, these two main routes played an important political and administrative role during the period in question. In this regard, this paper presents and discusses the development of routes and the cities established along them as a means for understanding change in the nature of the communication network in Byzantine Cappadocia on the eve of the Arab invasions in the historical and archaeological contexts.

Key words: Fourth-seventh centuries A.D., Late Roman and Early Byzantine periods, Caesarea, Kayseri, communication networks, historical topography, historical geography, Byzantine settlement archaeology.

***Fibulae* in the Museum of Yozgat**

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In the Museum of Yozgat several *fibulae* are being stored, most of which are belonging to the Iron Age and of Phrygian workmanship of sixth century B.C. In our *fibula* researches in the Museum of Yozgat all the excavated *fibulae* are excluded and only some examples are selected which were purchased by a local salesman and remain as unpublished.

The Yozgat *fibulae* show a variety of types, most of which can be dated between the late eighth and the early sixth centuries B.C. Their provenances are various. They have been classified according to Ertuğrul Caner's typology of 1983 (*Fibeln in Anatolien* vol. I, Prähistorische Bronzefunde 14/8; Munich). However, the morphological variations, even in the details, often make it difficult to find an exact correspondence with Caner's types.

A specific group of *fibula* in the Museum of Yozgat originates from Yaraşlı by Kulu in the province of Konya and were donated by the Museum of Anatolian Civilizations in Ankara in 1985 (**fig. 1**; for Yaraşlı during the Iron Age cf. Summers 1992). Interestingly, in the Museum of Ödemiş in western Turkey that locates almost 765 km southwest of Yozgat, seven *fibulae* from Yaraşlı were published which were also donated by the Museum of Anatolian Civilizations in Ankara in 1986 (Laflı and Buora 2012: 419-422, nos. 3-6, 8-9 and 11-12, 432, pl. 1). This type seems to be widespread in a very limited area, including İzmir, Ephesus and Cnidus. Caner notes that many brooches are connected to temples and sacred buildings, such as that of Artemision at Ephesus and the round temple at Cnidus; therefore, he suggests that those *fibulae* from İzmir might also originate from sacred contexts. Their proposed date is from the eighth-seventh centuries B.C.

Acknowledgments

The directorate of the Museum of Yozgat has issued me an authorisation on February 19, 2018, enumerated as 16080153-155.01-E.150714 for the study of these *fibulae* at the Yozgat Museum. Documentation was done in October 2018 by myself and Dr Gülseren Kan Şahin (Sinop). I am grateful for this authorisation to Mr Hasan Kerim Şenyurt, the former director of the Museum of Yozgat, as well as to Mr Ömer Yılmaz, the former curator of the museum, for their helps during and after my research as well as for their hospitality in Yozgat.

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Key words: Iron Age, Phrygians, Roman period, *fibulae*, Yozgat, eastern Galatia, studies of ancient implements, ancient bronze studies, museum studies, Roman provincial archaeology.



Fig. 1. *A bronze fibula from the Museum of Yozgat; originates from Yarařlı by Kulu in the province of Konya; donated by the Museum of Anatolian Civilizations in Ankara in 1985; accession no. 383 (photograph by E. Lařlı, 2018).*

Two stamped lead sling bullets from the Museum of Yozgat

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Hellenistic, Roman and Early Byzantine inscribed lead *instrumenta* are not well-known in Asia Minor and in the entire eastern Mediterranean. In this brief paper two inscribed objects by lead are presented which are stored in the Museum of Yozgat in ancient eastern Galatia. These lead objects are two elliptical lead sling bullets with impressed stamps on both sides (**figs. 1-2**), and most probably belong to the pre-Roman period. They were purchased by a local salesman and remain as unpublished.

Accession nos. 1375 and 1376.

Depository and provenance. In the depot of the Museum of Yozgat. They were purchased by Mr Nihat Şahin on June 2, 1997 with several other metal objects. A further undecorated lead sling bullet with the accession no. 1380 is also included to this collection. They originate most probably from central Anatolia.

Measurements. Sling bullet 1. Length 3.3 cm, max. diam. 2.1 cm, length of the stamp a 1.2 cm, length of the stamp b 1.4 x 1.3 cm.

Sling bullet 2. Length 3.4 cm, max. diam. 1.9 cm, length of the stamp a 2.45 x 1.3 cm, length of the stamp b 1.4 x 1.3 cm.

Typological description. Their back sides are practically identical. Their palmette stamp is not too far from the shape of the palmettes imprinted on the black Attic ceramic of the fifth and fourth centuries B.C. or Ionic art works.

Dating. Judging by the design of their palmette symbol, their stamp can be dated sometimes in the Hellenistic period, *i.e.* to a pre-Roman period.

It is not usual for sling bullets to be stamped on two sides and not with letters or symbols in relief. The absolute lack of comparisons is very suspect: it cannot be ruled out that it may be a modern falsification.

Acknowledgments

The directorate of the Museum of Yozgat has issued me an authorisation on February 19, 2018, enumerated as 16080153-155.01-E.150714 for the study of these bullets at the Yozgat Museum. Documentation was done in October 2018 by myself and Dr Gülseren Kan Şahin (Sinop). I am grateful for this authorisation to Mr Hasan Kerim Şenyurt, the director of the Museum of Yozgat, as well as to Mr Ömer Yılmaz, the curator of the museum, for their helps during and after my research as well as for their hospitality in Yozgat.

Reference

E. Laflı and M. Buora, Ghiande missili iscritte di età ellenistica nella collezione privata di Berna Oğuz di Izmir (Turchia), in: M. Buora and S. Magnani (eds.), *Le iscrizioni con funzioni didascalico-esplicative, Committente, destinatario, contenuto e descrizione dell'oggetto nell'instrumentum inscriptum, Atti del Vi Incontro Instrumenta inscripta, Aquileia (26-28 marzo 2015)*, Antichità altoadriatiche 83 (Udine: Arti Grafiche Friulane, 2016) 521-528.

Key words: Hellenistic period, Yozgat, eastern Galatia, lead sling bullets, palmette symbol, ancient military objects, studies of ancient implements, ancient lead studies, museum studies.



***Figs. 1-2.** Two stamped lead sling bullets from the Museum of Yozgat; accession nos. 1375 and 1376 (photograph by E. Laflı, 2018).*

Roman and Early Byzantine *sarcophagi* in the Museum of Yozgat

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Roman *sarcophagi* constitute most of the funerary monuments in Cappadocia and Galatia but receive far the least attention. In the Museum of Yozgat several stone *sarcophagi* are being stored, all of which belong to Roman and Early Byzantine periods, *i.e.* between the second and early seventh centuries A.D. In this paper all the excavated *sarcophagi* are excluded and only some examples are selected which were purchased by a local salesman and remain as unpublished.

A *sarcophagus* with two Medusa masks is one of the best preserved example in Yozgat (former accession no. 1.5.89 and latest accession no. 675; **fig. 1**). These masks serve as the central decoration of the limestone *sarcophagus* from the village of Alifakılı in Şefaati. Schematically undetailed and provincially executed Medusas have a turbulent “baroque” hair style with snake-like hair locks. A poorly preserved knot is attached immediately under their chin to indicate intertwined snakes. A garland-like unornamented bulge shoots from the left side of their heads. This does not resemble the wings common among Medusa images; it seems rather to represent a serpent.

The Gorgoneion, the head of the monstrous Medusa beheaded in mythical times by Perseus, is an image prominently featured in Archaic Greek temples and tombs for its apotropaic function. Although its appearance waned in the Classical period, a revival in the Hellenistic period for use in tombs and buildings provided the inspiration for Roman artists (Floren 1977: 5). During the Roman period Medusa has a realistic human form in most representations where she is shown with thick, turbulent locks blown forward and grazing the cheeks, *e.g.* in Aphrodisias, Side and Leptis Magna (Sturgeon 2004: 78. For a general history of the Medusa head as an architectural ornament, see Buschor 1958: 26). Medusa was among the most popular and enduring figures in funeral sculpture of Roman Asia Minor and was variously portrayed on steles, *sarcophagi* and other type of graves as an apotropaic symbol to avert evil (Er 1991: 119). *Sarcophagi* of the second and third centuries A.D. with roughly detailed Medusa masks are common in the southern Pontic littoral and central parts of Asia Minor.

In the collection of Yozgat there is also a fragment which belongs to the long side of a different version of an architecturally formed columnar Asiatic *sarcophagus* (**fig. 2**). During the Roman period the Docimium workshops of marble sculpture in Phrygia specialized in architecturally formed large-scale Asiatic *sarcophagi*, which featured a series of columns joined together by an entablature on all four sides with human figures in the area between the columns in high relief. This type of columnar *sarcophagi* is referred to in Turkish archaeological literature as “Sidamara sarcophagi” and in German since Hans Wiegartz as “kleinasiatische Säulensarkophage”, the former designation referring to the famous third-century A.D. *sarcophagus* of Sidamara in the Archaeological Museums of Istanbul that was found in Sidamara in Lycaonia in f 1900 (*cf.* Morey 1921; and Lawrence 1951). Wiegartz interpreted this *sarcophagus* type as a miniature heroon for the honoured dead (Wiegartz 1965, 24).

These *sarcophagi* are numerous in the museums of central Anatolia, especially in Konya (Lawrence 1951, 140-141) and Kayseri, albeit mostly unpublished, but they are also known from southern Anatolia (especially at the museum of Adana in Cilicia). Thus, this fragment from Yozgat is the evidence of the geographical dispersion of this type in eastern Galatia. Further unpublished fragments have been observed in the museums of Ankara (Lawrence 1951: 131-133), Çorum and Amasya. In sum: columnar Asiatic *sarcophagi* were very popular in Cappadocia and eastern Galatia between A.D. 200 and 250. According to Wiegartz, Asiatic columnar *sarcophagi* were produced from

the 150s up to c. A.D. 270 (Wiegartz 1965: pl. 47); Strocka, on the other hand, believes that such *sarcophagi* continue to be produced until the end of the third century and beyond (Strocka 1971: 85-86).

Acknowledgments

The directorate of the Museum of Yozgat has issued me two authorisations on August 2, 2017 and October 2, 2019, enumerated as 16080153-155.01/1052 as well as 16080153-155.01-E.808952 for the study of these *sarcophagi* at the Yozgat Museum. Documentation was done in October 2017 as well as October 2019 by myself and Dr Gülseren Kan Şahin (Sinop). I am grateful for these authorisations to Mr Hasan Kerim Şenyurt, the former director of the Museum of Yozgat and Mr Ömer Yılmaz, the current vice director of the museum, as well as to Mr Necip Becene, the curator of the museum, for their helps during and after my research as well as for their hospitality in Yozgat.

Key words: Roman period, Yozgat, eastern Galatia, *sarcophagi*, funerary sculpture, local cults, iconography, epigraphy, museum studies, Roman provincial archaeology.



Fig. 1: A locally-made limestone sarcophagus with Medusa masks from the village of Alifaklı in Şefaattli, found in 1989; former accession no. 1.5.89 and latest accession no. 675. A.D. 200-250 (photograph by E. Laflı, 2019).



Fig. 2: Fragment of a marble columnar Asiatic sarcophagus from the village of Söbeçimen in Çayıralan, found in 2001; accession no. 1805. A.D. 260-290 (photograph by E. Laflı, 2019).

An Early Byzantine re-used marble pilaster in Kırşehir

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Kırşehir in Byzantine period

Today Kırşehir, formerly Mocissus or Mocessus (Μωκισσός) in the Roman period and Justin(ian)opolis (Ιουστινιανούπολις) in the Byzantine period, is a medium-sized city with c. 100,000 inhabitants in the southeastern part of central Anatolia, *i.e.* northwestern Cappadocia during Classical antiquity (for Kırşehir *cf.* Hild and Restle 1981: 69, 113 and 238-239). During the second millennium B.C. the vast basin of Kırşehir was an important landscape for the Hittites with numerous minor *höyük* sites with Hittite material. Pre-Roman, Roman and Byzantine sites in and around Kırşehir were minor in size and very few *metropoleis* are known in the region. Mocissus seems to have been the major Roman and Byzantine site of the Turkish province Kırşehir. Not much is known of the history, archaeology and ruins of Mocissus, but there can be little doubt that the site of Mocissus is that occupied by the modern city of Kırşehir. Proof of this is *inter alia* the area of the *höyük* site of Kırşehir that is currently being excavated by the local Ahi Evran University. In the sixth century A.D. it became a metropolitan see when, as Procopius (*Aed.* 5,4) informs us, Justinian divided Cappadocia into three provinces and made this fortified site in northwestern Cappadocian *metropolis* of *Cappadocia Tertia*, giving it the name of Justinianopolis. Mocissus figured in the *Notitiae episcopatum* until the 12th or 13th century A.D. One of the sites nearest to the town centre of Kırşehir was Aquae Saravenae, which was inhabited mainly during the Byzantine period, where the Battle of Pankaleia was fought (or nearby) in A.D. 978 or 979. A further significant Byzantine site near Mocissus are the ruins of the Üçayak Church (literally “Three-legged church”) which was built in a remote location without any evidence of artefacts in the surrounding area, apparently in a completely isolated place with no signs of human habitation. The remnants of the decorations of the facades, its sloping walls, and its architectural style led to a date in the late tenth or 11th centuries A.D. (Mihaljević 2014: 754; Eyice 2004: 151). Turkic peoples began settling in Anatolia in the second half of the 11th century where they mainly preferred rural areas. In the very beginning of the 12th century Kırşehir thus became a Turkish-Islamic landscape where the Ahi Brotherhood or Akhts (literally “Ahiler” in Turkish), a Late Medieval Turkish fraternity and guild, settled and dominated the area almost until the 16th century.

A marble pilaster crowned with a Corinthian capital (figs. 1-2)

Location. Built into the wall of the tomb of Ahi Evren, an Islamic preacher in the first half of the 13th century, which forms part of a mosque-tomb complex in the city centre of Kırşehir. The tomb was built only later by a certain Hasan Bey, an Ahi craftsman in A.D. 1450. Numerous Byzantine marble *spolia* elements are visible on the walls of this mosque which will have been walled from the 13th to the 15th centuries, but the present object is the most diagnostic.

Material. Coarse, local yellowish marble.

State of preservation. Acanthus on the right corner as well as a major part of bottom moulding are broken. Three rectangular positions on the fluted part of the pilaster have been carved away, apparently the result of a later, unknown reuse (perhaps as a door-pivot support). Five smaller rectangular (dowel?) cuttings pierce the stone almost at the same level which were cut in the period of reuse. It may have been reemployed as a threshold, since the rectangular shape of the cuttings

are consistent with that of a doorpost hole. Two cuttings have an attachment channel in transverse form. Surface weathered with yellow-brown crust. Otherwise well preserved.

Typological description. This architectural element is a shallow pilaster crowned with a Corinthian capital with three acanthuses (volutes are missing) and two palm fronds. Carved from a solid marble block as a massive architectural plastic element which has been inserted longitudinally next to one of the small windows of the mosque. Its capital is surmounted mainly by three erected acanthus calyxes as prickly herbaceous plants. Although the rendering of the acanthus decoration is flat, the leaves are strongly emphasized and “structured” by heavy V-shaped grooves running through the middle. Two deep drill points mark major contours in the acanthuses. The top and bottom borders are framed by two mouldings with non-equally spaced, horizontal, thick and convex stripes. The shallow surface of the pilaster is enriched with a series of vertical and convex flutes in two successive parts. On the upper part flutes are thicker than the lower part, the number of which is seven in total. On the lower part the number of flutes is doubled, i.e. 15 in total, which have been stylized thinner and incised in more spaces. At the bottom of the lower part there are tongues and ridges between the flutes. In general, flutings are rendered with high plasticity and three-dimensionality, formed with parallel and deeply cut grooves.

Typologically, this block is an idiosyncratic element without any local *comparanda*, and its rendering differs from other Byzantine elements in the Museum of Kırşehir. It will have been a block used in a nearby ecclesiastical institution in the region of Kırşehir – and due to the weight of the block supposedly not far from its present location.

Dating. Mid or late fifth century A.D.

Key words: Late Roman and Early Byzantine periods, Late Medieval period, mosque of Ahî Evran-ı Velî, Kırşehir, marble pilaster, spolia, architectural sculpture, Byzantine archaeology, Late Medieval Turkish archaeology.



Figs. 1-2. An Early Byzantine marble pilaster re-used in the walls of the mosque of Ahî Evran-ı Velî in Kırşehir with its capital (photograph by E. Lafli, 2017).

Byzantine lead seals in the Museum of Kırşehir

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The number of lead seals in the eastern world is estimated at about 80,000, most of which remain as unpublished (Seibt (2017: 150). In the Museum of Kırşehir a minor collection of Byzantine sigillographical lead seals is kept which is documented by us between 2017 and 2019 and is of importance for clarifying the historical situation of Byzantine Cappadocia. In this brief paper two seals will be presented.

A lead seal with a double imprint (accession no. A.16.2.2003) originates either from the province of Yozgat or Kırşehir (**fig. 1**). Apparently this is a unique double imprint of a Valentinus or Vakateios (?) in the lower part, who was perhaps active in Charsianon¹ as a *protospatharios*² *epi tou Chrysotriklinos*³ and *hypatos*, as well as a certain George *vestarches* in the upper part, although it is not easy to to keep these two mintings exactly apart. It should be dated to the early eleventh century A.D.

Another lead seal from Kırşehir with the accession no. A.7.1.2003 bears a full-length, faint image of Saint Nicholas in the centre, showing him with a halo, wearing a tunic and himation in clerical garb and standing on a dais (**fig. 2**). He is holding a book of the scriptures in his left hand while making the hand gesture for the sign of the cross with his right. Vertical inscription reads: left O/NI/K(ó); right A/A/O/C and border of dots. On the reverse there is an horizontal inscription of seven lines with border of dots: Γεώργιω Σωδε/κω (?) βεστάρ/χη ἐπ(ι) το/ῦ (Χρυσοτρι)κλ(ίνου) / ὑπάτω της / Θράκης (?). Translation: *To George Sodekos* (?), *vestarches epi tou Chrysotriklinou, hypatos of Thrace* (?). It is from the second half of the eleventh century A.D.

Acknowledgments

The directorate of the Museum of Kırşehir has issued us an authorisation on August 21, 2017, enumerated as 62252840-152/791 for the study of these seals at the Kırşehir Museum. Documentation was done between October 2017 and October 2019 by us as well as by Dr Gülseren Kan Şahin (Sinop). We are grateful for this authorisation to Mr Süleyman Tunç, the vice director of the Museum of Kırşehir, as well as to Mrs Nuray Kaya Kuşçu, the curator of the museum, for their helps during and after our research as well as for their hospitality in Kırşehir.

¹ Charsianon (Χαρσιανόν) was the name of a Byzantine fortress and the corresponding theme (a military-civilian province) in the region of Cappadocia between Caesarea and the Halys, center of which was first in Charsianon (its ruins are found in Muşalikalesi village of Akdağmadeni district in the province of Yozgat), later in Caesarea (Kayseri). In the tenth century A.D., the theme of Charsianon became a major stronghold of the landed military aristocracy, with the great clans of Argyros and Maleinos having their homes and estates there. After A.D. 1045, a large number of Armenians, including the former king Gagik II (r. 1042–1045), were settled there, leading to friction with the local Greeks. The theme was lost to the Seljuk Turks following the Battle of Manzikert in 1071 and given to Danishmendids.

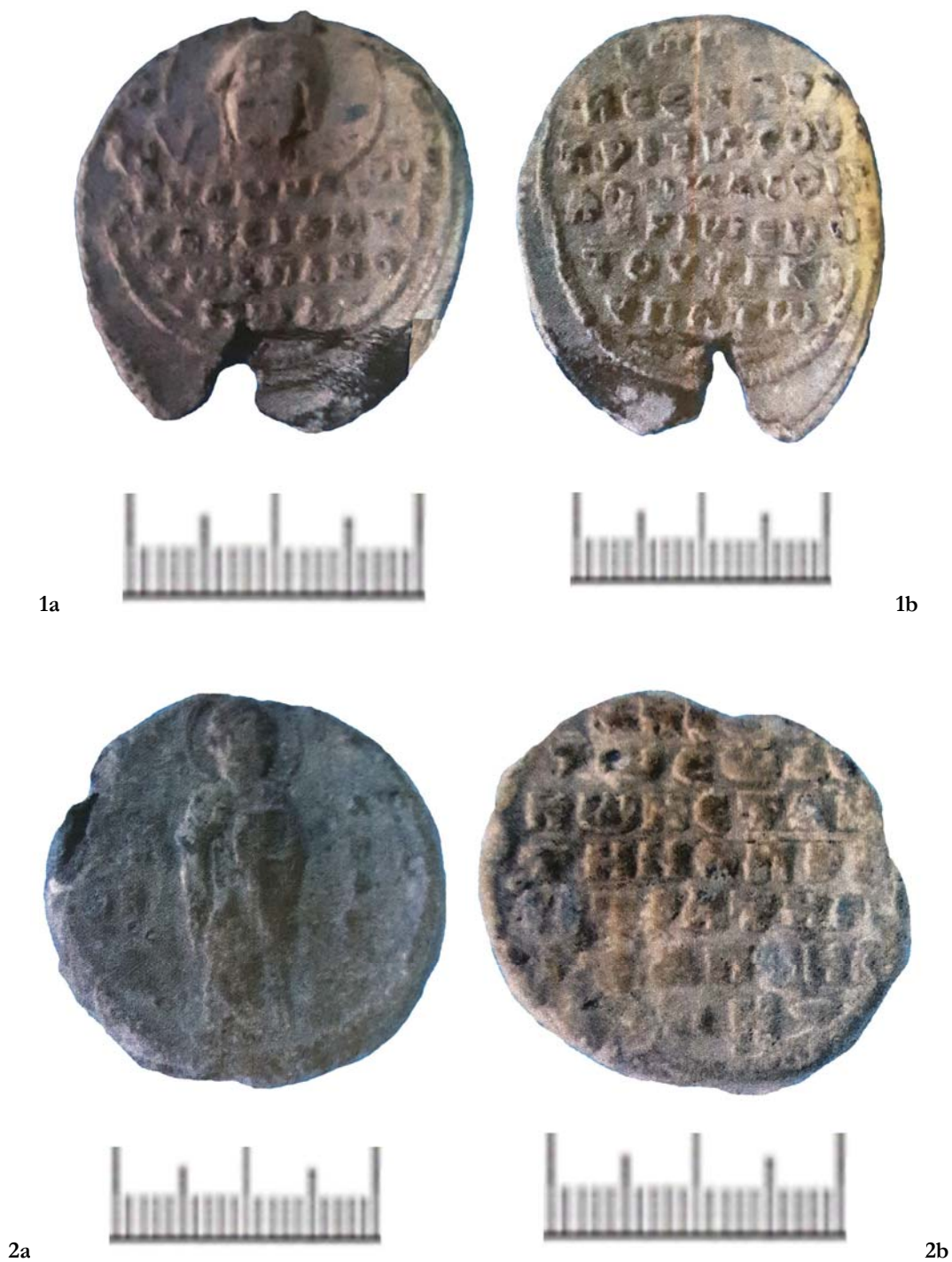
² Protospatharios (πρωτοσπαθάριος) was one of the highest court dignities of the Middle Byzantine period during the eighth to the 12th centuries A.D., awarded to senior generals and provincial governors, as well as to foreign princes.

³ The Chrysotriklinos (Χρυσοτρικλινος), Latinized as Chrysotriclinus or Chrysotriclinium, was the main reception and ceremonial hall of the Great Palace of Constantinople from its construction in the late sixth century A.D. until the tenth century.

We are also grateful to Professor Werner Seibt (Vienna) for his critical reading, evaluation and input in our manuscript. His detailed and searching feedback has greatly improved the text.

References

Key words: Early Byzantine period, Middle Byzantine period, Late Byzantine period, Kırşehir, lead seals, Byzantine sigillography, museum studies.



Figs. 1-2. Two Byzantine lead seals from the Museum of Kırşehir; accession nos. A.16.2.2003 and A.7.1.2003 (photograph by E. Lafit, 2018).

Roman terracottas in the Museum of Kırşehir

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Studies of ancient Greek and Roman terracottas in central Asia Minor are few in numbers, despite the fact that during the Roman period terracotta figurines were the most popular statuettes in Galatia and Cappadocia. In these ancient regions Roman terracotta figurines, copying Greek statues, are numerous in local museums, yet most of them have not been presented in scholarly literature. At this stage, no comprehensive study, nor corpus, of the Roman terracotta figurines in local Turkish museums in central Turkey exists. The most remarkable among them are the collections of the Museum of Anatolian Civilizations in Ankara, possessing an extensive number of unpublished examples. Unfortunately, provenances and contexts of most of these pieces are not known precisely. The three major museums in Cappadocia and eastern Galatia, *i.e.* Kayseri, Yozgat and Kırşehir, have yielded a limited, but very homogenous and interesting group of Roman terracotta figures and figurines.

Most terracotta figurines in Roman central Asia Minor depict local versions of “ideal” types in a naturalistic sculpture which were mostly miniature Roman versions of earlier Greek statues or Roman imitations of earlier Iron Age-Phrygian figurines. So far, it has not been possible to identify any workshop producing terracotta figurines in Roman central Asia Minor, though most of them are likely to have been manufactured locally, and some local styles may be identified. It seems that Roman terracotta figurines in central Anatolia differ from the coroplastic production at Smyrna, Myrina, Cyme, Amisus, and Tarsus extensively. None of the published figurines of the Roman period bears a signature or production mark.

In the Museum of Kırşehir a small group of two terracotta heads and torsos is kept dating of which is problematic (**fig. 1**). Two further heads belong to the Roman centuries and to a certain category of local versions of common funerary types. Also animal figurines, especially bull terracottas, are numerous.

Acknowledgments

The directorate of the Museum of Kırşehir has issued to Dr Gülseren Kan Şahin (Sinop) an authorisation in 2017 for the study of these terracottas at the Kırşehir Museum. Documentation was done in October 2017 by Dr Kan Şahin and ourselves. We are grateful to Dr Kan Şahin to use her photographs in this paper, to Mr Süleyman Tunç, the vice director of the Museum of Kırşehir, as well as to Mrs Nuray Kaya Kuşçu, the curator of the museum, for their helps during and after our research as well as for their hospitality in Kırşehir.

Key words: Roman period, Kırşehir, terracottas, coroplastic studies, studies of ancient implements, local cults, museum studies, Roman provincial archaeology.



Fig. 1. *A Roman terracotta male bust in the Museum of Kırşehir (photograph by G. Kan Şahin, 2017).*

Funerary animals in Roman Cappadocia: animal statues in Cappadocian museums

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Roman funerary sculpture in central Anatolia makes widespread use of animals, serving as symbolic guardians of the tombs and sometimes as testimonies to the courageous nobility of the deceased. Of all the sculptured zoomorphic figures that adorned Roman cemeteries in Galatia and Cappadocia, lions are best known (**fig. 1**). Among other animals serving this purpose, eagles of various sizes may be mentioned (**fig. 2**). The marble lions that surmounted *tumuli* or private tombs have so far been investigated only scattered. These funerary lions are directly related to the major class of grave *stelai* in their chronological span, locations, provenances, sizes and sculptural styles. But so far, the Roman funerary animals have not been assigned any specific workshop in central Anatolia.

According to Cornelius Vermeule, Hellenistic lions are nebulous and Roman lions are dull (Vermeule 1972: 51). In central Anatolia Roman sculptured animals are plentiful, but similar to grave *stelai* they are pale imitations or relatively straight copies from fourth-century B.C. Classical Greece. In this part of Anatolia Roman marble lions hardly undergo changes in style and iconography in the second and third centuries A.D. and may be styled as conservative. They were used as monumental grave markers on the top of *tumuli* in the area.

In Cappadocia and Galatia eagle was used as a funerary marker next to Roman *tumuli* as well. As the eagle appears mostly on men's gravestones in Roman Asia Minor (Gibson 1979: 272), they refer to the gender of the deceased, but in funerary iconography the eagle was also the bird of Zeus and thus a symbol of strength and immortality (*cf.* Mylonas 1946: 203). For the meaning of the eagle symbol on the Zeugmene steles, Jörg Wagner suggests a relatively profane meaning as "heroization of the dead man" (Wagner 1976: 158, with notes 139 and 140).

The focus in this paper was given to the Roman animal statues in marble and limestone which are kept in the Museum of Kırşehir in Cappadocia.

Acknowledgments

The directorate of the Museum of Kırşehir has issued us an authorisation on August 21, 2017, enumerated as 62252840-152/791 for the study of these statues at the Kırşehir Museum. Documentation was done in October 2017 by us. We are grateful for this authorisation to Mr Süleyman Tunç, the vice director of the Museum of Kırşehir, as well as to Mrs Nuray Kaya Kuşçu, the curator of the museum, for their helps during and after our research as well as for their hospitality in Kırşehir.

Reference

C. Vermeule, Greek funerary animals, 450-300 B.C., *American Journal of Archaeology* 76/1 (Jan., 1972), 49-59 <<https://www.jstor.org/stable/503610>>.

Key words: Roman period, Kırşehir, Yozgat, eastern Galatia, funerary animals, funerary sculpture, local cults, museum studies, Roman provincial archaeology.



Fig. 1. A crouching lion resting with forepaws on the head of a bull in the Museum of Kırşehir; accession no. A.5.2.95. Second century A.D. (photograph by E. Laflı, 2017).



Fig. 2. An eagle in the Museum of Kırşehir; accession no. 2013/25 (A). Late second century A.D. (photograph by E. Laflı, 2017).

Xenophon of Ephesus and the perception of Cappadocia: rethinking the date of the Ephesiaca

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This paper has two goals: it will show how the spatial representation of Cappadocia changed between the second century B.C. and the first century A.D. It also aims to explain how we agreed the date of the Τὰ κατὰ Ἀνθίαν καὶ Ἀβροκόμην Ἐφεσιακά by Xenophon of Ephesus proposed by N. O'Sullivan in 1995.

At the turn of the third century B.C., the Cappadocian region is perceived with vast dimensions. Its contours are poorly defined in the east, north, and west. Only the boundary with Cilicia is known and accepted.

The presence of the Roman troops from the second century B.C. redistributed the geopolitical maps of Anatolia. Leaving the coasts behind, the Romans, driven by political and economic interests, became more interested in the hinterland and restructured Anatolia's internal organisation. They gradually established a clientelistic relation with indigenous potentates. Their interest, no longer for the people but for an administratively defined territory, induced a change in the perception of Anatolian geography. From a geographical area, Cappadocia became a kingdom governed by a family, the Ariarathes.

Cappadocia's classic geographical tradition contrasts with this new perception. Between the Treaty of Apamea (188 B.C.) and the middle of the first century A.D., it seems that the authors can be classified according to three ways of thinking. The first system, represented by Polybius and Strabo, fragmented the Cappadocian space in order to explain its history; the second system, which Posidonios, Pseudo-Scymnos, Diodorus and Cornelius Nepos seem to follow, compiles without distinction information from one or another royalty to write a universal history of each kingdom; finally, the third system concerns Cicero, Julius Caesar or the author of the War of Alexandria. The contribution of new information obtained in the middle of the first century B.C. led these authors to designate Καππαδοκία only as of now the kingdom of Ariarathes.

Does Xenophon of Ephesus belong to this period of change? Indeed, this author is commonly ascribed to the second century A.D. We will question this date through the context in which the terms 'Cappadocia' and 'Cappadocians' are used in the text. Finally, these new pieces of information open the way for an earlier dating of the Ephesiaca.

Key words: Hellenistic period, Roman period, Xenophon of Ephesus, *Ephesian Tale of Anthia and Habrocomes*, historical sources, social studies, historical studies.

Genetic disorders in Roman mosaics: an example from southeastern Thrace (Bulgaria)

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In 1964 near the Bulgarian city Ivalovgrad (SE Bulgaria) archaeological excavations discovered well preserved remains of an ancient Roman villa (now known as Villa “Armira”) - one of the largest and most richly decorated ancient Roman villas unearthed in Bulgaria. The villa dates to the second half of the first century A.D. and originally belonged to a noble of Roman Thrace, who is thought to have been the owner of the surrounding area. Villa Armira has twenty two separate rooms on the ground floor and a garden with *impluvium* in the middle. The entire ground floor is covered in elaborately decorated white marble, but the most impressive findings are the mosaics, with which the floors are decorated.

One of the mosaics in the master’s chamber depicts the second century A.D. owner with his two children: these are the only Roman period mosaic portraits to be discovered in Bulgaria. The pictures of the two boys are so vivid and realistic, that one can get good knowledge of the anthropomorphic characteristics of the people of that time.

For that reason, I will focus in this presentation on the medical condition of the two children, which can be well evaluated by clinical features (**fig. 1**). As it is seen from the pictures of the two boys, they share a number of common dysmorphic features – disproportionate dwarfism (short stature), shortening of the limbs, large head with prominent forehead, small midface with a flattened nasal bridge, varus (bowleg) or valgus (knock knee) deformities. All this refer as to the diagnosis of a rare genetic disorder Achondroplasia.

Achondroplasia is a rare genetic disorder – the incidence varying from 1 in 10,000 to 1 in 30,000 live births, with more than 250,000 people affected worldwide. The achondroplasia phenotype exists for thousands of years, as evidenced in the artefacts of many different cultures (the earliest biologic evidence of dwarfism from ancient Egypt, dating as far back as 4500 B.C.; pottery artefacts from the Tumaco-La Tolita culture, which existed on the border of present-day Colombia and Ecuador approximately 2,500 years ago, etc.) and remains the most readily recognizable of the dwarfing disorders. The term has been first used in the nineteenth century, and the main features were described shortly thereafter. Detailed and specific radiologic and clinical features were carefully delineated by Langer *et al.*

Achondroplasia is caused by a mutation in fibroblast growth factor receptor 3 (FGFR3) gene. It is inherited in autosomal dominant pattern (condition is transmitted from an affected parent to his children with 50% probability), which is consistent with the fact that both children are affected. Though pedigree data are not available in the presented case, we can suggest that the disorder in the two children is either inherited in the classical autosomal dominant pattern, or inherited as a result of gonadal mosaicism in one of the parents.

The artefacts, found in Villa Armira, along with their huge historical and art value, give us also the unique chance to trace this particular disorder back in time and find out that ancient people have been affected by hereditary diseases, preserved in the DNA until recently.

Key words: Roman period, Ivalovgrad, southeastern Thrace, Bulgaria, genetic disorders, mosaics, iconography.



*Fig. 1. A mosaic floor in Villa "Armira" in Irvailovgrad, southeastern Bulgaria; second century A.D.
(photograph by D. Kanazireva).*

Pedestal bowls from Topaklı Höyük

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Topaklı Höyük is located in the center of Anatolia, within the elbow of the Kızılırmak Basin. The oldest part is located at the foot of the mound, on the right bank of the Kalaycı Creek to the right of the Delice River, a branch of the Kızılırmak River. The Topaklı Höyük is located in a large valley to the South dominated by the İsmail Summit.

Excavations were carried out by Luigi Polacco of Italy between 1967-1974. Two different methods were used in the excavations which continued for 8 seasons. The first method is to dig the Topaklı Höyük vertically to follow the layers in chronological order. The other one is the excavation technique which is opened horizontally in the center of the acropolis and it is aimed to identify the important building levels. 24 architectural building levels were identified, dating from the Early Bronze Age to the Byzantine Period. The horizontal work yielded a large number of finds from the Hellenistic, Roman and Byzantine periods on an area of 1, 000 square meters in the center of the Topaklı Höyük. There is very little Roman evidence on the mound, which is probably due to the fact that this layer was moved outside the mound.

The subject of this study is the six pedestal bowls found in the Archaeological Museum of Nevşehir and which were identified between 1967-1974. Some of the pedestal bowls came from layer E and some of them came from excavation soil. The bowl with outward and inward rim are sometimes simply polished and sometimes both polished and glazed in red. The bowls have a clay and gritty dough. Some fragments show large yellow mica.

In numerous ancient sites in Central Anatolia, a pedestal bowl was found. It is possible to see this in the publications and in the Museum showcases, but there is no clear data on the layers where these bowls were detected. For this reason, it is important to evaluate these bowls identified in Topaklı Höyük and date them by associating them with layers and parallels.

Key words: Topaklı Höyük, Kızılırmak Basin, second millennium B.C., pedestal bowls, pottery studies, field studies, museum studies.

Ancient rock-cut monuments from western Anatolia and southeastern Bulgaria

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In comparative terms are treated megalithic and rock sanctuaries of western Asia Minor and Southeastern Bulgaria. Shown are stepped rock sanctuaries and altars from the region of ancient Phocaea in Western Asia Minor.

The sacral monuments are compared to the stepped rock sanctuaries of Kovil, Tatul and Angel Voivoda from the Eastern Rhodopes in Bulgaria.

Finally, conclusions are made for the common features and specificities of the megalithic culture on both sides of the Straits.

Key words: Prehistoric periods, Kovil, Tatul, Angel Voivoda, southeastern Bulgaria, western Anatolia, megalithic monuments, prehistoric studies.

**Daily and religious life in Byzantium
in the illustrations of “The homilies of St Gregory of Nazianzus
(Paris.gr.510)” with comparison to some archaeological finds
from the Balkans**

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Without any doubts “The Homilies of St Gregory of Nazianzus” (Paris.gr.510) is the most cited Byzantine manuscript in the world. For many years, the text and the superb illustrations of the book have been studied by a number of eminent scholars dealing with Byzantine- and/or Christian art history. However, their attention was pointed mainly to their art historian value and describing the various scenes depicted in the “Homilies”.

On the other hand, a close examination of these scenes reveals that they hide a lot more information, which is connected to the everyday- and religious life of Byzantium in Early Byzantine period. Looking deeply into the details of numerous looking purely religious scenes, numerous artifacts could be found that reflect the table ware, kitchen utensils, church plate and liturgical implements, which were used by the Byzantines for several centuries. When compared with chronologically contemporary finds of the same type discovered in Bulgaria and other countries, it becomes clear that the depicted items reflected in many ways and very well the everyday life in the Byzantine Empire, as well as its religious one prior to- and during the time when this manuscript was completed.

This is the aim of the paper in the hope that this new approach will make the “Homilies” of St Gregory even more valuable for the scholarly world.

Key words: Byzantine period, Balkans, “The homilies of St Gregory of Nazianzus (Paris.gr.510)”, daily life, religious life, archaeological material.

Cappadocian royal women

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With this paper I would like to draw attention to the Cappadocian royal women. Even the kings of Cappadocia, like all Hellenistic kings, established profitable alliances for their political affairs through marriages. And so under the Ariarathids the matrimonial policy yielded agreements with the Seleucids, the Attalids and the Mithridatides. In the new political context imposed by Pompey (63 B.C.) the Ariobarzanids revived the ties with Pontus, while they started with Commagene. Following the directives of Augusto Archelaos, the last king of Cappadocia, assured Cappadocia links with Judea and Mauritania. For a peripheral kingdom like Cappadocia, where the weight of the Anatolian-Iranian traditions was strong, marriages certainly had a significant role from a cultural point of view. The Macedonian princesses Stratonice, wife of Ariarate III, and Antiochide, wife of Ariarate IV: their arrival at the Cappadocian court certainly contributed to the formation of a Greek cultural nucleus, which became an integral part of Cappadocia, although destined to a modest number of users.

Key words: Hellenistic period, kingdom of Cappadocia, royal women, Hellenistic kingdoms, ancient cultural studies.

Saint Mercurius' bier and the *acheiropoieton* of Kamoulia: the Early Byzantine archaeology in Coptic and Syriac texts

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At the end of the Coptic eighth Miracle of Saint Mercurius the General, a martyr executed in *c.* A.D. 250 in Caesarea Mazaca, we find a description of Kuris Hermapollo's votive offering located at St Mercurius' sanctuary of Caesarea. It was a bier of pine wood logs adorned with carved ivory plaques and the Martyr's icon fixed to it. In a Syriac historical compilation composed by an anonymous author from Amida (before A.D. 568/9) we learn about the Kamoulia *acheiropoieton* icon of Jesus. We read in the text that during Christ's lifetime a woman from Kamoulia near Caesarea found an image of Jesus on a linen cloth in a fountain of water in her garden. The story combines the two main varieties of the *acheiropoieta*: a celestial image and its copy or imprint. The two most famous *acheiropoieta* of the pre-iconoclastic period appeared roughly at the same time in the mid-sixth century in their own sanctuaries in Syria, Phrygia and Cappadocia. In both Coptic and Syriac texts we find some interesting words and phrases referring to the visual arts.

Key words: Early Byzantine period, Caesarea Mazaca, St Mercurius' bier, the *acheiropoieton* of Kamoulia, Coptic sources, Syriac sources, Early Christianity.

Doric architectural order in the southwestern Black Sea area

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The study is focused on the data, received during the unpublished rescue excavations in 1960s in Odessos (present-day Varna), founded by Ionian Miletus and in Mesambria (present-day Nesebar), colony of Dorian Megara. At that time, on the sea terraces by the nowadays ports, substructures of rectangular buildings with north-east orientation, Doric columns, capitals, and friezes from the beginning of the third century B.C. were discovered. They belong most likely to the temenoses of Apollo (Odessos) and Zeus (Mesambria), which were located in the south-eastern urban area above the ancient harbors.

These temples can be reconstructed as prostyles in antis, with a one/two-sided orientation of the naos and pronaos, with two columns across the pedimented end - widespread composition of the temple space in the Pontic cities. The correlations between the width of the bases of the front facades, the length of the pronaos and the preserved length of the naos are inherent in a frontal composition view for a direct visual impact on the exterior.

The lower radius (0.47m) of the columns of Apollo's temple and the height of the capitals as well as the width of the frieze-triglyphs (0.215m) of Zeus's temple contain the projective module of the temples.

The known dimensions of the plan and the architectural elements of the temples are in accordance with the module ratio of the two-column diastyles in antis, described by Vitruvius. In case of a distinct frontal design of the exterior, the direct impact of the small architectural form is sought. The proportion of the short facade formed a ratio, typical in Hellenistic construction practices.

The temples were destroyed to its foundations no later than (the beginning of) the fifth century A.D. during the construction of a Christian basilica south/east of it.

Key words: Hellenistic period, Odessos, Varna, Mesambria, Nesebar, southwestern Black Sea area, Bulgaria, Doric order, architectural studies.

Rethinking Saint John Chrysostom's letters to Hezekiah III, the bishop of Salona

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Among S. John Chrysostom's corpus epistolary there are letters he wrote from Cucusus to Hezekiah III, bishop of Salona. In S. John Chrysostom letters asked Hezekiah to continue his efforts to establish peace in the church promising him also a heavenly reward for this noble effort. These letters written in between ca. 347 and 407 are an important source for reconstructing not only the historical events of that time that influenced Ivan's exile, but also for an account of the times of the earliest period of Christianity in Roman province of Dalmatia.

The aim of this paper is to examine archaeology of the earliest period of Christianity in Salona and the role of Hezekiah in the church in general, arising from its role when S. John Chrysostom believed that his commitment could help establish peace in the church.

Key words: Late Roman period, Salona, Dalmatia, St John Chrysostom, Hezekiah III, Early Christianity.

**Economy and society in the Pontic area:
aspects from the relations of Cappadocia
with Tomis during the Roman Empire (beliefs and customs)**

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The consolidation of the Roman conquests in the Pontic area and Asia Minor allowed the establishment of connections between different peoples and regions. The discovery, in the rural territory of ancient Tomis, of two votive inscriptions, reveals the set out of relations between this city and the Cappadocia region. There are mentioning a number of Romanized orientals from Tiana and Mazaca, worshipers of the Thracian horseman, as well as the commander of a detachment of the military recruited from Cappadocia, prosecutor P. Aelius Ammonius. The newcomers bring with them the civilizational and cultural baggage from the native regions, respectively the beliefs and customs. The aforementioned god is deified, but other Anatolian deities are worshiped, in cultural relation with the first one or with compatible attributes: Cybele and Attis, Men, Glykon Snake (all with sculptural representations in the History Museum of Constanţa). These Romanized oriental people established in Tomis brought with them clothing customs, dietary items and so on, while adopting - gradually, until identification - the living norms found in the adoptive city. This two-way flow of people was due to the business relations, but also to the mobility of the military, as evidenced by the inscription dedicated to prosecutor Ammonius. The relations presented show a city in full economic development (Tomis) once entered under the tutelage of the Roman Empire, which attracts, from an economic point of view, people from geographically remote regions, but who orbit around the economic effervescence of the Pontic basin (in this sense there is monetary evidence) and the human mobility generated by the imperial military system. This movement of people is, in fact, a circulation of ideas, beliefs and customs, which lead to the homogenization of the Roman world.

Key words: Roman period, Tomis, Romania, western Black Sea area, economy, society, cults, epigraphy, numismatics.

Hellenistic Cappadocian monetary presence in the west of the Pontus Euxinus in the light of the discoveries from Tomis and its surroundings (Romania)

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The movement of goods, people, ideas, the tendency to create a symbiosis of the west and the east, etc. during the Hellenistic period, they all reached an unprecedented level in the evolution of human communities in the southeastern part of Europe and general of Asia Minor. In this favourable context, the creation of a favourable environment for the participation of coins in long-term commercial and economic flows takes place, accompanying products and merchants over a wide area, far from the place of beating. Their forms of penetration (depending on the nature of their constituent metal) were: payment of mercenaries or indirect involvement in military conflicts; keeping them in the pockets of the sailors and trying to be used in the port colonies as the ships approach; their presence along with goods in commercial strategies for certain centers of the Hellenistic world in a certain chronological sequence, although in these situations the certainty of the conclusions is uncertain, remaining only at the stage of speculation; their deliberate behaviour in local media receptive to the functions of the coin, part of the economic and commercial efforts manifested by some Greek colonies on the west-pontic coast, but without recognizing the iconographic marks of those considered as valuable on the regional monetary markets. The use of Greek imported products becomes a necessity (constantly stimulated and maintained by the Greeks on the coast) for the nobility of the local population present in centers of political and military power.

From the Kingdom of Cappadocia silver coins minted for Ariarathes VII, Ariarathes IX and Ariobarzanes I Philoromaos (drachms), namely in the late Hellenistic period, are present in the discoveries of Tomis. The authors bring into discussion other coins minted during Hellenistic period in the Asia Minor space, which are among the discoveries made in the Istro-Pontic space west of the Pontus Euxinus.

Key words: Hellenistic period, Tomis, Romania, western Black Sea area, Kingdom of Cappadocia, numismatics.

Theology in life: the Cappadocian synthesis of theology and experience

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The Cappadocian Fathers are important for almost all Christian denominations. It is therefore not interesting to find them in the discussions among Christian writers of different opinions as the source on which these authors base and try to prove their arguments and, most of the time, their orthodoxy. They not only appear in Byzantine texts but also in the Arabic and Syriac writings on theological and ethical themes. Besides this doctrinal point, they are seen by believers as the backbones behind the living church. This situation was the same in the period they lived. Their educational and cultural background tell us many things about the milieu in which they developed their ideas. This was a world in which female figures played a significant role. During the fourth century A.D. Cappadocia seems to be in interaction with neighbouring regions such as Mesopotamia, Pontus and Armenia, at least with the initiation of the Cappadocian Fathers to reach a doctrinal union and to build a new religious (ascetic) lifestyle. As it is the case with the two Gregories, Constantinople became a platform to which the Cappadocian Christianity could contribute. However, at the same time, Constantinople proved to be too chaotic for Gregory of Nazianzus who, as an ascetic and a teacher or supervisor for the youth of Cappadocia, preferred to serve his hometown and did not pursue for an official religious career in the capital city. This is the point on which I discuss how the Cappadocian Fathers managed to adapt theology to the lives of ordinary people by drawing strong connections with the fundamental/essential rituals of Christianity and the human salvation. I particularly examine their styles and patterns to search for the traces of the Greek and Eastern thinking they were exposed to.

Key words: Late Roman period, Cappadocian Fathers, Cappadocian Christianity, Gregory of Nazianzus, orthodoxy, Christian theological sources, Christian theological studies, Early Christianity.

Common Cappadocia: from shepherds' lands to shared initiatives and good practices

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As it is well-known, Roman Cappadocia was administered through domains and estates, rather than through cities. The majority of local population lived mainly in villages, scattered all around the landscape, and practised both farming (with preference towards cereal cultivations) and animal husbandry (which was not limited to sheep and cattle, but included horses, mules and camels as well). Within this context, however, no particular attention has been paid so far to the analysis of the existence and identification of common lands specifically intended for pasture, and usually mentioned as *compascua* by the written sources. The aim of this oral presentation is to try and shed some light on those aspects of Roman Cappadocia and on the related practices of the transhumant pastoralism. Moreover, the Symposium will be a great opportunity to present the first outcome of the Cappadocia Landscape Archaeology Project (CLAP) database, which has been intended to collect all the available data referred to the archaeological evidences of Graeco-Roman Cappadocia through a dedicated WebGIS. This platform will represent a share tool for researchers, which could be extended chronologically also to pre-Roman and Medieval phases, and constantly implemented. It will serve as a basis for tourist purposes, enhancing areas often neglected by 'traditional' travel itineraries; and, in general terms, it will contribute to deepen our knowledge on the Cappadocian territory, history and archaeology.

Key words: Roman period, rural areas, landscape archaeology, settlement archaeology.

Roman *necropoleis* in Cappadocia: new examples in Nevşehir in the 2019 field survey season

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Geopolitically the city of Nevşehir is located on the junction of military and commercial roads within the borders of an important region called Cappadocia, which was bordered by Cilicia Taurus in the south, Armenia and Chalcis in the east, Pontus Euxinos in the north, Paphlagonia, Phrygia, Galatia and Cilicia Tracheia in the west in ancient times. It is believed that the past of Nevşehir might go back to Epipalaeolithic period. It has been continuously inhabited since then.

A large percentage of the archaeological excavations and surveys carried out in the region were focused on the prehistory, protohistory and Byzantine period of the region. Therefore, most studies have been focused on these period while the information on Iron age and Roman period and the settlements of those periods in the city are rare. That's why we would like to fill this gap through the survey project.

During the Iron and Roman Ages, Archaeological Survey of Nevşehir Province and Districts, surveys initiated in 2019, have identified some *necropolis* areas in Ürgüp and Derinkuyu, whose use date back to the Roman and Byzantine period. The identified necropolis areas were investigated in relation to the other *necropoleis* in Cappadocia. Among the most common types of burials in this necropolis are plain rock-cut chamber tombs, rock-cut chamber tombs with *arcosolia*, rock-carved tombs with pronaos, and underground rock-carved tombs with dromos featuring trapezoidal entrances, as well as chamasorions.

This study carried out on the *necropoleis* of Cappadocia provides the opportunity to verify the data we have about the burial customs and typologies of the region during the Roman and Byzantine periods, and to highlight some important results and issues in relation.

Key words: Roman period, Ürgüp, Derinkuyu, Nevşehir, *necropoleis*, cemetery sites, burial types, field studies, funerary archaeology.

The homilies of St Gregory of Nazianzus (Paris.gr.510): analysis and interpretation of the weaponry and other military equipments’ depictions and their relationship with archaeological finds

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The author focuses on the part of the illustrations in the famous manuscript “The Homilies of St. Gregory of Nazianzus” (Paris.gr.510) – completed in Constantinople in A.D. 879–882 and presenting weaponry and other military equipments.

The shields are usually of round shape or have an oval one. Basically, they are painted in red and much rarely in blue. They are outlined by a golden or blue stripe. Their decoration is difficult to be determined but some show geometric forms and simple wavy lines or vine branches. The shields of the infantry soldiers are larger, with a diameter of about 1,00 m, while these of the cavalry men are smaller – about 0,50 m.

Comparing the already established types of Byzantine swords named “Garabonc Type” (five examples; dated to the second half of ninth century), the author concluded that part of the miniatures in the Homilies are close parallels.

Comparing images of stirrups in the Homilies, the author assumed that the triangular shape – so called Magyars stirrups, was familiar to the masters of Byzantine miniatures.

The analyses of the artistic parallels in the Homilies helps to add some arguments, which support to determine some weaponry discovered either during regular excavation or by chance.

Some weaponry and archaeological equipment finds are compared to artistic parallels in frescoes of Byzantine churches in Cappadocia and to a miniature in the Menologium of Basil II.

Key words: Byzantine period, “The Homilies of St. Gregory of Nazianzus” (Paris.gr.510), illustrations, weaponry, other military equipments, frescoes, iconography.

Cappadocia as an Anērān-land in Sassanian western policy

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The Sassanian Empire was interested in Upper Mesopotamia, Syria and Anatolia, which were controlled by the Roman Empire, because of political, economical and even religious reasons since the day it was established. During the reign of Shapur I (šāhānšāh), Sassanians adopted a new political and administrative system which was called officially ...ērān ud anērān “Iranians and non-Iranians”. Based on this new policy, Sassanians made a distinction between the Iranians, who were Zoroastrians, and the non-Iranians, who were the followers of other beliefs, and this policy determined how they treated the foreigners who were not Zoroastrians when they ruled over them or had war with them.

Since Cappadocia was also a non-Iranian land, Sassanians employed this new policy while dealing with this land and its inhabitants. They attacked Cappadocia three times and plundered many cities. From this point of view, this study aims to investigate the sociopolitic, economic and religious factors that made Sassanians interested in Cappadocia region by focusing on their western policy. Moreover, it discusses whether or not there is a relation between the religious beliefs of Cappadocian people, most of whom were Christians, and the military campaigns of Sassanians to the region. In other words, this study tries to explore what Sassanian did to the people in Cappadocia according to their western policy based on Iranian vs. non-Iranian distinction. This study has two aims: First, although there are several sources which propose that the Cappadocians were natively/originally Persians, I suggest that this is not a determining factor for Sassanians' policy, but it was rather a typical propaganda. Secondly, I argue that the main motivation for Sassanians was mostly economic because during military campaigns they took some of the Cappadocian inhabitants to Ērānšahr and used them as labour.

Key words: Early Byzantine period, Sassanian Empire, Iran, Sasanians, Zoroastrinism, Early Christianity, ērān ud anērān, Iranians, political history.

History and archaeology of northeastern Cappadocia (southern Sivas) from the Iron Age to the Roman period

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Although its borders change in different periods of antiquity, generally, southern and eastern parts of Sivas province is considered to be part of Cappadocia. In this lecture, an evaluation is made in the period from the Iron Age to the Roman Age in accordance with the archaeological and written sources.

Key words: Iron Age, Hellenistic period, Roman period, northeastern Cappadocia, southern Sivas, ancient sources, field studies.

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List of the previous
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I- E. Laflı and A. Muller (organ.), “International conference: Terracotta figurines in the Greek and Roman eastern Mediterranean: Production, diffusion, iconography and function”; June 2–6, 2007, Izmir. Website: <web.deu.edu.tr/terracottas>.

II- E. Laflı and S. Fünfschilling (organ.), “International workshop: Late Roman glass in Anatolia (A.D. 4th to eighth centuries)”; October 26–28, 2009, Izmir.

III- E. Laflı, G. Cankardeş Şenol and A. K. Şenol (organ.), “International workshop on Hellenistic ceramics in Anatolia (4th to first cent. B.C.)”; October 12–14, 2010, Izmir.

IV- E. Laflı and S. Patacı (organ.), “An international workshop on the pottery finds between fourth century B.C. and eighth century A.D. from northern and central Anatolia”; May 10, 2011, Izmir.

V- E. Laflı (organ.), “XVIIth international congress of ancient bronzes. The archaeology of bronzes in Anatolia and the eastern Mediterranean from Protogeometric to early Byzantine periods (tenth century B.C. to seventh century A.D.)”; May 21–25, 2011, Izmir.

VI- E. Laflı (organ.), “Second international conference on the archaeology of Ionia – Landscapes of Ionia: Towns in transition”; May 30–June 2, 2011, Izmir.

VII- E. Laflı and G. Labarre (organs.), “Archaeology and history of Lydia from the early Lydian period to late antiquity (eighth century B.C.-sixth century A.D.)”; May 17-18, 2017, Izmir.

VIII- E. Laflı (organs.), “*Unguentarium*. A terracotta vessel form and other related vessels in the Hellenistic, Roman and early Byzantine Mediterranean. An international symposium”; May 17-18, 2018, Izmir.

IX- E. Laflı and L. Chrzanovski (organs.), “Ancient terracotta lamps from Anatolia and the eastern Mediterranean to Dacia, the Black Sea and beyond. Comparative lychnological studies in the eastern parts of the Roman Empire and peripheral areas. An international symposium”; May 16-17, 2018, Izmir.

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*Acta congressus communis omnium gentium Smyrnae***

Ia- A. Muller and E. Laflı (eds.), *Figurines de terre cuite en Méditerranée grecque et romaine*, Vol. 1: *Production, diffusion, iconographie et fonction*, École française d'Athènes, Bulletin de correspondance hellénique, Supplément 54 (Athens/Paris, De Boccard 2016).

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II- E. Laflı (ed.), *Late antique/early Byzantine glass in the eastern Mediterranean*, *Colloquia Anatolica et Aegaea – Acta congressus communis omnium gentium Smyrnae II/Dokuz Eylül University, Faculty of Arts, Department of Archaeology, Division for Medieval Archaeology, Publication series, No. 1* (Izmir, Hürriyet Matbaası 2009) (ISBN 978-605-61525-0-4).

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1- The EKVAM award of 2017 was given to Professor Nicholas D. Cahill (The Archaeological Exploration of Sardis / University of Wisconsin-Madison / Harvard University, Cambridge, MA, U.S.A.) for his contributions on the archaeology of Lydia and Lydians.

3- The EKVAM award of 2019 was given to Professor Hugo Thoen (Ghent / Deinze) for his outstanding scientific contributions through the excavations of the Universiteit Gent in Pessinus (modern Ballıhisar, Sivrihisar, province Eskişehir, Turkey) in ancient Galatia between 1967-1973 and 1987-2008, as well as their publications.

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