

Urban Space Between the Roman Age and Late Antiquity Continuity, Discontinuity and Changes

International Workshop
13-14 February 2020
University of Regensburg

Organizers:

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Patriarchal Basilica of Aquileia (Photo: Giulia Fioratto)

Outline

The aim of this interdisciplinary workshop is to analyze the elements of continuity, discontinuity and change within cities of the Mediterranean basin between Roman times and Late Antiquity.

In this transition period, substantial changes can be perceived within the urban fabric and surrounding territory, which led to a transformation of the city, its buildings, land management, urban topography and the perception of its spaces. These processes are related to many aspects of the urban space: political institutions, economy, methods of exploitation of territory, religious contexts and society.

The transformation of urban space in different Mediterranean areas can be examined through two specific methodologies: the comparative study of literary sources and archaeological data (excavation and surveys) in order to reconstruct the urban space as space of social exchange and the observation of how spatial occupation and carrying capacity of urban territories develop over time and analysis of how all these factors have affected the growth of the cities.

The three sessions of our international workshop will focus on the following main questions:

- (1) What impact did the numerous afore-mentioned changes that occurred between Roman Age and Late Antiquity have on the urban development of western and Near Eastern cities?
- (2) How does religious buildings modify and craft already existing urban spaces or create new ones overtime?

The international workshop connects key aspects of the DFG-Graduiertenkolleg 2337 "Metropolität in der Vormoderne" of the University of Regensburg with that of Centre for Urban Network Evolutions of the Aarhus University. The multidisciplinary of our approach is given by various contributions coming from different areas of study.

Programme

THURSDAY, 13 FEBRUARY 2020

(Location: [Runtingersaal](#), Keplerstraße 1-Regensburg)

14.30 – 15.15: Welcome by Organizers

(Arabella Cortese, Giulia Fioratto, Rubina Raja)

Opening Remarks - Prof. Dr. Dirk Steuernagel (Regensburg)

SESSION 1

15.15 – 16.00: **Birte Poulsen** (Aarhus)

Ancient Halikarnassos - Disruption or Continuity After the Golden Age

16.00 – 16.30: Coffee Break

16.30 – 17.15: **Michael Blömer** (Aarhus)

Doliche and the Urban Development of Northern Syria in the Third and Fourth Century CE

17.15 – 18.00: **Emanuele E. Intagliata** (Aarhus)

Militarising Cities in Late Antiquity at the Eastern Roman Frontier

18.00 – 18.30: Coffee Break

18.30 – 19.30: Public Lecture - **Rubina Raja** (Aarhus)

Transforming Urban Spaces: Religious Architecture in the Near East from the Roman Period to the End of Late Antiquity

FRIDAY, 14 FEBRUARY 2020

(Location: [Salzstadel](#), Brückstraße 2- Regensburg)

SESSION 2

9.00 – 9.45: **Guido Furlan** (Padova)

Waste Management Effectiveness as a Proxy for Evaluating Cities' Health Between Roman Age and Late Antiquity: Sources, Approaches and Problems

9.45 – 10.30: **Giulia Fioratto** (Regensburg)

Beyond the City Walls: Continuity and Changes in Aquileia's Territory Between Roman Age and Late Antiquity

10.30 – 11.00: Coffee Break

11.00 – 11.45: **Christopher Paul Dickenson** (Aarhus)
Communal Spaces in Towns Large and Small in Late Antique Britain

11.45 – 12.30: **Markus Löß** (Regensburg)
With or Without Emperor: Continuity and Change in Milan's Urban Landscape

12.30 – 14.00: Lunch Break

FRIDAY, 14 FEBRUARY 2020

(Location: [Salzstadel](#), Brückstraße 2- Regensburg)

SESSION 3

14.00 – 14.45: **Ann Marie Yasin** (Southern California)
Un-Monumental Histories: Placemaking and Somatic Time in Adapted Buildings

14.45 – 15.30: **Jon C. Cubas Diaz** (Göttingen)
Reshaping Funerary Space: the Jewish and Christian Communities of Late Antique Korykos

15.30 – 16.00: Coffee Break

16.00 – 16.45: **Arabella Cortese** (München - Regensburg)
Archaeology and the Cult of the Saints: Making Sacred Landscape in Late Antique Isauria

16.45 – 17.30: **Yunus Demirci** (Ecole Biblique et Archéologique Française de Jerusalem)
Asia Minor Synagogues Within Their Late Antique City-Space and Religious Contexts: Case Studies in Light of Archaeological and Literary Sources

17.30: Concluding Perspectives - **Nadin Burkhardt** (Eichstätt-Ingolstadt)

18.00: Organized Tour of Regensburg



The Grave Church *extra muros* and the Transept Church in Korykos (Cilicia)
(Photo: Arabella Cortese)

Abstracts and Biographical notes

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Birte Poulsen is Associate Professor at the Department of History and Classical Studies (School of Culture and Society) at Aarhus University.

Her research is focused on Roman sanctuaries and Imperial villas in Italy, as well as domestic and funerary architecture and urban studies in Late Antiquity. Poulsen have been working with excavations in Italy such as the Temple of Castor and Pollux in the Forum Romanum and an Imperial villa at Lake Nemi, as well as in Bodrum, ancient Halikarnassos, in Turkey, with special reference to domestic architecture and embellishment in Late Antiquity. Currently, Poulsen is the head of the project *Contextualizing the past in the Alban Hills*, that includes archaeological investigations of the so-called Villa of Clodius at Via Appia XIII.

Ancient Halikarnassos - Disruption or Continuity After the Golden Age

Looking at the history of ancient Halikarnassos, the golden era of Maussollos stands out in both literary sources and research focus. According to the literary tradition Halikarnassos never recovered after its destruction by Alexander the Great in 334 BCE. However, it is worth noticing that the city was apparently so wealthy that it could still be plundered by the infamous Verres in 80/79, and after that – according to Cicero – the city was in a ruinous state and had to be restored by his brother Quintus. The ongoing archaeological research have changed this picture fundamentally, and by now we have a much better understanding of the development of the city during the Imperial period and not least Late Antiquity that turns out to be a new golden age of Halikarnassos. This paper will investigate and present the various types of evidence from the later history of ancient Halikarnassos with particular regard to the archaeological evidence.

Michael Blömer

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Michael Blömer is an archaeologist whose research revolves around Asia Minor and the Near East in the Hellenistic and Roman Period. He has worked on urbanism, sculpture, religious iconography, and the religious life of the Hellenistic and Roman Near East. Blömer is also an experienced field archaeologist and co-director of the excavations at Doliche, South-East Turkey. He has received his D.Phil. from Münster University in 2009. Since then he has worked as a research fellow at the Centre of Excellence “Religion and Politics” at Münster University and took a position as Assistant Professor at the Centre for Urban Networks Evolutions at Aarhus University in 2015.

Doliche and the Urban Development of Northern Syria in the Third and Fourth Century CE

The cities of North Syria prospered in late antiquity. This is witnessed by a rich array of archaeological and literary evidence. In large parts of the region, population density and agricultural exploitation peaked in the fourth and fifth century. Opulent houses, magnificent churches, and colonnaded streets adorned the cities. Yet, the transition from the Imperial period to late antiquity was far from smooth. In the second half of the third century CE, many urban centers of North Syria stood at the brink of extinction. Most disastrous were the invasions by the Persian great king Šāpūr I in the 250s. Šāpūr himself provided a detailed account of the destruction of cities and the deportation of their populations in the so-called Res Gestae divi Saporis, a monumental trilingual inscription about his achievements in Naqsh-e Rostam, Iran. Archaeological evidence supports his claim of widespread destruction and sheds light on the devastating effects that crippled North Syria cities for decades to come.

Doliche is a good case in point. The city is located in the very north of ancient Syria, which today is part of southeast Turkey. Doliche was only a second tier city, but it thrived considerably in the Roman period. Its main god, Jupiter Dolichenus, was popular in many parts of the Roman Empire and the location on one of the main arteries connecting Asia Minor and Mesopotamia secured the city a share in regional and supra-regional trade. In the in Naqsh-e Rostam inscription, Šāpūr I mentions Doliche as one of the places destroyed in 253 CE. The first results of a new excavation project in Doliche confirm the sack of the city. Moreover, they point to a prolonged period of stagnation and massive population decrease in the aftermath of this event. When Doliche started to thrive again in the fourth century, the city was organized in a new way that bore little resemblance to the previous urban pattern. The excavations at Zeugma, a major city east of Doliche at the Euphrates, have yielded similar results.

In my talk, I will argue that the impact of the Persian wars of the 250s on the cities of North Syria was more devastating than has previously been acknowledged. Some of them appear to have almost ceased to exist. This narrative may also help to explain the course of political events in the later third century. When urbanism resurged in the fourth century under Christian auspices, the urban pattern of some cities changed significantly.

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Emanuele E. Intagliata is an Assistant Professor at the Centre for Urban Network Evolutions (UrbNet) – a Centre of Excellence funded by the Danish National Research Foundation and based at Aarhus University, School of Culture and Society. At UrbNet, Dr. Intagliata is investigating the impact of urban networks on late antique and early Byzantine urban societies. His research revolves also around fortress cities and fortifications along the eastern Roman frontier – particularly in the Syrian steppe (Palmyra), northwest Anatolia (Tzanica) and western Georgia (Lazica).

Militarising Cities in Late Antiquity at the Eastern Roman Frontier

This paper will reflect on the military as the driving force behind the emergence, transformation and survival of cities in Late Antiquity. In so doing, it will focus in particular on case studies from the eastern Roman frontier.

Palmyra will be discussed first, as it is one of the cities in which the impact of the military is most visible in the archaeological record. What made this settlement stand apart from other cities in the Near East was the presence of a strong military component that acted as the economic engine of the settlement and contributed to its survival after the dramatic Aurelian events of AD 272–73.

Moving from Palmyra to the northernmost sector of the eastern frontier, this paper will also explore the foundation of new cities in 6th century Lazica (western Georgia). Although their constructions or renovations might have been motivated by the need to defend the frontier, it is likely that other reasons were at play as well.

Rubina Raja

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Rubina Raja (DPhil [2005], [University of Oxford]) is professor of Classical Archaeology at Aarhus University, Denmark, and center director of the Danish National Research Foundation's Centre of Excellence for Urban Network Evolutions. Since 2011 she co-directs the Danish-German Jerash Northwest Quarter Project together with professor Achim Lichtenberger and since 2017 she co-directs the Danish-Italian excavations of Caesar's Forum in Rome. She also heads the Palmyra Portrait Project. Her research interests include the Mediterranean from the Hellenistic to the medieval periods, the intersection between archaeology and natural sciences, iconography and portrait studies as well as history of religion in the Roman world.

Transforming Urban Spaces: Religious Architecture in the Near East from the Roman Period to the End of Late Antiquity

Since the dawn of urbanism religious architecture and religious spaces have held a central place in cities. The historical periods are no exception. Urban spaces in the Near East from the Roman period onwards were often dominated by religious architecture in the shape of monumental urban sanctuaries, such as those in Baalbek or Palmyra, and later numerous churches encroached on urban spaces. Also more modest religious spaces, such as smaller sanctuaries or single monuments for worship, such as altars and shrines, which in their own right created religious spaces, were defining factors in urban spaces. Religious architecture was a deeply inherent and integrated part of urban spaces. However, religious architecture is to this day often studied purely in its own right and not always contextualized within its broader urban setting or within the wider surroundings, which developed over time.

Furthermore, the urban developments, which took place around and beyond the religious architecture and the spaces religious architecture occupied, are not often considered in a holistic perspective. Both urban spaces and the religious spaces within urban contexts were shaped in a constant negotiation with the surrounding society. These spaces were dynamic spaces which people moved between, used and experienced. The impact of how religious architecture interacted with the rest of the urban landscape and shaped the broader urban experience will be the focus of this paper through a set of case studies drawn from the Near East.

Guido Furlan

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Guido Furlan is a post-doctoral researcher at Università degli Studi di Padova. His doctoral thesis, recently published (October 2019), concerns methodological aspects of dating urban classical deposits. His current research focuses on Roman archaeology and post-excavation methodologies.

He was involved in several excavations in Italy, Greece and Austria.

He is now working on the ancient theatre of Aquileia and on pre-Roman evidence in the settlement of Nora (Sardinia).

Waste Management Effectiveness as a Proxy for Evaluating Cities' Health Between Roman Age and Late Antiquity: Sources, Approaches and Problems

The condition of an urban system can be appraised through different tools and under different lights (architectural, political, economic, administrative, cultural, demographic etc.).

The effectiveness of the management of rubbish can be well included among the tools to be employed for casting light on many (often unexpected) aspects of the development of ancient urban life.

Thanks to several recent works, we now have a good idea of how waste was managed in Roman times; we can also observe how rubbish management changed from the Mid-Late imperial period to Late Antiquity.

But what does it tell us of the evolution of Roman cities? And what does it tell not?

Firstly, ancient refuse has to be recognized in the field; then it has to be framed into the correct depositional, topographic and chronological perspective. Only then, the reasons of its presence and meaning can be fully investigated. Rubbish can be used as a proxy for ancient urban dynamics if its presence is not occasional and if it is not due to other, external factors. If these prerequisites are respected, rubbish is an invaluable source of information concerning the use of urban space, the effectiveness of local administration policy, urban economy and even cultural aspects.

The Roman colony of Aquileia represents an excellent case-study for comparing the effectiveness of Roman and Late antique rubbish management, therefore allowing for an appraisal of the city's state of health during the period.



**Mosque and Temple of Zeus Olympios in Jerash
(Photo: Rubina Raja)**

Giulia Fioratto

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Giulia Fioratto studied Classical Archaeology at University of Padova. Her master's thesis was about the demography (urban densities and urbanizations rates) of latin colonies of the northern Italy (III -II BC).

Since October 2017, she is a PhD student at University of Regensburg. Her project thesis is about the development of the territory of the latin colony of Aquileia, in relationship with the carrying capacity of the land and the demographic growth of the city from the Roman Age to Late Antiquity (II BC - V AD).

Her main interests are about urbanism in the classical period, roman architecture and ancient demography.

She took place at several excavations in Italy (north and center Italy) and abroad (Corsica and Kuwait) and she is currently working on the roman theater of Aquileia in a project conducted by the University of Padova.

Beyond the City Walls: Continuity and Changes in Aquileia's Territory Between Roman Age and Late Antiquity

Aquileia was established as a Latin colony in 181 BC and soon became one of the main cities of North-Eastern Italy. Its growth continues during the imperial age, and finally between the 4th and the 5th century AD its new political role as capital of *Venetia et Histria* province with the growth of the basilican centers, contributed to make Aquileia one of the most renowned and prosperous metropolis of the Roman Empire as well as one of the most important city from an urbanistic and architectural point of view.

In addition, the prosperity that Aquileia has acquired derives from being one of the most relevant and rich commercial harbor in the Mediterranean sea.

However, there is a profound process of evolution of the urban space in its social, economic and demographic components that can find a necessary term of comparison in the events concerning the suburb and its territory. In fact, even if the importance of the city is always related to the role of crossroads for trade routes, very little is known about the role that its territory has had, both in terms of usage and spatial occupation.

The aim of this contribution is thus to verify and understand which aspects of the territory dating back to the Roman period lasted until the Late Antiquity and, furthermore, which are the new evidences proper of this last period.

Finally, we will try to identify the expansion lines that were followed for the reorganization of the spaces in the periurban, suburban and territorial area between the Roman Age and Late Antiquity.

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Christopher Paul Dickenson is an assistant professor at the Centre for Urban Network Evolutions (Urbnet) in Aarhus and he is currently working on publicness in the Roman Empire, with a focus on different spatial practices across time and space and how we can use archaeology to cast light on them. His research has focussed primarily on Greece and more recently he has been working on other parts of the Empire including Britain.

Communal Spaces in Towns Large and Small in Late Antique Britain

Monumental public spaces such as forums, bathhouses, market buildings and colonnaded streets have been seen by archaeologists and historians as perhaps the key defining hallmarks of Roman urbanism across the Empire. Such architecturally framed spaces were certainly present in the twenty-five or so fully planned towns of Roman Britain. These towns, whether founded as veteran colonies, or populated mainly by indigenous Britons, served as the centres of administration of the various "civitates" into which the province was divided. In terms of monumentality the towns of Roman Britain are distinctly unimpressive when compared to other parts of the Empire and much debate has surrounded the issue of whether they should be seen as genuine, thriving urban communities or just superficial and ultimately failed attempts at Romanisation on the part of local elites. The fate of the towns in Late Antiquity has played a central role in this debate - the fact that there was very little new public building, that old buildings were repurposed or allowed to decline and that many of the towns became quickly abandoned after the Roman withdrawal from the province have all been used as arguments that the urbanism never really took hold in Britain. Taking a more fine-grained approach to the archaeological evidence some scholars (most notably Adam Rogers) have challenged this vision arguing that there is evidence for a vibrant urban way of life in the way that public space was used in the towns in Late Antiquity. This paper will take a different approach to the same problem and ask whether it is really that useful to take models of publicness derived from elsewhere in the Roman Empire, and especially Rome itself, as the measure against which to compare public vitality in Britain. Aiming to move away from this top-down Romano-centric perspective I will argue that there is more to publicness than the ways people use monumental architectural complexes and that it is possible to trace distinctly local way of using and interacting in public. This local tradition of spatial practice will be looked for in the so-called "small towns" of Roman Britain, the dozens of unplanned, irregular, decidedly un-monumental, small, yet dense settlements, that emerged organically in the countryside between the larger civitas capitals. I will propose that the concept of "communal space" is a useful way of understanding this use of space and that it helps us that can help us better understand the transformations of both types of towns in Late Antiquity.

Markus Löß

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Markus Löß studied classical archaeology, history of early Christian art and ancient history at universities of Bochum and Munich. At LMU in Munich he obtained his PhD with a thesis the bishops Damasus' and Ambrose's ways of representation within their cities, Rome and Milan. After a travel grant (DAI), Löß worked as scientific assistant at University of Heidelberg and as post-doc researcher at the Graduate School for Ancient Studies "Distant Worlds" at LMU in Munich.

He is currently a post-doc researcher at GRK 2337 "Metropolität in der Vormoderne" at University of Regensburg with a project about the tetrarchic residence cities, especially Milan from the late 3rd to the 7th century AD.

His main interest are: the city in Late Antiquity, the cult of early Christian Saints and Martyrs and late antiquity numismatic.

With or Without Emperor: Continuity and Change in Milan's Urban Landscape

Being an imperial city from tetrarchic times until the beginning of the 5th century Milan's urban layout was shaped by the presence of the imperial court. Besides the palatial area itself, a new city wall, a circus, a huge bath and magazine buildings completed the imperial building 'program' that finds its parallels in other late Roman imperial seats as Sirmium, Trier or Thessaloniki and is traditionally attributed to Maximianus Herculius (285/86–305/10). As in some of the other tetrarchic seats (e. g. Sirmium) size and location of the imperial palace are still a matter of scholarly debate. Thus, these questions must be addressed in the paper in a first step. Secondly, it will be asked who filled in the imperial spaces within the city in times the emperor was temporary or from 408 onwards permanently absent. Which groups and protagonists used and shaped Milan's public space once the Emperor had left its residence?

Ann Marie Yasin

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Ann Marie Yasin is a scholar of Roman and late antique architecture and material culture and holds a joint appointment in the departments of Art History and Classics at the University of Southern California. Much of her research, including her first book, *Saints and Church Spaces in the Late Antique Mediterranean: Architecture, Cult, and Community* (Cambridge University Press, 2009), focuses on social and political dimensions of sacred architecture and art. Her current book project, *Rebuilding Histories: Architectural Temporality from Augustus to Justinian*, investigates correlations between architectural restoration and notions of continuity and change, monumentality and ephemerality from the first to sixth centuries CE. Her work has been supported by fellowships at the American Academy in Rome and at Dumbarton Oaks in Washington, D.C., and last year she was named a Fellow of the American Council of Learned Societies (ACLS).

Un-Monumental Histories: Placemaking and Somatic Time in Adapted Buildings

This paper expands traditional approaches to documentation, change, and preservation of ancient buildings. Our primary model for analyzing various forms of ancient architectural reuse—from "converted" buildings to spolia—opposes pragmatic repurposing against ideological messaging. This study, by contrast, focuses on how "old" buildings that have been reanimated through reuse shape social and somatic experiences of temporality. Juxtaposing observations of modern adaptations of ruins, from agrarian installations to refugee shelters, against evidence from late antique case study sites, the paper considers the impact of material and spatial interventions such as transformed walls and blocked (or newly opened) doorways. I argue that such evidence for revised circulation patterns that remain visible in later adaptations of buildings help us construct and analyze a history of embodied and kinetic experience at long-lived sites that cannot be seen by concentrating on ideological and economic factors alone.

Jon C. Cubas Diaz

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Jon Cosme Cubas Díaz studied Byzantine Archaeology and Art History, Greek Philology, Ancient History and Classical Archaeology and graduated at Heidelberg University with a thesis entitled "Sv. Nikola in Varoš (Prilep). Tradition und Innovation im Kirchenbau Makedoniens des 13. Jhs."

From 2015-2019, he worked at the SFB 933: Material Text Cultures as a pre-doctoral researcher and earned his PhD with the thesis "Das Sepulkralwesen des Rauhen Kilikien. Grabdenkmal, Schrift und Raum. Selbstdarstellung und Memoria im Wandel".

Since 2019, he has been working as a Lecturer at the Early Christian Archaeology and Byzantine Art History Department at Göttingen University. His research interests include funerary archaeology, late antique and byzantine Asia Minor, late byzantine architecture and image-text relationships amongst others.

Reshaping Funerary Space: the Jewish and Christian Communities of Late Antique Korykos

The diversity and richness of the funerary monuments and spaces of Korykos, a city in Rough Cilicia, bears witness to the prosperity of this city. Many of its inhabitants, regardless of their religious affiliation, were buried in *sarcophagai* or *chamosoria*.

While their decoration was mainly reduced to quite plain motifs, the epigraphic evidence they present is overwhelming. Over 600 late antique funerary inscriptions were carved on them, making epigrams nearly omnipresent; even rather simple tombs were inscribed, which seems to show that epigraphy was used by a relatively diverse social group, allowing a unique insight into the economic, social and religious structure of a late antique settlement.

This paper addresses the strategies used by the Jewish and Christian communities of Late Antique Korykos to visualize status. In this respect, two specific aspects are elaborated on particularly. First, if and in how far the religious affiliation influenced the choice of a specific funerary monument type, its decoration and inscription. Second, how being Christian or Jewish and the existence of sacred spaces in and around the city might have influenced the preferences regarding the spatial positioning of the burials.

Through the analysis of the grave monuments themselves and their decoration as well as the inscriptions and spatial setting, the evidence of this funerary landscape will offer a multi-faceted insight into the relation of these two religious groups.

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Arabella Cortese studied Medieval Archaeology at the University of Pisa. She completed her master's degree with a thesis on the architectural development of the Church of S. Andrea in Foriporta in Pisa, a crucial building for the history of the Maritime Republic during the middle centuries of the Middle Ages. After a period of research at the University of Malta, Cortese has been pursuing her dissertation project at LMU Munich in Late Antique and Byzantine Art History, and since 2017 she has been a research assistant in the GRK 2337 "Metropolität in der Vormoderne."

Cortese's research deals with the sacral topography of Cilicia. Through an archaeological analysis of the main pilgrimage sites and religious buildings of the region and the bounded study of the literary sources, the project aims to reconstruct the sacral landscape of Cilicia during Late Antiquity. Some recent theoretical approaches frame her main thesis, namely the concept of collective memory (M. Halbwachs, J. Assmann, P. Nora) and the importance of the cityspace (E. Soja).

Research interests: the early Christian cult of saints and martyrs; the city in Late Antiquity (with a focus on Asia Minor); pilgrimage routes and places of pilgrimage in Late Antiquity; urban space, memorial sites and sacral landscape in Late Antiquity.

Archaeology and the Cult of the Saints: Making Sacred Landscape in Late Antique Isauria

During Late Antiquity, cities were subjected to numerous changes, and by the later fourth century a great quantity of religious buildings and pilgrimage centres bearing the memory and the remains of early Christian saints and martyrs were spread among them. Often church spaces were organized to create devotional patterns that may have let the visitor experience the presence of relics; sometimes instead the impulse to visit a place of worship was determined not by the tangible remains of a saint but by other significant elements symbolizing the saint's living presence. Cilicia was dotted with manifold places linked to the memory of the Apostles, local martyrs, and "international" and well renowned saints.

The aim of this paper is to analyse how differences between the veneration of the two main Cilician saints—the martyr Thecla from Iconion and Konon the Isaurian—influenced the growth of a sacred landscape in the rough and mountainous region of Isauria during Late Antiquity. A combined analysis of literary sources and archaeological evidence will help to answer the following questions: How were their main sacred places located in the cityspace? How does the presence of bodily remains influence the attraction of pilgrims? How central for the society's group identity was the memory of Thecla and Konon, kept alive by religious buildings and places? To what extent does the sacred topography of the region change as a result of the cult of these two Late Antique saints and associated architectural interventions?

Yunus Demirci

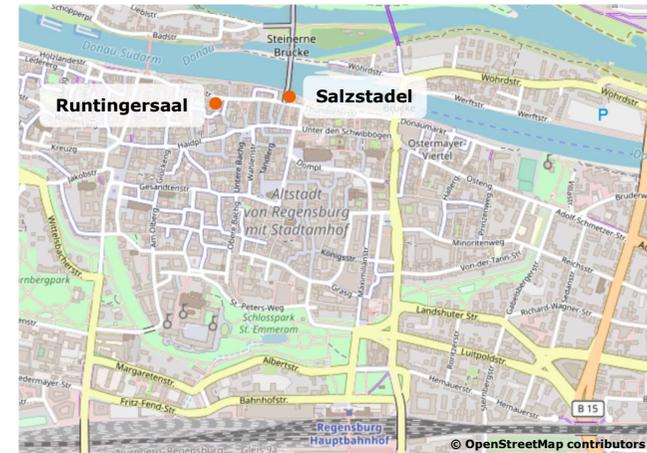
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Yunus Demirci earned his BA in philosophy and theology at the Pontifical Ateneo Antonianum of Rome in Bologna. He completed his master's degree in Biblical Science and Archaeology at the Studium Biblicum Franciscanum of Jerusalem. Demirci was awarded his PhD in the Department of Archaeology at Hebrew University of Jerusalem in June 2019 with the doctoral dissertation titled «*Asia Minor Synagogues in Late Antiquity (3th-7th Centuries CE) In Their Urban and Religious Contexts: Light from Archaeological and Literary Evidence*». Currently, he is working on his monograph out of his doctoral dissertation to be published in Brill's *Ancient Judaism and Early Christianity* (AJEC) Series. Meanwhile, he contributed in the forthcoming volume of Weiss Z., Levine I. L. and Leibner U. (eds.) *Ancient Synagogues Revealed II* with his article "*Synagogues in Asia Minor: An overview*". As a lecturer, Yunus Demirci has been working at the École biblique et archéologique française de Jérusalem and at Studium Biblicum Franciscanum where he offers courses on Methodology of Archaeology, Asia Minor Urbanism, Synagogues and Ordinary Life During the Time of Jesus in light of archaeology and literary evidence.

Asia Minor Synagogues Within Their Late Antique City-Space and Religious Contexts: Case Studies in Light of Archaeological and Literary Sources

This lecture will begin with an attempt to map the Jewish Communities in Asia Minor within the Early and Late Roman geo-political divisions in light of available archaeological, epigraphic sources (based on recent excavation and survey reports) as well as literary evidence. As case studies, it will deal with the synagogues at Priene, Sardis and Andriake, in order to (a) analyze their location within the cityspace (based on E. Soja's «spatial turn») and its historical development; (b) examine architectural and artistic elements of these buildings that were used to create sacred space for the liturgical activities (in light of A. Lidov's «hierotopy») and (c) explore the religious symbols produced in different media as expressions of the collective memory (P. Nora's «lieux de memoire» or J. Assmann's «cultural formation»). Finally, the results will be compared with each other and with the relevant elements related to the synagogues from other Jewish communities in Asia Minor.

Practical information



Runtingersaal, Keplerstr. 1, 93047 - Regensburg

Salzstadel, Brückstr. 2, 93047 Regensburg

Accommodation

Hotel Kaiserhof am Dom

Kramgasse 10-12, 93047 - Regensburg

Telephone: +49 (941) 585350

E-Mail: info@kaiserhof-am-dom.de

Homepage: <https://www.kaiserhof-am-dom.de/en/index.php>

The hotel can be reached on foot from the main station in about 10 minutes. Alternatively, by bus with line A (bus station Regensburg HBF at Platform E) to the bus stop Regensburg Domplatz.

Travel and Transportation

The city of Regensburg can be reached from two airports: from Flughafen München "Franz Joseph Strauß" and Flughafen Nürnberg "Albrecht Dürer"

- From Munich Airport terminal a regional train (RE) connects every hour directly to Regensburg central station (Hauptbahnhof).
- From Nürnberg Airport the subway (U-Bahn) brings every 10 minutes to Nürnberg main station and from there a regional train (RE) connects to Regensburg Hauptbahnhof.

Organizers



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This workshop is co-founded by:

