

Concerning the Transept Basilicas on the Southern Coast of Anatolia
in Late Antiquity*

Anadolu'nun Güney Kıyılarındaki Geç Antik Dönem Transept
Bazilikaları Üzerine

Orçun Erdoğan**

Abstract

The transept, in the most general sense, is the transverse unit of a basilical church located between the nave and the apse. Since it did not originate from Roman architecture and was rarely included in church planning, several scholars have attempted to understand whether the transept functioned differently from ordinary basilicas since the beginning of the 20th century. Transept basilicas spread over a wide geographical area during Late Antiquity, between the 4th and the 6th centuries, and ceased to be employed after the 6th century in the eastern part of the empire, while they continued to be a substantial unit of churches from the Carolingian through the Romanesque and Gothic periods in the West. Although most transept basilicas seem

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** Assistant. Prof., Hatay Mustafa Kemal University, Faculty of Science and Letters, Department of Art History - Dr. Öğr. Üyesi, Hatay Mustafa Kemal Üniversitesi, Fen Edebiyat Fakültesi, Sanat Tarihi Bölümü, Hatay/TÜRKİYE <https://ror.org/056hgc41> oerdogan@mku.edu.tr
<https://orcid.org/0000-0002-7570-2678>

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to occur in Anatolia, no extensive study has been published to date concerning this church type. From this point of view, this study deals with the typology and possible functions of transept basilicas in Anatolia, with special reference to the southern part where the vast majority of the examples were found. Within the scope of this work, including my personal observations on many sites, we can conclude that the transept churches in Anatolia occur in urban environments rather than the countryside and may have functioned mainly as ordinary parish churches, as well as, albeit apparently less often, as episcopal, memorial and funerary.

Keywords: Asia Minor, liturgy, church architecture, episcopal church, cathedral.

Öz

Transept, bazilikal planlı kiliselerde bulunan ve yapının nefleri ile apsisi arasına konumlandırılan yatay bir mimari birimdir. Bu birimin Roma mimarisinden miras alınan bir öge olmamasının yanı sıra kilise mimarisinde nadiren uygulanması, özellikle 20. yüzyılın başından itibaren araştırmacıların dikkatini çekmiş; klasik bazilikal planlı kiliselerden daha farklı bir işleve sahip olup olmadığı sorgulanmıştır. Transept bazilikalar, 4 ile 6. yüzyıllar arasında Geç Antik Dönemin geniş bir coğrafyasına yayılmış; Ortadoğu, Kuzey Afrika, Akdeniz ve Ege Adaları, Balkanlar ve Avrupa'nın çeşitli yerlerinde örneklerine rastlanmıştır. İmparatorluğun doğu bölümünde 6. yüzyıl sonrası popülerliğini kaybetmiş olmasına rağmen batıda özellikle Karolenj ile sonrası Romanesk ve Gotik dönemlerde kullanımını sürdürmüştür. Şimdilik en fazla transeptli bazilikaya sahip coğrafya olarak tanımlayabileceğimiz Anadolu'nun bu kilise tipine yönelik detaylı bir çalışma şu ana kadar gerçekleştirilmemiştir. Buradan hareketle bu makalede Anadolu'nun özellikle güney kıyılarında bulunan Lykia, Pamphylia, Kilikia ve Isauria'daki transeptli bazilikal kiliseler tipoloji ve olası işlevler bağlamında incelenmektedir. Söz konusu Akdeniz bölgesinin yanı sıra, Anadolu'nun diğer bölgelerinde tespit edilmiş diğer transept planlı bazilika örnekleri de konu kapsamında kısaca tartışılmaktadır. Arazideki gözlemlerimi de içeren bu çalışma, Anadolu'daki bu tip bazilikaların kırsal yerleşimlerden çok kentlerde yer aldığını; çoğunlukla tipik bir bölgesel-cemaat kilisesi rolü üstlendiğini; bazı durumlarda ise mezar, martyrium ve piskoposluk kilisesi gibi işlevlere de sahip olduğunu göstermiştir.

Anahtar Kelimeler: Küçük Asya, Litürji, kilise mimarisi, piskoposluk kilisesi, katedral.

Introduction

A transept is a transverse architectural unit typically positioned between a basilical church's apse and nave. Crossing the central axis of the nave, it commonly separates the chancel and its surrounding area from the aisles using various architectural elements such as piers, stylobates, and colonnades, often surmounted by arches or sometimes an architrave. In some cases, it may also be separated through barriers. While in the vast majority of cases the transept is located at the east end of the nave, emplacement at the centre or west end has also been detected. The transept is generally divided into three units: the crossing, where the centre of the transept intersects the nave, and the arms flanking the crossing, known as the north and south transepts. These three units are usually separated from one another, primarily through arches¹.

Transept basilicas of Late Antiquity are primarily known from Anatolia and Greece, with additional examples documented in regions such as Palestine, Jordan, Syria, North Africa, Cyprus, Crete, the Aegean Islands and Islets, Constantinople, the Balkans, Italy and Spain. Despite this geographical spread, the transept was rarely used in church planning. More than 65 transept basilicas are known in total across these regions, although ongoing archaeological surveys and excavations have the potential to uncover more examples². Most of these examples are clustered around the Mediterranean coasts, indicating a regional phenomenon. They are usually dated to the period between the 5th and 6th centuries, with only a few exceptions from the 4th century³.

- 1 For the definition of transept see Thomas E. Russo, "Transept", *The Erdmans Encyclopedia of Early Christian Art and Archaeology*, Vol. 2, Michigan 2017, pp. 617-618; Nicholas N. Patricios, *The Sacred Architecture of Byzantium: Art, Liturgy and Symbolism in Early Christian Churches*, I.B.Tauris & Co Ltd, London 2014, p. 77; Richard Krautheimer, *Early Christian and Byzantine Architecture*, Penguin books, Harmondsworth 1965, p. 363.
- 2 Christina Stein, "Die Basilika mit Querhaus-Untersuchungen zur Form und Funktion eines spätantiken Bautyps", in *Architektur und Liturgie, Akten des Kolloquiums vom 25. bis 27. Juli 2003 in Greifswald*, eds. Michael Altripp-Claudia Nauwerth, Reichert, Wiesbaden 2006, p. 63. For a possible example from Constantinople (addition of a kind of transept to the church of the Holy Mother of God at Blachernae) see Cyril Mango, *The Art of the Byzantine Empire, 312-1453: Sources and Documents*, Univ. of Toronto Press, Toronto 1986, p. 125.
- 3 For Italy see Stein, *ibid.*, p. 63. For the possible examples from Anatolia see Satoshi Urano, "History of the Episcopal Church of Tlos: The Evidence and its Interpretation", in *The City Basilica of Tlos*, eds. Taner Korkut-Satoshi Urano, Koç University Press, Istanbul 2020, p. 38; Şener Yıldırım, *Side Antik Kentinin Bizans Dönemi Dini Mimarisi*, Anadolu University Institute of Social Sciences, Unpublished PhD Thesis, Eskişehir 2013, p. 120.

Even though the transept was already defined as a specific church unit by the early 20th century⁴, no comprehensive study was published until the 1930s. From that time onwards, some scholars have begun to focus on its function and typology as well as its geographical distribution during Late Antiquity⁵, while others have also concentrated on its occurrence in specific regions⁶. Several scholars such as Schneider⁷ (1934), Krautheimer⁸ (1941, 1957), Orlandos⁹ (1952), Lemerle¹⁰

- 4 Josef Strzygowski, *Kleinasion: Ein Neuland der Kunstgeschichte*, J.C. Hinrichs, Leipzig 1903, pp. 49-50, 54, 110.
- 5 Johann P. Kirsch, "Das Querschiff in den stadtrömischen christlichen Basiliken des Altertums", in *Pisciculi: Studien zur Religion und Kultur des Altertums, zum sechzigsten Geburtstage dargeboten von Freunden, Verehrern und Schülern*, ed. Franz Joseph Dölger, Aschendorff (Druck von Aschendorff), Münster 1939, pp. 148-156; André Grabar, *Martyrium: recherches sur le culte des reliques et l'art chrétien antique: Architecture*, Collège de France, Berthelot 1946, pp. 298-305; Georgios A. Soteriou-Maria G. Soteriou, *Η βασιλική του ἁγίου Δημητρίου Θεσσαλονίκης*, Ev Αθήναις 1952, pp. 147-158; Michael Gough, *The Early Christians*, Praeger, New York 1961, p. 147.
- 6 Asher Ovadiah, *Corpus of the Byzantine Churches in the Holy Land*, Peter Hansen, Bonn 1970, pp. 189-192; Stephen Hill, *The Early Byzantine Churches of Cilicia and Isauria*, Variorum, Aldershot 1996, pp. 38-44; Peter Grossmann, *Christliche Architektur in Ägypten*, Brill, Leiden 2002, pp. 35-36; William Bowden, "Epirus and Crete: Architectural Interaction in Late Antiquity", in *Creta Romana e Protobizantina III.1, Atti del Congresso Internazionale, Iraklion, 23-30 settembre 2000*, ed. A. Di Vita, AAEP, Padova 2004, pp. 787-800; Carolyn S. Snively, "Transepts in the Ecclesiastical Architecture of Eastern Illyricum and the Episcopal Basilica at Stobi", in *Niš and Byzantium, Sixth Symposium, Niš, 3-5 June 2007, the Collection of Scientific Works VI*, Ed. Miša Rakocija, NKC, Niš 2008, pp. 59-74; Peter Grossmann, "Early Christian architecture in Egypt and its relationship to the architecture of the Byzantine world", in *Egypt in the Byzantine World, 300-700*, ed. Roger S. Bagnall, Cambridge University Press, Cambridge 2010, pp. 115-116; Slobodan Ćurčić, *Architecture in the Balkans from Diocletian to Süleyman the Magnificent*, Yale University Press, New Haven 2010, pp. 155-157.
- 7 Alfons M. Schneider, *Die Brotvermehrungskirche von et-Tâbga am Genesarethsee und ihre Mosaiken*, Schöningh, Paderborn 1934, p. 35, typentafel I/ III.
- 8 Richard Krautheimer, "S. Pietro in Vincoli and the Tripartite Transept in the Early Christian Basilica", *Proceedings of the American Philosophical Society*, Vol. 84/No. 3, May 1941, pp. 412-417; Richard Krautheimer, "The Transept in the Early Christian Basilica (1957)", in *Studies in Early Christian, Medieval, and Renaissance Art*, University of London Press, London 1971, pp. 59-68.
- 9 Anastasios K. Orlandos, *I Xylostegos palaiochristianiki Basiliki tis mesogeiakis lekanis: Meleti peri tis geneleos, tis katagogis, tis architektonik is morfis kai tis diakosmiseos ton christianikon oikon latreias apo ton apostolikon chronon mechris Ioustinianos*, S. éd, Athènes 1952, 170-185.
- 10 Paul Lemerle, "Saint Démétrius de Thessalonique et les problèmes du martyrium et du transept", *Bulletin de correspondance Hellénique*, Vol. 77, 1953, pp. 687-694.

(1953), Stanzl¹¹ (1979) and most recently Stein¹² (2006) and Grossmann¹³ (2008) have attempted to establish specific transept typologies. Their main criterion in establishing a typology is based on the relation between the transept and the nave/ aisles. Therefore, most scholars focused on whether the aisles continue into the transept or not for their typology, as well as whether the crossing of the transept is separated from the north and south transepts, rather than on the form of the transept. Hence, the proposed typologies are predominantly similar. For instance, Krautheimer examines the transept under four categories as continuous (a), cross (b), tripartite (c), and an abbreviated version of the cross-transept (d). Likewise, Lemerle evaluates the transept in a very similar manner under slightly different names: independent (a); continuous (a1), tripartite (a2), and transept with enveloping aisles (b). Stanzl's definition bears similarities to those of Krautheimer and Lemerle: continuous (a), cross (b), subdivided (c) and transept with aisles (d). Stein and Schneider examine the transept under three types while Orlandos under four categories. Nevertheless, all three of them point to the same primary characters of the transept with only minor differences. Grossmann, the most recent scholar to establish a typology, contributes to the literature with minor updates and additions based on his different point of view, and divides the transept into five categories. Although his typology bears considerable resemblances to those of the above-mentioned, his approach differs to some extent in that he emphasizes the proportion between the transept and nave in establishing his typology. He also includes the pseudo transept¹⁴ in his typology: transept churches with a transept which is superimposed on the nave (a), transept churches where nave and transept are equivalent (b), transept churches with a nave which is superimposed on the transept (c), transept churches with a crossing that is visually separated from both nave and transept arms (d), multi-aisled churches with a pseudo-transept (e).

11 Günther Stanzl, *Längsbau und Zentralbau als Grundthemen der frühchristlichen Architektur: ueberlegungen zur Entstehung der Kuppelbasilika*, Oesterreichische Akademie der Wissenschaften, Wien 1979, pp. 60-74.

12 Stein, *ibid.*, pp. 63-72.

13 Peter Grossmann, "Zur Typologie des Transepts im Frühchristlichen Kirchenbau", *Jahrbuch für Antike und Christentum*, Vol. 51, 2008, pp. 97-135.

14 In various publications, it is also referred to as embryonic, quasi, false, or rudimentary with similar meaning.

Transept Basilicas on the Southern Coast of Anatolia (Figs. 1-8)¹⁵

Anatolia, together with Greece, has the highest number of transept basilicas from Late Antiquity. In terms of their distribution, most of these remains are clustered along Anatolia's southern coasts of the Mediterranean, namely in Lycia, Pamphylia, Isauria and Cilicia. Additionally, neighbouring provinces that interacted within the Mediterranean also offer insights into the distribution of transept basilicas throughout Anatolia, with a few notable examples found in these areas¹⁶.

As discussed above, the scholars' attempts to establish a typology have provided practical solutions for categorising the transept basilicas. However, this is not to say that all the above-mentioned typologies have provided a complete picture of the transept basilicas, since many of the monuments are in a poor state of preservation. Therefore, to revise the existing typology, further archaeological excavations are required. From this point of view, I examine the transept basilicas by dividing them into four categories, based on the characteristics of Krautheimer's typology,

- 15 Based on the lists of Hierocles' *Synekdēmos* (originally from the 5th century, with some additions in the early 6th century) and the first list (7th century) from the *Notitiae episcopatum ecclesiae Constantinopolitanae*. For the full list of the provinces and their cities in southern Anatolia (Lycia, Pamphylia, Isauria and Cilicia I-II) see Ernest Honigsmann, *Le synekdēmos d'Hieroklès et l'opusculum géographique de Georges de Chypre*, Éditions de l'institut de philologie et d'histoire orientales et slaves 1939, pp. 29-39. See also William Mitchell Ramsay, *Anadolu'nun Tarihi Coğrafyası*, trans. Mihri Pektaş, Milli Eğitim Basımevi, İstanbul 1961, pp. 400-401, 427, 462-463, 474-475; Mustafa H. Sayar, "Cilicia", in *Anatolia in the Byzantine Period*, eds. Engin Akyürek-Koray Durak, Yapı Kredi Yayınları, İstanbul 2021, pp. 430-431.
- 16 For Lycaonia (Binbirkilise) see Strzygowski, *ibid.*, p. 187; Krautheimer, "S. Pietro in Vincoli", p. 426; W. M. Ramsay-Gertrude L. Bell, *The Thousand and One Churches*, University of Pennsylvania Press, Philadelphia 2011, p. 308. For Bulumya (Yatağan, Begetjü Kosu) in Lycaonia see Strzygowski, *ibid.*, p. 55. For Pisidia (Sagalassos) see Strzygowski, *ibid.*, p. 50; Ramsay-Bell, *ibid.*, p. 308; Klaus Belke-Norbert Mersich, *Tabula Imperii Byzantini Band 7: Phrygien und Pisidien*, Verlag der Österreichischen Akademie der Wissenschaften, Wien 1990, p. 369; Ine Jacobs, "From Early Byzantium to the Middle Ages at Sagalassos", in *The Long seventh century: Continuity and discontinuity in the age of transition*, eds. Alessandro Gnasso-Emanuele Ettore Intagliata-Thomas J. MacMaster-Bethan N. Morris, Peter Lang, Oxford 2015, pp. 188-190. For Antioch in Pisidia also see Belke-Mersich, *ibid.*, p. 187. For Phrygia (Hierapolis) see Belke-Mersich, *ibid.*, p. 271; Francesco D'Andria, *Hierapolis of Phrygia (Pamukkale): an archaeological guide*, Ege Yayınları, İstanbul 2010, pp. 198-200; Hans Buchwald-Matthew Savage, "Churches", in *the archaeology of Byzantine Anatolia: from the end of late antiquity until the coming of the Turks*, ed. Philipp Niewöhner, Oxford University Press, New York 2017, p. 136. For Caria (Miletus and Ioniapolis) see Philipp Niewöhner, *Bauwerke in Milet Teil 1.1: Die Byzantinischen Basiliken von Milet*, De Gruyter, Berlin-Boston 2016; Urs Peschlow, "Mount Latmos", in *the archaeology of Byzantine Anatolia: from the end of late antiquity until the coming of the Turks*, ed. Philipp Niewöhner, Oxford University Press, New York 2017, p. 265. For Asia (Gülbahçe and the Ayasuluk Hill near Ephesos) see Strzygowski, *ibid.*, p. 49; Krautheimer, "S. Pietro in Vincoli", p. 426; Andreas Thiel, *Die Johanneskirche in Ephesos*, Reichert, Wiesbaden 2005.

which was adopted by many scholars and is largely applicable to the Anatolian examples. *Continuous transept*: An undivided rectangular unit situated between the apse and the nave. *Tripartite transept*: A layout where the crossing is separated from the flanking arms (north and south transepts) by architectural elements such as colonnades, arcades, or piers. *Cross transept*: A design in which the side aisles of the nave continue around the three walls of the north and south transepts. *Abbreviated (reduced) cross transept*: A configuration where the side aisles of the nave continue around only one or two walls of the north and south transepts¹⁷. It is important to note that I will focus on a few key features of the settlements and their transept basilica(s) that may indicate their potential functions. These features include location, settlement type, church and its transept type, possible function, and dating. The distinctive features of the examples will be examined in more detail in the following sections.

Last but not least, several basilicas including those at Kibyra¹⁸, Pinara¹⁹, Kekova²⁰ (Lycia), Kremna²¹, Pednēlissos²² (Pamphylia), Platanus²³, Meryemlik²⁴ (Isauria),

- 17 Krautheimer, “The Transept in the Early Christian Basilica”, pp. 59-60; Russo, *ibid.*, p. 617.
- 18 For Church I at Kibyra and Church V near Kibyra see Esra Sayın, *Geç Antik Çağ’da Kibyra*, Pamukkale University Institute of Archaeology, Unpublished PhD Thesis, Denizli 2022, pp. 59-61; 75-76.
- 19 For Basilica A at Pinara see Andrea Paribeni, “Osservazioni su alcune chiese paleo bizantine della Licia”, in *Bisanzio e l’Occidente: arte, archeologia, storia: studi in onore di Fernanda de’ Maffei*, eds. C. Barsanti-M. D. Valle-Alessandra G. Guidobaldi-A. Iacobini-C. Pantanella-A. Paribeni, Viella, Roma 1996, p. 134, fig. 7; Clive Foss, “Cities and Villages of Lycia in the Life of Saint Nicholas of Holy Sion”, in *The Cities, Fortresses, and Villages of Byzantine Asia Minor*, Variorum, Aldershot 1996, pp. 307, 320-321; Hansgerd Hellenkemper-Friedrich Hild, *Tabula Imperii Byzantini Band 8: Lykien und Pamphylien*, Verlag der Österreichischen Akademie der Wissenschaften, Wien 2004, p. 812.
- 20 For the Church at Kekova see Urs Peschlow, “Die kirche von Tersane auf Kekova adası. überlegungen zum Lykischen kirschenbau”, in *Günışığında Anadolu Cevdet Bayburtluoğlu İçin Yazılar*, eds. C. Özgünel-O. Bingöl, Homer Yayınları, İstanbul 2001, pp. 197-203.
- 21 For Church C at Kremna see Stephen Mitchell, *Kremna in Pisidia: An Ancient City in Peace and in War*, Duckworth-Classical Press of Wales, London 1995, pp. 167, 226-231; Hellenkemper-Hild, *ibid.*, p. 664.
- 22 For Pednēlissos see Hellenkemper-Hild, *ibid.*, p. 792; Ulrich Karas-Sebastian Ristow, “Kirchenbauten in Pednelissos (Pisidien)”, *Jahrbuch für Antike und Christentum*, Vol. 46, 2003, pp. 134-155.
- 23 For the church in Platanus/ Melleç İskelesi see Friedrich Hild, “Die Westkilikische Küste von Korakesion bis Anemurion in Byzantinischer Zeit”, in *Byzantios: Festschrift für Herbert Hunger zum 70. Geburtstag*, eds. W. Hörandner-J. Koder-O. Kresten-E. Trapp, Ernst Becvar, Wien 1984, pp. 144-145.
- 24 For the Basilica of St. Thecla at Meryemlik see Ernst Herzfeld-Samuel Guyer, *Monumenta*

Kanytëlla²⁵, Köşkerli²⁶, Kōrykos²⁷ (Cilicia I) and Anazarbos²⁸ (Cilicia II), which are suggested to have had a transept by some scholars, are not included in this article since whether or not these basilicas had a true transept is highly speculative in the absence of concrete evidence and extensive archaeological excavation.

Abbreviated Cross Transept

Lycia

1. Patara, City Basilica (2nd half of the 5th century)²⁹

Located near the border of Caria, Patara is one of the coastal and harbour cities of Lycia. The City Basilica of Patara is situated in the western part of the Roman city centre and stands near the main road leading from the city gate towards the theatre. Despite its central position within the Roman city, the basilica was

Asiae Minoris antiqua. Vol. II, Meriamlik und Korykos: zwei christliche Ruinenstätten des rauhen Kilikiens, Manchester University Press, Manchester 1930, pp. 1-38; Hill, *ibid.*, pp. 40, 208-214, 217-225; Richard Bayliss, *Provincial Cilicia and the Archaeology of Temple Conversion*, BAR Publishing, Oxford 2004, p. 89; Gabriele Mietke, "Bauphasen und Datierung der Basilika von Meriamlik (Ayatekla)", in *Syrien und seine Nachbarn von der Spätantike bis in die islamische Zeit*, eds. Ina Eichner-Vasilika Tsamakda, Reichert, Wiesbaden 2009, p. 54.

- 25 For Church 4 at Kanytëlla see Strzygowski, *ibid.*, p. 54; Krautheimer, "S. Pietro in Vincoli", p. 426; George H. Forsyth, "An Early Byzantine Church at Kanlı Divane in Cilicia", in *De artibus opuscula XL: Essays in Honor of Erwin Panofsky*, ed. Millard Meiss, New York University Press, New York 1961, pp. 135-137; Semavi Eyice, "Silifke Çevresinde İncelemeler: Kanlıdivan (=Kanytellis-Kanytelideis) Basilikalari: Bir önçalışma", *Anadolu Araştırmaları*, Vol. 4-5, 1976-77, p. 434; Semavi Eyice, "Ricerche e scoperte nella regione di Silifke nella Turchia meridionale", in *Milion: studi e ricerche d'arte bizantina, atti della giornata di Studio, Roma, 4 dicembre 1986*, Biblioteca di Storia Patria, Roma 1988, pp. 16, 18, 21; Hill, *ibid.*, pp. 40, 179, 187-193; Bayliss, *ibid.*, p. 86; Ayşe Aydın, "Kanytellis (Kanlıdivane Kiliseleri)", in *Kanytellis (Kanlıdivane): Dağlık Kilikia'da Bir Kırsal Yerleşimin Arkeolojisi*, ed. Ümit Aydınoglu, Ege Yayınları, İstanbul 2015, pp. 191-225.
- 26 For the church at Köşkerli see Friedrich Hild-Hansgerd Hellenkemper, *Tabula Imperii Byzantini Band 5: Kilikien und Isaurien*, Verlag der Österreichischen Akademie der Wissenschaften, Wien 1990, p. 320; Hill, *ibid.*, p. 197.
- 27 For Church I at Kōrykos see Hill, *ibid.*, p. 138.
- 28 For the Southwest Church at Anazarbos see Michael Gough, "Anazarbus", *Anatolian Studies*, Vol. II, 1952, pp. 113-114; Michael Gough, "Early Churches in Cilicia", *Byzantinoslavica*, Vol. XVI/No: 3, 1955, pp. 205-206; Hill, *ibid.*, pp. 60, 88-89.
- 29 Burcu Ceylan-Orçun Erdoğan, "The Architecture and History of the City Basilica of Patara: A Preliminary Report on Four Seasons of Excavations", in *Havva İşkan'a Armağan: Lykaarkhissa Festschrift für Havva İşkan*, eds. Erkan Dündar-Şevket Aktaş-Mustafa Koçak-Serap Erkoç, Ege Yayınları, İstanbul 2016, pp. 205-224. Fevzi Şahin, "Geç Antik Dönem ve Orta Çağ", in *Lykia'nın Akdeniz'e Açılan Kapısı: Patara*, eds. Havva İşkan-Feyzullah Şahin, TC. Kültür ve Turizm Bakanlığı Yayınları, Kütüphaneler ve Yayımlar Genel Müdürlüğü, Ankara 2020, pp. 119-120.

excluded from the Late Antique fortification of the late 4th century and became an extramural building. It is the building with the largest naos and the only transept basilica among the more-than-eleven churches and chapels known to date in the city. The basilica is a three-aisled church with a semicircular apse, preceded by a narthex and an atrium to the west. It was also equipped with annexes in the east and south during the Early Byzantine period. While those flanking the apse are assumed to have been used as typical side-chambers, the annex abutting the south of the basilica seems to have functioned as an episkopeion. If that is indeed the case, then all the remains may be associated with an episcopal complex, in which the basilica in question functioned as an episcopal church. Regarding the transept, the side aisles clearly continue around two walls of the transept, thereby making the basilica an example of the “abbreviated cross” type.

2. Xanthos, West Basilica (5th century)³⁰

Xanthos is situated about 10 km north of Patara in the valley of the Xanthos. The West Basilica, the only Christian structure in Xanthos with a transept, was built immediately on the western part of the West Agora, one of the main squares of the city. This basilica is an intramural building, located within the city walls, which are mostly of Early Byzantine character. Studies demonstrate that from the 5th century onwards, the West Agora was partially transformed into a religious complex dominated by the West Basilica. Among the ten Early Byzantine churches and chapels, this basilica is one of the largest. It is challenging to identify the overall plan of the building due to the lack of extensive archaeological excavation. However, the visible remains show that the church is a three-aisled basilica with a semicircular apse and a narthex, but without an atrium because the city walls block the western end of the basilica. There is a small apsidal annex built adjacent to the south of the apse. Since the East Basilica is considered to be the episcopal church of the city based on the traces of the cathedra, the West Basilica may not be identified as such without reasonable evidence. Although the original layout of the transept unit is ambiguous, a row of stones in the northern half of the transept suggests that the side aisles might have continued around two walls of the

30 Anne-Marie Manière-Lévêque, *Corpus of the mosaics of Turkey. 2, Lycia: Xanthos. 2, The West area*, trans. David Parrish, Uludağ University Press, İstanbul 2012, pp. 86-87; Aytac Dönmez, “Xanthos West Agora II: Alteration and Transformation in the Byzantine Period”, *Adalya*, Vol. 21, 2018, pp. 287-288; S. Emre Üstündağ, *Urbanism of Xanthos in the Byzantine Period*, Koç University Graduate School of Social Sciences and Humanities, Unpublished PhD Thesis, İstanbul 2022, pp. 127, 158-164, 418-419, 425.

transept. Hence, the basilica seems to have been designed based on the type called “abbreviated cross” similar to the nearby Patara City Basilica. The ratio of the transept to the naos also supports this suggestion.

3. Tlōs, City Basilica (Late 4th- mid 5th century)³¹

Tlōs is located about 24 km northeast of Xanthos, on the slopes of Akdağlar mountains. The City Basilica, the only transept building in Tlōs, stands among the central monuments of the Roman city. The site where the basilica is situated is also known to have been a sacred precinct, with the remains of the temple of Kronos still visible. The City Basilica seems to have had a similar experience to that of Patara: With the probable reconstruction of the Late Antique walls in the first half of the 5th century, it likely became extramural. Since the Late Antique-Byzantine religious buildings of the city have not yet been completely identified, it is impossible to make a comparison in terms of dimension and function. For now, the basilica is the largest church in the city, and is believed to have had an episcopal function. The church is divided into three naves with a narthex, an atrium, and an apse. The apsidal annex abutting the southern wall of the basilica is suggested to be an Early Byzantine baptistery. The side aisles continue around two walls of the transept. Therefore, like those at Patara and presumably Xanthos, the basilica can be securely attributed to the “abbreviated cross” type.

4. Olympos, Church 2 (2nd half of the 5th century)³²

The harbour city of Olympos is located on the east coast of Lycia. It is the only Lycian city with two transept basilicas. One of these, the Episcopal Church, is situated in the unwallled northern part of the city, where the two main streets intersect. This basilica is part of the securely identified Episkopeion complex, positioned at the site of a former Roman temple with its temenos. It is one of the

31 Taner Korkut, “Introduction: Excavation of the Tlos Basilica, 2009-2017”, in *the City Basilica of Tlos*, eds. Taner Korkut-Satoshi Urano, Koç University Press, İstanbul 2020, pp. 3, 7; Taner Korkut-Satoshi Urano, “Detailed Description of the Basilica: The Nave, Narthex, Atrium, and Other Rooms”, in *the City Basilica of Tlos*, eds. Taner Korkut-Satoshi Urano, Koç University Press, İstanbul 2020, pp. 20-28, 31-32; Urano, *ibid.*, pp. 35, 39, 48.

32 Gökçen Kurtuluş Öztaşkın, “Olympos Kenti Episkopeion Yapı Topluluğu”, in *Olympos I: 2000-2014 Araştırma Sonuçları*, ed. B. Yelda Uçkan, Koç University Press, İstanbul 2017, pp. 53-67; Gökçen Öztaşkın-Muradiye Öztaşkın, “Olympos Episkopeionu Peristyl Mozaiklerindeki İnsan Betimlemeleri”, *Olba*, Vol. XXVII, 2019, p. 445; Seçkin Evcim-Gökçen Kurtuluş Öztaşkın, “Early Byzantine Churches in Olympos”, *Arkeoloji ve Sanat*, Vol. 161/ Mayıs-Ağustos 2019, pp. 134-136.

largest basilicas among the nine churches attested in the city and is the central Christian structure of the Episkopeion, thereby functioning as an Episcopal church. The basilica is a three-aisled transept church with an apse and a narthex to the west. The east of the building forms an eastern passage, flanked by the pastophoria on either side. The basilica has several annexes to the south and north, the largest of which is the baptistery. The transept of the basilica is identical to those at Patara and Tlōs and most probably to the one at Xanthos, in that its side aisles continue around two walls of the transept, representing the “abbreviated cross” type.

5. Olympos, Church 4 (5th- 6th centuries)³³

Located in the northernmost part of the North City, the basilica is one of the largest in the area. Unlike the other transept basilica, the Çıralı Beach Church stands far away from the city centre and is suggested to have been built on a pagan cult site. Today, the basilica is surrounded by modern buildings and is largely in ruins, making it difficult to identify its original plan. Although the nave division is indiscernible, some visible remains, and especially the general form of the building, suggest that the basilica must have had a plan similar to that of Church 2 in the city. Therefore, the basilica is reasonably considered as part of the “abbreviated cross” type. An annex abuts the north wall of the naos. Archaeologists found only a few remains, including fragments of architectural sculptures and in-situ wall paintings, pointing to a period between the 5th and the 6th centuries.

Pamphylia

6. Pergē, Basilica A (5th century)³⁴

The city of Pergē, the ecclesiastical Metropolis of Pamphylia Secunda (II) in Late Antiquity, is located about 14 km from the coast in the southwestern plain of Pamphylia. Pergē is also one of the two cities in Pamphylia containing two

³³ Evcim-Öztaşkın, *ibid.*, pp. 138-140, 149; Nilay Çorağan, “Olympos’taki Bizans Dönemine Ait Duvar Resimleri”, in *Olympos I: 2000-2014 Araştırma Sonuçları*, ed. B. Yelda Uçkan, Koç University Press, İstanbul 2017, pp. 153-154.

³⁴ Hans Rott, *Kleinasiatische Denkmäler aus Pisidien, Pamphylien, Kappadokien und Lykien*, Dieterich, Leipzig 1908, pp. 47-50; Wolfram Martini-Norbert Eschbach, *Die Akropolis von Perge: die Ergebnisse der Grabungen 1998-2004 und 2008*, Koç University Press, İstanbul 2017, pp. 524-529; Onur Kara, “Perge Antik Kenti Doğu Roma İmparatorluğu (Bizans) Dönemi A Kilisesi Üzerine Notlar”, *Arteoloji Dergisi*, Vol. 1/No. 2, 2022, p. 80; Ayça Tiryaki-Özgü Çömezoglu Uzbek, “Byzantine Architecture in the Lower City of Perge”, *Art-Sanat*, Vol. 21, 2024, pp. 683, 690-699.

transept basilicas. In the southernmost part of the lower city centre is the South Church, one of the largest intramural basilicas among at least eight churches in the settlement. The building is also very centrally positioned: The main colonnaded street lies to the west of the basilica, the agora immediately to the north, and the city gate is to the southwest. It is a three-aisled basilica with an apse to the east. The church proper is preceded by an atrium, the eastern portico of which must have functioned as a sort of open narthex, similar to the City Basilica of Patara. There are also four side chambers flanking the apse. The side aisles continue around two walls of the transept, thus making the basilica an example of the “abbreviated cross” type.

7. Pergē, Basilica B (5th-6th centuries)³⁵

West of the colonnaded street of the lower city, stood another intramural transept basilica, one of the largest churches in Pergē. This basilica features an apse flanked by side chambers, a narthex, and an atrium. Two east-west oriented narrow corridors extend along the north and south limits of the naos, making the basilica appear to have five aisles rather than three. However, considering the characteristics of “regular” abbreviated cross transept basilicas, it becomes clear that the eastern half of these corridors actually function as a kind of the extensions of the side aisles in the transept unit, as seen in all the other examples with abbreviated cross transept in Lycia and Pamphylia. The eastern halves of the corridors, connected to the transept unit, are of a completely original design, not attested in the other basilicas with abbreviated cross transepts. Due to both the remains of the buildings situated immediately to the south, the basilica has long been considered to have functioned as the episcopal church of Pergē. Regarding the transept, despite the partial design differences, the side aisles continue around two walls of the transept, allowing us to classify this building as an abbreviated cross type transept basilica.

35 Rott, *ibid.*, pp. 50-53; Clive Foss, “The Cities of Pamphylia in the Byzantine Age”, in *the Cities, Fortresses, and Villages of Byzantine Asia Minor*, Variorum, Aldershot 1996, p. 17; Grossmann, “Zur Typologie des Transepts”, p. 103; Tiryaki-Uzbek, *ibid.*, pp. 699-705.

8. Sidē, Church bb (5th-6th centuries)³⁶

The city of Sidē, the ecclesiastical Metropolis of Pamphylia Prima (I) in Late Antiquity, is one of the harbour cities situated on a peninsula in the coastal Pamphylia. As in Pergē, there are two transept basilicas in Sidē. Being an intramural building, the Church bb is located immediately northwest of the major colonnaded street and near the ancient city centre. Of the seven churches within the city walls, Church bb is one of the largest. The basilica is suggested to have been a three-aisled transept basilica with an apse. An atrium and/ or a narthex likely preceded the naos, but the remains do not allow for a reconstruction of this part of the building. As discussed by Yıldırım, both the remains of wall-pillars resting against the east wall, and the form of the transept indicate that the basilica may have been planned in accordance with the abbreviated cross type.

Continuous Transept

Pamphylia

9. Sidē, Church cc (Late 4th- early 5th century)³⁷

The church is located southeast of the city, where the southernmost part of the major colonnaded street terminates. This building is the largest intramural church in the city, as well as the only example with a continuous transept in Pamphylia. In fact, the basilica stands next to a large religious complex associated with the episcopal palace of Sidē and thereby, also considering its dimension, is identified as the episcopal Church. The basilica consists of a nave divided from the side aisles and two more flanking aisle-like corridors that extend along the nave and terminate at the western limit of the transept. Therefore, the building may be identified as a five-aisled basilica, although the outer corridors were isolated from the side aisles by high barrier-like walls. It is preceded by a narthex and an atrium to the west and is terminated by an apse to the east. To the northeast stands a baptistery adjacent to the north arm of the transept and a triconch next to the northern corridor of the naos. Additionally, a number of structures lay immediately to the southwest of the basilica. In this instance, the transept stands

³⁶ Arif Müfid Mansel, *Side: 1947-1966 Yılları Kazıları ve Araştırmalarının Sonuçları*, Türk Tarih Kurumu Yayınları, Ankara 1978, pp. 16, 266; Foss, “The Cities of Pamphylia”, pp. 31, 40; Yıldırım, *ibid.*, pp. 1, 82, 84, 219-221; Katja Piesker, “Side”, in *the archaeology of Byzantine Anatolia: from the end of late antiquity until the coming of the Turks*, ed. Philipp Niewöhner, Oxford University Press, New York 2017, pp. 296-300.

³⁷ Mansel, *ibid.*, pp. 267-274; Foss, “The Cities of Pamphylia”, 39-40; Piesker, *ibid.*, p. 298; Yıldırım, *ibid.*, pp. 26-53, 105-120.

as an uninterrupted unit, as the side aisles, including the outer corridors, do not continue into the transept unit. Therefore, as suggested by Yıldırım, the transept may be attributed to the type called “continuous”, although firm evidence is lacking in the absence of excavations³⁸.

Cilicia I

10. Öküzlü, North Church (Late 5th- early 6th century)³⁹

Öküzlü, whose ancient toponym is uncertain, is a rural settlement, most probably in the chōra of the nearby coastal city of Sebastē. Among the three Early Byzantine churches in the settlement, the North Church is the largest. This church was constructed at the northern fringe of the settlement, and like the second church, appears to have been one of the core components of the settlement. In contrast, the South Church, which is considered as a pilgrimage building, stands on a small hill apart from these cluster of buildings, which include houses, presses, cisterns, and the tombs. The North Church is a three-aisled basilica with an apse flanked by two apsidal side chambers. To the west, a narthex and an atrium precede the church proper. Similar to the Episcopal Church in Sidē, the nave colonnades terminates in T-shaped piers, and the crossing of the transept unit is not separated from the arms. Therefore, the basilica can be described as having a continuous transept.

38 Based on the column base placed in the north corner of the apse, Yıldırım suggests that there might have been a triumphal arch in front of the apse (Yıldırım, *ibid.*, p. 108) although the presence of such a column base on the axis of the nave stylobate is also reminiscent of a component of the arrangement found in the churches with tripartite transept. However, in a tripartite arrangement, nave colonnades usually terminate at cruciform pillars in the east, which is not true for this church. Therefore, in the absence of excavations, the suggestion of a continuous transept seems more plausible.

39 Semavi Eyice, “Einige Byzantinische Kleinstädte im Rauhen Kilikien”, in *150 Jahre Deutsches Archäologisches Institut, 1829-1979: Festveranstaltungen und Internationales Kolloquium, 17.-22. April 1979 in Berlin*, Zabern, Mainz 1981, pp. 207-208; Semavi Eyice, “Un site byzantin de la Cilicie: Öküzlü et ses basiliques”, in *Rayonnement grec: hommages à Chares Delboye*, eds. Lydie Hadermann-Misguich-Georges Raepsaet, Editions de l’Université de Bruxelles, Bruxelles 1982, pp. 362-367; Eyice, “Ricerche e scoperte nella regione di Silifke”, pp. 19, 21, 23, 27; Hill, *ibid.*, pp. 237-240; Grossmann, “Zur Typologie des Transepts”, p. 103; Ina Eichner, *Frühbyzantinische Wohnhäuser in Kilikien: baugeschichtliche Untersuchung zu den Wohnformen in der Region um Seleukeia am Kalykadnos*, Ernst Wasmuth Verlag, Tübingen 2011, pp. 93-94, 107.

11. Kōrykos, Cathedral (5th century)⁴⁰

Kōrykos, known today as Kızkalesi, is a coastal city situated approximately five km west of the city of Sebastē. The site is noted for its extensive remains of Early Byzantine churches and chapels, with the number reaching 13. Within the city walls, Church A is one of the transept basilicas detected in the city. Despite being one of the largest, the suggestion that this basilica served as the cathedral of the city is unfounded. The church is a three-aisled basilica with an apse and a narthex. Due to its poor state of preservation, there has been speculation about the original layout of the transept. While the ground plan initially proposed by the first excavators points to a kind of transept, Hill later proposed a new plan suggesting that the building likely had a continuous transept.

12. Kōrykion Antron/Cennet Cehennem, Temple Church (Late 5th century)⁴¹

Located five km west of Kōrykos, the sacred site of Kōrykion Antron is comprised of natural caverns. At the site stand two Early Byzantine churches, one of which was converted from a temple, along with a few Late Roman houses to the south. The larger of the two churches, known as the Temple Church, is situated in the southwest opening of the larger cavern (Cennet). It was constructed on the foundation of an earlier temple and partly surrounded by its peribolos wall. The Temple Church is divided into three aisles and likely features a kind of forecourt to the west. The eastern part of the basilica appears to have been surrounded by a passage-like wall, similar to the eastern passages of typical Cilician churches. Early scholars who investigated the building when it was in a better state of preservation, realized that the area in front of the apse was not interrupted by the nave colonnades. As Hill and Bayliss suggested recently, this part does not seem to have been divided into units as in the tripartite type. Therefore, the basilica may be regarded as belonging to the continuous transept type.

40 Herzfeld-Guyer, *ibid.*, pp. 94-108; Hill, *ibid.*, pp. 40, 115-121; Grossmann, “Zur Typologie des Transepts”, p. 121.

41 Josef Keil-Ernst Herzfeld, *Monumenta Asiae Minoris antiqua. Vol. III: Denkmäler aus dem rauhen Kilikien*, Manchester University Press, Manchester 1931, pp. 214-219; Otto Feld-Hans Weber, “Tempel und Kirche über der Korykischen Grotte (Cennet Cehennem) in Kilikien”, *Istanbul Mitteilungen*, Vol. 17, 1967, pp. 268-278; Hill, *ibid.*, pp. 40, 111, 113; Bayliss, *ibid.*, pp. 82-84; Hugh Elton-Eugenia E. Schneider-D. Wannagat, *Temple to church: the Transformation of Religious Sites from Paganism to Christianity in Cilicia*, Ege Yayınları, İstanbul 2007, pp. 63-68; Eichner, *ibid.*, pp. 162-185; Arabella Cortese, *Cilicia as Sacred Landscape in Late Antiquity. A Journey on the Trail of Apostles, Martyrs and Local Saints*, Reichert Verlag, Wiesbaden 2022, pp. 122-126.

Tripartite Transept

Lycia

13. Limyra, Episcopal Church (5th- early 6th century)⁴²

Located at the foot of the Bey Mountains, roughly four km from the coast in eastern Lycia, the city was unusually divided into two small fortifications in the late 5th- early 6th century. Three churches have been identified to date, the largest being the Episcopal Church. It stands in the centre of the larger eastern settlement. Its specific location is immediately north of the colonnaded street, and among the prominent buildings, such as the two baths and the supposed “atrium house”. In addition, its dimensions led the archaeologist to identify it as the cathedral or the episcopal basilica of the city. The building is a three-aisled basilica with an apse, flanked by side chambers. No narthex or atrium was detected during the excavations. The nave colonnades terminate in cruciform pillars, and do not continue into the area where the bema is located. On either side of the apse stand two wall-pillars set on the axis of the cruciform pillars as well. Such an arrangement indicates that the area in front of the apse was designed as a transept divided into three separate units. Therefore, we can reasonably assume that the basilica had a tripartite transept.

42 Urs Peschlow, “Die Bischofskirche in Limyra (Lykien)”, in *Actes du X^e Congrès International d’archéologie Chrétienne, Thessalonique 28 Septembre-4 Octobre 1980, Vol. II: Communications*, Pontificio istituto di archeologia cristiana, Città del Vaticano 1984, pp. 409-421; Jürgen Borchhardt, *Die Steine von Zenuri: archäologische Forschungen an den verborgenen Wassern von Limyra*, Phoibos, Wien 1993, pp. 112-113; Clive Foss, “The Lycian Coast in the Byzantine Age”, *Dumbarton Oaks Papers*, Vol. 48, 1994, pp. 37-39; Roman Jacobek, “Lykien”, in *Reallexikon zur byzantinischen Kunst*, Vol. 5, Stuttgart 1995, pp. 866-867; Grossmann, “Zur Typologie des Transepts”, p. 107; Martin Seyer, “The City of King Pericle: Limyra”, in *From Lukka to Lycia: the Land of Sarpedon and St. Nicholas*, eds. Havva İşkan-Erkan Dünder, Yapı Kredi Yayınları, İstanbul 2016, pp. 271-272; Inge Uytterhoeven-Martin Seyer, “Gün Yüzüne Çıkarılmış bir Geç Antik ve Bizans Dönemi Likya Şehri: Limyra Doğu Şehri’nin Mimari Yüzey Araştırması”, in *Türkiye’de Bizans Çalışmaları: Yeni Araştırmalar Farklı Eğilimler*, eds. Koray Durak-Nevra Necipoğlu-Tolga Uyar, Türkiye İş Bankası Kültür Yayınları, İstanbul 2022, pp. 67-69, 73-74.

Cilicia I

14. Kōrykos, Church G (Late 5th- mid 6th century)⁴³

To the northeast of the city, outside its walls lies the Church G. The church is located by the road leading to the cemetery northeast of the city. There is also a Tetrapylon standing northeast of the church. Such tetrapyla are also known from a few rural sites in Cilicia and are suggested to have been built as the markers of the settlement entrances, their building complexes, and of boundaries and roads. Accordingly, the Tetrapylon in Kōrykos, as Varinlioğlu has pointed out, likely marked the city's suburb together with its necropolis and nearby Church G. Therefore, the specific location of the church may point to a different function or symbolic signal. This building, being one of the largest among the churches in the city, is a typical three-aisled basilica terminated by an apse with apsidal chambers, and an atrium and a narthex. The northern chamber was used as a baptistery. Although its easternmost part is badly damaged, both the plans published in the early 20th century and the visible remains today indicate that the church has a transept divided into three units and thus exhibits the basic features of a tripartite transept.

⁴³ Herzfeld-Guyer, *ibid.*, pp. 112-126; Forsyth, *ibid.*, p. 136; Hill, *ibid.*, pp. 40, 124-131; Günder Varinlioğlu, "Rural Habitat in the Hinterland of Seleucia ad Calycadnum during Late Antiquity", in *Rough Cilicia: New Historical and Archaeological Approaches*, eds. Michael C. Hoff-Rhys F. Townsend, Oxbow Books, Oxford 2013, p. 203; Buchwald-Savage, *ibid.*, p. 133; Selda U. Yazıcı, *Anadolu'da Erken Hristiyanlık Dönemi Vaftizhaneleri: Kilikia, Pamphylia, Lykia, Örnekleri*, Anadolu University Institute of Social Sciences, Unpublished PhD Thesis, Eskişehir 2019, p. 101.

Cilicia II

15. Anazarbos, Church of the Apostles (Late 5th- early 6th century)⁴⁴

Anazarbos, the ecclesiastical Metropolis of Cilicia II during Late Antiquity, is situated on eastern plain of Cilicia. Among the four Byzantine churches in the city, the Church of the Apostles is likely the largest. Its central position on the former axis of the insula grid, immediately to the west of the walled city's colonnaded street, also indicates that the basilica may have been the cathedral, as suggested by Gough. Although poorly preserved, the plans of the earlier scholars allow us to identify the basilica's main characteristics. The basilica was suggested to have replaced an earlier structure, probably a temple. The original name of this structure is known from an inscription that runs along the façade of the apse, which features an unusual horseshoe-shaped plan. It probably consisted of a nave and two aisles that continued eastward enveloping the apse thereby creating a semicircular ambulatory passage. While the eastern part of the building is badly damaged, the observations of Gough and especially Hill point to the presence of cruciform pillars west of the apse and fallen columns between the opening of the apse and pillars. Based on these remains, we may suggest that the basilica represents a tripartite transept, whose crossing was seemingly separated from the arms by arches surmounting the columns.

⁴⁴ Gough, "Anazarbus", pp. 116-118; Gough, "Early Churches in Cilicia", pp. 204-205; Hansgerd Hellenkemper, "Early Church Architecture in Southern Asia Minor", in *Churches Built in Ancient Times: Recent Studies in Early Christian Archaeology*, ed. Kenneth Painter, Society of Antiquaries of London, Accordia Research Centre, University of London, London 1994, pp. 234, 236; Hill, *ibid.*, pp. 40, 85-91; Gabriele Mietke, "Die Apostelkirche von Anazarbos und Syrien", *Olba*, Vol. II, 1999, pp. 228-238; Richard Posamentir-Mustafa Hamdi Sayar, "Anazarbos: ein Zwischenbericht aus der Metropole des Ebenen Kilikien", *Istanbuler Mitteilungen*, Vol. 56, 2006, pp. 334-335; Richard Posamentir, "Anazarbos in Late Antiquity", in *Archaeology and the Cities of Asia Minor in Late Antiquity*, eds. Ortwin Dally-Christopher Ratte, Kelsey Museum of Archaeology, University of Michigan, Ann Arbor 2011, pp. 207-224; Bayliss, *ibid.*, p. 98. For a similar example with ambulatory design in the countryside of Cilicia II, see Ulrike Wulf Rheidt, "Akören: Two Late Antique Villages in Cilicia", in *Archaeology and the Cities of Asia Minor in Late Antiquity*, eds. Ortwin Dally-Christopher Ratte, Kelsey Museum of Archaeology, University of Michigan, Ann Arbor 2011, p. 201.

Basilicas with Unclear Type of Transept

Abbreviated Cross Transept

Lycia

16. Aperlai, Lower Church (5th- 6th century)⁴⁵

Aperlai is a small coastal city in south Lycia. Of the four identifiable churches in the settlement, the Lower Church is the largest. Because of its dimension and the likelihood that it was built before the (re)construction of the later city walls, the church is suggested to have been the episcopal basilica of the city. Its dominant position over the surrounding buildings in the southeast corner of the city walls, as well as the expansive nature of the structure with many annexes, also supports this assumption. The Lower Church is a three-aisled basilica with an apse and atrium. In the Early Byzantine period, a series of subsidiary rooms were added along the southeast, south, and west flanks of the basilica, in a layout very similar to that of the City Basilica of Patara. Since the termination of the nave colonnades in the eastern part of the basilica is not visible, one cannot identify the organisation of the area in front of the apse, nor does the easternmost part of the naos provide evidence that there was a tripartite division or a cross type arrangement in the original layout. Nevertheless, because the naos walls project northwards and southwards, one may confidently identify the building as a basilica with projecting transept arms. The characteristic examples from and outside of Anatolia demonstrate that the basilicas whose transept arms project on both sides usually feature abbreviated cross or tripartite types. However, a few examples reflect the features of cross or continuous as well. While the arms of the cross transept types usually provide a much larger projecting space, those of tripartite transept provide a smaller space, in comparison with the Lower Church in Aperlai and the majority of the basilicas with abbreviated cross transepts⁴⁶. As for the continuous type, the

45 Foss, "The Lycian Coast", pp. 16-17; R.L. Hohlfelder-R.L. Vann, "A Church Beneath the Sea at Aperlae in Lycia", *Adalya*, Vol. IV, 1999-2000, pp. 207-212; Robert L. Hohlfelder, "Cabotage at Aperlae in Ancient Lycia", *The International Journal of Nautical Archaeology*, Vol. 29/No: 1, 2000, pp. 130-133; Robert L. Vann-Robert L. Hohlfelder-Mary Tindle, "The Early Christian Church in Lycia: Evidence from Aperlae", in *Akten des XIV. Internationalen Kongress für Christliche Archäologie, Wien 19.-26. 9. 1999, Vol I*. Österreichische Akademie der Wissenschaften, Wien 2006, pp. 741-743; Audrey Scardina, "The Churches of Byzantine Aperlae: A Re-appraisal", in *International Young Scholars Conference II: Mediterranean Anatolia, 04-07 November 2015*, eds. Tarkan Kahya-Aşkın Özdzibay-Nihal Tüner Önen-Mark Wilson, Koç University, Istanbul 2018, pp. 687-688.

46 For the comparable examples see Krautheimer, "S. Pietro in Vincoli", pp. 418, 420; Soteriou-

wall on a north-south axis, which may have created a sort of space in the south and perhaps north arm, is reminiscent of the layout of the St Peter's Church in Rome⁴⁷ and the first phase of the Great Basilica in Abū Mīna⁴⁸, both of which feature a continuous transept. However, whether or not this wall is contemporary with the original design of the basilica, it is unclear and cannot be determined without archaeological excavation. On the other hand, considering the examples within Anatolia, the vast majority of basilicas with projecting transept in Lycia and Pamphylia, including a single example in Caria⁴⁹, are known to feature the abbreviated cross transept whose certainty is based on reliable archaeological evidence. The Lower Church in Aperlai bears strong resemblances to these examples in terms of both the form and ratio between the naves and the transept. Therefore, it seems reasonable to assume that the church had an abbreviated cross transept rather than the other types discussed above.

Continuous or Tripartite Transept

Lycia

17. Phasēlis, Acropolis Church I (5th- 6th century)⁵⁰

Phasēlis is a coastal city in the westernmost part of Lycia. Acropolis Church I is the largest of the cities' churches and chapels. The church is situated in the southwest corner of the Acropolis, overlooking the southern harbour. Acropolis Church I is a three-aisled basilica. There is an atrium on the west side of the church. The eastern edge of this atrium may have been used as a kind of open narthex. Since the building is severely damaged, without any archaeological excavation, it is difficult to ascertain the original layout of the basilica's eastern part. The church was described as featuring a cross transept when it was first investigated as part

Soteriou, *ibid.*, p. 154; Krautheimer, "The Transept in the Early Christian Basilica", p. 386; Snively, *ibid.*, pp. 62, 64; Bowden, "Epirus and Crete", p. 788; Grossmann, "Zur Typologie des Transepts", pp. 109, 131.

47 For the St Peter's Church see Krautheimer, *Early Christian and Byzantine Architecture*, p. 33.

48 For the first phase of the Great Basilica in Abū Mīna see Judith McKenzie, *The Architecture of Alexandria and Egypt: 300 BC-AD 700*, Yale University Press, 2007, pp. 288-293.

49 For the transept basilica in Miletus see Niewöhner, *Bauwerke in Milet*, p. 84.

50 Foss, "The Lycian Coast", pp. 43-46; Yalçın Mergen, "2014 Yılı Çalışmaları Işığında Phaselis Antik Kenti'nin Geç Antik ve Ortaçağ Mimarisi ile Kentsel Yapısı", *Phaselis*, Vol. I, 2015, pp. 279, 281-285; Yalçın Mergen-Ali Rıza Bilgin, "Phaselis Akropolis'indeki Doğu Roma İmparatorluğu Dönemi Yerleşimine Ait Değerlendirmeler", *Phaselis*, Vol. II, 2016, pp. 124-131; Yalçın Mergen, "Phaselis Antik Kentinin Dönüşüm Sürecine Dair Yeni Bulgular", *Phaselis*, Vol. IV, 2018, pp. 154-155.

of an archaeological survey. However, based on the published plan, this building cannot be classified as neither a cross, nor an abbreviated cross type, since the side aisles do not continue into the transept-like unit. According to the plan, the stylobate (?) of the southern aisle turns 90 degrees southwards in the east. Instead of reaching the east wall, it attaches to the south wall of the church. The same design is suggested for the northern aisle as well. In this case, the interruption of the stylobates creates a transept unit in the east. Thus, the layout gives an impression of a cross plan to the interior of the basilica. Both the Basilica Gamma in Philippi and the Basilica A in Nea Anchialos bear resemblances to the transept scheme of Phaselis in terms of their non-projecting cross forms and designs. At Basilica Gamma, the nave colonnades terminate at T-shaped pillars in front of the transept and the wall-pillars set on the axis of these T-shaped pillars seem to have combined two transverse arches originally. The Basilica Gamma then may well have had a tripartite transept as suggested by Stein, and partly by Snively⁵¹. At Basilica A, the intercolumniations were blocked by parapets and thus access from the aisles was limited both to the nave and to the transept (probably tripartite)⁵². The basilica in Phaselis provides no detail as to whether the transept had ever been divided into three unit, although the similarities in form and plan between the two examples may indicate the same type- a tripartite transept. Nevertheless, since no division has been observed at least on the surface, one could also consider the second possibility that it may have featured a continuous transept.

18. Çamarkası (6th century)⁵³

Çamarkası is situated in the highland region of Central Lycia, about two km southwest of Arneai and 25 km northwest of Myra. Since no other remains besides a church were found, the original character of this rural settlement has yet to be identified. Given its location and comparable examples nearby, the church may be associated either with a monastery, as suggested by Hellenkemper-Hild, or even with a small village in the territory of Arneai. The building at Çamarkası features a three-aisled basilical plan, but it is uncertain whether it had an atrium

51 Snively, *ibid.*, pp. 68-72; Stein, *ibid.*, p. 70.

52 Krautheimer, *Early Christian and Byzantine Architecture*, p. 94.

53 Rott, *ibid.*, p. 74; Peter Grossmann-Hans G. Severin, "Forschungen in Südöstlichen Lykien, 1977", *Türk Arkeoloji Dergisi*, Vol. 25/No: 2, 1981, pp. 108-109; Foss, "Cities and Villages of Lycia", pp. 329-330; Hellenkemper-Hild, *ibid.*, p. 495; Peter Grossmann-Hans G. Severin, *Frühchristliche und byzantinische Bauten im südöstlichen Lykien: Ergebnisse zweier Surveys*, Wasmuth, Tübingen 2003, pp. 116-118.

or a narthex. The area in front of the apse seems to have been designed as a transverse unit, a transept, ending on either side in semicircular projecting exedras. Grossmann-Severin suggests that the connection between the transept and the central nave may have been linked by an arch. According to their reconstructed plan, there is no division in the transept unit. Transept basilicas with projecting semicircular exedras are known from Egypt, Tunisia, Greece, Albania, Italy, Anatolia (known only from Lycia), Bethlehem and tentatively in Constantinople⁵⁴. In particular, the exedras of those from Greece, Albania, Italy and Anatolia are smaller and in the majority of examples feature tripartite and, in a few examples, continuous types. The basilicas in Egypt and Tunisia, however, have much wider projecting exedras and the side aisles continue around the arms (exedras) of the transept, thereby featuring only the cross transept type. Therefore, there are at least three main alternatives. Due to the close resemblances in terms of form and proportion between the basilica in Çamarkası and other basilicas in the Balkans, I believe the possibility of a cross type can be excluded as well.

19. Muskar/Tragalassos (?)/Trebendai (?) (6th century)⁵⁵

Muskar is an upland settlement on the Asarbelen Hill, located seven km north of the city of Myra. Although its ancient toponym is uncertain, it is believed to have been a rural settlement in the chōra of Myra in Late Antiquity. Today the site contains a vaulted building of uncertain function and a church. Only the apse of the church is standing, but the observations by early scholars allow us to determine its general layout. The church is a basilical structure, likely with three aisles. No wall remains to the west of the naos, suggesting the presence of a narthex or an

⁵⁴ For the comparable examples see Krautheimer, *Early Christian and Byzantine Architecture*, pp. 87-88, 189-190; Soteriou-Soteriou, *ibid.*, pp. 152, 157; Lemerle, "Saint Démétrius de Thessalonique", pp. 689-690; Mango, *The Art of the Byzantine Empire*, p. 125; Guntram Koch, *Early Christian Art and Architecture: An Introduction*, CM Press, London 1996, p. 32; Snively, *ibid.*, pp. 64-65; Tomas Lehmann, "Zur Genese der Trikonchosbasiliken", in *Innovation in der Spätantike: Kolloquium Basel 6. and 7. May 1994*, Reichert, Wiesbaden 1996, pp. 334, 338-340; Bowden, "Epirus and Crete", p. 789; Grossmann, *Christliche Architektur in Ägypten*, pp. 35, 36, fig. 9; Ćurčić, *ibid.*, pp. 155, 156.

⁵⁵ Rott, *ibid.*, p. 316; Strzygowski, *ibid.*, p. 187; Martin Harrison, "Churches and Chapels of Central Lycia", *Anatolian Studies*, Vol. 13, 1963, p. 131; Grossmann-Severin, *Frühchristliche und byzantinische Bauten*, pp. 27-33; Stein, *ibid.*, p. 65; Hellenkemper-Hild, *ibid.*, pp. 890-891; Grossmann, "Zur Typologie des Transepts", p. 117; Martin Harrison, *Mountain and plain: from the Lycian coast to the Phrygian plateau in the late Roman and early Byzantine period*, University of Michigan Press, Ann Arbor, Mich 2004, pp. 10-12; Mehmet Alkan, *Klasik Çağ'dan Erken Bizans'a Myra Kenti ve Teritoryumu*, Akdeniz University Institute of Social Sciences, Unpublished PhD Thesis, Antalya 2013, pp. 115-116, 148, 150, 174.

atrium. The area in front of the apse was designed as a transept terminating on either side with projecting semicircular exedras, similar to the arrangement at Çamarkası. Given the common features between the basilicas at Çamarkası and Muskar, the comparable examples for Çamarkası are also applicable to Muskar. Furthermore, the possible in-situ presence of a column in the southeast corner of the nave indicates the western limit of the transept. This also suggests that the side aisles did not continue around the arms of the exedras to create a cross transept. Another notable detail is that the opening of the apse does not appear to have wall-pillars on either side, nor were any remains of piers on the axis to the west, where the transept ends. Hence, as Stein suggested, the basilica likely featured a continuous transept rather than a tripartite one, since no supporting evidence for a division has been found.

20. The Church at Korba (6th century)⁵⁶

Located in the highland region of Central Lycia, Korba is a rural settlement in the chōra of Kyaneai. Although its history dates back to the Classical period, the settlement continued to be used well into Late Antiquity. The site is associated with the holy shrine of the Archangel in Kroba mentioned in “the Life of Nicholas of Sion” in the 6th century. Given the building remains immediately to the west and the possible sacred nature of the site, the basilica is considered to have functioned as a monastic or cultic structure by Altripp and Kolb. Standing in the necropolis of the earlier settlement, the building is a three-aisled basilica with probably an atrium and a narthex. An apsidal annex was also attached to the south. Although the later phases of the building do not allow us to ascertain its exact original plan, the transverse area in front of the apse with semicircular projecting exedras and the direct connection between the exedras and the side aisles recalls the design attested in Çamarkası and Muskar.

56 Ihor Ševčenko-Nancy P. Ševčenko, *The life of Saint Nicholas of Sion*, Hellenic College Press, Brookline 1984, p. 103; Hellenkemper-Hild, *ibid.*, p. 652; M. Altripp, “Die Basilika von Korba in Lykien”, in *Die Chora von Kyaneai: Untersuchungen zur politischen Geographie, Siedlungs- und Agrarstruktur des Yavu-Berglandes in Zentrallykien*, ed. Frank Kolb, Dr. Rudolf Habelt, Bonn 2006, pp. 75-89; Frank Kolb, *Burg, Polis, Bischofssitz: Geschichte der Siedlungskammer von Kyaneai in der Südwesttürkei*, Philipp von Zabern, Mainz am Rhein 2008, pp. 392-394.

Pamphylia

21. The Church at Kızıllı (5th- 6th century)⁵⁷

Kızıllı is a fortress located in the border zone between Pamphylia and Pisidia. It is suggested to have been in the chōra of Pednēlissos. The only identifiable ecclesiastical building among the ruins is a poorly preserved church drawn by Paribeni-Romanelli in the early 20th century. It is most likely a three-aisled basilica with a wide apse and either a narthex or more likely an atrium. The eastern part of the naos contains a type of transept, whose arms project outwards very slightly. No remains were found inside the church that may allow us to identify its transept type. There are a few transept churches with a slightly projecting transept, such as the Basilica Gamma at Nikopolis⁵⁸ (tripartite) and the Basilica at et-Tabgha⁵⁹ (tentative continuous). On the other hand, the most comparable and nearby example is the transept basilica E at Sagalassos in Pisidia, which bears strong resemblances to the Church at Kızıllı in terms of its main design, including the projection ratio of the transept, and the proportion between the transept and the nave. At Basilica E, the nave colonnades terminate where the transept arms begin to project. Although no division was reported, Basilica E is considered to have a tripartite transept⁶⁰. With respect to the Church at Kızıllı, both a tripartite and a continuous types are possible, while as the transept arms project outwards only slightly, the design of the basilica does not enable the inclusion of any of the two cross types.

Evaluation (Figs. 1-8)

The examples examined above have enabled us both to review the scattered data on the transept basilicas in Anatolia and to ascertain their characteristics holistically. As mentioned, the vast majority of the Anatolian transept basilicas are located on the southern Mediterranean coasts of Anatolia. I have documented 21 transept basilicas in this region, only a few of which have been completely

57 R. Paribeni-P. Romanelli, “Studii e ricerche archeologiche nell’Anatolia meridionale”, *Monumenti Antichi*, Vol. 23, 1914, pp. 269-274; Hellenkemper-Hild, *ibid.*, p. 640.

58 Snively, *ibid.*, p. 64.

59 Krautheimer, *Early Christian and Byzantine Architecture*, p. 118.

60 Marc Waelkens, “Report on the 2005 Excavation and Restoration Campaign at Sagalassos”, in *Kazı Sonuçları Toplantısı 28/ 2*, Ankara 2007, pp. 327-330, 337; Peter Talloen-Lies Vercauteren, “The Fate of Temples in Late Antique Anatolia”, in *The Archaeology of Late Antique Paganism*, eds. Luke Lawan-Michael Mulryan, Brill, Leiden 2011, p. 368.

excavated. With 11 examples, Lycia has the largest number of transept basilicas among the five ecclesiastical provinces.

The first remarkable feature is that the bulk of the transept basilicas are located within the cities (15 out of 21) rather than in the countryside. Only five examples were found in rural settlements, at least two or four of which show the characteristics of ancient villages. The transept seems to have been very rarely or never preferred by monastic settlements. The same is true of the sacred precincts in the countryside, where only one transept basilica was detected. The urban examples usually stand within the city walls, except for a few extramural ones. In some cases, transept basilicas seem to have become isolated from Late Antique fortifications. They are usually located near or in the core of the city centres, where the main streets intersect, and the monumental buildings lie. There are also a small number of examples standing in necropoleis and directly on ancient cultic sites, including the conversion of Roman temples. Whether in a city or a rural settlement, the majority of the transept basilicas are the largest or among the largest ecclesiastical buildings in settlements where more than one church was built in the Early Byzantine period. Although there are some exceptions where two transept basilicas are located in a single settlement (only in cities) such as in Olympos in Lycia, Pergē and Sidē in Pamphylia and Kōrykos in Cilicia I, settlements usually contain only one transept basilica.

Some examples are assumed to have had functions such as episcopal/ cathedral, funereal, memorial, and monastic. However, apart from the transept basilicas at Olympos in Lycia and at Sidē in Pamphylia that provide solid evidence for their episcopal functions, none of the examples allow us to determine their exact original functions with certainty. Nevertheless, the majority of the examples with abbreviated cross types in Lycia seem more likely to have functioned as episcopal or cathedral basilicas than the other types. Irrespective of the transept type, a similar approach may apply for the churches in the countryside. Discussing the existence of baptisteries in a number of cathedral basilicas in the region, Yıldırım et al. claim that transept basilicas were the main churches of the settlements⁶¹. From this point of view, rural transept basilicas may have indeed been the counterparts of the episcopal or cathedral churches of the cities. On the other hand, although this suggestion appears to a large extent to be the case for the region in question,

61 Şener Yıldırım-Selda U. Yazıcı-T. Akar, "The Problem of Function of the Spaces East of the Apse in Cilician Churches", *Olba*, Vol. 32, 2024, p. 96, fn. 29.

one should be cautious about generalising this phenomenon in the absence of sufficient data, total number of churches (and their features) in a single settlement and their precise construction periods⁶².

No direct link has been established between the transept type and the construction period. Except for the City Basilica in Tlōs (abbreviated cross) and the Church cc in Sidē (continuous), whose construction dates may date back to as early as the late 4th century, all the transept basilicas in the region date from the 5th to the 6th centuries.

Regarding the distribution of various transept types on the southern coast of Anatolia, we observe that the abbreviated cross, continuous and tripartite transept types are widely distributed. However, no cross type transepts have been attested in the region⁶³. The abbreviated cross type appears to be peculiar to Pamphylia and in particular to Lycia, where eight or nine examples have been detected. Basilicas with tripartite or continuous types occur more commonly in Lycia and Cilicia I compared to Cilicia II and Pamphylia. Additionally, examples with projecting semicircular exedras, which can be attributed either to continuous or tripartite types, are documented only in the mountainous hinterland of central Lycia. There is no firm evidence concerning the presence of the cross type or its abbreviated version in the countryside where bishops were not ordained. This suggests a correlation between transept basilica types and the ecclesiastical organization of the region during Late Antiquity.

The transept basilicas of the region typically exhibit the common characteristics of ordinary basilical churches. They are usually three-aisled, with or without a narthex, atrium, and gallery, except for two possible five-aisled examples in Pamphylia. In Cilicia I the transept basilicas often contain side chambers/ eastward spaces (Öküzlü North Church, Kōrykos Church G and apparently Kōrykion Antron Temple Church and Kōrykos Cathedral), the characteristic also found in churches without a transept in the region, while in Pamphylia (Pergē Basilica A and Pergē Basilica B) and especially in Lycia (Olympos Church 2/ Episcopal Church and Limyra Episcopal Church) the majority of examples lack

62 For instance, although Xanthos contains a transept basilica (the West Basilica), the East Basilica, with its baptistery and possible cathedra, is considered to be the cathedral/ Episcopal basilica of the city in the Early Byzantine Period. See the Xanthos West Basilica in this article. We should also consider the multiple presence of the transept basilicas in some cities.

63 For a highly speculative example in Cilicia II see dn. 28.

side chambers. However, they are usually provided with annexes to the east which replace the side chambers of Cilicia. Yıldırım et al. also draw attention to the fact that the transept basilicas of Cilicia usually lack “eastward spaces”⁶⁴ (i.e., eastern passages), which are the extension or sophisticated versions of the side chambers and functioned as baptisteries or less frequently where the cult of the tomb/ saint was performed. This observation raises a question of whether some transept basilicas in the region do not necessitate the eastward spaces since the transept unit itself may partly have served the purpose of such spaces⁶⁵. However, on the contrary, the eastward spaces may indeed not have been indispensable for the transept basilicas in Cilicia in the presence of other churches with eastern spaces serving the so-called purposes within the same settlement.

The original pavements of the transepts are poorly understood due to their state of preservation and lack of excavation. A few partly surviving examples show that transept units were paved with opus tessellatum mosaics (Tlōs City Basilica, Kōrykos Cathedral, Limyra Episcopal Church) and with opus sectile (probably at Pergē Basilica A and Olympos Church 2), while brick pavements are limited to a single building (Patara City Basilica).

Because the main walls of the transept basilicas stand only to a height of a few m in the vast majority of examples, it is difficult to determine their original appearance. Nevertheless, a number of completely excavated or well-studied examples offer some insights into the superstructure of transept basilicas in the region. As a rule, the naves of the transept basilicas in the region are suggested to have been higher than the aisles and covered by wooden gable roofs while the aisles by single pitched roofs⁶⁶. However, their superstructure in transepts differs partly from that of the west of naos and typically exhibits a few variations of independent or semi-independent transverse roofing system. For instance, Evcim-Öztaşkın proposes that the transept of Church 2 at Olympos (abbreviated cross transept) in Lycia must have had a timber gable roof higher than that covering the aisles. They also suggest that the aisles had galleries which continued into the western edges of the transept arms⁶⁷. A very similar design appears to have been employed at the

64 Yıldırım-Yazıcı-Akar, *ibid.*, p. 98.

65 For such a suggestion see below. For another approach also see Hill, *ibid.*, p. 37.

66 For an exceptional roofing system in the naos of Church 4 (abbreviated) at Olympos see Evcim-Öztaşkın, *ibid.*, pp. 140, 150.

67 Evcim-Öztaşkın, *ibid.*, pp. 135, 150. For the reconstruction of the Basilica see Yelda Olcay Uçkan,

Patara City Basilica (abbreviated cross transept) although it is uncertain whether or not there were galleries extending into the arms of the transept on the upper level⁶⁸. The recently- published 3d model of the City Basilica of Tlōs (abbreviated cross transept) differs substantially from those of Patara and Olympos in that its gable roof covering the nave continues up to the apse and the arms of the transept are covered completely by independent gable roofs. The crossing of the transept does not have an independent roof either, aside from the extension of the roof of the nave⁶⁹. However, considering the uniform characters of the large number of reconstruction examples in and outside Anatolia, the 3d model of the basilica at Tlos seems to be misleading⁷⁰. Although there are a large number of well-preserved ordinary basilicas in Cilicia I, the main walls of most of the examples with a transept unit are not standing enough to provide clues as to the original roofing systems. Nevertheless, the exceptional example of North Church at Öküzlü⁷¹ (continuous transept), with its east wall still standing to a height of up to about 12 m, presents special insight into the superstructures of tripartite and continuous types without projecting arms. According to the reconstruction drawing based on the visible remains, the transept had a transverse roofing system and was designed higher than the gallery level. Thus, the transept superstructure seems to have been built entirely independently of the rest of the church including the galleries above the aisles and the side chambers⁷². The other two Cilician transept basilicas at Kōrykos, namely the Cathedral (continuous transept) and Church G (tripartite transept), are not as well preserved as the North Church to provide a complete picture of their original roofing systems. Hill proposes a similar design for the Cathedral, suggesting that its transept must have had an independent transverse roof higher than the galleries. The crossing of Church G

“Bizans Dönemi Kazı Çalışmalarına Kent Bütününde Bakmak”, in *Türkiye’de Bizans Çalışmaları: Yeni Araştırmalar Farklı Eğilimler*, eds. Koray Durak-Nevra Necipoğlu-Tolga Uyar, Türkiye İş Bankası Kültür Yayınları, İstanbul 2022, p. 60; Öztaşkın, *ibid.*, p. 72.

68 Ceylan-Erdoğan, *ibid.*, p. 207.

69 Korkut-Urano, *ibid.*, p. 21; Urano, *ibid.*, pp. 24, 37, 40-41.

70 Such reconstructions are assumed especially for tripartite transept basilicas with projecting arms. See Orlandos, *ibid.*, pp. 173-186; Krautheimer, *Early Christian and Byzantine Architecture*, p. 34; Niewöhner, *Bauwerke in Milet*, p. 398; Koch, *ibid.*, figs. 5, 11-12.

71 Although well preserved, it is highly speculative whether Church 4 at Kanytella and the Basilica at Köşkerli in Cilicia I contain transepts.

72 Hill, *ibid.*, p. 238; Yunus Muluk, *Öküzlü Kuzey Kilise Örneğinde Erken Bizans Dönemi Kilikia ve Isauria Transeptli Bazilikaları*, Hacettepe University Institute of Social Sciences, Unpublished Master’s Thesis, Ankara 2006, pp. 26, 33, 39.

is also thought to have had a wooden pyramid roof based on the presence of the arches below⁷³. Albeit speculative, it is important to note that such an assumption had been already made for some other transept basilicas outside of Anatolia. The last transept class (Çamarkası, Muskar, Korba), which belongs to the same type as the examples of Cilicia I in plan (tripartite or continuous), differs from its counterparts in terms of its projecting semicircular exedras. Although poorly preserved, the transept unit of the basilica at Muskar is assumed to have had a roof at the same level as the nave but higher than that of the aisles, which may indicate a sort of independent roofing system similar to those mentioned above⁷⁴. While it is uncertain whether the crossing of the transept was covered by a higher roof, it is most likely that the projecting exedras flanking the transept arms were covered with semi-domes. This should be true for Çamarkası and Korba as well⁷⁵. Lastly, some relatively better preserved examples (e.g. Patara City Basilica, Basilica A and B at Pergē, Church bb at Sidē, and the North Church at Öküzlü), whose east walls stand to the height of between 7 and 12 m, testify also to the minimum height of the transept roofs in the region.

Regarding Anatolian examples outside the southern coasts, at least ten transept churches have been documented so far. They all date from the 5th to the 6th centuries and are situated to the north and northwest of the southern coast, specifically in Lycaonia, Pisidia, Phrygia, Caria and Asia, all of which have direct interaction with the Mediterranean coasts. The majority of these examples stand in cities. While the presence of tripartite transepts (such as at Sagalassos in Pisidia and Hierapolis in Phrygia), a cross transept (?) (Ayasuluk Hill in Asia), and an abbreviated cross transept (at Miletus in Caria) has been attested, the occurrence of a continuous transept is uncertain. Although their original functions are largely unexplored, several examples provide insight into their main features. For instance, in Sagalassos, where two transept basilicas stand, Basilica E was built on a Roman sacred precinct and converted from a temple, while Basilica E1, associated with the city's cemetery, is extramural and the largest church. Similarly,

73 Hill, *ibid.*, pp. 118, 128, 130.

74 Reconstructions of some basilicas whose transept designs bear similarities to those at Çamarkası and Muskar contain a roof above the nave running up to the apse and the roofs of the transept arms are independent of both that of the nave and the aisles. Such a reconstruction is not true for all examples but indicate that some transept units may not have completely an independent transverse roofing system. For the examples see Orlandos, *ibid.*, p. 179; Koch, *ibid.*, figs. 11-12.

75 Grossmann-Severin, *Frühchristliche und byzantinische Bauten*, p. 28; Altripp, *ibid.*, p. 81; Kolb, *ibid.*, p. 392.

the transept basilica in Miletus is located on a cemetery outside the city walls. Lastly, the Church of St. John on Ayasuluk Hill is situated on the tomb of John the Evangelist and functioned as a memorial basilica. Hence, despite many uncertainties about their function, these examples share common similarities with those on the southern coast: they are usually located in urban environments and three-aisled. The tripartite transept is more common than the other types, while the cross type remains exceptional. Additionally, the abbreviated cross type was not found in the countryside, as observed on the southern coast⁷⁶.

Numerous transept basilicas across Anatolia demonstrate that they usually served different functions, rather than displaying a common particular function or a liturgy. The same is true for the wider geographical area of Late Antiquity. Although some examples from outside Anatolia have been associated with functions such as monastic, funereal, pilgrimage, cultic, and episcopal based on reliable data, most examples do not provide any clue as to their original character. Regarding the possible function of the transept unit itself, several elements are assumed to have played a role, including the enlargement of the sanctuary to provide a larger space for both the clergy and, if any, the relics to be displayed. Additionally, while some scholars suggest that the arms of the transept may have functioned as a kind of pastophoria, others argue that these flanking units seem more related to an interaction point at which the congregation can present their offerings, venerate the relics, and perhaps receive communion during the liturgical services celebrated on certain holy days⁷⁷. Nevertheless, these suggestions are not universally applicable and may vary depending on the different types of transepts. Therefore, I would like to conclude by examining the possible functions of some basilicas on the southern coasts of Anatolia, considering their transept types.

Firstly, aside from the possibility that the majority of the examples with an abbreviated version of the cross type, which occur only in Pamphylia and particularly Lycia, may have functioned as episcopal or cathedral basilicas, all the excavated examples of this type share one more remarkable common feature: The intercolumniations of both the central naves and the transepts of Patara City Basilica⁷⁸, Tlōs City Basilica⁷⁹,

⁷⁶ For the references see fn. 16.

⁷⁷ Kirsch, *ibid.*, p. 148; Krautheimer, "The Transept in the Early Christian Basilica", p. 20; Stein, *ibid.*, p. 69.

⁷⁸ Ceylan-Erdoğan, *ibid.*, p. 206.

⁷⁹ Urano, "History of the Episcopal Church of Tlos", pp. 49-50.

Olympos Episcopal Church⁸⁰ and Pergē Basilica A⁸¹ were closed by parapets in the Early Byzantine period, apparently in order to control the movement of laypeople during the rites celebrated on holy days including the eucharist. Whatever the exact reason, considering their urban and possible cathedral-related character, such a disposition indicates some specific liturgies that may, on some occasions, require a more crowded clergy and/ or segregation of the congregation. In this case, both the nave and the broad central transept may well have fulfilled the need for an uninterrupted procession. One of such rites must have been relevant to the baptismal liturgies which are known to have been celebrated on specific days in the Early Byzantine period including the Easter Vigil, Pentecost, Christmas, Epiphany, and the Lazarus Saturday. The presence of the baptisteries at the recently excavated basilicas of Tlōs (City Basilica), Olympos (Church 2) and Sidē (Church cc)⁸², all of which bear the characteristics of cathedral/ episcopal churches, may well indicate the occurrence of such liturgies, based on the widely accepted rule allowing only the bishops to preside over the baptismal liturgy in cathedrals/episcopal churches where they are ordained⁸³.

Secondly, the transept basilicas with semicircular projecting exedras (Çamarkası, Muskar, Korba) situated only in the highland region of Lycia may have served an additional specific function. This sub-transept type can be classified into two types. The first group, featuring a cross type, is rarely and almost exclusively found in North Africa⁸⁴. In addition, their exedras are large enough to accommodate crowds of pilgrims. As mentioned above, the second group is spread over a wide geographical area and bear strong resemblances to those in Lycia regarding their transept types (tripartite or continuous) and slightly projecting small exedras. The

⁸⁰ Gökçen Kurtuluş Öztaşkın-Sinan Sertel, “Olympos Piskoposluk Kilisesi’ndeki Nef Ayrımı Düzenlemeleri ve Levha Yanı Uygulaması”, *Adalya*, Vol. XX, 2017, pp. 358, 362.

⁸¹ Tiryaki-Uzbek, *ibid.*, p. 693.

⁸² Especially the basilicas at Olympos and Side, whose episcopal functions are well-documented, demonstrate their sophisticated liturgical design with independent baptisteries directly connected to the aisles. For the plans see Yıldırım, *ibid.*, fig. 11 (Side); Öztaşkın, *ibid.*, fig. 5 (Olympos).

⁸³ This is a common practise in the cities of the Early Byzantine period, albeit not indispensable. As for the countryside, baptismal liturgy were usually celebrated by priests in the Early Byzantine period. For the general information, baptismal liturgies, settlements with more than one baptisteries and the exceptional examples see Olof Brandt, “Baptistry”, *The Eerdmans Encyclopedia of Early Christian Art and Archaeology*, Vol. 1, Michigan 2017, pp. 161-163. For a similar approach also see Aydın, “Kilikya ve İsaurya’daki Trikonkhos Planlı Yapılar”, p. 4; Öztaşkın, *ibid.*, p. 58; Yıldırım, *ibid.*, p. 121.

⁸⁴ Grossmann, “Early Christian architecture in Egypt”, pp. 115-116.

projecting exedras of some basilicas such as the ones in Israel⁸⁵, Cyprus⁸⁶ and in the Balkans⁸⁷ that represent the second group are known to have contained burials and relics. Hence, the same may be true of Lycia based on both these common stylistic features and also the travels of Nicholas: If the sites of Tragalassos/ Trebendai and Kroba, which Saint Nicholas of Sion saw as part of his “holy shrine” visit, are indeed relevant to the original toponyms of Muskar and Korba, then the Lycian examples may well have had a memorial character as well⁸⁸. There are at least two more transept basilicas in the region which are associated with a similar character. Both are apparently located on the former sacred precinct of Olympos in Lycia (Church 2 and Church 4) and feature the abbreviated cross transept⁸⁹. The spot of possible relic veneration is connected to the chambers abutting the outer walls of the basilicas rather than to the transept itself. Therefore, unlike the transept basilicas with semicircular projecting exedras, these independent chambers do not point to a direct relationship between the transept unit and burial/ relic, but support the idea that some examples may have had an additional function of the cult of the tomb/relic in the most general sense.

Conclusion

Whether transept basilicas were constructed for a specific functional reason has been heavily debated. Although some scholars in the early 20th century attempted to attribute a uniform character to the transept churches based on a few examples, it is now evident that they do not primarily serve a common specific function. However, it is almost unquestionable that the primary purpose was to provide a space for both the congregation and the clergy around the sanctuary. This holds true for the transept basilicas of Anatolia.

This first comprehensive study on Anatolia indicates that the transept is a phenomenon of the western and particularly the southern coasts, while the

85 Vincent Michel, “Furniture, Fixtures, and Fitting in Churches: Archaeological Evidence from Palestine (4th-8th c.) and the Role of the Diakonikon”, in *Objects in Context, Objects in Use: Material Spatiality in Late Antiquity*, eds. Luke Lawan-Ellen Swift-Toon Putzeys, Brill, Leiden 2007, p. 600.

86 Eline Procopiou, “The Excavation at Akrotiri-Katalymata ton Plakoton 2007-2014”, in *Medieval Cyprus: A place of Cultural Encounter*, eds. Sabine Rogge-Michael Grünbart, Waxmann, Münster 2015, pp. 191-199.

87 Ćurčić, *ibid.*, pp. 155-157.

88 We should also consider the possibility that the conchos may have served as pastophoria or choir. See Ayşe Aydın, “Kilikya ve İsaurya’daki Trikonkhos Planlı Yapılar”, *Adalya*, Vol. VIII, 2005, p. 250.

89 Öztaşkın, *ibid.*, p. 58; Çorağan, *ibid.*, p. 151; Evcim-Öztaşkın, *ibid.*, pp. 135-136, 140, fn. 14.

liturgy is unlikely to be the sole determining factor in the type of transept. Rather, regional choices have been instrumental in the decision-making process.

Several common features were identified on the southern coasts. In summary, they can be characterized as usually the largest churches of the settlements. They are mostly found in urban areas and rarely in the countryside. Although a few are considered to have functioned as a memorial or funerary church, no monastic character was identified with certainty, and it seems likely that the majority of the examples served as ordinary parish churches. The cruciform layout must have conveyed a symbolic message in basilicas with projecting transepts, attributed to the Trinity and the cross. This symbolism was undoubtedly more pronounced in Medieval Western churches with prominent projecting transepts, which regained popularity during the Carolingian, Romanesque, and the Gothic periods. Although transepts played a significant role in church planning during these periods, they exhibited diverse characteristics, and their functions continued to vary similar to their Late Antique predecessors.

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FIGURES

Fig. 1: Transept basilicas on the southern coast of Anatolia
(by Kyle Brunner-Orçun Erdoğan).

no	site	settlement type	name	location	function/ type	period
abbreviated cross transept						
Lycia						
1	Patara	city	City Basilica	Intramural. Outside the Late Antique fortification.	episcopal (?)	2 nd half of the 5 th century
2	Xanthos	city	West Basilica	Intramural.	-	5 th century
3	Illos	city	City Basilica	intramural. Outside the Late Antique fortification. Former sacred precinct.	episcopal (?)	Late 4 th - mid 5 th century
4	Olympos	city	Church 2/ Episcopal Church	unwalled part of the city. Former sacred precinct.	episcopal	2 nd half of the 5 th century
5	Olympos	city	Church 4/ Çıralı Beach Church	unwalled part of the city. Former sacred precinct (?)	-	5 th -6 th centuries
Pamphylia						
6	Pergē	city	Basilica A/ South Church	Intramural.	-	5 th century
7	Pergē	city	Basilica B/ North Church	Intramural.	episcopal (?)	5 th -6 th centuries
8	Sidē	city	Church bb	Intramural.	-	5 th -6 th centuries
continuous transept						
Pamphylia						
9	Sidē	city	Church cc/ Church I	Intramural.	episcopal	late 4 th - early 5 th century
Cilicia I						
10	Öküzlü	rural settlement	North Church	Unwalled.	-	late 5 th - early 6 th century
11	Korykos	city	Church A/ Cathedral	Intramural.	-	5 th century
12	Korykion Antron	sacred precinct	Temple Church	Unwalled.	-	late 5 th century
tripartite transept						
Lycia						
13	Limyra	city	Episcopal Church	Intramural. Within the Late Antique fortification.	episcopal (?)	5 th - early 6 th century
Cilicia I						
14	Korykos	city	Church G	Extramural.	-	late 5 th - mid 6 th century
Cilicia II						
15	Anazarbos	city	Church of the Apostles	Intramural.	episcopal (?)	late 5 th - early 6 th century

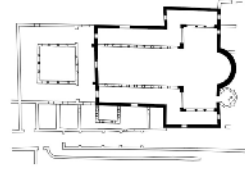
Fig. 2: List of the transept basilicas (1-15) (author).

no	site	settlement type	name	location	transept type	function/ type	period
abbreviated cross transept							
Lycia							
16	Aperlai	city	Lower Church	Intramural.	abbreviated cross (?)	episcopal (?)	5 th , 6 th century
continuous or tripartite transept							
Lycia							
17	Phasēlis	city	Acropolis Church I	Intramural.	tripartite or continuous	-	5 th , 6 th century
18	Çamakkası	rural settlement/ monastery	Çamakkası	Unwalled.	tripartite or continuous	-	6 th century
19	Muskar	rural settlement	Muskar	Unwalled.	continuous (?)	-	6 th century
20	Korba	rural settlement/ monastery	Korba	Unwalled.	tripartite or continuous	monastic or cultic (?)	6 th century
Pamphylia							
21	Kızıllı	fortress	Kızıllı	Intramural.	tripartite or continuous	-	5 th , 6 th century

Fig. 3: List of the transept basilicas with unclear type of transept (16-21) (author).

Abbreviated Cross transept

Tlos City Basilica
(Korinti-Urmano, *ibid.*, fig. 19)



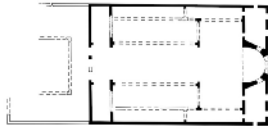
Patara City Basilica
(Ceylan-Fröberg, *ibid.*, fig. 5)



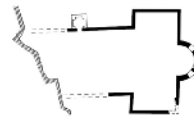
Olympus Episcopal Church
(Öztaslan-Seriel, *ibid.*, fig. 1)



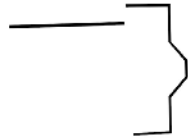
Xanthos West Basilica
(Laveque, *ibid.*, fig. 112)



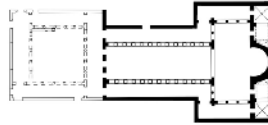
Perge Basilica B
(Grossmann, "Zur Typologie des Transepts", fig. 3)



Olympus Church 4
(Evciin-Öztaslan, *ibid.*, fig. 6)



Side Church bb
(Mansel, *ibid.*, map. 1)



Perge Basilica A
(Rott, *ibid.*, fig. 19)

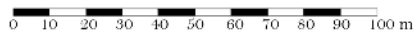
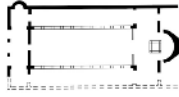
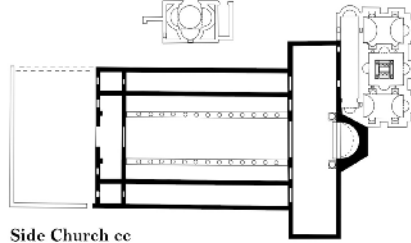


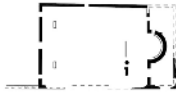
Fig. 4: Schematic plans of the abbreviated cross types in the region.
All the plans are redrawn and rescaled by Aslıhan Erdoğan-Orçun Erdoğan.

Continuous Transept

Korykos Church A (Cathedral)
(Hill, *ibid.*, fig. 17)



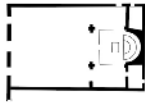
Side Church cc
(Mansel, *ibid.*, fig. 299)



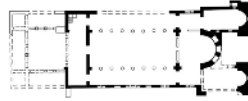
Korykion Antron
(Bayliss, *ibid.*, fig. 110)



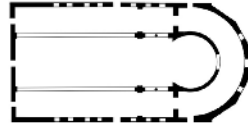
Öküzlü North Church
(Eyice, "un site byzantin", fig. d)

Tripartite Transept

Limyra Episcopal Church
(Peschlow, "Die Bischofskirche", fig. 1)



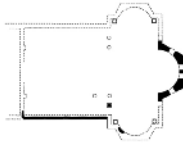
Korykos Church G
(Hill, *ibid.*, fig. 18)



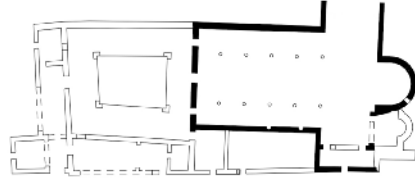
Anazarbos Church of the Apostles
(Hill, *ibid.*, fig. 5)



Fig. 5: Schematic plans of the continuous and tripartite types in the region.
All the plans are redrawn and rescaled by Aşlıhan Erdoğan-Orçun Erdoğan.

Basilicas with Unclear Type of Transept**Muskar**

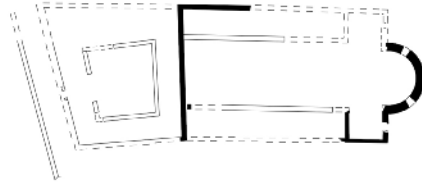
(Grossmann-Severin, "Frühchristliche und byzantinische Bauten", fig. 11)

**Aperlai**

(Scardina, *ibid.*, fig. 4)

**Korba**

(Altripp, *ibid.*, fig. 3)

**Phaselis Acropolis Church 1**

(Mergen, "2014 Yılı Çalışmaları", fig. 9)

**Kızıllı**

(Paribeni-Romanelli, *ibid.*, fig. 30)
(not-to-scale)

**Çamarkası**

(Grossmann-Severin, "Frühchristliche und byzantinische Bauten", fig. 37)

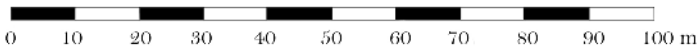


Fig. 6: Schematic plans of the basilicas with unclear type of transept in the region.
All the plans are redrawn and rescaled by Aslıhan Erdoğan-Orçun Erdoğan.

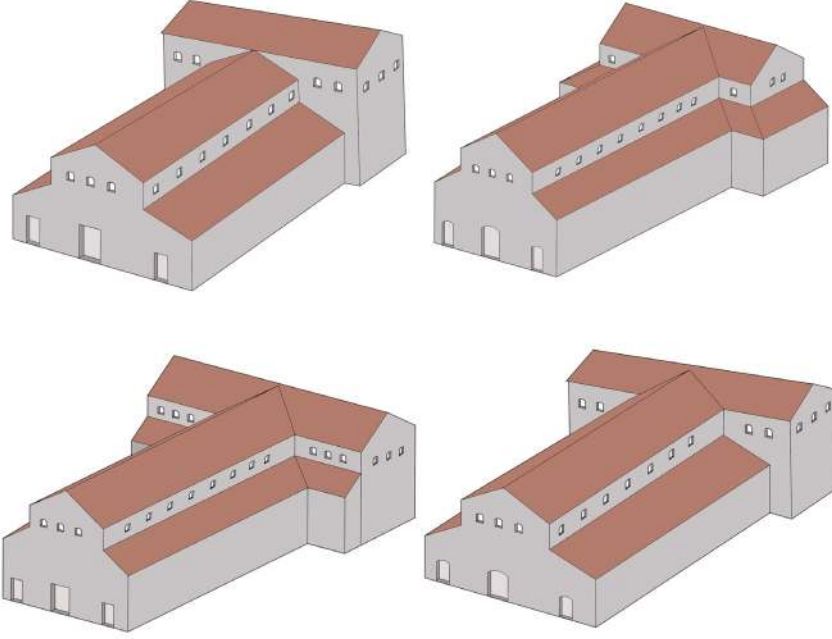
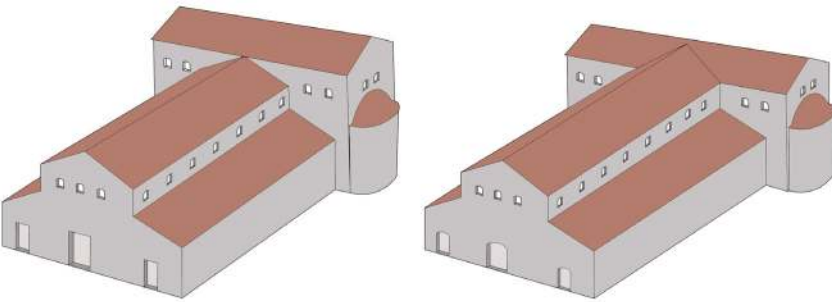
Abbreviated Cross transept*Transept with projecting exedras*

Fig. 7: Hypothetical reconstructions of the transept basilicas. Possible variations of the abbreviated cross transept and transept with projecting exedras in the region (by Aşlıhan Erdoğan-Orçun Erdoğan).

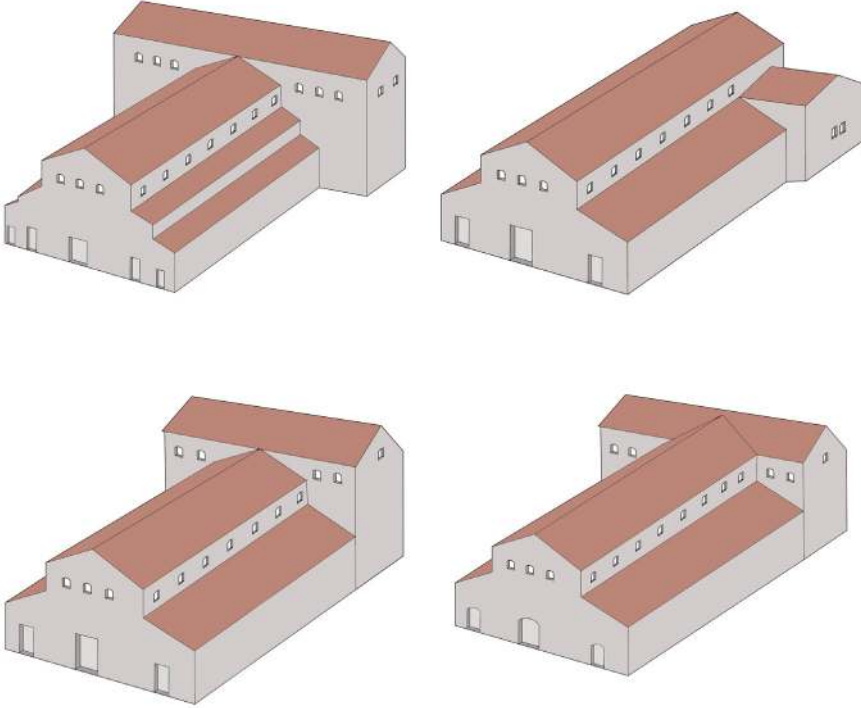
Tripartite or Continuous transept

Fig. 8: Hypothetical reconstructions of the transept basilicas. Possible variations of the tripartite or continuous transept in the region (by Aşlıhan Erdoğan-Orçun Erdoğan).

