



MERSİN ÜNİVERSİTESİ KILIKIA ARKEOLOJİSİNİ ARAŞTIRMA MERKEZİ
MERSIN UNIVERSITY PUBLICATIONS OF THE RESEARCH CENTER OF CILICIAN ARCHAEOLOGY

KAAM
YAYINLARI

OLBA
XX

(Ayrıbasım / Offprint)



MERSİN
2012

KAAM YAYINLARI
OLBA
XX

© 2012 Mersin/Türkiye
ISSN 1301 7667

OLBA dergisi;
ARTS & HUMANITIES CITATION INDEX, EBSCO, PROQUEST
ve
TÜBİTAK-ULAKBİM Sosyal Bilimler Veri Tabanlarında taranmaktadır.

Alman Arkeoloji Enstitüsü'nün (DAI) Kısaltmalar Dizini'nde 'OLBA' şeklinde yer almaktadır.

OLBA dergisi hakemlidir ve Mayıs ayında olmak üzere, yılda bir kez basılmaktadır.
Published each year in May.

KAAM'ın izni olmadan OLBA'nın hiçbir bölümü kopya edilemez.
Alıntı yapılması durumunda dipnot ile referans gösterilmelidir.
It is not allowed to copy any section of OLBA without the permit of KAAM.

OLBA dergisinde makalesi yayımlanan her yazar, makalesinin baskı olarak ve elektronik ortamda yayımlanmasını kabul etmiş ve telif haklarını OLBA dergisine devretmiş sayılır.

Each author whose article is published in OLBA shall be considered to have accepted the article to be published in print version and electronically and thus have transferred the copyrights to the journal OLBA..

OLBA'ya gönderilen makaleler aşağıdaki web adresinde ve bu cildin giriş sayfalarında belirtilen formatlara uygun olduğu taktirde basılacaktır.

Articles should be written according the formats mentioned in the following web address.

Redaktion: Arş. Gör. Deniz Kaplan (MA)

OLBA'nın yeni sayılarında yayımlanması istenen makaleler için yazışma adresi:
Correspondance addresses for sending articles to following volumes of OLBA:

Prof. Dr. Serra Durugönül
Mersin Üniversitesi Fen-Edebiyat Fakültesi, Arkeoloji Bölümü
Çiftlikköy Kampüsü, 33342-MERSİN
TURKEY

Diğer İletişim Adresleri
Other Correspondance Addresses

Tel: 00.90.324.361 00 01 (10 Lines) 4730 / 4734
Fax: 00.90.324.361 00 46
web mail: www.kaam.mersin.edu.tr
www.olba.mersin.edu.tr
e-mail: sdurugonul@gmail.com
kaam@mersin.edu.tr

Baskı / Printed
BİLTUR Basım Yayın ve Hizmet A.Ş.
Tel: +90 216 444 44 03 www.bilnet.net.tr
Sertifika No: 15690

Dağıtım / Distribution
Zero Prod. Ltd.
Tel: 00.90.212.244 75 21 Fax: 00.90.244 32 09
info@zerobooksonline.com www.zerobooksonline.com/eng



MERSİN ÜNİVERSİTESİ
KILIKIA ARKEOLOJİSİNİ ARAŞTIRMA MERKEZİ
(KAAM)
YAYINLARI-XX

MERSIN UNIVERSITY
PUBLICATIONS OF THE RESEARCH CENTER OF
CILICIAN ARCHAEOLOGY
(KAAM)-XX

Editör

Serra DURUGÖNÜL
Murat DURUKAN
Gunnar BRANDS

Bilim Kurulu

Prof. Dr. Serra DURUGÖNÜL
Prof. Dr. Haluk ABBASOĞLU
Prof. Dr. Tomris BAKIR
Prof. Dr. Sencer ŞAHİN
Prof. Dr. Erendiz ÖZBAYOĞLU
Prof. Dr. Susan ROTROFF
Prof. Dr. Marion MEYER



MERSİN

2012

İçindekiler/Contents

Okşan Başođlu

*Nevşehir/Camihöyük Hellenistik-Roma Dönemi İnsanlarının Sağlık Sorunları
(Health Problems of the Hellenistic-Roman Period Population in
Nevşehir-Camihöyük)* 1

Mehmet Nezh Aytaçlar – Candan Kozanlı

*“Hellespontos İşliđi” ve Parion Buluntuları
(“Hellespontos Workshop” and the Parion Finds)* 27

İlkan Hasdađlı

*The Assessment of the 4th Century B.C. Finds from Three Wells Uncovered at
Clazomenae HBT (Hamdi Balaban Tarlastı) Sector
(Klazomenai HBT Sektörü'nde (Hamdi Balaban Tarlastı) Açığa Çıkarılan
Üç Kuyuda Ele Geçen M.Ö. 4. Yüzyıl Buluntularının Deđerlendirilmesi)* 119

Fatma Bađdatlı Çam

*Kyme Nekropolünden Figürlü Bir Mezar Steli
(A Figured Grave Stele from the Necropolis of Kyme)* 165

Deniz Kaplan

*Diokaisareia'daki (Dađlık Kilikia) Podyumlu Tapınak İçin Tarihleme ve
Kült Önerisi
(Suggestions on the Dating and Cult of the Diokaisareia Podium Temple)* 183

Münteha Dinç

*Tralleis Hamamı'ndan Deniz Thiasos'u Tasvirli Kabartmalar
(Reliefs of a Marine Thiasos from the Tralleis Bath)* 201

Cevat Başaran – H. Ertuđ Ergürer

*Parion Odeion'u (Bouleuterion?) 2010 Çalıřmaları ve Odeion'da Bulunan
Seramikler
(2010 Excavations at Parion: the 'Odeion' (Bouleuterion?) and its
Ceramic Finds)* 245

Ercan Ařkın

*Korykos (Dađlık Kilikia) Sütunlu Caddesi ve Kuzey Kapısı
(The Colonnaded Street and the North Gate of Korykos (Rough Cilicia))* 291

Erkan Alkaç	
<i>Korykos (Kilikia) Yüzey Arařtırmalarında Bulunan LRI Amphoraları</i> <i>(LRI Amphoras of Korykos (Cilicia) Revealed During Surveys)</i>	323
N. Eda Akyürek Şahin	
<i>Bithynia'dan Yeni Zeus Bronton Adakları</i> <i>(Neue Weihungen für Zeus Bronton aus Bithynien)</i>	345
Murat Arslan	
<i>Küçük Asya Yerel Historiograflarına Bir Örnek:</i> <i>Herakleia Pontike'li Memnon ve Eseri</i> <i>(An Example of Local Asia Minor Historiographers:</i> <i>Memnon of Heraclea Pontica and his Work)</i>	383
Ayşe Aydın	
<i>Silifke Müzesi'nden Figürlü Bir Duvar Nişi Bloğu</i> <i>(A Figured Wall Niche Block from the Silifke Museum)</i>	407
Hatice Özyurt Özcan	
<i>Muğla, Bodrum ve Milas Arkeoloji Müzeleri'ndeki Orta Bizans</i> <i>Dönemine Ait Bir Grup Litürjik İşlevli Taş Eser</i> <i>(A Group of Liturgical Pieces of the Middle Byzantine Period at the Muğla,</i> <i>Bodrum and Milas Archaeological Museums)</i>	427
Adnan Diler – Hatice Özyurt Özcan	
<i>Byzantine Period in Kedreai (Sedir Island): Churches</i> <i>(Kedreai'nin Bizans Dönemi: Kiliseler)</i>	453
Ayça Tiryaki	
<i>Rhodiapolis Piskoposluk Kilisesi'ne Ait Bir Grup Korkuluk Levhası</i> <i>(A Group of Parapet Slabs from the Rhodiapolis Episcopal Church)</i>	493

MERSİN ÜNİVERSİTESİ
KILIKIA ARKEOLOJİSİNİ ARAŞTIRMA MERKEZİ
BİLİMSEL SÜRELİ YAYINI ‘OLBA’

Kapsam

Olba süreli yayını Mayıs ayında olmak üzere yılda bir kez yayınlanır. Yayınlanması istenilen makalelerin en geç her yıl Kasım ayında gönderilmiş olması gerekmektedir.

‘Olba’; Antropoloji, Prehistorya, Protohistorya, Klasik Arkeoloji, Klasik Filoloji (ve Eskiçağ Dilleri ve Kültürleri), Eskiçağ Tarihi, Nüvizmatik ve Erken Hıristiyanlık Arkeolojisi kapsamında orijinal sonuçları içeren makaleleri yayınlar.

Küçükasya ile ilgili veya Akdeniz ve Ortadoğu Arkeolojisi kapsamındaki konular Olba’nın içeriğini oluşturur.

Yayın İlkeleri

1. a- Makaleler, Word ortamında yazılmış olmalıdır.
b- Metin yazılırken 10 punto, dipnot için ise 9 punto, Times New Roman (PC ve Macintosh) harf karakteri kullanılmalıdır.
c- Dipnotlar her sayfanın altına verilmeli ve makalenin başından sonuna kadar sayısal süreklilik izlemelidir.
d- Metin içinde bulunan ara başlıklarda, küçük harf kullanılmalı ve koyu (bold) yazılmalıdır. Bunun dışındaki seçenekler (tümünün büyük harf yazılması, alt çizgi ya da italik) kullanılmamalıdır.
2. Makale içinde kullanılan özel fontlar da CD’ye yüklenerek yollanmalıdır.
3. “Bibliyografya ve Kısaltmalar” bölümü makalenin sonunda yer almalı, dipnotlarda kullanılan kısaltmalar, burada açıklanmalıdır. Dipnotlarda kullanılan kaynaklar kısaltma olarak verilmeli, kısaltmalarda yazar soyadı, yayın tarihi, sayfa (ve varsa levha ya da resim) sıralamasına sadık kalınmalıdır. Sadece bir kez kullanılan yayınlar için bile aynı kurala uyulmalıdır.

Bibliyografya (kitaplar için):

Richter 1977 Richter, G., Greek Art, NewYork

Bibliyografya (Makaleler için):

Corsten 1995 Corsten, Th., “Inchriften aus dem Museum von Denizli”, Ege Üniversitesi Arkeoloji Dergisi III, 215-224, lev. LIV-LVII

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 numarası editörler tarafından verilecektir. Bu sebeple levha, Resim, Çizim, Şekil, Harita ya da bir başka ifade veya kısaltma kesinlikle kullanılmamalıdır.
5. Figürler CD’ye yüklenmelidir: Çözünürlük 300 dpi; format tif veya jpeg olmalıdır.
6. Resim çıktıları alınarak, resim düzenlemesi örneği (layout) yapılmalıdır.
7. Bir başka kaynaktan alıntı yapılan figürlerin sorumluluğu yazara aittir, bu sebeple kaynak belirtilmelidir.
8. Makale metninin sonunda figürler listesi yer almalıdır.
9. Metin yukarıda belirtilen formatlara uygun olmak kaydıyla 20 sayfayı geçmemelidir. Figürlerin toplamı 10 adet civarında olmalıdır.
10. Makaleler Türkçe, İngilizce veya Almanca yazılabilir. Türkçe yazılan makalelerde yaklaşık 500 kelimelik Türkçe ve İngilizce yada Almanca özet kesinlikle bulunmalıdır. İngilizce veya Almanca yazılan makalelerde ise en az 500 kelimelik Türkçe ve İngilizce veya Almanca özet bulunmalıdır. Makalenin her iki dilde de başlığı gönderilmelidir.
11. Özeti altında, Türkçe ve İngilizce veya Almanca olmak üzere altı anahtar kelime verilmelidir.
12. Bir orijinal ve bir kopya olmak üzere metin ve figür çıktısı, ayrıca bunların yüklü olduğu bir adet CD gönderilmelidir.

MERSIN UNIVERSITY
‘RESEARCH CENTER OF CILICIAN ARCHAEOLOGY’
JOURNAL ‘OLBA’

Scope

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.

The studies select their material from Asia Minor but articles (papers) dealing with the Mediterranean and Near East also form the content of Olba.

Publishing Principles

1. a. Articles should be written in word programs.
b. The text should be written in 10 puntos ‘Times New Roman’ (for PC and for Macintosh). The footnote s should be written in 9 puntos.
c. Footnotes should take place at the bottom of the page, each in continous numbering.
d. Titles within the article should be written in small letters and be marked as bold. Other choises (big letters, underline or italic) should not be used.
2. Special fonts should be located to yhe CD’s.
3. The ‘Bibliography’ and ‘Abbreviations’ should take part at the end of the article. The ‘Abbrevations’ used in the footnotes should be explained within the ‘Bibliography’. The Bibliography used in the footnotes should take place as abbreviations and the following order within the abbreviations should be kept: Name of writer, year of publishment, page (and if used, number of the illustration). This rule should be applied even if a publishment is used only once.

Bibliography (for books):

Richter 1977 Richter, G., Greek Art, New York

Bibliography (for articles):

Corsten 1995 Corsten, Th., “Inschriften aus dem Museum von Denizli”, Ege Üniversitesi Arkeoloji Dergisi III, 215-224, pl. LIV-LVII

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 author that has just been mentioned
ff.	following pages
et al.	and others
n.	footnote
see	see
infra	see below
supra	see above

4. For all photographs, drawings and maps only the abbreviation 'fig.' should be used in continuous numbering. Plate numbering will be done by the editors. For this reason, remarks such as Plate, Picture, Drawing, Map or any other word or abbreviation should not be used.
5. Pictures should be loaded to CD's: 300 dpi; tif or jpeg format are required.
6. A layout for the pictures should be undertaken.
7. Photographs, drawings or maps taken from other publications are in the responsibility of the writers; so the sources have to be mentioned.
8. A list of figures should take part at the end of the article.
9. The text should be within the remarked formats not more than 20 pages, the drawing and photographs 10 in number.
10. Papers may be written in Turkish, English or German. Papers written in Turkish must include an abstract of 500 words in Turkish and English or German. It will be appreciated if papers written in English or German would include a summary of 500 words in Turkish and in English or German. The title of the article should be sent in two languages.
11. Six keywords should be remarked, following the abstract in Turkish and English or German.
12. One original and one copy of the article and figures should be printed and loaded on CD's before being sent.

BYZANTINE PERIOD IN KEDREAI (SEDIR ISLAND): CHURCHES

Adnan DİLER – Hatice ÖZYURT ÖZCAN*

ABSTRACT

Although not attested by written sources, the archaeological data clearly indicate that the Christian settlement on the island of Kedreai gained importance in the 5th century AD, when Christianity gained importance in Karia. Even though representing an important Byzantine settlement including a harbour, storage buildings, baths, churches, houses and cisterns, Kedreai does not appear in the bishopric lists. Kedreai has been known for a long time by published materials which give general information about the remains. While the first detailed study by Ruggieri lists the remains of only three churches, a recent investigation of the island in 2008 has revealed five churches and a baptisterium. Four of these churches are situated outside the Hellenistic city walls which surrounds the island. Of the two intraurban churches, one occupies the site of the sanctuary of Apollon; the second one is located on the northwestern part of the island.

Three of the five known churches on the island are basilical and the other two are single nave planned. Due to lacking inscriptions or written documents mentioning the names and dates of these churches, they are named according to their sizes, locations and plans.

The three basilical planned churches demonstrate features not only of the Karian but also of the Aegean and Mediterranean region with their architectural, liturgical and decorative elements. Observing the plan typologies, it is possible to date these churches to the 5th and 6th centuries.

The second building group on the Island is the single naved halls. Since this building type existed throughout Late Antiquity and was common in the Middle and Late Byzantine period, a reliable dating of the buildings faces serious problems. Since the masonry does not yield data for the dating, other findings belonging to the structures need to be examined to support this data. The baptistery belongs

* Prof. Dr. A. Diler, Muğla University Faculty of Art and Humanities Department of Archaeology 48000 Muğla / Turkey. E-mail: adnandiler@gmail.com

Ass. Prof. Dr. H. Özyurt Özcan, Muğla University Faculty of Art and Humanities Department of Archaeology 48000 Muğla / Turkey. E-mail: ozyurthatice@mynet.com

to the same period as the basilical structures according to the location and function of the building, and this idea is supported by the glass lamps found in the remains. Due to lack of architectural and other materials found during the survey, no exact date is suggested for the single naved Isthmus Church of the Island. To appreciate the importance of Kedreai in late antique and byzantine history, future excavations would be desirable.

Keywords: Kedreai, Church, Karia, Kedreai, Christianity.

ÖZET

Kedreai'nin Bizans Dönemi: Kiliseler

Hıristiyanlığın Karia'da egemen olmaya başladığı M.S 5. yüzyıldan itibaren Kedreai Adası'nda bir Hıristiyan yerleşimin varlığı -tarihi kaynaklarca desteklenmesine de - mimari kalıntılar ve diğer buluntular yardımıyla açıkça görülmektedir.

Kedreai'de kiliseler, limanlar, hamamlar, bir sokak etrafında dükkânlar, konutlar ve sarnıçlardan oluşan önemli bir Bizans yerleşimi bulunmasına karşın, Bizans kent ve piskoposluk listelerinde adının geçmemiş olması şaşırtıcıdır. Kedreai uzun bir süre daha çok antik dönem eserleriyle önem kazanmış, Bizans dönemine ait yapıları, adayı inceleyen araştırmacıların yayınlarında kabaca yapılmış tanımlarla sınırlı kalmıştır. Adadaki Bizans yapılarıyla ilgili ilk ayrıntılı çalışma Ruggieri tarafından gerçekleştirilmiş ancak araştırmacı sadece üç kilise kalıntısını görmüş ve bunları değerlendirmiştir. Yoğun bitki dokusuna sahip olan adanın doğal yapısı birçok eseri gizlemektedir. 2008 yılı yazında adada yaptığımız yüzey temizliği sırasında bitki dokusu altında gizlenmiş yapıların büyük bir bölümü açığa çıkarılmıştır.

Kedreai adasında bugün için tespit edilmiş beş kilise kalıntısı ve bir vaftizhane bulunmaktadır. Bunlardan dördü adayı çevreleyen Helenistik kent surlarının dışında yer alır. Surların dışında kalan dört kiliseden ikisi adayı ikiye ayıran kıstağın batı tarafında diğer ikisi ise antik yerleşimin olduğu kıstağın doğu tarafındadır. Surların içinde yer alan kiliselerden biri Apollon Kutsal Alanı üzerinde diğeri ise adanın kuzeybatısında konumlanır.

Ada'da şu an için bilinen beş kilisenin üçü bazilikal, diğerleri tek nefli plan özelliği göstermektedir. İsim ve tarihleri konusunda yardımcı olacak yazıt ve yazılı kaynak bulunmadığından kiliselere boyutları, konumları ve planlarına bağlı adlandırmalar yapılmıştır.

Ada üzerindeki üç bazilikal kilise mimari, litürjik ve dekoratif unsurlarıyla yalnızca Karia'da ve Anadolu'da değil aynı zamanda Ege ve Akdeniz çevresinde de çok yaygın olan özelliklere sahiptir. Bu kiliseleri daha belirleyici veriler olmaksızın bile, plan tipolojilerine bakılarak kabaca 5- 6. yüzyıl içerisinde herhangi bir yere yerleştirmek yanlış olmayacaktır.

Ada'daki ikinci yapı grubunu tek nefli örnekler oluşturmaktadır. Bu plan tipindeki yapıların Erken Hıristiyanlıktaki varlıkları ile birlikte özellikle Orta Bizans dönemi içinde yaygınlaştıkları ve son Bizans döneminde de kullanıldıkları bilinmektedir. Ancak bu olgunun adadaki örneklerin tarihlenmesinde sorun yarattığını söylemeliyiz. Duvar dokularının tarihlenmede kullanılamaması yapılara ait diğer

buluntulara yönelmeyi gerektirmiştir. Vaftizhanenin, konumu ve işlevi açısından bazilikal yapılarla aynı dönemden olduğu, kalıntıların içinden çıkan cam kandillerle de desteklenmiştir. Ada'nın diğer tek nefli yapısı olan Kıstak Kilise'nin yüzey buluntuları arasında tarihlemeye yönelik hiçbir bezeme unsura rastlanmamış olması yapının değerlendirilmesini güçleştirmektedir. Sonuç olarak şunu söyleyebiliriz ki birçok dini ve sivil yapıyı barındırmasına karşın Bizans tarihindeki yeri tam olarak bilinmeyen bu küçük adada yapılacak kapsamlı kazı çalışmaları, yapıların tanınmasına ve bilinmeyenlerin aydınlatılmasına yardımcı olacaktır.

Anahtar Kelimeler: Kedraei, Kilise, Karia, Hristiyanlık

Kedraei¹ is an island settlement located on the east of the Keramos Bay, in the Rhodian Peraia. According to the documents, ancient Kedraei joined the Delian Confederation paying half talent in the 5th century BC. As indicated by inscriptions from Rhodes even before 188 BC the city was under the control of Rhodes. In the first quarter of the 2nd century BC, Kedraei together with a big part of Karia was under Rhodian control. In 129 BC the city was controlled by Rome as a part of “Provincia Asia”, the first Roman state established in Asia Minor. It is possible to claim that the city has never been independent² except for short periods of gaps of authority after the 4th century BC. While these historical data are supported by ancient architectural remains³ on the island, it is difficult to assume the same suggestions for the Byzantine Period. In fact the information about the whole of Karia in Byzantine history is not adequate. Procopius does not mention any of the Karian cities in his book entitled “De Aedificiis”, which mentions the cities that Justinian included in his building program⁴. The sources only show that Karia was in the Kibyrrhaotai maritime theme which included Lykia, Pamphylia and a part of Isauria⁵. Christianity in Karia developed rapidly in the 5th and 6th centuries and some cities such as Iasos, Knidos, Anastasioupolis(?), Bargilia, Keramos, Mylasa, Stratonikeia and Kaunos were included in the bishopric lists⁶. Despite the fact that

¹ Today the island is known as Sedir Island. The name Kedraei comes from Kedros meaning the cedar tree. Kadraeia means the city of Kadra people and the name changed to Kedraei. See Diler 2007, 11.

² Diler 2007, 11.

³ The settlement is not limited to the island. It spread to the Orata Island and the Little Island on the north and the mainland that has the necropolis remains. See Diler 2007, 70- 81.

⁴ Serin 2005a, 56.

⁵ Pertusi 1952, 78- 79; Ostrogorsky 1991,231, map. III.

⁶ Schwarz 1927-1984, I,1,2, 5;1,7,86; II, 3,2,36; Mansi 1901-1927, XII,1106, XIII, 393; Darrouzes 1981, 210; Ruggieri 1996, 221-234; Ruggieri 2005, 39-50.

there is an important Byzantine settlement with churches, harbor remains, baths, stores alongside the streets, houses and cisterns in Kedreai, the city astonishingly wasn't mentioned in the bishopric lists and Byzantine cities.

The archaeology of the island is mostly known for the remains from the Hellenistic and Roman Periods. The ancient Byzantine Period of the island, on the other hand, is included in the general definition of the publications written by the researchers such as Guidi⁷, Bean-Cook⁸ and Anabolu⁹. The first substantial study about the Byzantine buildings of Kedreai was conducted by Ruggieri but the researcher determined only the remains of three churches and evaluated them¹⁰.

The ancient remains of Kedreai are located on the Sedir Island on the south shore of the Keramos Bay. However, the settlement is not limited only on this island; it is scattered on the Orata Island, the Little Island and the Mainland which covers the necropolis remains. Macro vegetation of the island hides a lot of the remains. During the excavation that we conducted in the summer of 2008, a great portion of these hidden structures were exposed¹¹:

1. The Great Basilica

The Great Basilica¹² is one of the two churches¹³ located on the west of the isthmus¹⁴. There aren't any building remains found around the basilica which is situated on a flat area. During the survey of the island only a late dated wall and a "temenos tomb" from the Hellenistic or Roman Periods, located east of the church are determined.

⁷ Guidi 1921-1922, 378.

⁸ Bean - Cook 1957, 76-77.

⁹ Anabolu 1965, 245-255.

¹⁰ The researcher saw the Great Basilica, Isthmus Church and the Church with Mosaics. See Ruggieri 2003, 254-262. The Isthmus and the Big Church were mentioned in a study about Southwest Anatolian Christian Buildings. See Zäh 2003, 59, PL.2.0, nr. 3, Abb.16; 88, PL. 2.0, nr.26.

¹¹ This study was conducted by Prof. Dr. Adnan Diler on the island with the permission of Ministry of Culture and Tourism, General Directorate of Cultural Assets and Museums, financially supported by SMAP III European Union Gökova Project. The other structures found during this study will also be published.

¹² Since there are no inscriptions or written sources related to the churches on Kedreai, the structures are named according to their sizes, locations and plans.

¹³ The west side of the Isthmus is an area outside the Hellenistic city walls. The theatre, late period agora, temenos graves, and water well are the remains found in this area.

¹⁴ Ruggieri 2003, 254-256; Zäh 2003, 59, pl.2.0, nr.3, abb.16.

The Great Basilica is constructed in a rectangular plan measuring 35.50 x 18.80 m, with three naves, one apse and narthex (fig.1a, 2, 3). A rectangular cistern is attached on the northwest side of the basilica. The narthex, not preserved on the north, south and southwest sides, measures 5.60 x 17.50 m. Stone blocks that constitute the wall of the narthex are well preserved only on the walking level. There are two entrances to the narthex, one on the west and the other on the northwest. However the lintels and door blocks do not survive. Only three rows of stones on each side of the entrances are well preserved. The cistern measuring 4.10 x 3.86m on the southwest side of the structure remains intact up to the beginning of the vault. It is built with stones and bricks and is covered inside with pink colored thick plaster.

Three doors provide access from the narthex area to the naos of the structure. The middle one is larger than the others. Similar to the narthex entrances, there are two rows of stone blocks that have survived until today. The main entrance located on the apse's axis of the structure is not on the same direction as the narthex entrance. The narthex entrance is moved towards the north.

A great portion of the north and south walls which cover the naos is at ground level measuring 25.60 m in length. The wall buttresses running from the west wall of the naos measure 24.60 m towards the apse and constitute the beginning rows of arcades separating the naves. The east side of the middle nave is 8.95 m wide which ends with a half circle; the apse is 6.80 m wide. There are 1.20m wide openings on both sides of the apse. These openings are the doors of the side naves running north to south. Another opening is observed near the west side of the north wall of the naos.

The materials used in the structure are reused rubble blocks in different sizes, ashlar stones and brick pieces, used randomly in between the rectangular blocks especially in the apse circle. The rectangular **bossaged** blocks are the reused materials from the north of the island being applied predominantly in the apse and narthex of the building. Some of the reused blocks making up the apse side were reshaped while some of them were reused in the narthex in their original forms. In the wall remains running north-south which survived on the ground level, some rubble stones were used together with neatly cut blocks.

Architectural sculpture

There are a number of architectural pieces found in the naos which are related to the plan and liturgy of the structure. 5.40 m. apart from the beginning of the apse, is the location of the templon stylobate which measures 2.30 m long and 0.30 m. wide. Two rectangular bases of the same size¹⁵ ornamented with soffit are found close to styobate¹⁶ (fig. 4a). The other two bases¹⁷ of similar size located in the area have grapevines with heart shaped leaves in relief decoration¹⁸(fig. 4b). A broken piece of the double column is found in the apsis¹⁹.

Two Ionic-impost capitals of similar sizes with cross motifs cut in relief on the short sides²⁰ (fig. 4c, d) are found in the middle nave of the church. A column capital decorated with a row of acanthus leaves²¹ (fig. 4e) is also found in the apse of the building. Another architectural piece from the church is the first type attic pedestal consisting of plinthus, torus and trochilos has a support with one side remaining on the base of the pedestal²² (fig.4f).

Some architectural sculpture that belong to a monolith ambon are scattered near centre in the middle nave.²³ The side borders of the piece belonging to the two step staircase of the ambon are ornamented with reliefs of a series of eggs and spirals (fig 4g). On the other pieces, there are compositions of grapes and grapevines²⁴ (fig 4h). All of the architectural sculptures of basilica are carved out of marble.

2. The Isthmus Church

The structure on the north of the harbor today is the second church on the west side of the isthmus²⁵. There are no buildings or remains of

¹⁵ Height: 0.55 m., thickness: 0.32 m.

¹⁶ Ruggieri 2003, 313, photo AA126- 127.

¹⁷ Height: 0.74 m., thickness: 0.26 m.; height: 0.80 m, thickness: 0.28 m.

¹⁸ Ruggieri 2003, 314, photo AA 128- 129.

¹⁹ Ruggieri 2003, 312, photo AA 122.

²⁰ Diameter: 0.34 m., length of the short side: 0.50 m.,

²¹ Height: 0.40 m., diameter: 0.13 m.

²² Diameter: 0.34 m., height: 0.18 m.

²³ Anabolu 1965, 54–57; Ruggieri v.d. 2002, fig. 21;Ruggieri 2003, 314, photo AA 130-131.

²⁴ Ruggieri 2003, 315, photo AA132–133; Diler 2007, 58.

²⁵ Ruggieri 2003, 259-260; Záh 2003, 88, pl.2.0, nr.27, abb.16; Diler 2007, 161-162.

buildings around this church which is situated on a flat area. The church survived until today with a wall up to a certain level apart from the west side of the north wall and the north side of the west wall.

This church has a single nave and a single apse measuring 15.18 x 6.68 m. On the northeast side, a rectangular cistern is attached to the church (fig.1b, 5, 6). On the west of the structure, there are some remains of walls measuring 1.68 m. perpendicular to the south and north of the west wall where the 1.70 m. opening to the naos is located. The present remains show that there are two other openings on the south wall measuring 1m and 0.85 m. in width and another one on the north east wall where the cistern wall stands. The remains also show that there is a window on the south wall that is 1.90m high. Naos measures 10.84 x 5.40 m. till the apse. The apse of the structure is semicircular from the inside and outside measuring 3.60 m. wide and 1.75m deep. In the middle of the apse half circle, there is a window opening measuring 1.40 m. wide (fig.7).

Adjacent to the northeast wall of the building there is a rectangular cistern with walls of 0.80 m. thickness. The structure survived up to the beginning of the vault level. Stone and brick pieces containing mortar are used for the construction and the inside is covered with pinkish plaster.

Along with rubbles and bricks, big stone blocks are used in the corners. It is observed that no patterns were used for the bricks placed in between the rubbles. Mortar made out of lime, sand and brick pieces is used between stones and bricks. The wall surface is also covered with colored plaster. The survey findings do not contain any piece related to the architectural decoration of the structure.

3. The Church with Mosaics

The structure located outside the Hellenistic city walls on the east side of the isthmus was built on the flat area between the fortification walls and the sea²⁶. On the north of the church, there are remains of the city wall from the Byzantine Period and the building is connected to this wall so that there are some rooms leaning on the wall of the structure on the south. The function, forms and the connection of these rooms to the structure are not clear because of the stone filling on the remains.

²⁶ Ruggieri 2003, 257-258.

The south and north walls and the narthex of the church survived to a certain level however the apse which is under water today is at the ground level. The church with three naves measuring 22.16 x 15 m., three apse and single narthex, and has a basilical plan (fig.1c, 8, 9). The narthex measuring 12x 3.60 m. on the west of the church is filled with 3 m. high rubble. Because of the existing city walls on the west of the narthex, the access to the building was provided through the doors opened on the north-south directions.

Three doors provided entrance from the narthex to the naos of the church one opening to the middle and the others to the side naves. The naos measured 14.16 m. in length, 13.60 m. towards the apse. The difference in the width of the naos area stems from the fact that the southwest wall is drawn 0.90 m. inward. While the west, north and south walls measuring 0.70 m. in thickness surrounding the naos survived approximately up to 3.50 m. high. The three sides of the apse and a part of the northeast wall are preserved at ground level. There are door openings facing each other measuring 1.40 m. wide close to the east side of the north and south walls²⁷ (fig.10).

On the face of the church's west wall looking at the naos, at the both side of the main entrance there are plasters where an arcade sit. The middle nave of the structure measuring 5.40 m. wide is separated from the bema of same size with a templon stylobate. The bema leads to the main apse measuring 3.60 m. wide and 2.25 m. deep. The apse is preserved at the ground level has a semicircular shape from inside and outside.

The remains of mosaics that we determined on the south side apse give information for floor covering of the structure (fig. 12). Although the front part apse is close to the sea, the broken wall of the south side apse protected the mosaics on the ground whereas the mosaics of the unprotected middle and north apse have been destroyed because of the sea.

Even though the structure is close to the ancient city walls and buildings, very few reused materials are visible in the structure. Rubble and bricks are used in the walls other than the apse and narthex side.

While reused big blocks are used in the corners of the entrances providing access into the naos, big ashlar blocks are used in the apse that is at

²⁷ On the plan that Ruggieri drew for this structure does not show the doors on the same axis. See Ruggieri 2003, 257, pl. 48.

the ground level similar to the other masonry. This material is used to a certain level and turns into rubble and brick in the broken east wall of the little apse in the south.

Architectural sculpture

During the surface cleaning in the church, three capitals, one pedestal and a double column were found²⁸. On the southwest of the middle nave, 0.40m away from the stylobate which separates the naves, two partially buried capitals in the ground were found²⁹ (fig. 11 a). They are both Ionic-impost type. These capitals with a clamp hole in the middle have latin crosses in relief on the two short sides of the impost. Between the volutes there is a single ovolo decoration. The capital found on the bema area is decorated with a cross motif³⁰ (fig. 11b). On the stylobate at the southwest side of the structure, a column base³¹ was also found (fig.11c). This piece belongs to the second type of attic column base and has the plinthus, torus and the neck. This column base with a semicircular torus has grooves where the parapets would sit on both sides. The double column³² existed in the main apse of the structure is partly preserved.

4. Baptistery

As being one of the four Byzantine religious structures of Kedraei, the baptistery is also located on the east of the isthmus on a flat surface close to the shore. There is a tower belonging to the Hellenistic city wall on the south of the structure. While the south wall of the Baptistery runs tangential to the north wall of the tower its east facade extends 6.35 m. from the tower³³.

The Baptistery measuring 13.76 m. long and 7.85 m. wide has suffered extensive damage. The structure has one nave and one apse (fig.1d, 13, 14). Due to filling only the south and north walls of the building measuring 0.55 m. thick are visible at the ground level. The east of the

²⁸ All the architectural sculpture works were found during the surveys carried out in 2008.

²⁹ Diameter: 0.38 m., height: 0.14 m.

³⁰ Diameter: 0.16 m., height: 0.06 m.

³¹ Diameter: 0.39 m., height: 0.22 m.

³² Surviving height: 0.68 m., width: 0.28 m., thickness: 0.18 m.

³³ Diler v.d. 2010, 198.

building stands ca. 1m high from outside however the outlines are not obvious inside because of the rubble filling. The apse wall measuring 4.65 m. wide, 2.30 m. deep and 0.85 m. thick has a semicircular shape from inside and outside. The walls extending from the two sides measure 0.85 m. from inside. On the southwest wall of the building there is a door opening measuring 1 m. wide. The font measuring 0.90 m. deep made out of 0.20 m. thick reused blocks in an octagonal form sits on the axis of the semicircular apse of the baptistery. It is 3.40 m. away from the apse and has a 1.30 m. diameter (fig. 15).

The northeast corner wall of the building is made out of big reused blocks. The apse semicircle is made out of rubble with bricks. The rubble and brick filling around the south and north walls give information about the material used in baptistery walls.

Architectural sculpture

A column base existed in the filling of font. This piece belongs to the second type of Attic column bases, consisting of a plinthus, semicircular torus and the neck³⁴ (fig. 15). Fragmentary pieces of glass lamps of striped type on the corner of the north side of the apse also determined (fig. 16) during the surface cleaning.

5. Chapel

It is the third structure located on the east side of the isthmus. The building is situated on the hill southeast of the church with mosaics. There are Byzantine period remains on the north and northeast of the structure of which we do not know whether they are connected to the structure. This chapel with its single nave and single apse measures 2.51 m. long including the apse and 6 m. wide. The apse stands 1m. high, 3.40 m. wide and 1.70 m. deep (fig. 1e,17, 18). In the middle of the apse circle, there is a window and on the south there is a square niche. A similar niche of smaller size is found on the northeast of the apse wall. The north and south walls of the chapel are 1m thick and 1.30 m. high. They run toward west for 2 m and end to constitute an opening. From that point they continue at the ground level for about 9 m. and disappear on the surface. This is why the west side of the structure is not determined.

³⁴ Diameter: 0.30 m., height: 0.20 m.

6. Columned Basilica

One of the two churches inside the fortification walls are located on the upper side of the island on the northeast of the Apollo Sanctuary³⁵ that is built on a central area. From the northeast of the structure which was built on a flat terrace, there is a street going towards the shore and the area with stores that is connected to the inside of the island. On the southwest of the structure there is a cistern belonging to the Byzantine period.

This structure has three naves, three apses, a single narthex basilical plan measuring 33x14.16 m. and is the second biggest basilica of the island today. In addition to the east and west side the narthex of the structure is partly preserved while the north and south walls could not survive (fig. 1f, 19, 20).

The narthex on the west of the basilica measuring 11.70x 8.75 m. does not extend along the facade of the church. The north wall of the narthex goes over the north wall of the structure 0.80m while it ends at the level of the middle nave on the south. In the narthex area which is relatively deep, there is a room measuring 3.85 x 3.75 m. deep. The remaining signs show that a similar arrangement also exists on the northwest side but piles of rubble make it difficult to evaluate.

The wall buttresses on the north and south of the opening of the north wall to the middle nave are on the same axis as the walls separating the rooms in the narthex. The opening on the north side of the narthex is the only visible entrance of the structure. Access to the church's main room is provided by the three openings on the north that are completely closed by rubble filling. Only the north door jamb opening to the middle nave survived whereas the south door is intact.

The main room of the church measures 19 m. long to the apse and 12.95 m. wide. The naos is divided into three naves measuring 5.35 m. on the middle and 3.10 m. wide on the sides. There are no surviving in-situ building elements found in the naos. However there are some broken columns and pedestals of different sizes. Middle nave is bordered with walls at east and west sides measuring 4.90 and 4.00m in length.

³⁵ Diler 2007, 53-56.

The triple apse of the structure is semicircular shaped from inside and outside. While the main apse measures 5.35 m. wide and 2.35 m. deep the side apses measure at 2 m. wide and 1.10 m. deep (fig.21). In front of the north apse a small square room is built by buttresses extending inward from north and south walls. On the west of this room, there is a rectangular cistern buried in the earth which is situated in north-south direction (fig.22). The north of the cistern extends out of the north wall of the church whereas the south wall ends in front of the inside wall separating the middle and north naves. Astonishingly the upper part of the cistern is higher than the original walking level of the church.

Large and neatly cut rectangular blocks were used in the lower wall of the apsis and rubble was used on the higher walls. Also on the west side that survived up to a certain level, big blocks were used with rubble stones. The narthex of the structure is different from the other walls consisting of stones and bricks.

Architectural sculpture

Some column fragments, capitals, column bases and panels are found scattered in the naos of the structure. Two of the four panels are similar to each other. On one of the panels which is made out of limestone and broken on right and left sides, there is a decoration of a latin cross inside a medallion³⁶ (fig.23a). The outer frame consists of two thick moldings inside each other. The other two panels have the decoration of a latin cross relief technique covering the whole surface (fig.23b). The outer frame again consists of three panels with thick moldings. One of the panels³⁷ is intact except for a small break in the right corner whereas the other³⁸ survived only in part where the two arms of the cross is ornamented. The fourth panel³⁹ found in the area has an “X” motif decorated with double contours in low relief technique (fig.23b). There are three column fragments and four Ionic-impost capital type found inside the church. The half broken capital⁴⁰ is not ornamented. On the other capital with the front face broken, there are stylized long leaves ornamented on the balustrades on

³⁶ No. 1 panel; width and height: 0.64 m., thickness: 0.20 m.

³⁷ No. 2 panel; width: 0.57 m., height: 0.70 m., thickness 0.22 m.

³⁸ No. 3 panel; width: 0.50 m., surviving height: 0.33 m., thickness: 0.20 m

³⁹ No. 4 panel; width: 0.33 m. height: without broken bottom part: 0.57 m., thickness: 0.20 m

⁴⁰ No.1 capital; surviving length: 0.20 m., width: 0.58. m., height:0.27 m.

the sides (fig 23c). The Ionic-impost capital with broken sides is the third example of this type (fig.23d.). The capital⁴¹ found next to the entrance is composed of one row of acanthus leaves (fig 23e). There are also two column bases found inside the rubble filling, one of them is simply consisting of a plinth⁴². The second one which has the plinth, torus and neck⁴³ is the simple formed third type of the Attic column base (fig.23f). On these, the convex profile creates a single leveled square form. On the west of the middle nave of the building, there are monolithic columns carrying the series of arches⁴⁴. Some of the architectural sculptures are made of marble while some of them are made of limestone.

Considerations and Conclusions

Five churches and one baptistry were determined during the surveys conducted in the Sedir Island. Three of these churches are basilicas and the others are single naved. Some of the southwest Anatolian basilicas are built in small settlements⁴⁵ whereas a significant number of them are located in city scale settlements⁴⁶. The early Christian period religious buildings show a structuring model different from the others. This happens in two ways: the first one is transforming a religious or public building belonging to the ancient period to a church by making some additions⁴⁷. The other way is to construct a new building with gathered material from ancient structures⁴⁸. Kedraei is an important settlement of costal Karia with

⁴¹ No. 1 colonnet capital: diameter: 0.14 m.

⁴² No. 1 column base; diameter: 0.86 m.

⁴³ No. 2 column base; diameter: 0.38 m.

⁴⁴ Diameter of the No. 1, 2, 3 column fragments: 0.30 m, 0.35 m, 0.37 m., surviving length: 0.70 m, 0.80 m, 0.50 m

⁴⁵ Osmaniye, Alakişla, Simi, Torba, Manastır Dağ, Gemiler Island, Sancaklı Liman, Kissebüki, Gököy are important Byzantine settlements in the area.

⁴⁶ Knidos, Iasos, Bargilia, Lagina, Kaunos, Stratonikeia, Myndos are antique cities that have Byzantine settlements in the area.

⁴⁷ C Basilica in Knidos, Priene and Acropolis Basilica in Iasos are some of the structures that were converted from sanctuary to a church in southwest Anatolia. For basilicas that are converted from antique period structures in west Anatolia see Ceylan 2000; For structures that are converted from sanctuary to churches in Cilicia and Isauria regions see Heberdey - Wilhelm 1896, 71f.; Feld - Weber 1967, 256vd.

⁴⁸ In I. Constantinus (306-337) period the sanctuaries were kept intact however in 435 during II. Theodosius period, a regulation was issued about completely destroying the sanctuaries or converting them into churches Eastern Roman Empire See, Deichmann 1954, 1228; Deichmann 1982, 62 vd.

antique remains scattered in three islands and the main land. The first settlements of the Christian necropolis and cult areas in a Roman city were the peripheral areas outside the city walls. It is also known that the last occupied areas were the city center and the agoras inside the city walls⁴⁹. When we look at the locations of the churches in Kedreai, it is seen that they are in accordance with the dispersion of the Christian structures in the ancient cities. According to this, the biggest church of the island, the Great Basilica with its location away from the settlement center and outside the city walls resemble the Balık Pazarı Basilica in Iasos⁵⁰. With its location, it can be said that it is the earliest basilica of the city like the Balık Pazarı Basilica. Even though it is located outside the city, most of the architectural material is reused from the earlier buildings. The big ashlar blocks seen in the building are the reused materials from the city walls and monumental public buildings like the theatre from the Hellenistic and Roman periods. In the region, the tradition of using the ancient material in new buildings was practised in the Early Byzantine period structures. This can be seen in many ancient cities⁵¹.

Even though the Great Basilica is seen as the one for which the most reused material was applied, we can also see the contemporary wall technique, the apsis arrangement with plaster that includes bricks and rubble. The cistern on the northwest of the basilica demonstrates completely different features from the general structure of the building in terms of material and technique. Its masonry with bricks and rubble resembles the church with mosaics, the Isthmus Church and the cistern next to it. The difference of the wall technique and material shows that the cistern was added to the building at a later period.

In general plan the Great Basilica with its narrow door openings to the entrance of the naos reminds us of the Acheiropietos Basilica⁵² in Thessalonica dating back to the 5th century, which is one of the most important examples of the early period. The arrangement of its

⁴⁹ Dagron 1977, 11.

⁵⁰ Serin 2005a, 57. 59, fig. 1. no. 2.

⁵¹ E Basilica in Knidos, A and B in Bargilia and Acropolis Basilicas in Iasos are some of the examples in the region. For Knidos see Özgümüş 1992, 5; Love 1972, 417, fig. 3. For Bargilia see Castelfranchi 2005, 425-454; for Iasos see Serin 2005a, 59.

⁵² Krautheimer 1986, 108, pl.60.

long naves is comparable with the structures of the Mastikhori Basilica in Kos and C Basilica in Knidos⁵³.

There are pieces of architectural sculpture scattered in the naos of the church. Some of them have liturgical function and some of them give consideration about the plan of the building. Although it is not known which architectural pieces of different sizes were used for the arch system; the capitals, columns bases and columns demonstrate the existence of arch series. The small sized bases and columns should have supported the upper storey gallery of the structure. However since the naos wall did not survive, it is difficult to decide whether the side naves had galleries or not.

The stylobate blocks seen in some parts on the east side of the church indicate that the bema was separated from the middle nave with a templon laid on a straight line⁵⁴. This type of templon arrangement is often seen in Iasos⁵⁵, Priene⁵⁶, Milet, Letoon and Xanthos Basilicas, on the southwest Anatolian coast line and in churches on the islands of Kos and Samos in Aegean⁵⁷.

There are ambone pieces of various sizes found in the middle nave of the structure. These pieces point to the type of ambon which consisted of monolith stairs and an octagonal base⁵⁸. The location of the remains shows that Great Basilica's ambone was originally placed on the central axis of the middle nave. The exact place of the octagonal ambon base is determined on the central axis of Great Basilica during the survey of 2011 (fig. 24). The rows of eggs on the outside borders of the ambon pieces, vine

⁵³ For Mastikhori see Orlandos 1966, 89, fig. 89 ;Krautheimer 1986, 99-100, PL. 50. for C Basilica see Love 1972, 396, fig. 2.

⁵⁴ Orlandos 1954, 510, fig.1

⁵⁵ Serin 2005a, 64, fig.8.

⁵⁶ Westphalen 2000, 277.

⁵⁷ Sodini 1984, 441-473.

⁵⁸ This type of ambon is frequently seen in Greece(cf. Sodini - Kolokotsas 1984, PL. 35- 36). and paralleled in Priene, Didim, Milet, Bargilia, Keramos, Milas, Labraunda, Bodrum, Izmir, Kos (see Ruggieri 2003, 314- 315, AA130- 133; for Kos example see., Milistri 1997, 341- 350, Ruggieri v.d. 2002, 37- 88, photo 21. For Labraunda (see Mercangöz 1996, 91, fig. 21.) Iasos (Ruggieri 2005, 227- 241; Ruggieri v.d. 2002, 39.) and Strobilos. This is called the Priene type and came out of the first half of the 6th. century and it is commonly used on the central axis of the middle nave. (cf. Castelfranchi 1994, 49-52; Westphalen 2000, fig. 2-4). There are only two examples in Karia that have ambons moved from the middle nave's axis. These are Basilica A in Bargilia and the ambon that doesn't exist today in Sinuri Temple near Milas(See Castelfranchi 1994, 50).

branches and leaves with grapes on the sides show similarities to the am-bones in the Milas Museum⁵⁹.

The Ionic impost capitals in the building are run across in every region during the 4th and 6th. centuries. There are many close examples found in İstanbul⁶⁰, in Anatolia⁶¹ in the Agora Basilica at Iasos⁶², in the Church with Mosaics, in the Columned Basilica on the island and in some other examples determined during the survey in Gököy by Ruggieri⁶³. Just like the capitals, the simplified Attic type column bases were commonly used in the same centuries. It is possible to see similar examples in Karia, Bithynia and Lykia⁶⁴. The templon pier decorated with soffit⁶⁵ and heart shaped leaf motifs⁶⁶ are the common forms of the early Byzantine Period. The Great Basilica resembles the example in Alexandria, the No III Basilica in Gemiler Island⁶⁷ and the B Basilica in Bargilia⁶⁸. However in these buildings there are some units added to the north or the south of the apses. These additional structures could be a cistern or a baptistery. The only known additional structure to the Great Basilica is the cistern located on the northwest side. There are attached cisterns in the Isthmus Church and the Columned Church. The cistern is located under the north side nave in the Columned Church. The cisterns that are necessary to provide water which is the important problem especially on the island settlements

⁵⁹ Mercangöz 1996, 80-94.

⁶⁰ There are many publications for examples in İstanbul. See Kautzsch 1936, kat.540/b lev.33; Strube 1984, 20, lev.2/9; Tezcan 1989, photo.448; Zollt 1994, 9, kat.1; Barsanti 1994, 870-871; Yalçın 2008, 301.

⁶¹ Kautzsch 1936, fig. 566f.; Yegül 1974, 265-274; Ötüken 1996, taf. 37, 4, 5; taf. 39, 1; Pillinger - Kresten 1999, figs.35-40; Parman 2002, 192, lev.123, photo. 164. For the development of this type of capitals in Greece see Vemi 1989.

⁶² Serin 2005a, 57, figs. 38-40.

⁶³ Ruggieri 2005, 142, III/41, 42. For Bodrum Museum see, Özcan 2010, 348, photo. 3

⁶⁴ For Karia see Ruggieri 2003, 284, AA33; For Bithynia see Ötüken 1996, 152-160, taf.24, 26; For Lykia see Ötüken 1994, 361-375; Alpaslan 2001, 107-114.

⁶⁵ For Soffit ornamented examples cf. Farioli 1968, III, figs. 111-112; Ötüken 1996, taf. 3, 3-5; Westphalen 2000, fig. 7; Doğan 2004, 74, fig.8; Özcan 2010, 354, photo. 14.

⁶⁶ It is possible to see similar examples in Priene and Didyma Basilicas and among the survey findings in Milas. For Priene see Westphalen 2000, fig.11b; For Didyma see Peschlow 1975, taf.41, fig.1; For Milas see Ruggieri 2003, 282, fig. AA 79-80.

⁶⁷ Tsuji 1995, 9-10, 72, fig. 6, 11, 13.

⁶⁸ Castelfranchi 2005, 448, fig.12. Among the three naved and single apsis structures in the region, Agora in Iasos and the basilica of the Monastery in Bodrum Torba are different from the others because their main apsis are angled from outside. See Serin 2004, pl.5; Özet 2008, 26, fig. 38.

during the summer time are attached to the church or are located close to the building in the Gemiler Island which is also an island settlement. It is not a coincidence that the cisterns in Kedraei are found attached to the structures of the Great Basilica and the Isthmus Church. This is aimed for collecting the rain water from the large roof of the structure.

There are single door openings on each of the walls running north and south on both sides of the apsis on the east of the structure. These doors open to rectangular rooms on both sides of the apsis in D-C Basilicas in Knidos⁶⁹, in Marmaris Orhaniye⁷⁰ and the Basilicas on Gemiler Island⁷¹. The doors providing access from the church to the baptistery is seen many of the churches in Lykia⁷². These examples make us think that such types of structures could have existed on the east of the Great Basilica.

The second basilical group of the Sedir Island consists of the three apsed ones. The difference between the Basilica with Mosaics and the other basilical structures on the island is that the nearly square naos is made out of short naves similar to the Studios Basilica⁷³ in Istanbul. The Church with Mosaics has fewer big blocks used compared to the Great Basilica even though it is located very close to the Hellenistic city walls. Regarding to the present masonry it is easily noticed that rectangular ashlar blocks were used on the gate corners only on the west side. On the east side they were used in the apse, as indicated by the block around the area. There is an irregular masonry displaying local features in the structure whose main material is rubble and bricks.

In the naos area of the building at the level of the wall buttresses laid on both sides of the entrance door opening to the middle nave on the west and in the direction of the apsis, there are stylobate blocks of different widths and lengths whose two pieces on the north and four pieces on the south have survived until today. Also the pedestals and the capitals that match each other with their diameters found in front of the stylobates support the building's basilica plan made out of a series of columns.

⁶⁹ Love 1972, fig.2; Love 1973, 419.

⁷⁰ Zöh 2003, 60, pl.2.0, nr.4.

⁷¹ Tsuji 1995, fig.11-14.

⁷² Niewöhner 2005/2006, 111, abb.18-19. 21. 25.

⁷³ Millingen 1912, 35-54, fig.12-13; Mango 2006, 54, fig. 45; Freely - Çakmak 2005, 61, fig. 32.

In terms of church apsis arrangements, it shows similarities to the Acropolis Basilica⁷⁴ in Iasos. It is possible to evaluate the apsis form of Doric Stoa Church⁷⁵ in Knidos as a similar example. On the northeast of the structure it is seen that the present templon stylobate surviving 0.70 m, surrounds the bema in the shape of ‘P’⁷⁶. This type of arrangement are seen at Basilica III on Gemiler Island⁷⁷ and at the East Basilica in Xanthos⁷⁸ in the Karian- Lycian region⁷⁹.

On the visible part of the mosaic tiles, of which only a very small part is visible, the stones are laid in geometric lines and consist of light and dark green, navy blue and white colors. The floor tiles that have geometric, figurative and floral decoration were used commonly in the Justinian Period in the 5th and 6th centuries in the Aegean, Mediterranean, and the Balkans⁸⁰. There are some geometric designed floor tile examples in the region as in the E and Doric - Stoa Basilica⁸¹ in Knidos, the Acropolis Basilica⁸² in Iasos, in No. I and No. III churches⁸³ on Gemiler Island, in Xanthos Basilica⁸⁴, Monk’s house and grave structures⁸⁵ at the Torba Monastery⁸⁶ in Bodrum.

The column bases of the second type of simplified Attic bases, the Ionic-impot capitals and the double column that we found in the same area are the common architectural elements used in the period⁸⁷. The fact that the

⁷⁴ Serin 2004, pl.7.

⁷⁵ Özgümüş 1992, pl. 5. The basilica structures on Tavşan Adası in Bodrum and on Manastır Dağ are planned with three apses from inside and outside. However the nave arrangements inside are different from the Church with Mosaics. See Ruggieri 1990, 345 -73; Ruggieri vd. 2001, 5- 19; Ruggieri 2005, 144-147.158-159,162.

⁷⁶ Orlandos 1954, 510, fig. 471-474.

⁷⁷ Asano 2010, 27, fig. 24.

⁷⁸ Raynaud 2009, 33, pl.14.

⁷⁹ Outside the region for Studios Basilica see Millingen 1912, 56, fig. 12; for Acheiropoietos Basilica see, Krautheimer 1986, 100, fig. 50-52; For Alikı Basilica see, Sodini - Kolokotsas 1984, pl. 8,d. 9, c.; For Kampanopetra Basilica see, Megaw 2007, 170, fig. 4-5.

⁸⁰ Some of these see, Atzaka 1994, 33- 65; Campbell 1991; Poulsen 2006, 101- 110.

⁸¹ Love 1973, 418; Yalçın 1996, 106-123, fig. 15-19.

⁸² Berti 1983, 235-246; Serin 2004, pl. 9

⁸³ Tsuji 1995, 75, 82, pl.III.a-b, figs. 18, 26, 52.

⁸⁴ Raynaud 2009.

⁸⁵ Özet 2008, figs. 17-18, 26, 29-30, 40-43.

⁸⁶ For other examples in the region see, Ruggieri 2003, 323-343.

⁸⁷ For the bases see, Ötügen 1996, 153, taf. 24, fig.6, Abb.33; For the capitals footnote 62- 66. For

architectural pieces of the buildings form a homogeneous group containing examples of the same structural elements is important for dating.

The Columned Basilica is one of the two buildings located inside the ancient city walls. Inside the naos of the building were two column drums, column bases, postaments and a stone block with inscriptions. These remains and the location of the area that makes us think that the Basilica could have been built on the sacred area belonging to the earlier period. There are similar traditions in the Byzantine settlements of south-west Anatolia. Among them, just like the C Basilica in Knidos⁸⁸, the Acropolis Basilica in Iasos is thought to be situated on a sacred area⁸⁹. The Columned Basilica however differs from other basilical structures with its arrangement of naves. The plan of Iznik (Nicea) Hagia Sophia⁹⁰ after its restoration in the beginning of the 11th century can be shown as the closest example to the Kedraei example with the arrangement of its columns⁹¹. The east side of the Columned Basilica ends with three apsis just like in the Church with Mosaics. In this building the comparative depth of the main apse to the sides, the smallness of the side apse and the weakness of the organic connection give the impression that the apsidioles could have been added to the structure at a later period as in the D Church in Knidos⁹².

The front part of the north absidole of the Columned Basilica is converted into a small chamber. The remains show that this chamber had doors providing a connection to the bema and the north nave. A similar application is seen in the Ala Kilise⁹³ in Kissebükü (Anastasioupolis (?)). The architectural pieces used in the building show features belonging to the

the double column examples in the region see, Ruggieri 2005, 276-277. For examples outside the region see Ötügen 1996, taf. 21-22.

⁸⁸ Özgütmüş 1992, 9; Love 1972, 393.

⁸⁹ There are several reasons for the Early Christianity structures' reusing the ancient material and their areas in the ancient settlement. One of the reasons is that there is a shortage of areas necessary for new buildings in the city centers. There is also the tradition of maintaining the sanctity of the area especially in early structures. We should also consider the economic reasons. There were some laws related to improving the economies of the cities in the 5th century. See Jones 1966, 248; Serin 2005a, 59. The limited resources for the building of new churches led the architects to use the antique structures or antique building materials.

⁹⁰ Möllers 1994, 40- 42, 51- 56, figs.8, 13-14.

⁹¹ The Castle Church in Patara is another example of this arrangement that applied to a small church. See Işık 1997, 67, fig. 16, 17; Ruggieri 2009, fig. 4, 11-12

⁹² Love 1973, 420, pl.4.

⁹³ Záh 2003, pl.2.0, nr.1.

same periods. The cross motifs on the marble panels are the common ornamentation forms used in 5th and 6th centuries⁹⁴ just like the Ionic-impost capitals in the area. The column bases of the third type of simplified Attic bases used in the structure are also seen in Iasos⁹⁵ in Karia.

The diameters of the monolithic columns determined in the naos area are the same as the column bases and capitals found in the remains. This shows us that they were used together to constitute the columned galleries. The cistern situated in the north nave of the structure reminds us of the simple formed cistern with its being built under the floor and its vaulted ceiling⁹⁶. It is known that besides collecting water, another function of the cisterns within the Byzantine period is to constitute building terraces on rough terrains. These types of cisterns providing water to the structures can be seen under the walking floor levels of some churches⁹⁷. Bordering the middle nave with an additional wall at the east and west sides and the cistern being built being located in the front of the north apsidol may also be explained as a later arrangement.

Single nave structures were also common in the Karian region, especially in the Middle Byzantine Period⁹⁸. The structures with single nave and apsis in Milas, Dermiciler village, in Datça and Keramos⁹⁹ resemble the arrangements of the Isthmus Church. However, the single naved structures in Knidos Değirmen Bükü, Beçin Castle and Yediler Monastery¹⁰⁰ show different ceiling arrangements from the Isthmus Church. In these single naved structures, the naos is covered with domes and vaults, sitting on wall buttresses laying in north-south directions¹⁰¹; in the Isthmus Church there are no architectural elements carrying the upper cover. This leads us to think that it had a wooden roof cover.

⁹⁴ Parman 2002, 169, photo. 120.

⁹⁵ Serin 2005a, 64. See for examples from outside the region Doğan 2004, 73.

⁹⁶ Kuppas 1892, 47-53; Paluka 1895, 594-600; Tezcan 1989, 87-195, lev. 7- 9; Eyice 1994, 469-472.

⁹⁷ There is a sunken cistern structure in Karacaören Basilica's atrium on the Karacaören Island. See, Tsuji 1995, fig. 14.66; For the cistern of Hagios Georgios Monastery in Manganlar İstanbul see, Tezcan 1989, 213, PL. 2.2.

⁹⁸ Zäh 2003, 90. 92-94, PL. 2.0, nr. 26- 39.

⁹⁹ Zäh 2003, PL.2.0, nr. 25, 29-30.

¹⁰⁰ Zäh 2003, pl.2.0, nr. 35-36, 38.

¹⁰¹ Similar applications are observed on the top cover of Panagia Amasgou Church from the same period in Cyprus. Boyd - Anderson 1974, 280, pl. II.

The two door openings on the south wall of the structure give the idea that it might have had a connection to the side rooms. The cistern on the northwest of the Isthmus Church was added at a later period because a door on the side of the cistern was closed by the cistern wall.

The Isthmus Church and the cistern situated outside the city walls resemble the Church with Mosaics in terms of material but here we see more bricks being used. The fundamental building material of the Byzantine architecture was the masonry made out of bricks, rubble and mortar. Starting from the early periods on, this texture was used in Istanbul, the western shore of Anatolia, Balkans and Italy¹⁰². The number of stone and brick rows, the length and thickness of the bricks, the ratio of brick to mortar all play important roles in the dating of the structures¹⁰³. In regions like Karia where local elements are dominant, it is difficult to see masonry with these features. However the framing technique was used in several structures dated especially after the 11th -12th century¹⁰⁴ A. D.

In structures like the Isthmus Church, the East Church and the Church with Mosaics where stones and bricks were used irregularly, it is quite difficult to date the structures only according to the wall technique¹⁰⁵.

The Baptistry which is the second single naved structure of the island is constructed adjusting east to the city wall. There is an octagonal formed arrangement looking like a sunken font on the same axis with the semi-circular apse of the structure. This arrangement resembles the baptistry font located in the side nave of the Zeus-Olbios Sanctuary Basilica in Diokaisareia¹⁰⁶. A similar octagonal form is also seen in the font of the baptisteries of the Elaiussa Sebaste Church¹⁰⁷. These types of font usually have stairs leading down to the room. Since the font is lower than the floor level in Diokaisareia, the stairs with two steps from four directions lead

¹⁰² Mango 2006, 10-11.

¹⁰³ Tunay 1984, 353 vd.

¹⁰⁴ The fortification walls of kastron in Strobilos (Aspat) Bodrum are the most important examples in the region. There is framing technique on these walls. A similar technique can be seen on the church walls outside the east gate in Iasos. See Serin 2005a, 66; Serin 2005b, 161. The walls of the single naved little chapel in Beçin Castle were done in a similar technique. See Zâh 2003, Abb. 201.

¹⁰⁵ Diler 2010, 325.

¹⁰⁶ Elton v.d. 2007, 23, fig.14.

¹⁰⁷ Schneider 2008, 58.

up to the room¹⁰⁸. In the Basilica's baptistery of Elaiussa Sebaste, the font on the ground level is surrounded on four sides by two rows of stones that form a crucifix from outside. There is one step leading down to the font from three directions. The octagonal font of the Baptistery of Kedreai is at the ground level. This gives the idea that it had the crucifix form from the outside just like the Basilica's baptistery in Elaiussa Sebaste but this arrangement was destroyed over time.

Some of the examples in the nearby areas are the baptistery on the north of Church I on the Gemiler Island, close to narthex of the Basilica on Karacaören Island¹⁰⁹, west of Ala Kilise in Kissebükü¹¹⁰, near the church Göltürkbükü¹¹¹, Torba Monastery¹¹² in Bodrum and Orhaniye in Marmaris. Although they are usually handled in a central arrangement, the single naved and apse baptistery were seen on the north of the Karabel Church in Lykia¹¹³, Church I on the Gemiler Island¹¹⁴, Dağpazarı Church¹¹⁵, Paros baptistery on Paros Island¹¹⁶. In contrast to these examples there is no church built close to the baptistery of Kedreai, whereas in these examples, a church is located next to the baptistery. The closest church to the Kedreai Baptistery is the Church with Mosaics which is ca. 200 m. away and the the Basilica with Columns.

Just like the one in the Kedreai baptistery, there is an example with the font located in the main nave of the basilica in Crete Gortina Acropolis¹¹⁷. Another similarity of this structure with the Kedreai baptistery is the connection it has to a tower in the acropolis. 5 m. away from the 1m. wide door

¹⁰⁸ This application is seen in many baptisteries structures. The font from the 5th century in Amorium has a crucifix form. See Lightfoot - Lightfoot 2007, 101. We see the same form in the baptistery in Fethiye, Karacaören and Gemiler Island. See Tsuji 1995, 104, III.1, figs. 24, 25. For other examples see, Khatchatrian 1962, figs. 39, 192.

¹⁰⁹ For Gemiler see, Tsuji 1995, fig. 4.24; for Karacaören, fig. 9. 70.

¹¹⁰ The baptismal structures in Kissebükü Ala Kilise and Melanippe Hagios Stephanos Churches were constructed as clover planned with a dome in the middle. See Zäh 2003, pl. 2.0, nr. 1, 6.

¹¹¹ Ruggieri 2005, 138, pl. III/v.

¹¹² Özet 2008, 38.

¹¹³ For Karabel see Severin - Grossmann 2003, abb.22.

¹¹⁴ Tsuji 1995, fig. 4, 24, 25.

¹¹⁵ Ristow 1998, 244, K. Nr. 654.

¹¹⁶ Khatchatrian 1962, 117, fig.192; Hasluck 1920, 53–62, figs. 47-49, 51-52.

¹¹⁷ The first phase of the structure was single naved and goes back to the 4th century. In the structure an old bothros was used as a font. See Testini 1980, 622-623, fig. 301; Rizza - Scrinari 1968, 68 vd.; Ruggieri 1995, 152-159, fig.62c, 156

opening on the south west of the baptistery, there is a square formed tower belonging to the fortification walls. The tower has an opening in the same direction as the baptistery wall. This gives the idea that the two structures were connected. Besides, the late period repairs and the wall separations inside the tower walls support this idea. With the data at hand today, it is difficult to determine the real purpose of the tower without excavations.

The empty lamps with stripes found in the northeast corners of the baptistery were used at the beginning of the late Roman period, and became very common in the early Byzantine period¹¹⁸. Similar examples to this type of lamp were seen in Demre St. Nicholas Church¹¹⁹, in the excavations of the Roman Nicaea Theatre¹²⁰ and in Cilicia¹²¹. This type can be dated back to the 5th and 6th centuries¹²².

Conclusion

Two of the three basilical structures on the Island, the Great Basilica and the Basilica with Mozaics, demonstrate very common features with not only the basilicas in southwest Anatolia but also the examples from the Aegean and Mediterranean regions in terms of architecture, liturgy and decoration. Without determining data, it is possible to date these structures between the 5th and 6th centuries according to plan typologies. In most of the Byzantine cities in the Karia, the coarse masonry sometimes made out of rubble and sometimes brick was used throughout centuries without change. That's why it is not possible to date the structures clearly in the area according to masonry techniques. Also because of the lack of research on the Byzantine settlements in Karia, we do not have solid information about the existence of the usage of different materials or features based on traditions. In the Halikarnassos peninsula, the two important settlements of the Middle Byzantine Period, the usage of two different materials like mud and limemortar together shows that the dating based on masonry techniques can be misleading. In this case, the decorative features of architectural elements, the floor mosaics, small findings such as ceramics or wall

¹¹⁸ Saldern 1980, 49; Olcay 2001, 57.

¹¹⁹ Ötügen 1998, 550, fig. 3.

¹²⁰ Olcay 2001, fig. 1

¹²¹ Olcay 1998, 170.

¹²² Saldern 1980, 51, no. 274, 280, fig. 274, 280; Hayes 1992, 403, no.37-38, fig. 151/37-38.

paintings become more determining factors. The architectural sculpture and small findings that we discovered in and around the structures support the dating we established according to plan typologies of these structures; which is different from other basilical buildings. The third basilical structure, The Columned Church, went through several changes in later periods as this can be observed from the interior arrangements, the apsioids, that have a weak organic connection to the structure. However, all of the architectural sculpture which we found in the remains of the structure show an early period. This might mean that the structure was renewed by using the remains belonging to the first phase of the structure. Looking at the current data, we can also argue that the cistern located in the north nave and narthex might be reused in the third apse addition.

The second group of structures on the island are the single naved structures. They do not have obvious features like the basilical structures. These types of structures were used in Early Christianity and became common especially in the Middle Byzantine Period. They were also used in the last period of Byzantine time. That's why it is difficult to date the examples on the Sedir Island. The wall technique does not yield any information for dating the structure. This makes it necessary to look at other findings for the structure. According to the location and the function, the structure with the baptistery was from the same period as the basilical structures. The glass lamps found in the remains also support this idea.

The other single naved structure of the island is the Isthmus Church. Since there aren't any decorative elements among the remains to help for the dating of the structure, it is difficult to evaluate it. When we consider similar examples in terms of function based on plan, the location of the structure that takes us back to the Middle Byzantine Period makes us ponder. The fact that it was built outside the city walls away from other Byzantine structures could be considered as an early period feature. But there are still question marks about the structure because of the idea that it might have had a connection to the Orata Island since it has a different function and is located close to the harbor.

When we look at all of the data including the plan of the structures, small findings, architectural elements and floor mosaics, it becomes obvious that the Kedreai Island was inhabited by Christians as early as the middle of the 5th century A. D. However, apart from the Basilica with Columns, there are no masonry and findings on the surface that point to the usage or repair

in a period other than the period in which these structures were built. This makes it difficult to determine the settlement process on the island.

It is interesting to have this many churches on an island like Kedraai which was mentioned neither in the Byzantine cities nor the bishopric lists. Although the number of churches in a city can be perceived as a sign of the magnitude and the importance of the Christian community, in fact the economic factors are more important¹²³. That's why the five churches and one baptistery located on the island can be interpreted as a sign of the richness of Kedraai in the Byzantine period. Although Kedraai houses a number of religious and civic structures, its place in Byzantine history is not completely known. A comprehensive excavation in this small island will shed light on many questions waiting to be answered.

¹²³ Dagron 1977, 6-10; Spieser 1986, 52-53; Serin 2005a, 67.

Bibliography and Abbreviations

- Anadolu 1965 Anadolu, M., “İssız Bir Adacığın Koynunda Uyuyan Antik Şehir Kedreia”, *Bellekten* 29, 245-255.
- Asano 2010 Asano, K.(ed), *The Island of St. Nicholas Excavation and Survey of The Gemiler Island on Mediterranean Coast of Turkey*, Osaka.
- Alpaslan 2001 Alpaslan, S., “Antalya İli ve Likya Bölgesinde Bizans Dönemine Ait Taş Eserler 1999 Yılı Araştırmaları”, *AST* 18, 107-114.
- Atzaka 1994 Atzaka, P., “The Mosaic Pavements of the Aegean Island during the Early Christian Period”, *Corsi di cultura sull’arte ravennate e bizantina* 38, 33-65.
- Barsanti 1994 Barsanti, C., “Capitello bizantino”, *Enciclopedia dell’Arte Antica, Sec. Suppl.* 1971-1994, Roma.
- Bean – Cook 1957 Bean, G. E. – Cook, J. M., “The Carian Coast”, *The Annual of the British School at Athens* LII, 76-77.
- Berti 1983 Berti, F., ‘I mosaici di Iasos’ (ed. R.F. Campanati) *Il mosaic antico, III Colloquio internazionale sul mosaic antico* (Ravenna 1980), Ravenna: Edizioni del Girasole, 235-246.
- Boyd – Anderson 1974 Boyd, S. – Anderson, R., “The Church of The Panagia Amasgou, Monagri Cyprus and Its Wallpaintings”, *DOP* 28, 277-349.
- Campbell 1991 Champbell, S. D., *The Mosaics of Aphrodisias in Caria*, Toronto.
- Castelfranchi 1994 Castelfranchi, M., “Amboni cari: un caso desueto”, *Boreas* 17, 49-52.
- Castelfranchi 2005 Castelfranchi, M. F., “Il Complesso Ecclesiale di Bargylia”, *Iasos e la Caria* (ed. Macchiaroli), *La Parola del Passato-Rivista di Studi Antich* XL, 419-464.
- Ceylan 2000 Ceylan, B., *Batı Anadolu Bölgesinde Bulunan Antik Dönem Anıtsal Yapılarından Dönüştürülmüş Bazilika Planlı Kiliseler* (Hacettepe Üniversitesi Yayınlanmamış Doktora Tezi), Ankara.
- Dagron 1977 Dagron, G., “Le Christianisme dans la ville Byzantine”, *DOP* 31, 1-25.
- Darrouzes 1981 Darrouzes, J., *Notitiae Episcopatum Ecclesiae Constantinopolitanae*, Institut français d’Études Byzantines, Paris.
- Deichmann 1954 Deichmann, F. W., “Christianisierung”, *Reallexikon für Antike und Christentum* II, 1228-1232.
- Deichmann 1982 Deichmann, F. W., ‘Frühchristliche Kirchen in antiken Heiligtümern’, Rom, Ravenna, Konstantinopel, Naher Osten. *Gesammelte Studien zur Spätantiken Architektur, Kunst und Geschichte*, Wiesbaden.

- Diler 2007 Diler, A., Kedreai (Sedir Adası), İstanbul.
- Diler 2010 Diler, A., "Pedesa 2008/2009", KST 32-4, 324-341.
- Diler v.d. 2010 Diler, A. – Özer B. – Gümüş Ş. – Özcan H. – Elmas, M. – Novaliç, A., "Bodrum Yarımadası Leleg Yerleşimleri, Adalar, Aspat, Kissebükü, Mylasa Damlıboğaz, Pilavtepe ve Sedir Adası Yüzev Araştırmaları 2009", AST 28-3, 187-206.
- Doğan 2004 Doğan, S., "Alanya Müzesi'ndeki Bizans Dönemi Taş Eserleri", AST 22-2, 71-77.
- Elton v.d. 2007 Elton, E. – Schneider, E. E. – Wannagat, D., Temple to Church, The tranformation of religious sites from Paganism to Christianity in Cilicia, İstanbul.
- Eyice 1994 Eyice, S., "Sarnıçlar", İstanbul Ansiklopedisi VI, 469-472.
- Farioli 1968 Farioli, R. O., Corpus della Scultura Paleocristiana bizantina ed altomedioevale di Ravenna III, Roma.
- Feld – Weber 1967 Fled, O. – Weber, H., "Tempel und Kirche über der Korykischen Grotte in Kilikien", Istanbuler Mitteilungen XVII, 256-266.
- Freely – Çakmak 2005 Freely, J. – Çakmak, S., İstanbul'un Bizans Anıtları (Çev. F. G. Tanman), İstanbul.
- Guidi 1921/1922 Guidi, G., "Viaggio di Esplorazione in Caria", Annales Archeologiques IV-V, 378-470.
- Hasluck 1920 Hasluck, F.W., The Church of Lady of the Hundred Gates (Panagia Hekatontapyliani) in Paros, London.
- Hayes 1992 Hayes, J.W., Excavations Saraçhane in İstanbul II, Princeton.
- Heberdey – Wilhelm 1896 Heberdey, R. – Wilhelm, A., Reisen in Kilikien, Wien.
- Işık 1997 Işık, F., "Patara 1996", KST 19-2, 53-81.
- Jones 1966 Jones, A. H. M., The Decline of the Ancient World, Londra.
- Kautzsch 1936 Kautzsch, T., Kapitellstudien. Beiträge zu einer Geschichte des spätantiken kapitells im Osten vom vierten bis ins siebente Jahrhundert. Studien zur spätantiken kunstgeschichte 9, Berlin/Leipzig.
- Krautheimer 1986 Krautheimer, R., Early Christian and Byzantine Architecture, the Yale University Press Pelican History of Art.
- Khatchatrian 1962 Khatchatrian, A., Les BaptisteresPaleochretiennes: Plans, notices et bibliographie, Paris.
- Kuppas 1892 Kuppas, P. D., "Peri Bizantinon dexamenon", Ho en Konstantinopolei Hellenikos Philologikos Syllogos, Parartema, XX-XXII, 47-53.

- Lightfoot – Lightfoot 2007 Lightfoot, C. – Lightfoot, M., Amorium (trans. M. Lightfoot), İstanbul.
- Love 1972 Love, I. C., “A Preliminary Report of the Excavations at Knidos 1971”, AJA 76, 413-424.
- Love 1973 Love, I. C., “A Preliminary Report of the Excavations at Knidos 1972”, AJA 77, 393-405.
- Mango 2006 Mango, C., Bizans Mimarisi(Çev. M. Kadıroğlu), İstanbul.
- Mansi 1901-1927 Mansi, G. D., Sacrorum conciliorum nova et amplissima collection. Paris, Leipzig.
- Megaw 2007 Megaw, A. H. S., Kourion: Excavations in the Episcopal Precinct, Washington.
- Mercangöz 1996 Mercangöz, Z., “Milas Müzesindeki Bizans Ambonları”, Sanat Tarihi Dergisi 8, 80-98.
- Millingen 1912 Millingen, Van, A., Byzantine Churches in Constantinople, London.
- Milistri 1997 ‘ΜΑΡΜΑΡΙΝΟΙ ΠΑΛΑΙΟΧΡΙΣΤΙΑΝΙΚΟΙ ΑΜΒΩΝΕΣ ΑΠΟ ΤΗΝ ΚΩ’, ΔΕΛΤΙΟΝ ΤΗΣ ΧΡΙΣΤΙΑΝΙΚΗΣ ΑΡΧΑΙΟΛΟΓΙΚΗΣ ΕΤ ΑΙΠΕΙΑΣ, ΑΘΗΝΑΙ.
- Möllers 1994 Möllers, S., Die Hagia Sophia in İznik/ Nikaia, Alfter.
- Niewöhner 2005/2006 Niewöhner, P., “Spaetantike Reliquienkapellen in Lykien”, Jahrbuch Für Antike und Christentum 48-49, 77-113.
- Olçay 1998 Olçay, B. Y., “Tarsus Cumhuriyet Alanı Kazısı Cam Buluntuları”, AdalYa 3, 69-177.
- Olçay 2001 Olçay, B.Y., “Hıristiyanlıkta Işık ve Işığın Kullanımına İlişkin Anadolu’dan Bazı Bulgular”, Sanat ve İnanç II, 53-60.
- Orlandos 1954 Orlandos, K., He xylostegos palaiochristianike Basilike tes mesogeiakas Lekanis, 2 vols. Athens.
- Orlandos 1966 Orlandos, K., ΑΥΟ ΠΑΛΑΙΟΧΡΙΣΤΙΑΝΙΚΑΙ ΒΑΣΙΛΙΚΑΙ ΤΗΣ ΚΟΣ.
- Ostrogorsky 1991 Ostrogorsky, G., Bizans Devleti Tarihi (Çev. F. Işıltan), Ankara.
- Ötüken 1994 Ötüken, Y., “1993 Yılı Demre Aziz Nikolaos Kilisesi Kazısı”, KST 16, 361-375.
- Ötüken 1996 Ötüken, S. Y., Forschungen im Nordwestlichen Kleinasien, Antike und Byzantinische Denkmäler in der Provinz Bursa, İstanbuler Mitteilungen Beiheft 41, Tübingen.
- Ötüken 1998 Ötüken, S.Y., “1996 Yılı Demre Aziz Nikolaos Kilisesi Kazısı”, KST 19-2, 541-567.
- Özcan 2010 Özcan, Ö, H., ‘Muğla İli ve İlçelerindeki Arkeoloji Müzelerinde Bulunan Bizans Dönemine Ait Taş Eserler’, AST 27-2, 337-354.

- Özet 2008 Özet, A., "Excavations in the Torba Monastery" (ed. P. Pedersen), *Halicarnassus Studies*, Vol. V, 9-40, Denmark.
- Özgümüş 1992 Özgümüş, F., "Knidos'daki Bizans Eserleri", *Sanat Tarihi Araştırmaları Dergisi* XI, 5-19.
- Paluka 1895 Paluka, B., "Eine unbekannte byzantinische Zisterne", *Byzantinische Zeitschrift* IV, 594-600.
- Parman 2002 Parman, E., *Ortaçağ'da Bizans Döneminde Frigya ve Bölge Müzelerindeki Bizans Taş Eserleri*, Eskişehir.
- Peschlow 1975 Peschlow, U., "Byzantinische Plastik in Didyma", *IstMitt* XXV, 248-254.
- Pertusi 1952 Pertusi, A., *Costantino Porfirogenito. De Thematibus. Citta del Vaticano: Biblioteca Apostolica Vaticana.*
- Pillinger – Kresten 1999 Pillinger, R. – Kresten, O., *Efeso Paleocristiana e Bizantina*, Wien.
- Poulsen 2006 Poulsen, B., "Consideration on Motifs and Mosaic Workshops: The Case of Halikarnassos", III. Uluslar arası Türkiye Mozaik Korpusu Sempozyumu Bildirileri (ed. M. Şahin) Bursa, 101-110.
- Raynaud 2009 Raynaud, M.P., *Corpus of the Mosaics of Turkey, Xanthos, Part 1 The East Basilica*, İstanbul.
- Ristow 1998 Ristow, S., *Frühchristliche Baptisterien, Jahrbuch Für Antike Und Christentum Ergänzungsband 27*, Münster.
- Rizza – Scrinari 1968 Rizza, G. – Scrinari, V. S. M., *Il santuario sull'Acropoli di Gortina I*, Roma.
- Ruggieri 1990 Ruggieri, V., "La Chiesa di Küçük Tavşan Adası nella Caria bizantina", *Jahrbuch der Österreichischen Byzantinistik* 40, 345-373.
- Ruggieri 1995 Ruggieri, V., *L'architettura religiosa nell'impero bizantino (fine VI-IX secolo)*, Messina.
- Ruggieri 1996 Ruggieri V., "A Historical Addendum to The Episcopal Lists of Caria", *Revue des Etudes Byzantines* 54, 221-234.
- Ruggieri vd. 2001 Ruggieri, V. - Marinda, L. - Haris Reyes, F. A., "Affreschi in Caria, a Gündoğan e a Monastr Dağ", *Orientalia Christiana Periodica* 67, 5-19.
- Ruggieri vd. 2002 Ruggieri, V. – Acconci, A. – Featherstone, J., "Gli amboni cari e la Vita Xenae seu Euebiae di Mylasasa", *Orientalia Christiana Periodica* 68, 37-88.
- Ruggieri 2003 Ruggieri, V., *Il golfo di Keramos: dal terdo- antico al medio-evo bizantino*, Rubbettino.
- Ruggieri 2005 Ruggieri, V., *La Caria Bizantina: topografia, archeologia ed arte*, Rubbettino.

- Ruggieri 2009 Ruggieri, V., ‘Patara: due casi di architettura bizantina e la continuita urbana’, *Orientalia Christiana Periodica* 75, 319-341.
- Saldern 1980 Saldern, V. A., *Ancient and Byzantine Glass From Sardis*, London.
- Serin 2004 Serin, U., *Early Christian and Byzantine Churches at Iasos in Caria: An Architectural Survey*, *Monumenti di Antichita Cristiana, seri II. XVII*. Citta del Vaticano: Pontificio Istituto di Archeologia Cristiana.
- Serin 2005a Serin, U., “Iasos’daki Erken Hıristiyan ve Bizans Kiliseleri”, *Eskiçağ’ın Mekanları Zamanları İnsanları* (ed. L. Özgenel), 56-73, İstanbul.
- Serin 2005b Serin, U., “Some Observation on the Middle Byzantine Church Outside the East Gate at Iasos”, *Iasos e la Caria* (ed. Macchiaroli), *La Parola del Passato-Rivista di Studi Antich* XL, 156-178.
- Sodini 1984 Sodini, J.P., ‘Les dispositifs liturgiques dans les basiliques paleochretienne en Grece et dans les Balkans’ *Corsi di cultura sull’arte ravennate e bizantina* 31, 441-473.
- Sodini – Kolokotsas 1984 Sodini, J. P. – Kolokotsas, K., *Aliki II: La basilique double. Etudes Thasiennes X*, Atenas-Paris.
- Severin – Grossmann 2003 Severin, H. G. – Grossmann, P., *Frühchritliche und Byzantinische Bauten im Südöstlichen Lykien*, *IstForsch* 46, Tübingen.
- Schneider 2008 Schneider, E. E., *Elaiussa Sebaste*, İstanbul.
- Schwartz 1927-1984 Schwartz, E. (ed.), *Acta Conciliorum Oecumenicorum*. Berlin-Leipzig: Walter de Gruyter.
- Spieser 1986 Spieser, J. M., “Lachristianisation de la ville dans l’Antiquite tardive”, *Ktema* XI, 49-55.
- Strube 1984 Strube, C., *Polyeuktos Kirche und Hagia Sophia. Umbildung und Auflösung antiker Formen, Entstehen des Kämferkapitelle*, München.
- Tezcan 1989 Tezcan, H., *Topkapı ve Çevresinin Bizans Devri Arkeolojisi*, İstanbul.
- Testini 1980 Testini, P., *Archeologia Cristiana*, Bari.
- Tsuji 1995 Tsuji, S. (ed.), *The Survey of Early Byzantine Sites in Ölüdeniz Area Lycia*, Osaka.
- Tunay 1984 Tunay, İ., *Bizans Mimarisinde Taş ve Tuğla Tekniğine Göre Tarihleme* (İstanbul Üniversitesi Yayınlanmamış Doktora Tezi), İstanbul.
- Vemi 1989 Vemi, V., *Les Chapiteaux ioniques a imposte de Grece a l’epoque paleochretienne*, Athenes.

- Westphalen 2000 Westphalen, S., 'The Byzantine Basilica at Priene', DOP 54, 275-280.
- Yalçın 1996 Yalçın, A. B., "Alcune osservazioni sul decoro scultoreo e musivo delle chiese protobizantine de Cnido in Caria", *Bisanzio e l'Occidente: arte, archeologia, storia Studi in onore di Fernanda de' Maffei*, Roma, 106-123.
- Yalçın 2008 Yalçın, A. B., "İstanbul ve Boğaziçi Üniversitelerinde Bulunan Bazı Bizans Mimari Plastik Eserleri", *Işın Demirkent Anısına*, 299-312.
- Yegül 1974 Yegül, F.K., "Early Byzantine Capital from Sardis: A Study on the Ionic Imposts Type", DOP 58, 265-274.
- Zäh 2003 Zäh, A., *Zur Typologie kirchlicher Architektur im südwestlichen Kleinasien*, Mainz.
- Zollt 1994 Zollt, T., *Kapitellplastik Konstantinopoles vom 4. bis 6. Jahrhundert n. Chr. Mit einem Beitrag zur Untersuchung des ionischen Kampferkapitells*, Bonn.

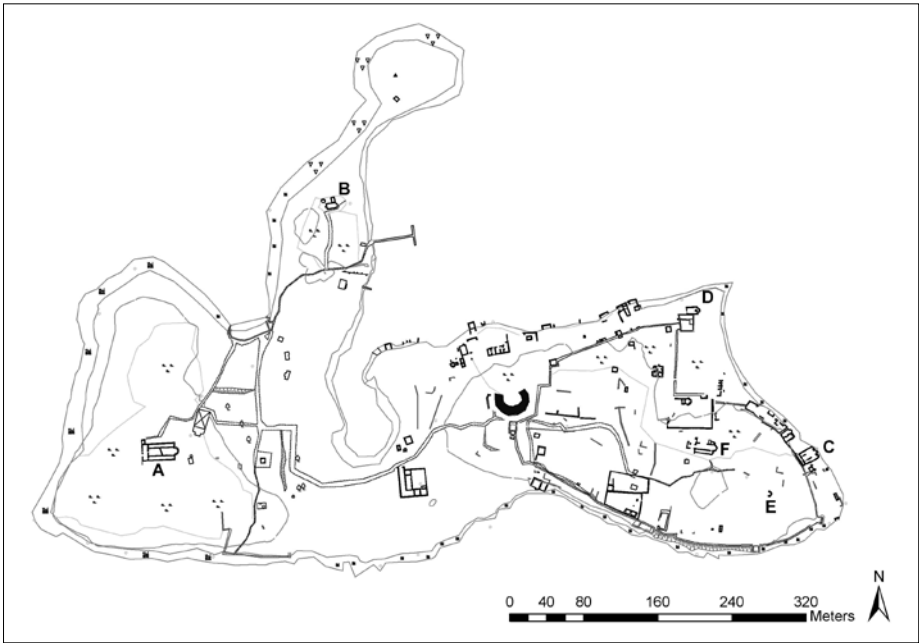


Fig. 1
Kedraei Island, map

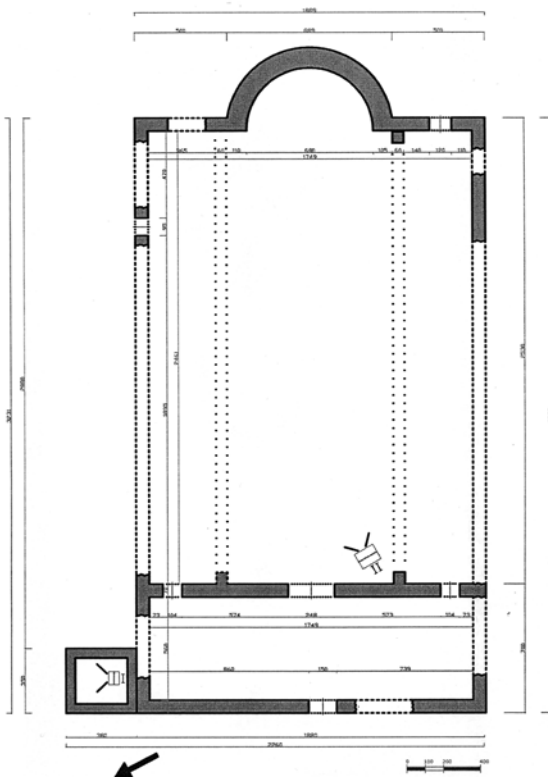


Fig. 2
Great Basilica, plan



Fig. 3 Great Basilica, overview



Fig. 4 a-h Great Basilica, architectural sculpture

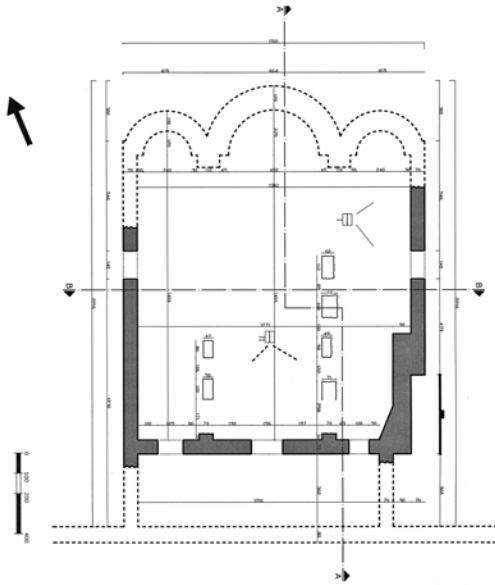


Fig. 8
The Church with
Mosaics, plan



Fig. 9
The Church with Mosaics,
overview from west to east



Fig. 10
The Church with Mosaics,
the west wall



Fig. 11a-c The Church with Mosaics, architectural sculpture



Fig. 12 The Church with Mosaics, mosaic pavement

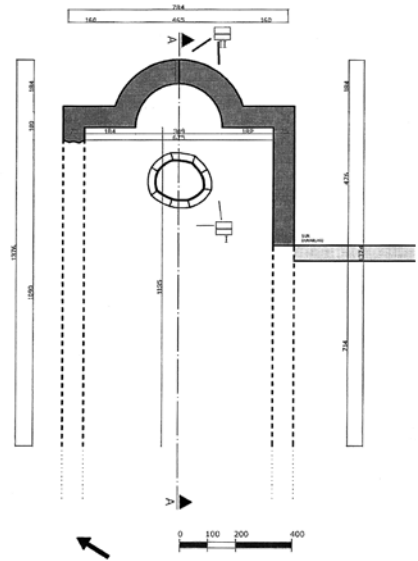


Fig. 13 Baptistry, plan



Fig. 14 Baptistry, apse



Fig. 15
Baptistry,
polygon font



Fig. 16 Baptistry, glass oil lamp

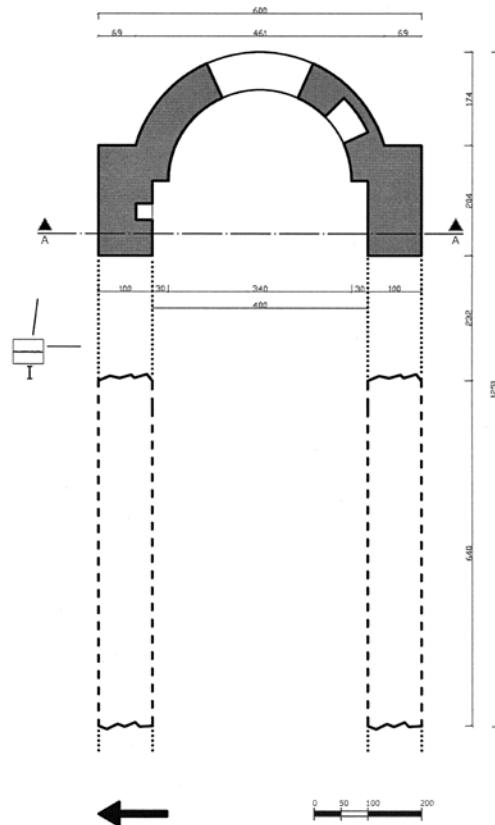


Fig. 17 Chapel, plan



Fig. 18
Chapel,
the inside view
of the apse

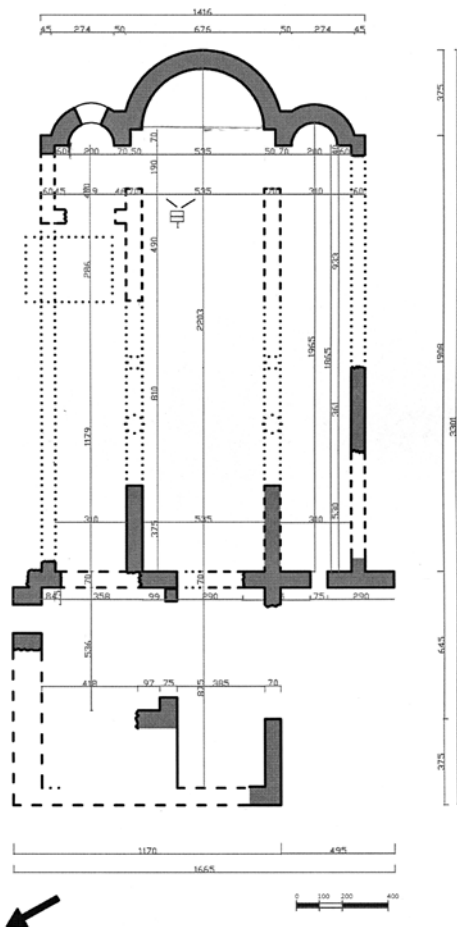


Fig. 19
Columned
Basilica, plan



Fig. 20
Columned Basilica,
overview



Fig. 21
Columned Basilica,
apses



Fig. 22
Columned Basilica,
cistern



a



b



c



d



e



f

Fig. 23a-f
Columned Basilica,
architectural
sculpture



Fig. 24
Octagonal
ambon base