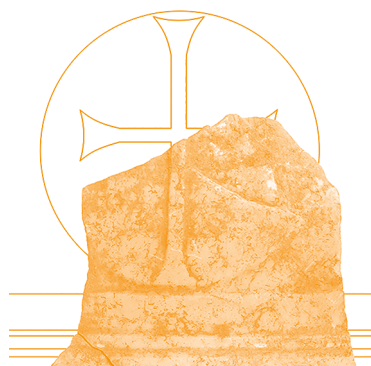


Liturgical furnishings of the City Basilica at Patara (Lykia): Templon arrangement and its suggested reconstruction



Abstract: The City Basilica of Patara, which dates back to the second half of the 5th century AD, offers valuable evidence regarding the interior design of buildings of this type and the liturgical traffic-flow within them. Excavations conducted at the basilica have revealed diverse liturgical furnishings, including the templon, the altar, column bases associated with the ciborium, the sacred water well, the synthronon, and a section of the *opus sectile* flooring in the bema.

This study focuses on the analysis, evaluation, and indication of potential connections among the remains of templon elements found at the City Basilica of Patara, encompassing templon stylobates, bases, slabs, columns, and column capitals. Its primary objectives are to examine the marble objects excavated in the basilica, particularly those attributed to the templon, with the intention of proposing a reconstruction of the basilica's interior, as well as to describe these objects, especially their decorative motifs, and assess their resemblance to other examples of Byzantine art and architecture.

The remains of the templon in the City Basilica at Patara are carefully examined and compared to similar specimens. The analysis considers the characteristics of the decoration, dimensions, style, and materials used in the high templon arrangement. Based on this evaluation, the templon is assigned to the second half of the 5th century AD, which corresponds to the dating of the first phase of the basilica.

Keywords: early Christianity, Lykia, Patara, liturgical furnishings, templon

Ceren Demirton

Philipps-Universität Marburg, Christliche Archäologie und Byzantinische Kunstgeschichte (PhD candidate)

INTRODUCTION

The liturgical furnishings in the City Basilica of Patara, dating back to the second half of the 5th century AD, are important for reconstructing the interior design of the structure and understanding the liturgical traffic-flow in the basilica. In this study, the liturgical furnishings found during excavations at the City Basilica have been identified and placed in the context of finds from other Byzantine archaeological sites. Reconstructions of the templon and other liturgical artifacts from the bema, such as the altar and the ciborium, are proposed.

Multiple architectural elements have been found in the basilica, including the templon stylobates, the altar, column bases belonging to the ciborium, a sacred water well located to the southwest of the altar, a synthronon with four steps, and a part of the *opus sectile* flooring in the bema. In this study, the remains of the templon: stylobates (*in situ*), bases, a slab fragment, columns, and column capitals are classified and evaluated, and possible parallels are indicated.

THE CITY BASILICA OF PATARA AND ITS TEMPLON ARRANGEMENT

The City Basilica has a reduced transept plan with a nave, two aisles, a semi-circular apse, and aisles surrounding the transept [Fig. 1]. The arms of the transept extend past the line of the walls by roughly half the width of the nave on both sides, and the aisles surround the transept and extend eastwards. Thus, the plan of the church belongs to the type designated as the “reduced cross transept” church (Krautheimer 1965: 85). It is the only basilica of this kind in the ancient city of Patara. The complex was identified by the first excavators as an *episkopeion* boasting a central atrium, a monumental western entrance, and rich decorations (Effenberger and Kunze 1995: 257; Ceylan and Erdoğan 2016). With dimensions of 61 m x 32 m, the City Basilica of Patara is one of the largest churches in the region of Lykia. Architectural elements and liturgical furnishings indicate that the first architectural phase of the basilica

dates back to the second half of the 5th century AD (Ceylan and Erdoğan 2016; Demirton 2018: 134; Ceylan 2019).

TEMPLON STYLOBATES

The stylobates were found *in situ* on the edges of the bema (Cat. No. 1). A total of 16 stylobate blocks carved from limestone formed a Π -shape with lines on the north, south and west. Such an arrangement is commonly encountered in churches of the early Christian period. Each stylobate was embellished with outward-facing concave and convex profiles. Although some of the stylobate blocks are worn and broken on the surfaces, they still provide clear information regarding the arrangement of the templon.

The stylobates feature shallow depressions for housing quadrangular templon posts measuring 22 cm x 22 cm and 21 cm x 21 cm, as well as grooves for mount-

ing vertical slabs. Each depression has a circular dowel hole with a diameter of 3 cm in the center and a lead conduit

measuring 1.5 cm in width [Figs 2, 3]. The upper surface of the stylobates is about 15 cm above the level of the original floor.

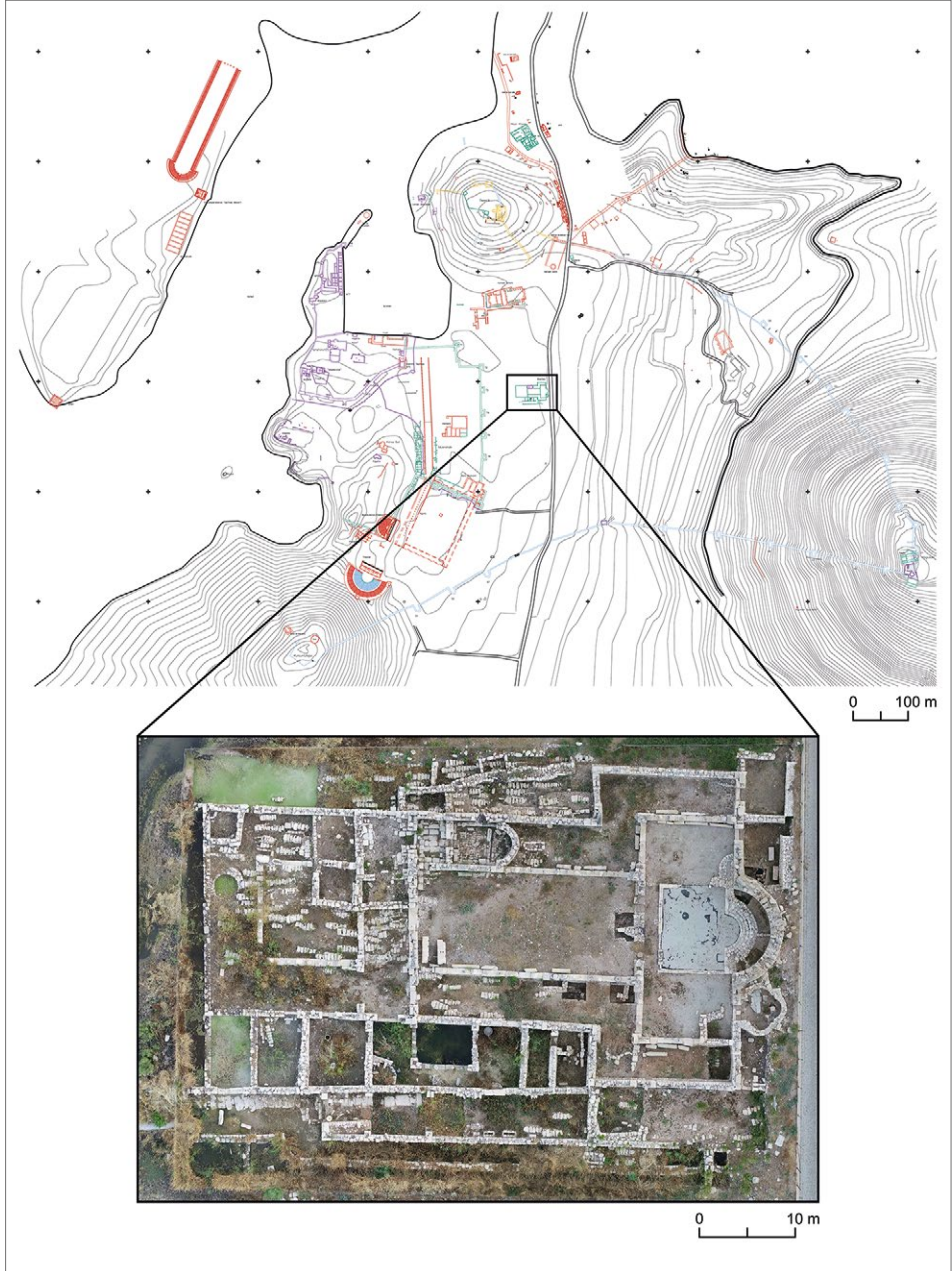


Fig. 1. The City Basilica of Patara and its location (Patara Excavation Archive)

TEMPLON POSTS

The templon posts, made of marble, have been recovered from different places in the basilica (Cat. Nos 2 [Figs 4, 5] and 3 [Fig. 6]). Two posts, which measure 108–110 cm in height, have been found in the corner room to the north of the apse [see Fig. 4]. Both posts are ornamented with soffits on the lateral faces, have plain rear sides and grooved fronts. There are two pieces of metal embedded in the ornamented lateral faces of the posts [see Fig. 5]. The posts, with their square sections of 22 cm x 22 cm, correspond in size with the quadrangular depressions found on the templon stylobates [see Figs 2, 3]. They were fixed to the north and south stylobates of the bema by mounting them in the depressions cut into the stylobate blocks [Fig. 7].

Similar examples of square-shaped posts and soffit decorations are frequently attested in the early Byzantine period. Urs Peschlow, in his work about the templons of Istanbul, identified templon posts made of marble, with soffit ornamentation, in many structures, including Yedikule, Burgaz Ada, Hagia Ireni, Kalenderhane Camii, Kasım Ağa Camii, and Mesih Paşa Sokak. All such posts are dated to the 5th and 6th centuries AD (Peschlow 1991: 1465, 1475). Soffit ornamentation akin to the one on the templon posts, discovered in Constantinople, can also be observed in different regions across Anatolia: the templon of the church of St. Nicholas in Myra (Peschlow 1990: 219, No. 29, Pl. 41), the basilicas in Priene (Westphalen 1998: 321, No. 89, Pl. 41), Miletos (Niewöhner 2016: 157–250), Aizanoi (Niewöhner 2007:



Fig. 2. Templon stylobates, slab and post grooves on the northern side of the bema, a view from the east, Cat. No. 1 (Photos C. Demirton)



Fig. 3. Templon stylobates on the southern side of the bema, a view from the east, Cat. No. 1 (Photos C. Demirton)



Fig. 4. Templon posts in the southern annex room of the basilica (Patara Excavation Archive)

256–259, Pl. 27), in the Çorum Museum (Keskin 2010: Figs 131–134), and in the church of Hagia Sophia in Iznik (Peschlow 1991: 1467). Similar soffit ornamentation has been found outside of Anatolia, for instance in the basilicas in Photeine, Greece (Talbot and Kazhdan 1994), and in Suvodol, Macedonia (Hoddinott 1963: Fig. 129), as well as in the basilica of Chersonesos in the Crimea (Biernacki 2009: 76, Pl. 206). The examples of concentrically striped templon posts with soffit motifs are dated to the 5th–6th centuries AD. The templon posts in the City Basilica at Patara exhibit a comparable arrangement of ornamentation, allowing to date these posts to the second half of the 5th century AD.

TEMPLON SLAB

During the excavations, two fragments of a templon slab were discovered in the basilica (Cat. No. 4). These slab pieces are of the same marble as the templon bases and have a thickness of 4 cm, matching both the width of the slab grooves found on the templon stylobates and a groove in a marble base located on the northern stylobate. Both sides of the slab are decorated with a Latin cross and framed with a simple, unornamented border [Figs 8, 9].

The Latin cross can be seen in various structures of the early Christian period, for example on the external walls of the Hagia Sophia basilica (Guiglia Guidobaldi 2004: 100–106, 114, 118, 122–124, 142–144, 148–198, FN.O3–FN.o6, FN.10, FN.12,

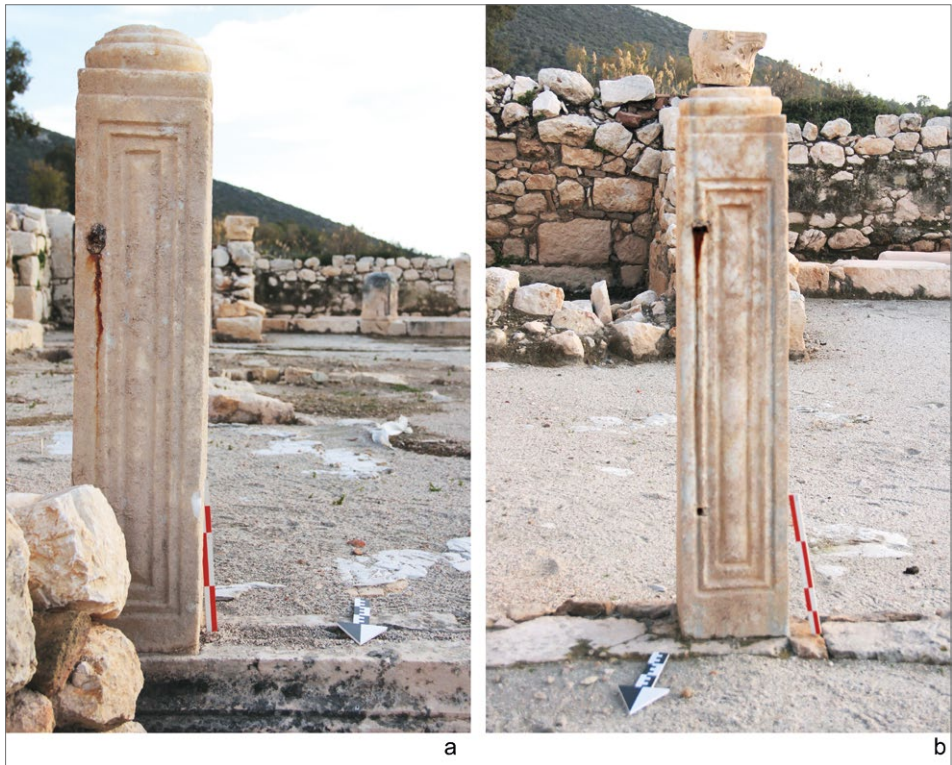


Fig. 5. Templon posts with soffit decoration on the templon stylobate, Cat. No. 2 (Photo C. Demirton)

FS.01, FS.02, FS.11, FS.12, FO.01–FO.26), the slab gallery of Hagia Irene (Peschow 1977: 21, Figs 3, 18; Tezcan 1989: 150, Fig. 175), the church of St. Euphemia (Naumann and Belting 1966: 58, Pl. 21), the Archaeological Museum of Istanbul (Firatlı 1990: 154–155, Pl. 94, Nos 306d, 307c), the Limyra episcopal church (Peschow 1984: 419, Fig. 8), the Olympos episcopal church (Sertel 2017: 107, Cat. No. 3), and many other churches outside of Anatolia, especially in Greece (Paros church, Basilica D at Nikopoli), the church of St. Peter in Holz, the basilica of Chersonesos in the Crimea (Biernacki 2009: 66, Pls 162, 163, 165, 168–171, 176, 180, 181), and the Berlin Museum (Effenberger and Severin 1992: 112, 125, Cat. Nos 40, 42, Fig. 64).



Fig. 6. Templon post with a soffit, Cat. No. 3 (Photo C. Demirton)

The slab discovered at the City Basilica in Patara shares certain traits with the abovementioned examples. These similarities include the motif, technique, and material, indicating a possible dating of the slab to the second half of the 5th century AD.

TEMPLON COLONNETTES AND CAPITALS

Excavations in the basilica have yielded marble capitals belonging to the templon (Cat. Nos 5, 6, 7 [Fig. 10]). All of the column capitals that were part of the templon arrangement were carved in the Corinthian style. These capitals feature compositions consisting of four acanthus leaves with deeply carved veins and outer helices at the corners of the abacus. The capitals and shafts were carved together as monolithic pieces. The diameters of both the column capitals and upper parts of templon posts equal 16 cm.

Similar examples of capitals have been found in the Kalendarhane mosque in Istanbul (Peschow 1991: 1470, Pl. 27), the Istanbul Archaeological Museum, the Bergama Museum (Dennert 1997: Pl. 40, Cat. No. 221), and the Silifke Museum (Durugönül et al. 2013: Cat. Nos 245, 246, 248, 249, 274–277, 281, 282), as well as Sudovol, Macedonia (Hoddinott 1963: 183, Fig. 129), and the basilica of Chersonesos in the Crimea (Biernacki 2009: 38, Pls 68, 69). The decorative motifs found on the capitals indicate that they were carved during the 5th–6th centuries AD. The specific decorative design observed in the templon arrangement of the City Basilica at Patara is also distinctive for capitals from the 5th–6th centuries AD. Considering the similarities in style, motifs and typology, the templon capitals of the basilica can be placed in the second half of the 5th century AD.



Fig. 7. City Basilica of Patara, bema and templon posts (Photo C. Demirton)



Fig. 8. Front and back sides of the templon slab, Cat. No. 4 (Photos C. Demirton)

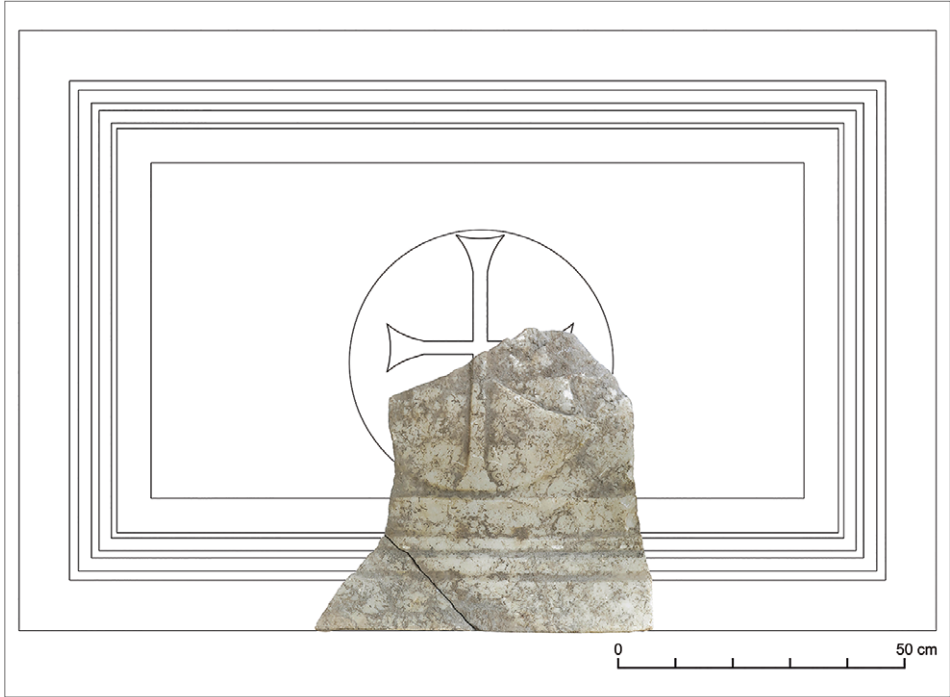


Fig. 9. Reconstruction of the templon slab (Processing C. Demirton)

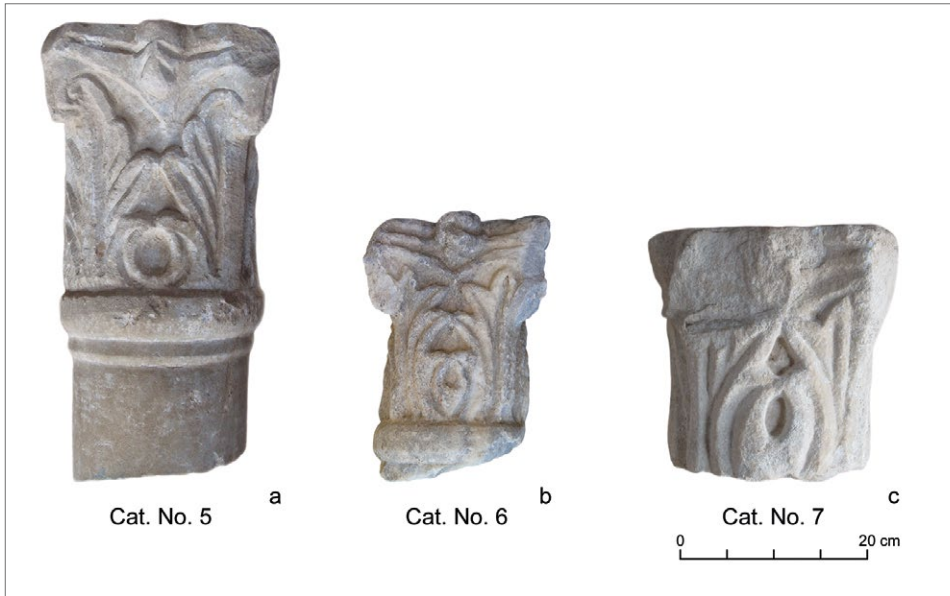


Fig. 10. Column capitals of the templon: a – Cat. No. 5; b – Cat. No. 6; and c – Cat. No. 7 (Photos C. Demirton)

LITURGICAL ARRANGEMENTS IN THE BEMA: ALTAR, CIBORIUM AND SACRED WELL

Altar

Fragments of the altar base, which are situated in the central part of the bema in the City Basilica at Patara, have a rectangular shape and measure 2.98 m x 1.51 m [Fig. 11]. The base of the altar, constructed from skillfully carved limestone, is positioned in a cut, directly overlying the ground layer beneath the *opus sectile* flooring of the bema. The altar was assembled from small limestone blocks arranged in a grid-like pattern. No other material, apart from soil, has been observed as a binding agent between the limestone blocks. The outline of the base structure is clearly defined and emphasized by the presence of a stone

cladding that forms a frame on the southern, northern and eastern sides.

During the excavations, two fragments of the altar table were unearthed (Cat. No. 8) [Fig. 12]. Both are similar in measurements, profile, and material. The fragments are made of marble and have concave inner profiles. Similar examples of such altar fragments are commonly found in early Christian churches, particularly ones dating back to the 5th and 6th centuries AD, such as the basilica of San Giovanni in Ravenna (Braun 1924: 261), the church of St. Isidoros in Chios, Greece (Orlandos 1952: 449), the Kalenderhane mosque (Striker and Kuban 1997: Pl. 24), the church in Laodicea (Şimşek 2015: 42, Fig. 49), and the church in the Arykanda necropolis (Tekinalp 2006: 793).



Fig. 11. Bema: altar, ciborium, templon stylobates and posts, sacred well and *opus sectile* (Photo C. Demirton)

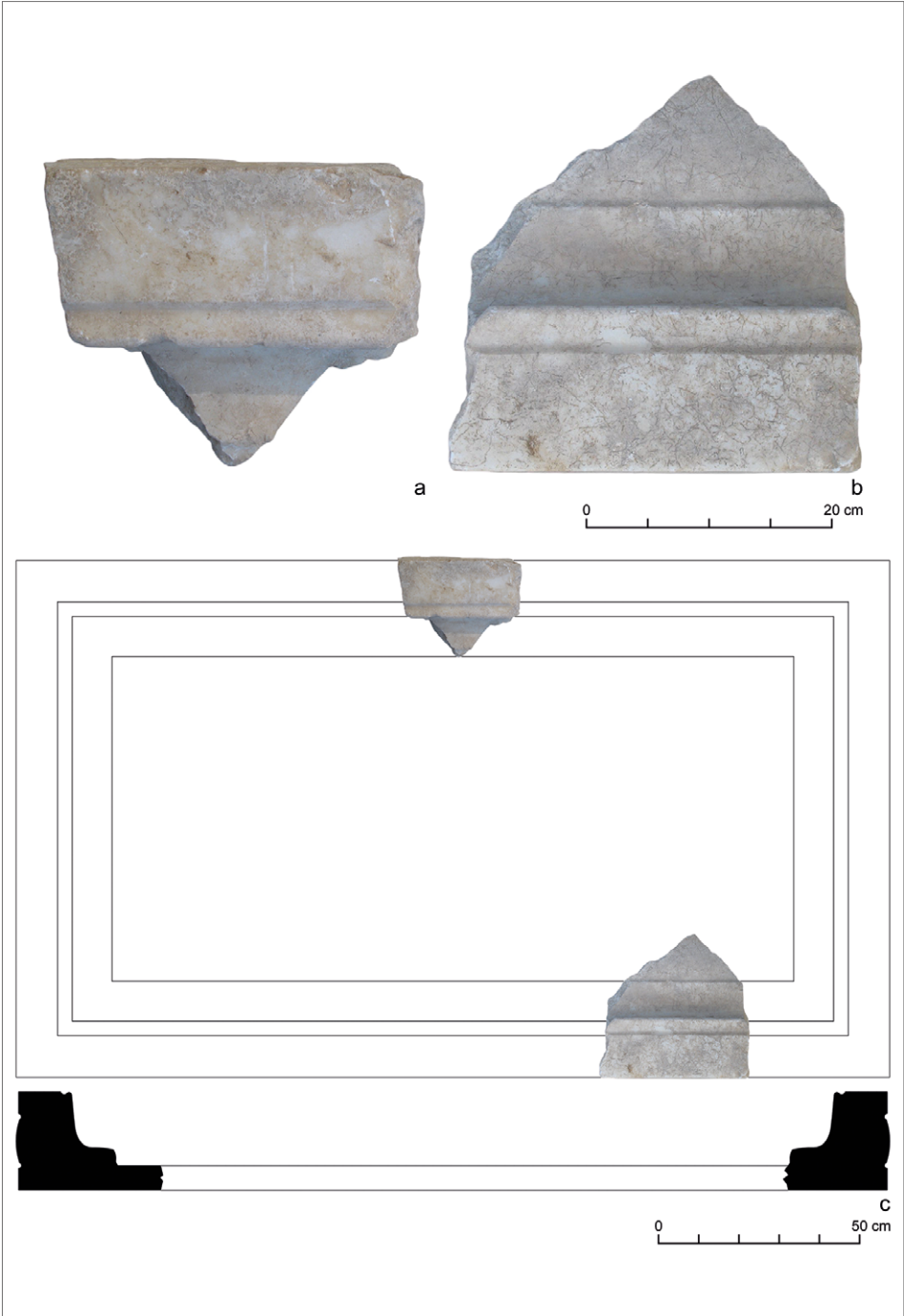


Fig. 12. The altar table: a, b – fragments of the edges, Cat. No. 8 (Photos C. Demirton); and c – reconstruction (Processing C. Demirton)

In addition, three colonnettes used as altar table supports have been excavated (Cat. Nos 9, 10) [Fig. 13]. All of them have the same dimensions: a base width of 13 cm, an abacus height of 3.5 cm, and a calathus height of 10.5 cm. The calathus section of the colonnettes is adorned with a single row of acanthus leaves forming a garland.

These colonnettes are specimens typical for the early Christian period. Similar altar colonnettes from the 5th and 6th centuries AD can be found in various locations, such as the Arykanda necropolis church (Tekinalp 2006: 793, Figs 9, 13), in Antioch of Pisidia (Ruggieri and Turillo 2011: 117, Figs 69–71), the Silifke Museum (Durugönül et al. 2013: 306, Cat. No. 292), the church of St. Pantaleon in Aphrodisias (Budde 1987: 39), and the episcopal church in Kourion, Cyprus (Loverance 1990: 237,

Fig. 29). Based on the motifs, style, and profile, and considering the chronology of the original construction phase of the Patara City Basilica, the altar table and the colonnettes can be dated to the second half of the 5th century AD.

Ciborium

During the excavations at the Patara City Basilica, stone artifacts related to the altar ciborium have been discovered. Such artifacts are attested in the bema areas of churches dating from the early Christian period onwards.

The column bases, located approximately 11 cm southeast and northwest of the altar base, must have been part of the ciborium structure. They were *spolia* from the late Roman period. The southwest column base has a diameter of 46 cm and exhibits a rectangular joint hole measuring 3 cm in width. The other column base,

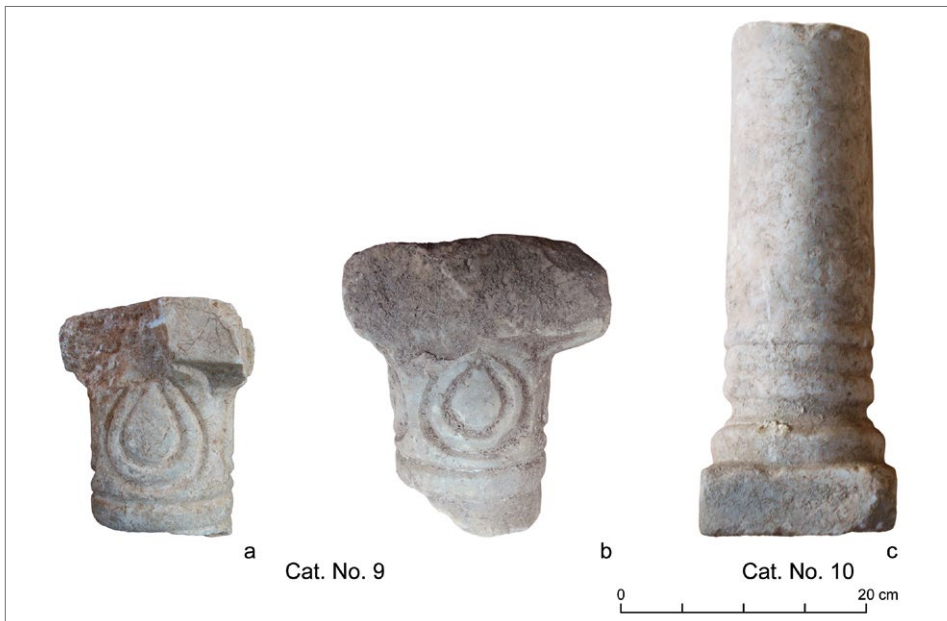


Fig. 13. Altar table colonnettes: a, b – Cat. No. 9; and c – Cat. No. 10 (Photos C. Demirton)

situated northwest of the altar base, has suffered damage to its upper part, leaving only the horizontally grooved torus section with a diameter of 56 cm. This base preserves a partially visible trace of a joint hole with a width of 8 cm [Fig. 14].

Based on reconstruction studies, it has been determined that the Patara City Basilica featured a ciborium structure located in the center of the bema, around the altar. The two supports that formed part of the baldachin are similar to elements of the altar ciborium found in the church of St. Nicholas in Myra (Doğan 2016: 241, Fig. 3). The column bases are directly positioned on the *opus sectile* floor of the bema, the plinth section of the column bases being situated below ground level. As a result, the *opus sectile* pavement of the bema floor, apparently executed as part of the groundwork, was

directly connected with the plinth sections of the column bases.

There are very few examples of ciboria from the early Christian period. The discovery of an altar ciborium *in situ* in the church of Panagia Katapoliani in Paros, built in AD 550, is a vital source of detailed information about these structures. This altar ciborium, located in front of the apse, stands to a height of over five meters and is covered with a dome. It measures 2.5 m x 2.5 m (Jewell and Hasluck 1920: 51–52). Other notable parallels include the ambo and altar ciborium of the church in Kalabaka, Greece (Bogdanović 2008: 59), as well as depictions of the altar ciborium in the basilica of Hagia Sophia in Constantinople, which exhibited an eight-sided pyramidal roof structure according to ancient sources (Mango 1993: 1–13).



Fig. 14. Ciborium column bases and the well in the vicinity of the altar (Photo C. Demirton)

In Lykia, archaeological studies have provided evidence for ciborium columns in the Eastern Basilica in Xanthos, which dates back to the 5th century AD (Parrish 2002). The church in Alacahisar, dating from the late 5th century to the early 6th century AD, featured ciborium arches (Doğan 2003: 194, Figs. 2–9). Additionally, a spiral-fluted column found in Antalya–Kaleiçi represents an example of a ciborium column type of the early Christian period (Alpaslan 2000: 113, Fig. 3).

The dimensions of the altar base and the surrounding column bases of the ciborium in the Patara City Basilica indicate that the ciborium structure had a square shape and measured 3.00 m x 3.00 m. Drawing upon examples of ciboria from the early Christian period, it can be inferred that the roof of the altar ciborium in the Patara City Basilica was either conical or dome-shaped, and it was likely constructed using wood or stone materials.

Architectural arrangements such as the bema and the altar ciborium in the Patara City Basilica emphasize the building's significance as a sacred space and as one of the largest basilicas in the



Fig. 15. Sacred well between the altar and synthronon to the southeast of the bema (Photo C. Demirton)

Lykian region. The ciborium structure in the basilica, along with other liturgical elements, was likely built concurrently with the construction of the basilica itself. Considering similar examples and the chronology of the initial construction phase of the basilica, the ciborium arrangement can be dated to the second half of the 5th century AD.

Sacred well

In the bema of the Patara City Basilica, there is a water well situated between the altar and the synthronon, to the southeast of the ciborium base. The mouth of the well has the shape of a circle inscribed into an external square. It was constructed by stacking two stone rings with a diameter of 52 cm to create the opening. The stone rings, each made of a monolithic piece of limestone, are carefully carved but lack decorative elements [Fig. 15].

The well in the Patara City Basilica was constructed using a stonemasonry technique that employs rubble stones at the bottom of the well, gradually built up as they transition to a narrower, cylindrical form. Presently, the well is filled with soil, and its depth amounts to 1.5 m. There are no visible traces of ropes on the sides of the stone rings. This observation raises the possibility that water may have been drawn from the well with use of a pulley system possibly placed on top, on a wooden support, which would leave no traces on the sides.

The deliberate alignment of the top surface of the upper ring of the well with the *opus sectile* floor level of the bema (+3.10 m a.s.l.) is a significant detail. The construction of the well on the same lev-

el as the bema floor, achieved by placing a double ring on top of the rubble stone masonry, suggests that both structures were planned and built concurrently, with careful consideration of their ground plan. This indicates a meticulous design and implementation process from very early stages of the construction of the basilica.

The position of the well is relevant for investigating the liturgical activity in the bema. Although water wells were attested in various locations and served different functions in churches during the early Christian period,¹ their presence in the bema adds a distinct dimension of liturgical significance to this sacred space.²

DISCUSSION AND CONCLUSIONS

The architectural and archaeological evidence shows that the templon arrangement of the City Basilica at Patara consisted of 12 templon posts, as indicated by their traces on the stylobate, as well as by fragments of capitals, columns, slabs, and templon posts themselves discovered during the excavations [Fig. 16]. Furthermore, the reconstruction study of the templon supports the notion that it was a “high-type templon” arrangement.

Examination of the archaeological data, including the templon stylobate, bases, slabs, columns, and capitals, has allowed to assess the height of the templon, excluding the architrave, at 3.07 m [Fig. 17].³

The presence of several elements: a dowel hole on the northern stylobate, a metal piece extending from the first step of the synthronon, and iron pieces interpreted as hinges on the lateral faces of the templon pillars, suggests the existence of two parallel wooden doors. This indicates

the presence of northern and southern openings that provided direct access to the bema from the transept arms. Consequently, there were three entrances to the bema: one in the north, one in the south, and one in the west, the latter serving as the solea entrance [Fig. 18].

The remains of the templon in the City Basilica at Patara have been carefully examined and compared to similar structures. The analysis considered the characteristics of the decoration, dimensions, style, and materials used in the high templon arrangement. Based on this assessment, the templon in the basilica has been dated to the second half of the 5th century AD, which corresponds to the first phase of the building.⁴ Additionally, some repairs of the bema floor can be observed; they were carried out during the second phase, dated to the 6th century AD (Ceylan and Erdoğan 2016; Demirton 2018: 8–19, 88; Ceylan 2019).

1 The Herakleia Perinthos basilica (Marmara Ereğlisi) in Kalekapı, constructed in the 5th century AD, features a circular water well and an ornamental fountain in the atrium (Westphalen 2016: 7).

2 For a comprehensive analysis of the well located in the bema of the Patara City Basilica, see Demirton 2023.

3 The templon architraves were probably made of timber; however, no wooden architrave remains belonging to the templon have been found during the excavations.

4 For plans of the construction phases I–V of the City Basilica in Patara, see Ceylan and Duggan 2022.

Reconstructions of various churches from the early Christian period, including those in Constantinople, have produced similar height estimates for templon ar-

rangements. For example, in the reconstruction of the templon in the church of St. Euphemia (Naumann and Belting 1966: 99, Fig. 31), the height was estimated

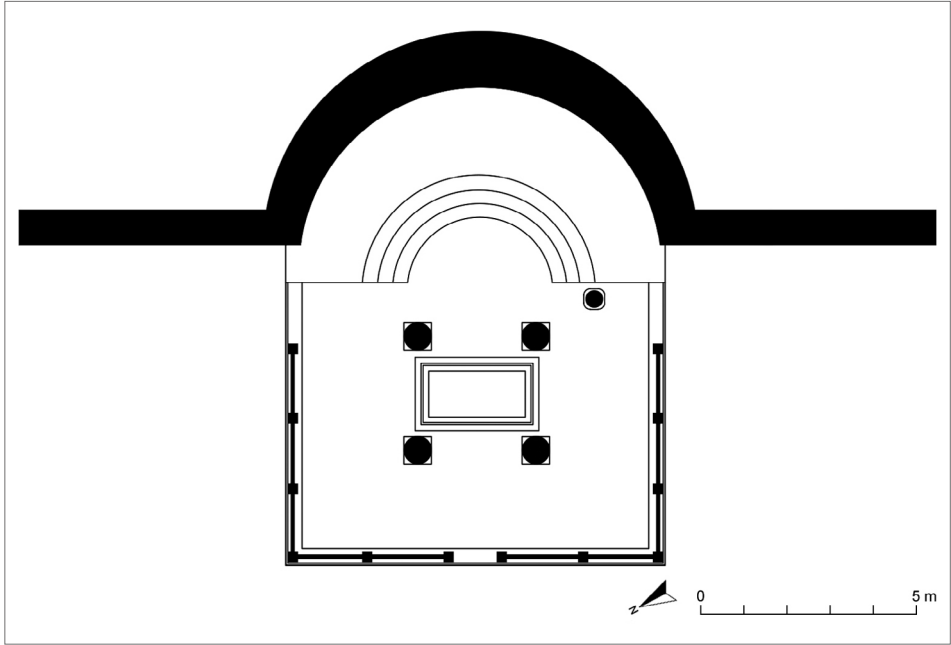


Fig. 16. Reconstruction plan of the bema: templon, altar, ciborium (Processing C. Demirton)

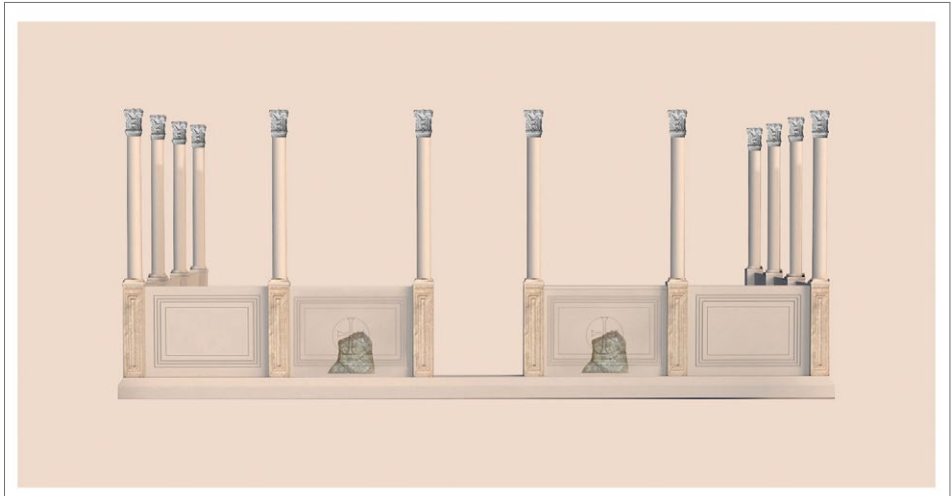


Fig. 17. Reconstruction of the templon, a view from the east (Processing C. Demirton)



Fig. 18. Metal pieces (hinges) in the synthronon and templon posts (Photos C. Demirton)

to 3.90 m including the architrave. In the case of the Katapoliani church in Paros, Greece (Mitsani 2006: 90, Fig. 25), the height without the architrave was 3.21 m. These examples demonstrate the range of heights observed in high templon arrangements during the early Christian period.

For the Lykian region, only two reconstructions of templon arrangements from the early Christian period have been attempted thus far: the church of St. Nicholas in Myra and the episcopal church of Olympos. The reconstruction of the templon in the church of St. Nicholas, dating from the late Byzantine period, offered a height of 2.80 m including the architrave (Peschow 1990: 225, Fig. 3). In the episcopal church of Olympos, in turn, the reconstruction provided a templon height of 3.88 m including the architrave (Sertel 2017: 120). These rare reconstruction examples indicate that there was no fixed height of templons in the Lykian region. It suggests that the height of templons depended on the original arrangement and size of each specific church.

The reconstruction study provides valuable insights into the changes, li-

turgical activity, and movement within the basilica. The presence of two parallel doors, one to the north and one to the south of the bema, suggests a connection between the bema and the transept. A groove for a slab between the synthronon and stylobates indicates that the southern door of the bema was closed with a slab during the second phase of use of the basilica, possibly as a result of renovations following a major earthquake that struck Lykia in the 6th century AD (Duggan 2005: 358; Ceylan 2019). The presence of a sacred well in front of the south entrance may have been the reason for closing this door. These renovations likely led to changes in the liturgical movement within the bema.

The use of marble in the City Basilica of Patara, particularly in spaces of liturgical significance such as the bema, highlights the importance of these areas. Marble was used in the *opus sectile* pavement of the bema, the cladding of the synthronon in the apse, the altar, and the entire templon arrangement. This deliberate use of marble suggests an intention to emphasize the importance of these crucial spaces within the basilica.

CATALOG OF LITURGICAL FURNISHINGS

1. Templon stylobate blocks

[see Figs 2, 3]

Findspot: *in situ*, bema

Dimensions: Blocks of the west stylobate: width: 54 cm; thickness: 34–38 cm; height: 23 cm;

Blocks of the north stylobate: width: 48 cm; thickness: 34 cm; height: 25 cm;

Blocks of the south stylobate: width: 54 cm; thickness: 34 cm; height: 32 cm

Measurements were taken of the best-preserved blocks.

Material: limestone

Description: The stylobates that define the borders of the bema are arranged in a reversed Π shape. The western side is incomplete and damaged, consisting of four blocks in total. In the western stylobate, the first and second blocks from the north featured slab

grooves, while the third and fourth blocks were left plain. The widths of these slab grooves vary between 6 cm and 8.5 cm. On the western stylobate, quadrangular depressions for templon posts measuring 22 cm x 20 cm and 22 cm x 22 cm have been observed. Additionally, there are round dowel holes and lead channels carved within the depressions. The dowel holes measure 4.5 cm x 4.5 cm, while the lead channels are 1.5 cm wide.

On the northern side, there is a total of five stylobate blocks that form a continuous line along the bema. The first and second blocks from the east and west sides do not have slab grooves, but there are marks indicating where the slabs would have been placed on the western stylobate. The widths of the slab grooves on the northern stylobate range from 4 cm to 7 cm. There are four dowel holes on the stylobates. The average distance between the depressions for templon posts, of which one pair measures 22 cm x 22 cm, and the other 23 cm x 23 cm, is approximately 1.40 m.

On the southern side of the bema, there is a total of five contiguous stylobate blocks. The average width of the slab grooves on these blocks ranges from 4.5 cm to 8.5 cm. Depressions for templon posts measuring 23 cm x 23 cm and 22 cm x 22 cm are preserved on the stylobates. The average distance between them is approximately 140 cm.

Date: second half of the 5th century AD

2. Templon posts [see *Figs 4, 5*]

Findspot: room north of the apse

Dimensions: (a): width: 23 cm; thickness: 23 cm; height: 110.5 cm; diameter: 16.5 cm;

(b): width: 22 cm; thickness: 22 cm; height: 108.5 cm; diameter: 17.5 cm

Material: marble

Description: The templon posts found in the basilica are monolithic and intricately carved with relief soffit decoration on their front and back faces. One side of the posts has a groove to accommodate a slab, while the other side is plain and devoid of decoration. The grooves on the posts measure 4 cm in width and have a rectangular section with a depth of 3 cm. Additionally, each post has a circular dowel hole 3 cm wide on the underside.

Parallels: Hoddinott 1963: 183, Fig. 129; Tezcan 1989: 45, 65, Figs 23, 30, 48, 50; Peschlow 1990: 219, No. 29, Fig. 41; 1991: 1465, Figs 16–26; Russo 1991: Figs 103, 124, 129, 131, 133, 134, Cat. Nos 77, 78, 97–99, 102, 104–106, 112; Westphalen 1998: 321, No. 89; Ousterhout and Akyürek 2001: 11, Fig. 16; Parman 2002: 126, Pls 50, 53; Doğan 2006: 223, Fig. 14; Niewöhner 2007: 256–259, Fig. 27; Biernacki 2009: 76, Pl. 206; Asano 2010: Pls 5–6; Keskin 2010: Figs 131–134; Niewöhner 2016: 157–250

Date: second half of the 5th century AD

3. Templon post [see *Fig. 6*]

Findspot: northern transept

Dimensions: width: 21 cm; thickness (broken): 14.2 cm; height (broken): 40 cm

Materials: marble

Description: The post is adorned with soffit decoration on two faces, while the sides feature slab grooves. The slab grooves on the two sides of the post measure 5 cm in width and 3 cm in depth.

Date: second half of the 5th century AD

4. Templon slab [see Figs 8, 9]

Findspot: southern annex room

Inv. No.: PTR-Mİ.2620

Dimensions: width (broken): 53 cm; thickness: 4 cm; height (broken): 46.5 cm

Materials: marble

Description: The marble slab discovered in the southern annex of the basilica is fragmented. One side of the slab features a plain border without any decoration. In the center of the slab, there is an arm of a Latin cross.

Parallels: Nussbaum 1965: Pl. 31, Fig. 1; Naumann and Belting 1966: 58, Pl. 21; Peschlow 1984: 419, Pl. 8; Tezcan 1989: 150, Fig. 175; Fıratlı 1990: 154, 155, Pl. 94, Cat. Nos 306d, 307c; Guidobaldi, Barsanti, and Guiglia Guidobaldi 1992: Figs 77, 82, 84, 88, 95, 97, 99, 109, 111, 115, 125; Effenberger and Severin 1992: 112, 125, Cat. Nos 40, 42, Pl. 64; Pülz and Ruggendorfer 2004: 70, Pl. 16; Niewöhner 2007: 249, 250, Cat. Nos 292, 293, Pls 98, 99; Biernacki 2009: 66, Pls 162, 163, 165, 168–171, 176, 180, 181; Hakan 2009: 62, 65, 66, Cat. Nos 42, 45, 46; Serin 2014: 78, Fig. 13; Çavdar 2014: 89, 90, Cat. Nos D1, D2

Date: second half of the 5th century AD

5. Templon colonnette and capital

[see Fig. 10:a]

Findspot: southern transept

Inv. No.: PTR-Mİ.2559

Dimensions: height (broken): 41.6 cm; diameter: 16 cm

Material: marble

Description: The Corinthian column capital uncovered in the southern transept of the basilica is damaged. The capital, measuring 20 cm in width, features a single row of four acanthus leaves in the ca-

lathus section. The column shaft is broken at the base, but the surface of the capital is intricately carved and smooth.

Parallels: Hoddinott 1963: 183, Fig. 129; Peschlow 1991: 1470, Pls 27, 28, 31, 32; Dennert 1997: 121, Cat. No. 262; Niewöhner 2008: 312, Pl. 6; Biernacki 2009: 38, Pls 68, 69; Durugönül et al. 2013: 245, 246, Cat. Nos 274–277

Date: second half of the 5th century AD

6. Templon colonnette and capital

[see Fig. 10:b]

Findspot: southern transept

Inv. No.: PTR-Mİ.2564

Dimensions: height (broken): 29.5 cm; diameter: 16 cm

Material: marble

Description: The column shaft crowned with a Corinthian column capital is fractured, and the damaged capital measures 19.2 cm in width. It is similar to Cat. Nos 5 and 7 but, unlike them, its acanthus leaves have deeply carved veins and sharp tips.

Date: second half of the 5th century AD

7. Templon colonnette and capital

[see Fig. 10:c]

Findspot: southern transept

Inv. No.: PTR-Mİ.2560

Dimensions: width (broken): 23.4 cm; diameter: 18 cm

Material: marble

Description: The Corinthian column capital uncovered in the southern transept section of the basilica was part of the templon arrangement. The bottom surface of the capital is damaged. Its calathus features a single row of four acanthus leaves and outer volutes.

Date: second half of the 5th century AD

8. Altar table (*mensa*) fragments

[see Figs 11, 12]

Findspot: triconch chapel

Dimensions: (a): width (broken): 26.2 cm; height (broken): 24.3 cm; lower thickness: 6 cm; upper thickness: 12.6 cm; (b): width (broken): 31 cm; height (broken): 24.3 cm; lower thickness: 6 cm; upper thickness: 13.1 cm

Material: marble

Description: The pieces are central parts of edges of an altar table, which had a thickness of 12.6 cm at the outermost part. In the inner, concave section, the thickness decreased to 6 cm. The outer edges of the pieces form a smooth, convex border without any decorative elements. The back surfaces are plain and lack adornment.

Date: second half of the 5th century AD

9. Colonnette supporting the altar

[see Fig. 13:a, b]

Findspot: northern transept

Dimensions: (a): width: 13 cm; height (broken): 15.5 cm; diameter: 10 cm; (b): width: 13 cm, height (broken): 17.5 cm; diameter: 10 cm

Material: marble

Description: (a): The colonnette is carved as a single monolithic piece. The abacus

has a width of 13 cm and a height of 3.5 cm, and the calathus—10.5 cm. The calathus of the colonnette, which was part of the base of the altar table, features a single row of acanthus leaves.

(b): The colonnette is carved as a single monolithic piece. It has a width of 13 cm, the abacus measures 5 cm in height, and the total height is 17.5 cm. The calathus section of the capital is adorned with a single row of acanthus leaves, which extend along the entire calathus, and on the bottom with a ring 2 cm thick.

Date: second half of the 5th century AD

10. Colonnette supporting the altar

[see Fig. 13:c]

Findspot: southern annex room

Inv. No.: PTR-MĪ. 2586

Dimensions: width: 14 cm; height (broken): 38.5 cm; diameter: 10–11 cm

Material: marble

Description: The shaft of the colonnette, which was part of an altar table support, is smoothly carved. It features an Attic-style base comprising a plinth, a lower torus, a trochilus, and upper torus sections. The diameter of the colonnette is 11 cm. No decoration is present.

Parallels: Loverance 1990: 237, Fig. 29

Date: second half of the 5th century AD.

Ceren Demirton

<https://orcid.org/0000-0003-1778-3788>

Philipps-Universität Marburg, Christliche Archäologie und Byzantinische Kunstgeschichte (PhD candidate)
ceren.dt@gmail.com

How to cite this article: Demirton, C. (2023). Liturgical furnishings of the City Basilica at Patara (Lykia): Templon arrangement and its suggested reconstruction. In M. Gwiazda, A. Poggio, and D. Wielgosz-Rondolino (eds), *Marble in the Early Byzantine Eastern Mediterranean: Use, Aesthetics, and Social Significance (=Polish Archaeology in the Mediterranean, 32/1)* (pp. 79–104). Warsaw: WUW. <https://doi.org/10.37343/uw.2083-537X.pam32.1.04>

References

- Alpaslan, S. (2000). Antalya İli ve Likya Bölgesi'nde Bizans Dönemine Ait Taş Eserler 1999 Yılı Araştırmaları. In *18. Kazı Sonuçları Toplantısı I* (pp. 107–114). Ankara: Kültür ve Turizm Bakanlığı Yayınları
- Asano, K. (2010). *The Island of St. Nicholas: Excavation and survey of the Gemiler Island area, Lycia, Turkey*. Osaka: Osaka University Press
- Biernacki, A.B. (2009). *Wczesnobizantyjskie elementy i detale architektoniczne Chersonesu Taurydzkiego* (The early-Byzantine architectural elements and details of Chersonesus Taurica). Poznań: Wydawnictwo Poznańskie (English summary)
- Bogdanović, J. (2008). *Canopies: The framing of sacred space in the Byzantine ecclesiastical tradition* (Ph.D. diss.). Princeton University
- Braun, J. (1924). *Der christliche Altar in seiner geschichtlichen Entwicklung*. Munich: Alte Meister Guenther Koch
- Budde, L. (1987). *St. Pantaleon von Aphrodisias in Kilikien* (=Beiträge zur Kunst des christlichen Ostens 9). Recklinghausen: Bongers
- Ceylan, B. (2019). City Basilica. In H. İşkan (ed.), *Patara: City, harbor, cult* (pp. 318–329). Istanbul: Türkiye İş Bankası Kültür Yayınları
- Ceylan, B. and Duggan, T.M.P. (2022). Patara Orta Çağ ve Kent Bazilikası (The Middle Ages of Patara and the City Basilica). In M. Demirel, M. Arslan, S. Atalay, and U. Orhan (eds), *Antalya Müzesi'nin 100. Yıl Kitabı* (pp. 1081–1091). Ankara: Kültür ve Turizm Bakanlığı Yayınları (English summary)
- Ceylan, B. and Erdoğan, O. (2016). The architecture and history of the City Basilica of Patara: A preliminary report on four seasons of excavations. In E. DüNDAR, Ş. Aktaş, M. Koçak, and S. Erkoç (eds), *Lykiarkhissa: Festschrift für Havva İşkan* (pp. 173–192). Istanbul: Ege Yayınları
- Çavdar, M. (2014). *Kırklareli Vize'den Geç Antik – Bizans Dönemi Mimari Plastik Taş Eserler* (MA thesis). Istanbul Technical University
- Demirton, C. (2018). *Patara Kent Bazilikası Litürjik Taş Eserleri* (MA thesis). Akdeniz University
- Demirton, C. (2023). The liturgical furnishings of the City Basilica at Patara in the early Byzantine period: Division of the nave and monolithic slabs. *Istanbuler Mitteilungen*, 72, 170–193
- Dennert, M. (1997). *Mittelbyzantinische Kapitelle: Studien zu Typologie und Chronologie* (=Asia Minor Studien 25). Bonn: R. Habelt
- Doğan, S. (2003). Likya'da Alacahisar Kilisesi'nin Kiborium Kemerleri. *Hacettepe Üniversitesi Edebiyat Fakültesi Dergisi*, 20(1), 186–198
- Doğan, S. (2006). Likya'da Bizans Taş Yapıtları. In K. Dörtlük, B. Varkivanç, T. Kahya, J. Des Courtils, M. Doğan Alparslan, and R. Boyraz (eds), *III. Likya sempozyumu 07–10 Kasım 2005, Antalya: Sempozyum bildirileri* (pp. 209–224). Antalya: Suna-İnan Kırcaç Akdeniz Medeniyetleri Araştırma Enstitüsü

- Doğan, S. (2016). Likya'da Bir Hac Merkezi: Myra Aziz Nikolaos Kilisesi. In H. İşkan and E. DüNDAR (eds), *Lukka'dan Likya'ya: Sarpedon ve Aziz Nikolaos'un ülkesi* (pp. 238–259). İstanbul: YKY
- Duggan, T.M.P. (2005). Supplementary data to be added to the chronology of plague and earthquakes in Antalya Province and in adjacent and related areas. *Adalya*, 8, 357–398
- Durugönül, S., Aydın, A., Kaplan, D., and Tepebaş, U. (2013). *Silifke Müzesi Taş Eserler Kataloğu: Heykeltıraşlık ve Mimari Plastik Eserler (=Kilikia Arkeolojisini Araştırma Merkezi Yayınları 2)*. Mersin: Mersin Üniversitesi Kilikia Arkeolojisini Araştırma Merkezi (Kaam) yayımlarını
- Effenberger, A. and Kunze, M. (1995). Kent Bazilikası. In 16. *Kazı Sonuçları Toplantısı II* (pp. 253–282). Ankara: T.C. Kültür Bakanlığı
- Effenberger, A. and Severin, H.-G. (1992). *Das Museum für Spätantike und Byzantinische Kunst*. Berlin: Die Museen
- Fıratlı, N. (1990). *La sculpture byzantine figurée au Musée archéologique d'Istanbul*. Paris: J. Maisonneuve
- Guidobaldi, F., Barsanti, C. and Guiglia Guidobaldi, A. (1992). *San Clemente. La scultura del VI. secolo (=San Clemente Miscellany IV, 2)*. Rome: San Clemente
- Guiglia Guidobaldi, A. (2004). I plutei delle finestre. In A. Guiglia Guidobaldi and C. Barsanti, *Santa Sofia di Costantinopoli: l'arredo marmoreo della grande chiesa giustiniana* (pp. 89–228). Vatican City: Pontificio istituto di archeologia cristiana
- Hakan, G. (2009). *Kocaeli Müzesi'ndeki Bizans Devri Mimari Plastikleri* (MA thesis). Sakarya University
- Hoddinott, R.F. (1963). *Early Byzantine churches in Macedonia and southern Serbia: A study of the origins and the initial development of East Christian art*. London–New York: Macmillan; St. Martin's Press
- Jewell, H.H. and Hasluck, F.W. (1920). *The church of Our Lady of the Hundred Gates (Panagia Hekatontapyliani) in Paros*. London: Macmillan and Co.
- Keskin, E. (2010). Çorum İlinde Bulunan 5–6. yüzyıllara Ait Attika Tipi Sütun Kaideleri. In S. Doğan and M. Kadiroğlu (eds), *Bizans ve Çevre Kültürleri: Prof. Dr. S. Yıldız Ötügen'e Armağan* (pp. 228–234). Ankara: Hacettepe Üniversitesi
- Krautheimer, R. (1965). *Early Christian and Byzantine architecture*. Baltimore: Penguin Books
- Loverance, R. (1990). Early Byzantine marble church furnishings: Some examples from the episcopal basilica of Kourion in Cyprus. In R. Morris (ed.), *Church and people in Byzantium: Twentieth Spring Symposium of Byzantine Studies, Manchester, 1986* (pp. 225–243). Birmingham: University of Birmingham
- Mango, C.A. (1993). On the history of the templon and the martyrion of St Artemios at Constantinople. In C.A. Mango, *Studies on Constantinople* (pp. 1–13). Aldershot: Variorum
- Mitsani, A. (2006). The Early Christian templon-screen in the Katapoliani, Paros. *Delton of the Christian Archaeological Society*, 45, 75–90

- Naumann, R. and Belting, H. (1966). *Die Euphemia-Kirche am Hippodrom zu Istanbul und ihre Fresken*. Berlin: Mann
- Niewöhner, P. (2007). *Aizanoi, Dokimion und Anatolien: Stadt und Land, Siedlungs- und Steinmetzwesen vom späteren 4. bis ins 6. Jahrhundert n. Chr.* Wiesbaden: Reichert Verlag
- Niewöhner, P. (2008). "Mittelbyzantinische Templonanlagen aus Anatolien Die Sammlung des archäologischen Museums Kütahya und Ihr Kontext", *Istanbuler Mitteilungen*, 58, 285–345
- Niewöhner, P. (2016). *Bauwerke in Milet XI. Die byzantinischen Basiliken von Milet*. Berlin: De Gruyter
- Nussbaum, O. (1965). *Der Standort des Liturgen am christlichen Altar vor dem Jahre 1000: eine archäologische und liturgiegeschichtliche Untersuchung*. Bonn: Hanstein
- Orlandos, A.K. (1952). *Hē xylostegos palaiochristianikē basilikē tēs mesogeiakēs lekanēs II*. Athens: Athēnais Archaialogikē Hetaireia
- Ousterhout, R. and Akyürek, E. (2001). The church of the Transfiguration on Burgazada. *Cahiers Archéologiques*, 49, 5–14
- Parman, E. (2002). *Ortaçağda Bizans döneminde Frigya (Phrygia) ve bölge müzelerindeki Bizans taş eserleri*. Eskişehir: Anadolu Üniversitesi Basımevi
- Parrish, D. (2002). An early Byzantine mosaic workshop based on Kos: Architectural context and pavement design. *Antiquité Tardive*, 9, 331–349
- Peschlow, U. (1977). *Die Irenenkirche in Istanbul: Untersuchungen zur Architektur*. Tübingen: E. Wasmuth
- Peschlow, U. (1984). Die Bischofskirche in Limyra (Lykien). In *Actes du X^e Congrès international d'archéologie chrétienne, Thessalonique, 28 septembre – 4 octobre 1980*, II (pp. 409–422). Vatican City: Pontificio istituto di archeologia cristiana
- Peschlow, U. (1990). Materialien zur Kirche des H. Nikolaos in Myra im Mittelalter. *Istanbuler Mitteilungen*, 40, 207–258
- Peschlow, U. (1991). Zum Tempion in Konstantinopel. In G.M. Belenēs (ed.), *Armos: timētikos tomos stōn kathēgētē N.K. Moutsopoulos gia ta 25. chronia pneumatikēs tu proshphoras sto panepistēmio III* (pp. 1449–1475). Thessaloniki: Aristoteleio Panepistēmio, Polytechnikē Scholē, Tmēma Architektonōn
- Pülz, A. and Ruggendorfer, P. (2004). Kaiserzeitliche und Frühbyzantinische Denkmäler in Limyra: Ergebnisse der Forschungen in der Oststadt und am Ptolemaion (1997–2001). *Mitteilungen zur Christlichen Archäologie*, 10, 52–79
- Ruggieri, V. and Turillo, M. (2011). *La scultura bizantina ad Antiochia di Pisidia (=Edizioni Orientalia Christiana 288)*. Rome: Pontificio istituto orientale
- Russo, E. (1991). *Sculture del complesso eufrasiano di Parenzo*. Naples: Edizioni scientifiche italiane
- Serin, U. (2014). Bizans Ankarası ve Kaybolan Bir Kültür Mirası: 'St. Clement' Kilisesi. *Middle East Technical University Journal of the Faculty of Architecture*, 31/2, 65–92
- Sertel, S. (2017). *Olympos Piskoposluk Kilisesi ve Vaftizhanesi liturjik taş eserleri* (MA thesis). Pamukkale University

- Şimşek, C. (2015). *Laodikeia Kilisesi: Lykos Vadisi'nde Hıristiyanlık*. Denizli: Denizli Büyükşehir Belediyesi
- Striker, C.L. and Kuban, Y.D. (eds). (1997). *Kalenderhane in Istanbul: The buildings, their history, architecture, and decoration. Final reports on the archaeological exploration and restoration at Kalenderhane Camii, 1966–1978*. Mainz am Rhein: Philipp von Zabern
- Talbot, A.-M. and Kazhdan, A.P. (1994). The Byzantine cult of St. Photeine. In A.R. Dyck and S.A. Takács (eds), *Presence of Byzantium: Studies presented to Milton V. Anastos in honor of his eighty-fifth birthday* (pp. 103–112). Amsterdam: Hakkert
- Tekinalp, V.M. (2006). Arykanda Kenti Bizans Dönemi Mimari Plastik ve Liturjik Taş Eserleri. In *III. Likya sempozyumu, 7–10 Kasım 2005, Antalya* (pp. 789–799). Antalya: Suna-İnan Kıraç Akdeniz Medeniyetleri Araştırma Enstitüsü
- Tezcan, H. (1989). *Topkapı Sarayı ve Çevresinin Bizans Devri Arkeolojisi*. İstanbul: Türkiye Turing ve Otomobil Kurumu
- Westphalen, S. (1998). Die Basilika von Priene. Architektur und liturgische Ausstattung. *Istanbul Mitteilungen*, 48, 279–340
- Westphalen, S. (2016). *Die Basilika am Kalekapi in Herakleia Perinthos: Bericht über die Ausgrabungen von 1992–2010 in Marmara Ereğlisi (=Istanbul Forschungen 55)*. Tübingen: E. Wasmuth