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MERSİN
2017

*Vefat Eden Meslektařlarımızı
Saygı ile Anıyoruz...*

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İçindekiler / Contents

K. Serdar Girginer – Murat Durukan <i>Mersin/Gülnar Akyapı Mağarası'nda Bulunan Prehistorik Mağara Resimleri</i>	1
A. Tuba Ökse <i>Yukarı Dicle Havzası'nda Akkad Dönemi'ne Tarihlenen Bir Yapı: Salat Tepe II A: 6</i>	17
Atakan Akçay <i>A Late Uruk-Early Bronze Age Transitional Period Cemetery in the Upper Tigris Region: Aşağı Salat</i>	49
Elif Ünlü <i>Tell Tayinat Yerleşiminde Geç Tunç – Erken Demir Çağı Geçiş Dönemi Seramikleri Üzerinden Amik Ovası'nda Görülen Yerel Devamlılıklar ve Doğu Akdeniz Bağlantıları</i>	91
Bülent Kızılduman <i>Kıbrıs'ta Kaleburnu-Kral Tepesi/Galinoporni-Vasili'de Dikkate Değer Bir Geç Tunç Çağı Yapısı</i>	113
Aynur Özfirat <i>Melekli-Kültepe (Iğdır) Höyüğü, Urartu Kalesi ve Columbarium: Ağrı Dağı'nın Kuzey Eteğindeki Minuahinili (Karakoyunlu) Kenti</i>	161
İbrahim Hakan Mert <i>Kap Monodendri Poseidon (Enipeus) Altarı: Bir Altar mı Yoksa Deniz Feneri mi?</i>	183
Tuna Akçay <i>Sikke Buluntuları Işığında Olba'daki Pers ve Makedon Varlığı Üzerine Düşünceler</i>	211
Hüseyin Köker <i>Komama Gümüş Sikkeleri</i>	227
Mustafa Şahin – Murat Akın <i>Nikaia'dan Musa Heykeli: Polyhymnia</i>	241

Münteha Dinç – Serra Durugönül <i>Sculptural Workshop(s) of Lydia in the Light of Sculptures from Philadelphia and Thyateira</i>	251
Hüseyin Metin <i>Hellenistic Mouldmade Bowl Moulds from Kremna</i>	271
Gonca Cankardeş-Şenol – Erkan Alkaç – Mai Abdelgawad <i>The Results of Clay Analysis of Stamped Amphora Handles of Miletus and Rhodian Peraea in Alexandria (Egypt)</i>	297
Taylan Doğan – Kahraman Yağız <i>Efes Müzesi'nde Korunan Roma Dönemine Ait Bir Grup Strigilis</i>	317
Murat Durukan <i>Yeni Veriler Işığında Mallos, Magarsos ve Antiokheia ad Pyramos Problemi</i>	345
Ahmet Mörel <i>Dağlık Kilikia Bölgesi'nde Bir Kırsal Yerleşimin Gelişimi: Çatıören Örneği</i>	381
Şener Yıldırım <i>Dating Dispute Over the Cross-in-Square Church in the Episcopal Palace in Side</i>	421

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Dipnot (kitaplar için)

Richter 1977, 162, res. 217.

Dipnot (Makaleler için)

Oppenheim 1973, 9, lev.1.

Diğer Kısaltmalar

age.	adı geçen eser
ay.	aynı yazar
vd.	ve devamı
yak.	yaklaşık
v.d.	ve diğerleri
y.dn.	yukarı dipnot
dn.	dipnot
a.dn.	aşağı dipnot
bk.	Bakınız

4. Tüm resim, çizim ve haritalar için sadece “fig.” kısaltması kullanılmalı ve figürlerin numaralandırılmasında süreklilik olmalıdır. (Levha, Resim, Çizim, Şekil, Harita ya da bir başka ifade veya kısaltma kesinlikle kullanılmamalıdır).

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Olba is printed once a year in May. Deadline for sending papers is November of each year.

The Journal ‘Olba’, being published since 1998 by the ‘Research Center of Cilician Archeology’ of the Mersin University (Turkey), includes original studies done on antropology, prehistory, protohistory, classical archaeology, classical philology (and ancient languages and cultures), ancient history, numismatics and early christian archeology of Asia Minor, the Mediterranean region and the Near East.

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Footnotes (for books):

Richter 1977, 162, fig. 217.

Footnotes (for articles):

Oppenheim 1973, 9, pl.1.

Miscellaneous Abbreviations:

op. cit.	in the work already cited
idem	an auther that has just been mentioned
ff	following pages
et al.	and others
n.	footnote
see	see
infra	see below
supra	see above

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DATING DISPUTE OVER THE CROSS-IN-SQUARE CHURCH IN THE EPISCOPAL PALACE IN SIDE

Şener YILDIRIM*

ÖZET

Side Piskoposluk Sarayı'ndaki Kapalı Haç Planlı Kilisenin Tarihlendirme Problemi

Side Piskoposluk Sarayı, geniş bir alanı kaplayan çevre duvarı içerisinde, bünyesinde barındırdığı yapılara getirilen işlev önerileri ile iyi tanımlanabilmiş piskoposluk saraylarının örneklerinden biridir. Kompleksin işlevi ve inşa dönemi konusunda genel bir fikir birliği var olsa da, Side Piskoposluk Sarayı içinde yer alan kapalı haç planlı kilise, plan tipi ve tarihlendirilmesi noktasında oldukça tartışmalı bir yapıdır. Saray kompleksi içindeki konumu ve küçük boyutu nedeniyle piskoposun özel şapeli olarak da nitelendirilen kilise, daha önceki bazı araştırmacılar tarafından 6. yüzyıla, bazıları tarafından da 9-10. yüzyıllara tarihlendirilmiştir. Çevresindeki diğer yapılarla olan mekânsal ilişkisine daha önce kısmen değinilmiş olsa da, kilisenin malzeme-teknik ve diğer yapılarla olan fiziksel bağlantıları çoğunlukla göz ardı edilmiştir. Bu nedenle değerlendirme ve tarihlendirme konularında bir takım tutarsızlıklar ve birbirinden çok uzak tarih önerileri getirilmiştir. Bu çalışmada, kilisenin mekânsal özellikleri irdelenmeye çalışılmış ve iç mekan oran-orantı özellikleri, daha önceki araştırmacılar tarafından ilişkilendirildiği dönem ve plan tipleriyle karşılaştırılmıştır. Bununla birlikte, kiliseyi oluşturan çevre duvarlarının birbirleri ile olan fiziksel ilişkisi belirtilmiş ve kilisenin yapım süreci, çevresindeki diğer yapılarla olan zamansal farklılığı belirlenmeye çalışılmıştır. Kilisenin tarihlendirilmesi konusunda bilinen ancak, çoğunlukla göz ardı edilen tempon arşitravındaki monogram da değerlendirilmeye çalışılmış ve mimari açıdan önerilen tarih aralığı ile bağlantısı tartışılmıştır.

Anahtar Kelimeler: Side, Kilise, Bizans Mimarisi, Kapalı Haç Plan, Piskoposluk Sarayı

ABSTRACT

The Episcopal Palace in Side is situated within a wide enclosure wall and is one of the best defined episcopal palaces, with the suggested architectural functions of the structures in the complex. Although there is a concurrence of opinion upon its

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function and construction period, the cross-in-square church in the Episcopal Palace in Side has been subject to controversy in terms of its plan type and dating. Because of its relatively small size and location, the church was identified as the bishop's private chapel and it was dated to the 6th century by some previous scholars, and to the 9th-10th centuries by others. Even though, its spatial relationship with the other buildings has been examined partially, the church's building material and technique, and physical affiliation with other structures were disregarded for the most part. Therefore, some inconsistency occurred regarding the evaluation and dating of the church; accordingly, several different dating theories have been suggested by various scholars. In this study, the church's spatial features have been scrutinized intensively; interior proportion and ratio characteristics have been checked against plan types and construction periods with in which the previous scholars associated the church. In addition, the physical affiliation of the boundary walls which composes the church have been specified; the building process of the church and the differences of construction date with other structures within the complex have been clarified. Although mostly disregarded, previously known and utilized by some scholars to date the church a monogram on a templon architrave has been evaluated and its correlation with the date range suggested architecturally has been argued.

Keywords: Side, Church, Byzantine Architecture, Cross-in-Square, Episcopion

Introduction: Description of the Church

Episcopal Palace in Side is located at the end of the columned street which lies towards the south from the main entrance in the north of the town. The palace is roughly built within a boundary wall planned in the form of a rectangular. As for the layout of the palace, it appears that the constructions are positioned in a way to form two distinct categories. Beginning from the half of the rectangular area, in the north side, there stands the episcopal church, baptistery, a triconchos-planned building and the other problematic purposed structures to the north which were excluded in the layout plan. The episcopal church reflects a transept-basilica plan. The baptistery which consists of three interconnected units has been built adjacent to the church from the northeast. The triconchos-planned building lies in the east of the church and its original function has not been yet determined. In the south of the rectangular area, there stand the cistern, triclinium, southwestern building complex that was converted from a bath, and the other annexes to the south which include a courtyard with a portico; their original function also remain unknown. These two group of buildings are connected by so-called martyriion composed with several structures which is located between the episcopal church and cistern. (fig. 1).

The small church, measuring 9,45 x 6,96 m., attached to the cistern from south is covered by a dome resting on four free-standing columns. Thus, this configuration relates the church to the cross-in-square planned buildings. The entrance to the church is provided with a 2,35 m. wide door that opens to unit 6a on the west.

Another entrance is located at the east end of the south wall (fig. 2-4). At the east of the naos, on the axis, there is an apse, 2,37 m. wide and 1,50 m. deep. The semi-circular apse reflects two different forms from the outer side. At the outer side, the apse wall, built in a semi-circular form to the grade of 0,54 m., is constructed three-sided from that grade on, and survived to the grade of 0,92 m. There is a semi-circular three-stepped synthronon within the apse (fig. 5).

At the west side of the apse, there exists a rectangular shaped bema. The western boundary of the bema, measuring 4,50 x 2,85 m., is defined by two free-standing polygonal piers on a east-west orientation. The northern and southern boundaries of the bema, confined by the apse on the east, are formed with wall piers standing at the two sides of the apse.

The four piers defining the borders of the bema have created corner units, one at each side of the apse. The southern corner unit is in the shape of a perfect rectangular, measuring 1,35 x 2,45 m. The northern corner unit, measuring 1,53 x 1,95 m., in contrast, differs from the other in terms of both dimensions and form because of the wall extending towards the north.

The central area of the church located at the west of the bema is almost a square with the dimensions of 3,40 x 3,25 m. The square unit is composed by four 0,75 m. wide columns situated on the stylobates. The units standing in both sides of the central area are rather narrow with a width of approximately 1,00 m. The columns are connected with brick arches. The traces of paint indicates that the arches and perhaps the dome were decorated with frescoes (fig. 6). In addition to frescoes, the remaining marble plaques at the bottom of the inner walls prove that the entire inner walls of the church were covered with marble revetment.

The east door of the church opens into a rectangular entrance area (4,35 x 1,65 m.) placed between the church and the eastern semicircle of the triclinium in the south of the church. The entrance area is confined by an upright wall attached to the concave wall of the triclinium on the south, by the wall of the small chamber with apsidal niche on the west, and by the threshold observed on the ground on the east.

Former Scientific Approaches

The small church within the Episcopal Palace complex has been a controversial building in Byzantine architecture and subject to various dating theories suggested by scholars. Some scholars have treated the church as being a structural part within the palace complex and proposed dates for its construction by disregarding the general characteristics of its plan. Another group of scholars believed that the church is added into the complex afterwards based on the theory that the dating is determined by architectural characteristics.

Müller-Wiener mentions the Episcopal Palace in Side in his study on episcopal palaces. And he claims that the entire complex was designed and built at one time and the church could be dated to early medieval times¹.

Otto Feld offers that the church was built in the 5th-6th centuries, and supports his proposition with the fact that the four-piered and domed buildings had emerged in this period².

In the later years, the first extensive observations of the building is done by Mansel, in which he considers the church in two phases opposed the assessments of Müller-Wiener and Feld. In the first phase, he suggested that the apse was built semi-circular both inside and out, during the second phase, it was rearranged as a three-sided one on the out. Mansel propounds that the first phase of construction was completed simultaneously with the Episcopal Palace in the 5th-6th centuries, and he further suggests that the building which he calls the private chapel of the bishop, took its final form in the 9th-10th centuries³. However, Mansel does not remark upon the first phase construction.

Clive Foss points out that the church could be compared to the domed basilicas of the 5th-6th centuries, especially those of the Justinian period. Moreover, he tends to date the church to the mid-6th century and mid-7th century due to the monogram on a templon architrave. In addition, he suggests that the dating of the entire complex could be determined upon this church⁴.

In another study from 2007 covering the episcopal palaces in Anatolia, Burcu Ceylan, also affirms that the church was the private chapel of the bishop confirming Mansel's proposition⁵.

The first scholar who suggests a later time for the construction is Hans Buchwald. He attributed the spolia incorporated into the church to the interest in antiquity, additionally he approached with suspicion the term of "Episcopal Palace" proposed by Mansel⁶.

Furthermore, Sodini, in his short assessment about the Episcopal Palace in Side, identifies the building within the complex as a chapel and suggested that, without any explicit reason, it must have been a Medieval addition⁷.

¹ Müller-Wiener 1973, 683.

² Feld 1977, 165.

³ Mansel 1978, 277-284.

⁴ Foss 1996, 41.

⁵ Ceylan 2007, 174.

⁶ Buchwald 1984, 226-227, fn. 94.

⁷ Sodini 1989, 417.

Another scholar who does not agree with Mansel about the simultaneous construction of the chapel of the bishop and the entire complex is Ruggieri who suggests 9th century as a date on its construction⁸.

Christian Gliwitzky, who published a broad study upon the small church in the Episcopal Palace in Side, supports the point proposed by Buchwald and questioned Mansel's "Episcopal Palace" attribution. He recommends 9th century as the date of the construction based on its plan type and the incorporation of spolia⁹.

A remarkable point in the early period dating is that in contrast to Mansel's proposal of the two-phased construction who conducted the first assessment; that is, in contrast to his indication about the rebuilding of the church over an earlier one in the 9th-10th centuries, other scholars attribute it to an earlier time period regardless of its plan features. Even the scholars proposing a later date seem to ignore Mansel's two-phased proposition, furthermore, opposed to his view for the church being built at the same time with the entire complex – in the 5th-6th centuries.¹⁰

The only area completely dug within the complex of the Episcopal Palace is the small church. Proposing the two-phased dating, Mansel first considered the different plan pattern in the apse and then, suggests the second phase on the basis of the inner design. Nevertheless, it is a must that the assessment should only be done according to the current plan due to the lack of any additional data and evaluation of the findings that the excavations revealed. The absence of data restrains the possibility of making more reliable predictions about the certain date.

The lower section of the semi-circular part of the apse is built with rubble stones, and does not contain any brick material. At the top, the wall composed of pieces of bricks at some parts and relatively clean-cut ashlar at others suggests an effort to have the three-sided apse wall to stand firmly onto the smooth ground. The three-sided outer wall of the apse is built with small size ashlar along with bricks sporadically. As suggested by Mansel, inconsistent utilization of material and technique do not prove different construction phases. As a matter of fact, apse built in semi circular form at the lower section and three-sided at the upper section also appears in the late period church (H/ee Church) in the west of the Episcopal Palace, and it is obvious that the church has just one phase.

⁸ Ruggieri 1991, 140.; for a more detailed study by the same person see Ruggieri 1995, 109-112.

⁹ Gliwitzky 2005, 371.

¹⁰ Gliwitzky, together with its opposition to Mansel's two-phase proposal, mentions his proposal of the 9th and the 10th centuries proposed for the second phase, see Gliwitzky 2005, 343.

Chronology of the the Church and Dating¹¹

It is possible that being engulfed by the previously existing cistern in the north and the triconchos-planned building in the south side of the church, and its proportional and organic relationship with the other buildings around may have been the reason of some scholars behind their suggestions for an earlier dating.

The western wall of the church is also the eastern wall of unit 6a which appears as a part of a bathhouse previously existed in this area¹². The southern wall of the church is the northern wall of the triconchos-planned triclinium. The walls of the east and the south exedras are built semi-circular both inside and outside. However, while the northern exedra is semi-circular inside, it extends to the east in the form of a plane wall, then angles and connects with the eastern wall of the exedra.

The expected practice here, at first glance, is that all three exedras are to be built in a semi-circular form both inside and outside, unless it is necessary. The reasonable explanation for the northern wall to be in the form of a plane wall in contrast to the others might be the existence of a different architectural practice on the north. Considering the plane wall of the cistern on the north, the aforementioned design feature of the triclinium both suggest that the rectangular building in this area was built as part of the design: thus, further proves the construction of a small church in this area.

Be that as it may, observing the other walls of the building, the differences both in themselves and the apse in terms of material and technique stand out, which may provide the essential clues to analyse the construction further. To the north of the door, another door on the western wall, although sealed at a later time, must have been the main entrance of the church that provides a connection of unit 6a to the east (fig. 7). The door opening between unit 6b and apse line must be opened during the construction of the church. Thereby, both the axiality with 6b was ensured and the width of the building must have been determined upon this axiality principle. That is, the distance of the southern wall, obviously attached at a later time to the western wall, to the door opening on the axis is 2,35 m. Moreover, from the dilatation between them, it can easily be noticed that the northern wall is constructed after the western wall, and its distance to the door opening is 2,05 m. At the same time, it appears that the northern wall is not the cistern wall

¹¹ For the first time, the units of this complex are numbered by Mansel. For this reason, numbering of Mansels is used in this study too.

¹² Huber draws attention to similarity of the part of Episcopal Palace which exists behind the small church with Anemurium baths, see Huber 1969, 47. Also Otto Feld indicates that the building might be a bath building, see Feld 1977, 165. It has already been discussed that the buildings number of 6 and 5 in the west of the church might be a bath structure of the 3rd century, see Yıldırım 2013, 138-143.

since it rises independently from the cistern wall in a way that is recognizable by its thickness¹³.

The collected data make it possible to deduce that the southern and western walls had already existed in the time of church construction, a door was designed in unit 6b in the western wall, an individual second wall was built apart from the cistern, and the eastern wall was attached in a way to keep the apse on the axis. During all this process, the early door opening which is on the north side of the western wall and aligned with the northern stylobate, was bonded to be sealed.

Another evidence revealing that the church is built after the triclinium in the south is the spolia piers placed in northern, southern, and western walls. The way the piers are inserted into the walls provides some architectural evidence. The marks left on the southern wall by the broken upper parts of two piers are irregular. The surviving spaces at both sides of the piers indicate that they were filled with stones after they were placed into the walls (fig. 8). The same is the case for the southern pier of the western wall. This current state proves that the piers were inserted into the walls afterwards.

The northern pier of the western wall exhibits a complicated condition. The marks from the process of covering the spaces that exist on the wall as a result of cutting it by the time inserting the piers are also extant in the south while they do not appear in the northern part. The reason behind it state is that the pier was placed into the western wall at the same time of sealing the door opening. However, in the upper levels, the irregularity is obvious which suggesting that cutting the wall over the door opening might have required such treatment.

There are no obvious marks of completion around the piers of the northern wall, and the piers are firmly sit into the sockets on the wall. Apparently, they were placed while the wall was being built (fig. 9)¹⁴.

Disregarding the dating proposals based on the plan type, it is an obligation to clarify the contradiction about the northern wall of the triclinium was being built in a plane form in contrast to others which is one of the most important starting points of the theory that the small church in this area was constructed at the same time with the Episcopal Palace. A piece of detail that is neither seen in the plan of

¹³ The thickness of the southern wall of the cistern cannot be identified. The archeologists of Side Museum found an illegal dig hole between the cistern and the church in 2009, and it was closed in trust of the Side digging team. During this process, we have confirmed that there exists an area filled with earth between the cistern and the wall of the church.

¹⁴ Gliwitzky supported that the northern Wall belonged to the cistern, and a wall and an apse were later attached when the construction of the church was planned. The scholar further suggested that the parget supported by the marble fractions located in the eastern part of the northern wall was made to protect the church from the humidity of the cistern, see Gliwitzky 2005, 353. However, he seems to miss the relation of the piers to the northern wall and the independency of the cistern from the northern wall.

the structure published by Mansel nor mentioned by Gliwitzky in his extensively detailed study on the church may help to dissolve the reason of the difference in the north of the triclinium.

There exists a 1,25 m. door opening in the southern wall of the church at a distance of 1,80 m. from the western corner, which is covered later with coarse masonry. The upper part of the masonry is ruined; that's why, it is impossible to identify the height of the door opening. But the form of the ruined part on the wall preoccupies an arched door opening in its original state. The door opening required to be covered during the construction of the church connects the triclinium to the area in the north. Accordingly, the northern semi-circle of the triclinium may be constructed in the form of a plane wall at the outer side because of the need for a smooth wall surface for a door to be inserted appropriately. However, it still does not answer what kind of a function the area of the church carried out and why there was a need for an entrance from the northern semi-circle of the triclinium (fig. 10).

The function of the small chamber with an apse oriented to the south in the southeast of the church and in the eastern edge of the northern wall of the triclinium is unclear. The 1,25 m. door opening that directly connects the area to the church is bonded, which was most probably done at the same time with the construction of the church. There is no trace whether an earlier construction within the area before the church was realised, but that the doors located in the north of the chamber and the triclinium used to open the same area before they were closed reveals that there used to be units in connection with one another.

Current architectural data essentially indicate that the church was built in a later time period than the triclinium on the south. In this respect, both Mansel's proposal that the church had an earlier phase and the others' view that the church was constructed together with the Episcopal Palace are disproved.

Considering the building with respect to its plan, the church may be associated with the Middle Byzantine constructions because of its cross-in-square planned schema with four freestanding piers, in accordance with the remarks of the researchers who dated the church to be built in 9th-10th centuries. It is asserted that cross-in-square plan is imported from the capital to the provinces in the second half of the 10th century¹⁵, and this type of constructions cannot be dated to any time before the 10th century. Nea Ecclesia, which could not survive up-to-day and can only be identified from historical records in its general form, is accepted to be the first example of the cross-in-square planned constructions in Constantinople with its inauguration in 880¹⁶. However, that the constructions in the capital are

¹⁵ Mango 2006, 174.

¹⁶ Mango 2006, 159.

considered as the advanced type among the cross-in-square planned building typology demonstrates that this plan type must have been implemented in earlier times¹⁷.

The earliest example of the cross-in-square planned churches is the church known as Fatih Mosque in Trilye, in the region of Bithynia. Trilye Fatih Mosque is dated by Mango and Sevčenko to the end of the 8th¹⁸ century while Pekak suggests that it was built at the end of the 9th century¹⁹. Known as the earliest church built in this plan type, it appears that it is almost twice as big than the one in Side. As reflecting a characteristic of Middle Byzantine period cross-in-square type, it may be considered as one of the representative examples of the capital with its square naos, irregularly built corner units at the eastern and western sides of the naos, and projecting pastaphoria apses.

The northern church of the monastery of Constantine Lips that the earliest surviving cross-in-square planned building in Constantinople is dated to 907²⁰. The naos with a central dome carried by four columns appears again in the form of a square, and it reflects the typical architectural features of the capital with its improved corner units featuring projecting apses²¹.

The small church in the Episcopal Palace in Side displays similarities with the early examples of the capital and Anatolia built in the Middle Byzantine period with a dome resting on four individual piers which covers the central area, a square naos, individual corner units in the east formed by the bema separated from the naos with piers. However, it demonstrates some differences within itself.

The primary difference between the churches in the Middle Byzantine period emerges as having a single apse on the east, reminiscent from earlier churches, contrary to other examples which commonly feature three apses and pastaphoria on the east²².

¹⁷ Gliwitzky 2005, 371. There are four different types according to the typology of cross-in-square planned churches that are approved more. The first group consists of the complex, and the other constructions that are defined as advanced or capital type. Improved corner units and the pastaphoria chambers are arranged individually. The other group involves the constructions that are defined as simple or rural type. In this type, the eastern cross arm directly combines with the apse, and the corner units and pastaphoria is covered by a single roof. The third type is the simple four-piered type. The fourth and the last type includes the cross-in-square planned churches with two piers. In this type, the dome is carried by two piers and the walls, see Pekak 2009, 144-145.

¹⁸ Mango - Sevčenko 1973, 238.

¹⁹ Pekak 2009, 166.

²⁰ Müller-Wiener 2001, 126.

²¹ A number of examples dated to the 10th century and the later periods of the closed-cross-planned churches are located in the capital, Anatolia, The Balkans, and the Aegean Islands.

²² The small church at the Episcopal Palace in Side has been compared to the church that was built on the columned street in Perge by referring to its close proximity and size by Gliwitzky. Although, the church

The wall piers supporting the bema vault in the east are not located on the axes of columns; rather, they are placed near the apse in order to extend the corner units. While the tips of the piers in the west of the bema correspond the columns on the west, on the east, they were built cascaded inward to correspond the piers on the apse wall. Accordingly, although the bema was narrowed down and the corner units were widened, the corner units that can be defined as pastophoria were constructed not in the form of a square but of a rectangular.

Though the naos was built in the shape of square, the northern and southern sections outside stylobates appear rather narrow²³. While the lateral units in the churches of the Middle Byzantine period are usually built wide to create a separate architectural unit perception, and even in the form of a square at the corners, the units at both sides of the central dome in the small church of the Episcopal Palace in Side cannot be perceived as cross arms, moreover, the western corners have remained in the form of narrow rectangular units. Keeping the lateral units narrow may be a result of a necessity arisen by the construction of the church between the triclinium and the cistern. Considering that the northern wall of the church is constructed simultaneously with the church – as opposed to what the earlier scholars have proposed- it may be assumed that the builders have the chance to provide a broader area for the church.

Observing the overall proportions of the construction, it is still obvious that it differs from the churches of the Middle Byzantine period. In the design of the Fatih Mosque, the northern church of the monastery of Constantine Lips, and the Myrelaion Church, the system used for the proportions is $\sqrt{2}$ (1.41). Similarly, Dereagzi Church, accepted as example of transitional cross-in-square plan, is rather close to the same proportional system (1.39)²⁴. On the other hand, Side example, with a proportion of 1.53, reflects a more basilical form.

The difference emerges distinctly when the proportions of the inner arrangements that differentiate the cross-in-square churches from the other building types are examined. The proportion of the naos to the lateral units is 1.35 in the Myrelaion Church, 1.50 in the northern church of the monastery of Constantine Lips, and 1.96 in the Fatih Mosque. The ratio increases in the transitional

at Perge, which has not been published yet, appears similar to the Side example by its length, it differs by its width and length proportions. The naos and lateral units proportions of the church at Perge reflect similarities with the Middle Byzantine churches. In addition, it contains apses on the eastern walls of the corner units which exhibit its difference from Side example, conversely, this feature emphasizes an affiliation with the Middle Byzantine churches.

²³ The width of the lateral units of the church is approximately 0,97 m. in the North and 1,05 m. in the south.

²⁴ The proportion is just given for the naos of the Dereagzi Church. In a ratio measurement with the narthex included, it is seen that the church is constructed in the Golden Ratio.

structures that display the basilical characteristics in the first floor: 3.20 in the Dereagzı Church, 2.16 in the Myra Saint Nicholas Church, 3.45 in the 8th century building of Church of the Theotokos in Ephesos. The proportion in the church within the Episcopal Palace in Side is 3.24, which reflects a close proximity to the Dereagzı Church. The proportion observed in the inner area makes the church resemble the constructions whose first floor is planned in the basilical form.

Another church can be a comparison to the small church in Side. With its known name in the literature, the ee/H church is located in a building complex in the west of the Episcopal Palace and reflects a cross-in-square plan schema. It displays a closer proximity to the characteristics of Middle Byzantine period churches in terms of its size and proportion. The ee/H church appears similar to the small church mainly regarding the size of the central unit and apse, and also eastern façade arrangement. The width of the apse in the small church is 2,37 m. and the dome diameter is estimated approximately 3,24 m. These dimensions are only 0,10 m. more in the ee/H church. Additionally, the form of apse in the ee/H church is also similar to the small church. Besides, there is only one apse on the western façade although corner units on each side of the apse were built in the advanced style. The ee/H church was classified as an archaic example of the cross-in-square churches by Semavi Eyice and it was dated to the 7th and 8th centuries²⁵.

According to the architectural technical evidence, the outer form of the building that is certainly a later addition to the complex of the Episcopale Palace, also demonstrate close proximity to the early churches. In contrast to the fact that its supporting system actually reflect the Middle Byzantine period characteristics of the inner proportions still make the construction seem similar to the churches of the early period. When compared to the studies with their assessments based on only parallel examples, it causes contradiction and difficulty to determine the date of construction.

Apart from the architectural evidence, another material that may reveal information about construction date is the templon architrave. There exists a monogram relief on the front of the marble architrave, which does not contain any other decorative composition (fig. 11). The monogram read ΙΩΑΝΝΟΥ²⁶ must belong to Ioannes, who was once a bishop once in Side.

²⁵ Eyice 1958, 41-42; Eyice 1960, 56. Hans Buchwald agrees substantially with Eyice's dating suggestion., see Buchwald 1992, 315. One of the reasons why Buchwald dated the church earlier is that its relatively smaller size compared to parallel examples., see Buchwald 2001, 8. Another reason why Buchwald dated the church to the earlier phases of the Middle Byzantine period is that the existence of only one apse on the east and the lack of the apses in the pastaphoria, see Buchwald 1994, 29.

²⁶ Glitwitzky 2005, 367; Ruggieri 1995, 98.

There are four bishops identified with the name Ioannes in Side, the first of which was the third bishop in there and most probably worked at the end of the 4th century or the beginning of the 5th century. The other Ioannes was the eighth bishop of the town and represented Side in the Council Constantinople in 680-681. The other two Ioannes appear at the 14th and the 17th in the episcopal lists and have worked in the second half of the 11th and the 12th centuries²⁷.

For any date to be proposed according to the monogram, the 4th and the 5th centuries seem too early and must be disregarded. Similarly, 11th and 12th centuries are too late for dating. Ruggieri who dated the monogram to the 6th and 7th centuries alleged that Ioannes mentioned in the monogram commissioned the church, but also asserted that the church plan did not reflect the plan characteristics of the period when Ioannes attended the council in 680-681²⁸. Gliwitzky suggested that the monogram belonged to 8th-9th centuries²⁹. Foss, on the other hand, dated the monogram between 6th and 7th centuries, and suggested that Ioannes must be the patron of the church³⁰.

Considering the known bishops in Side along with Ioannes's monogram on the architrave, and the dating suggested for the monogram based on the stylistic evaluations, it seems possible to accept date of the monogrammed architrave as the last quarter of the 7th century, at the latest. The possibility that Ioannes whose name was inscribed on the architrave, was the patron of the small church, seems rather acceptable.

Regarding the architectural evidence of the small church within the Episcopal Palace in Side, it is obvious that it is added to the palace complex at a later time, and it resembles the churches in the Middle Byzantine period though it features some remarkable differences. The absence of apses in the corner units makes the construction stand close to the basilical churches³¹. In the same way, it is possible to date the construction to the second half of the 7th century according to the fact that the proportions of inner units show similarity to those of the basilical churches, and especially with dating of the monogram. In this case, the small church of the Episcopal Palace in Side should be accepted within the transitional churches, thus, considered as a prototype of the cross-in-square planned churches.

²⁷ Le Quien 1958, 997-1002.

²⁸ Ruggieri 1995, 112.

²⁹ Gliwitzky 2005, 367. The scholar suggested that the aforementioned monogram belongs to 6th-8th centuries because of its similarity to the samples prepared by Zacos and Veglery in the brochure of the lead seal, D. Not 120. See G. Zacos, and A. Veglery 1972, *Byzantine Lead Seals, Volume One, Parts One, Two and Three*, but the relevant addition cannot be found.

³⁰ Foss 1996, 41.

³¹ Buchwald presented the insufficiency of the apse in lateral units as the reason for his proposal that the ee/H Church in the west of the Episcopal Palace was constructed at an earlier time than the other churches built in the Middle Byzantine Period, see Buchwald 1994, 29.

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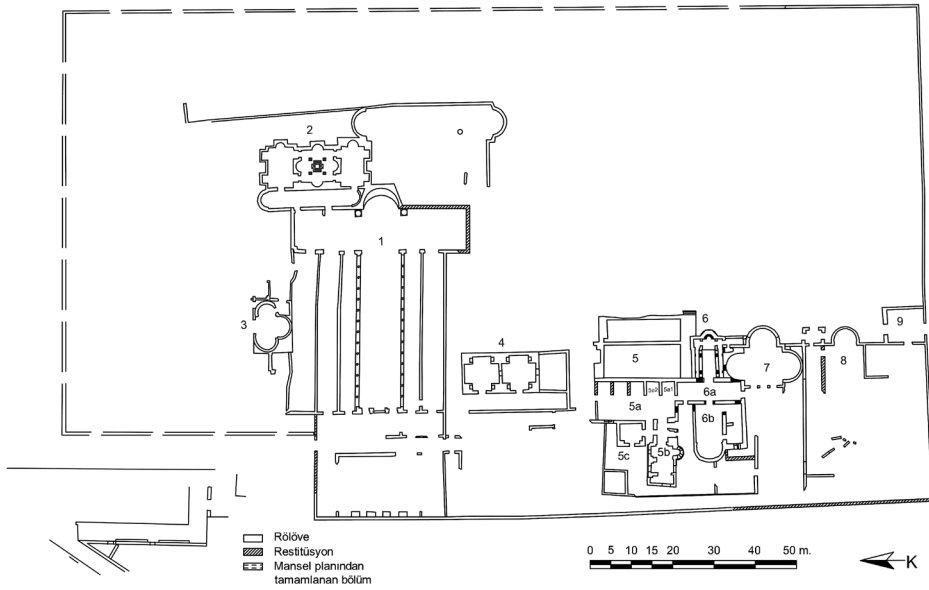


Fig. 1 Plan of the Episcopal Palace

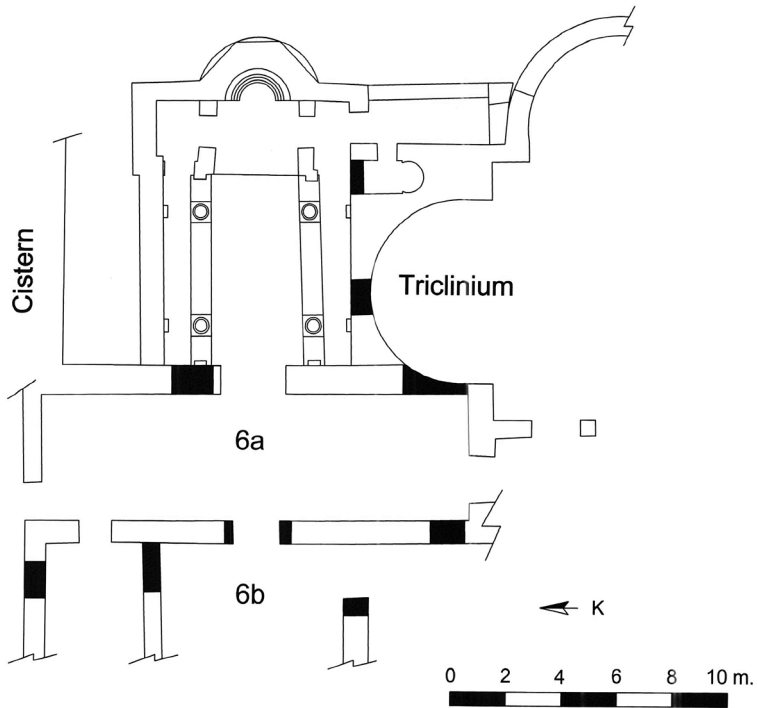


Fig. 2 The cross-in-square church and nearby buildings

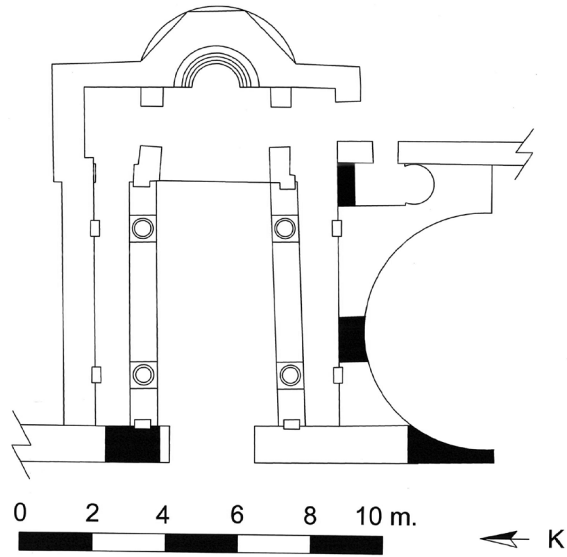


Fig. 3
Plan of the
cross-in-square
church

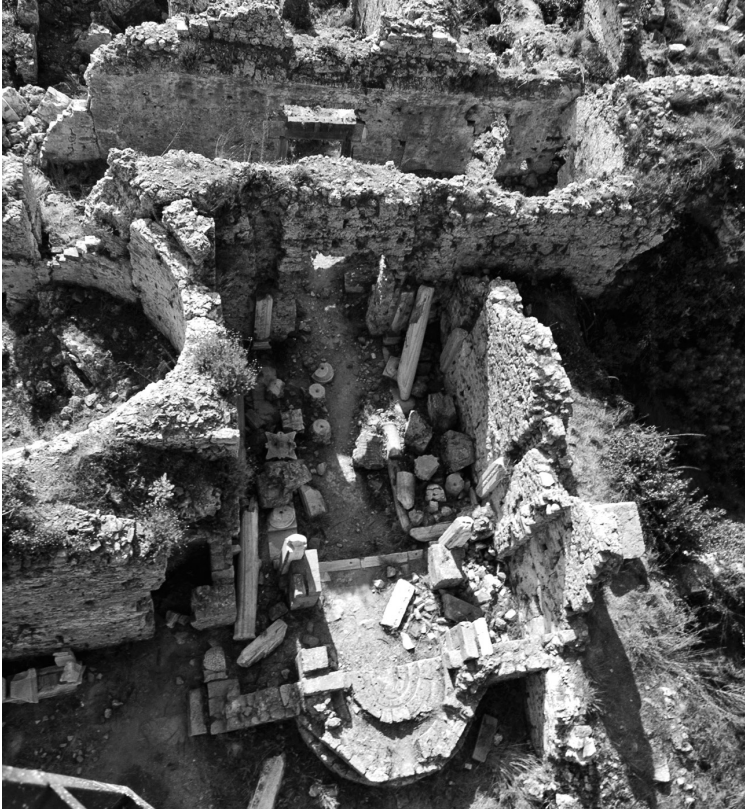


Fig. 4
The cross-in-
square church
and nearby
buildings



Fig. 5 Naos and eastern part of the church



Fig. 6 Arches between columns and frescoes



Fig. 7 Sealed door on the western wall of the church (from unit 6a)



Fig. 8 Marble pillar on the southern wall of the church



Fig. 9 Marble pillar on the northern wall of the church



Fig. 10
Seald door on the southern wall of the church/northern wall of the triconium



Fig. 11 Templon architrave of the church