CHAPTER I

The Basilica of Aphrodisias

Introduction

The main results of the Basilica's early and new excavations are published in this volume, including architectural and structural remains, ceramics (contributed by Ulrike Outschar), and inscriptions and sculptures that illuminate archaeological questions of building history and function. The primary aim of this project is to study the Basilica as a whole.\(^1\) The Basilica is important from this perspective for a number of reasons—for example, the unusual urban setting and striking ambience of scale, the 'monumental narrative' powered by spatial sequencing and sculpted images, and the regional style of planning and architecture.\(^2\)

The Basilica also figures prominently as one of the better-preserved public monuments to have survived from the Flavian period in the eastern Roman provinces. The extended plan and that of several other similar public buildings in Asia Minor ('Asiatic basilicas') contrasts with more centralized plans of Roman basilicas (recommended by Vitruvius, De arch. 5.1.4–6) in the western provinces.

Erected in the late first century AD in the southwest quadrant of the city center (Figs. 1–2; Pls. 1, 3–4), the Basilica was the largest fully covered public space at Aphrodisias, which must have been a point of pride for the community. A special feature of the building was its interior display of sculpted 'parapet reliefs,' showing scenes of the city's legendary founders, the Founders' Reliefs.\(^3\) The Basilica enjoyed a long life from approximately AD 100–500. The beginning and end of this period are well documented—the middle not nearly as much. The building probably served high-end business and local governmental and civic functions of various kinds. It is less likely that it served a new specialized function. In the early fourth century, the Basilica's North Façade was inscribed with imperial edicts in Latin (Fig. 4),\(^4\) and later in that century its interior décor was updated with prestigious reinstalled statues and geometric floor pavings.\(^5\) The building experienced phases of disuse during the following centuries. The Basilica was rediscovered in the 1960s. Soon after, it underwent campaigns of excavation, simplified to 'early' and 'new' in this study: early, 1962, 1969–77, and 1988; new, 1993–8 and 2005–10.

A. HISTORY, NAME, FUNCTION

The sanctuary of Aphrodite, access to marble quarries, and favored status from Rome constitute major factors in the blossoming of an urban way of life at Aphrodisias in Caria. The Temple of Aphrodite, the Theater, and the North Agora were all started in a wave of new construction in the 30s BC, financed by C. Julius Zoilos, a wealthy former Roman slave of Octavian, the future emperor Augustus.\(^6\) In the early first century AD construction began on a large temple complex east of the city center, identified as the Sebasteion of the city, which was dedicated to Aphrodite, the Roman emperors, and the city.\(^7\) In addition, at some point in the early first century the northern third of the Theater hill (a prehistoric mound) was cut back to expand the city center.\(^8\) This space, today called the South Agora, may have completed a 'masterplan' begun by Zoilos (Fig.

---

1. For preliminary results, see Stinson in AphPapers 4, Basiliquè, and Neue Zitten.
2). The following associated construction projects seem to have been approximately contemporary with one another: the north retaining wall of the Theater, the south double-aisled stoa of the North Agora, and a single-aisled stoa built along the north side of the South Agora, called today the Portico of Tiberius (Pl. 2).9

Construction date

Three forms of evidence provided by analyses of ceramics, inscriptions, and architectural decoration indicate a major period of construction for the Basilica during the last quarter of the first century AD (for more detailed discussion, see below).10 Comprehensive study of the building’s physical remains has identified no convincing evidence either for a prolonged or interrupted initial construction phase, or for substantial ad hoc later additions. This is a revision to previous thinking.11 Other building activities that occurred around the city center at roughly the same time as the construction of the Basilica included the rebuilding of a bath complex (location unknown12), the completion of the Theater cavea in stone,13 the monumentalization of the Stadium in stone,14 and water works throughout the city.15 After the Basilica, the Hadrianic Baths (including renovations to the west end of the South Agora), the columnar facade known today as the Agora Gate, and a large reflecting pool (date, unclear) ‘completed’ the South facade known today as the Agora Gate, and a large reflecting pool (date, unclear) ‘completed’ the South Agora.16 True renovations to the Basilica were modest but costly, such as mosaic floor pavings and reconfigured statues. The inscribing of imperial documents in Latin onto the North Facade in the early fourth century AD constituted a special addition (Fig. 4).


12 Siting is comparable to basilicas at Pompeii and Corinth (Lechaion Road). Each building was built along a major street entering a public square: Gros, *L’architecture*, fig. 247 (Pompeii), fig. 291 (Corinth).

The site

The main orthogonal city grid of Aphrodisias was discovered through geophysical surveys conducted between 1995 and 1998 (Fig. 1).17 The immense footprint of the Basilica, 28.84 x 146.5 m, occupies three city blocks at the western edge of the Theater hill, and adjoins the southwest corner of the South Agora (Figs. 1-2; Pl. 1). Excavation below the building encountered no evidence for earlier structures. Major streets bordered the building on its west and south sides, and possibly on the east side. For most of the Basilica’s life, its North Facade faced directly onto the South Agora. In late antiquity the south side of the South Agora received a stoa, which passed in front of the Basilica (Fig. 2).

The Basilica’s perpendicular orientation to the South Agora was a creative adaptation to its site. A lengthwise placement with respect to the oblong public square would have been more typical for a colonnaded structure or covered hall, but the Theater hill prevented this orientation. The Basilica also lay at the intersection of two important streets, an east-west street that crossed the city, and a north-south street that provided the primary means of access to the city center from the south (Figs. 1-2).18 This orientation led to a bi-directional planning concept, whereby main entrances were located at both of the building’s short ends, an unusual characteristic for a public building of this kind (Fig. 3).

The building

The Basilica’s main components, arranged along a spine-like axis, are as follows: the North Facade and Vestibule, Long Hall, South Hall, and South Facade (Fig. 3). There are two main spaces: the Long Hall, 29 x 108 m, an elongated covered hall with a basilical cross-section (double-height nave and two lower side aisles), and the South Hall, 31.65 x 17.25 m, a broad, rectangular space with a special elevated chamber and two circulation corridors. As mentioned above, the main points of egress are located at the narrow ends of the lengthy building.

The Basilica was entered from the South Agora through the North Facade, whose stunning embellishment was designed for its purpose as the main entrance to the building. The North Facade held three doorways visually framed by four Corinthian double half-columns and two complex ensembles of pilasters at the corners (Fig. 4). The architectural composition consisted of a propylon-like central zone with flanks arranged in an A–B–A scale configuration. This design is striking for its thin screen...
Fig. 2. Aphrodisias city center. State plan.
Fig. 4. Reconstructed North Facade showing inscribed areas.

Inscribed Area

A Currency Revaluation
B Price Edict, Preamble
C Price Edict, Beginning of Prices List

BASILICA, NORTH FACADE

1:100 scale
wall, whose elaborate moldings imitated operable shutters. Diocletian’s Price Edict (over 4,000 lines in length) was carved into almost the full expanse of the North Fa-
cade’s screen wall (Fig. 4). A second, contemporary imperial document, which concerned the revaluation of currency, was inscribed onto the elevation’s east corner pier. See Chapters 2 and 4.

Once inside the building, visitors entered the Vestibule before moving into the Long Hall (Fig. 3). The Vestibule’s architecture had a number of distinguishing features, such as an arch-and-pediment motif (‘Syrian-Gable’), and several different styles and configurations of column capitals. The Long Hall was the main space of the building. This elongated, colonnaded hall had a basilical cross-section with a nave and two lower side aisles. The colonnades’ primary Ionic order was modelled upon the earlier Portico of Tiberius, complete with a mask-and-garland frieze—an unusual application of this motif inside a completely enclosed public building. An upper-story order consisted of piers engaged with half-columns and crowned by flute-and-acanthus capitals. A sculpted parapet was mounted between each of the upper-story columns (Figs. 3, 5–6). Fragments of 46 of an original 78 parapets (each, on average: H: 96, W: 2.34, D: 0.28 m) have been recovered through excavation: 28 with at least half of the panel preserved. In general, the reliefs’ subject matter celebrated the building’s longitudinal axis. Reconstructions of the chamber, 10 x 8 m, at the back of South Hall aligned with the building’s nave.20 A prestigious elevated stage platform and facade as logeion and proskenion, just to provide a few examples.21 In cases such as the Sebastion, Bouleterion, or the Basilica, where secure identification is not offered by a name preserved in a dedicatory inscription belonging to the monument in question, often other kinds of inscriptions provide clues.

Two inscriptions from Aphrodisias mention that the city had a basilikē.22 The basilikē mentioned in each case was probably one and the same, and it was an important monument in the city. Identification with the Basilica is a strong possibility (Doc 1). The terms basilikē, or basilikē stoa, could have flexible meaning. J. J. Coulton in his study on the architectural history of the Greek stoa warned against interpreting them in public inscriptions as particular building types, citing evidence that basilikē or variations on ‘royal’ or ‘kingly’ as well as stoa could be loosely employed in Greek usage, even after the Roman development of a building type called basilica in Latin.23 Strabo (5.3.8) calls the basilicas of Rome stouai basilikai.

A third inscription from Aphrodisias mentions a structure whose name is restored variously as embasilikos or oikobasilikos in the context of renovations by M. Ulpius

20 For comparison, the Theater skene-building stood c. 17 m: the north and south buildings of the Sebastation, c. 12 m: the Temple of Aphrodite, c. 16 m. In a global perspective, the entire South Hall would have easily fit inside the rotunda of the Pantheon in Rome.


22 Chaniotis, APhPapers 4, 70, doc. 5a and 5b; Reynolds, APhPapers 4, 131; see also EPH 12, 526.


24 Inscribed names: Reynolds, APhPapers 4, 137–40, doc. 2.

25 For comparison, the Theater skene-building stood c. 17 m: the north and south buildings of the Sebastation, c. 12 m: the Temple of Aphrodite, c. 16 m. In a global perspective, the entire South Hall would have easily fit inside the rotunda of the Pantheon in Rome.
Fig. 5. Long Hall. Reconstruction of east colonnade showing Founders’ Reliefs, fragments of a dedicatory inscription (exempli gratia), and mask-and-garland frieze.
Carminius Claudianus to a gymnasium of Diogenes.\textsuperscript{24} This structure is probably not the building of the present study.\textsuperscript{25}

**Function, a proposal**

The building boom that began at Aphrodisias in the second half of the first century BC created a new town center, complete with the large, fully equipped North Agora, the Theater, and the Temple of Aphrodite. However, as discussed earlier, it is clear there were plans as early as the Tiberian period to expand the North Agora with a second large public square, the South Agora. The political ambitions of the Basilica's patrons and those of the town council must have played roles in its construction, but it was probably not designed to meet any particularly pressing need, such as a new civic function for the city.

**Business.** There is little hard evidence for the activities that occurred inside the building. Some activities that had previously gone on under the partially covered stoas of the agora probably moved into the more protected interior spaces of the Long Hall and South Hall. If function played a role at all in the Basilica's raison d'être, this consideration would have been paramount. Its location at the intersection of two important streets, one of which directly accessed the city center, also suggests varied business functions (Figs. 1–2). There was no shortage of room, the interior held over 4,200 m\(^2\) (45,200 ft\(^2\)) of covered space. Activities may have included banking, money changing, writing (the work of scribes and secretaries), letting of contracts, and legal counseling and proceedings. These are activities that are associated of course with Roman basilicas,\textsuperscript{26} but Greek stoas and peristyle courts were also traditionally the sites for them.\textsuperscript{27} The South Hall's raised chamber is also the kind of space one might expect was used for small semi-private assemblies and meetings such as trials.\textsuperscript{28} In addition, the aisles of the Long Hall could have been cordoned off for similar purposes.

A place-inscription for a man by the name of Teimokles (Doc 3) was inscribed onto the marble floor paving of the South Hall sometime in the third century AD. Teimokles conducted business of some kind at this very spot. Income through the rental of space or stalls within the Basilica would have been needed to pay for the building's upkeep and general maintenance. For instance, as the city's largest fully enclosed space, the Basilica had the largest roof, which would have required monitoring and occasional repair.\textsuperscript{29} Income from the rental of public property, or the rental of lands belonging to temple precincts, provided an important source of revenue for cities along with taxation. For example, an inscription about a local benefactor Adrastos, of mid-late first century AD date, incidently mentions this source of civic funds.\textsuperscript{30} Many place-inscriptions, mostly later in date, are found on columns and doorjams around the urban center of Aphrodisias.\textsuperscript{31}

Very different activities are attested by the recent discovery of several incised 1:1 scale architectural drawings and measurement markings on the marble floor of the South Hall. The floor of the majestic space surprisingly seems to have served as a veritable drawing board for architects and builders—obviously not a major function for the building.\textsuperscript{32}

For the period of late antiquity, it is reasonable to imagine that the planners of the imperial documents in Latin that were inscribed on the Basilica's North Facade in the early fourth century found compatible symbols of business and government in the context of the monument.

Once Aphrodisias became a regional imperial capital, the Basilica may have served as the governors' headquarters, but it is important to bear in mind the lack of other forms of evidence for validation of this idea. Chapter 4 includes further discussion of this particular problem.

**Movement.** The Basilica's bidirectional plan allowed visitors to enter either end, to walk through, and to leave through the opposite end (Fig. 3). The presence of townspeople passing through the Basilica would have added another layer of activity to what must have been a busy complex. A useful comparison can be made with the Sebasteion of Aphrodisias, which like the Basilica had a linear organization and pedestrian accessibility from both ends leading to and from the North Agora (Fig. 2).

However, the Sebasteion was an actual exterior space and would have functioned more like a street.\textsuperscript{33} The novelty
\textsuperscript{24} As embasilikos in Lilep 12.1111, after Deering; as oikobasilikos by Chaniotis (AphPapers 8, 72–3, doc. 8).
\textsuperscript{25} De Chaisemartin and Earnaire, ‘Portique de Thébais,’ AphPapers 3, 161–72. Criticism: Smith, AphPapers 5, 13, 45 and 49; Ratté, ‘Early Imperial,’ 15–16. The Theater Baths provides another possibility for the general location of this gymnasion (Fig. 2).
\textsuperscript{27} Functions, Greek stoas: R. Martin, *Recherches sur l'agora grecque. Études d'histoire et d'architecture urbaines* (Paris 1951), 495–502; Coulton, Sota, 10.
\textsuperscript{28} Courts at Aphrodisias continued until at least the reign of Gordian III (AD 238–44): Reynolds, *Aphrodisias*, 107, 136–9, doc. 22.
Fig. 6. Reconstruction of Long Hall, view looking south.
Fig. 7. South Hall. Reconstructed view looking south.

Fig. 8. South Hall. Reconstructed view looking west.
of the Basilica was its interiorization of public space. Patterns of foot-traffic wear on the front steps of the Basilica supply clues regarding how people moved in and out of the building on a regular basis. All three of the North Facade’s door thresholds show wear from foot traffic, although the abrasion at the west door is the heaviest (Pl. 6b). Therefore, time-saving visitors used the west door more than the larger, main door. An asymmetrical pattern of movement in relation to the bilateral symmetry of the building’s plan can be explained, since many going to the Basilica from the northwest city center, or vice versa, had to skirt around the South Agora’s pool (Figs. 2, 9). Whereas foot-traffic wear speaks to busy movement activity, game boards etched on the front steps to the Basilica illuminate (someone’s) leisure time (see Appendix 3).

Symbolic functions. Another rôle of the Basilica involved communication of symbolic messages regarding the city’s self-identity. From the parapet reliefs’ findspots, B. Yıldırım has established that when visitors entered the Basilica, from either north or south end, they would have first encountered imagery generally associated with Aphrodite and her milieu intermixed with festive floral motifs (Pls. 59a, 60a). As visitors approached the middle of the Long Hall, they would have come into the presence of legendary founders and heroes depicted making sacrifices in association with a local cult of Zeus Nineudios and participating in other scenes (Pl. 59b). They made claims of a legendary history for Aphrodisias; older, larger cities had made such claims for centuries. Evidence is lacking for imperial cult in the Long Hall or South Hall, but this remains a possibility. The grand scale of the new Basilica lent a complementary message to the Founders Reliefs. The building would have been a source of awe for its immense physical size and for its fully enclosed, roofed interior. Until this juncture in the history of Aphrodisias, interior spaces on this scale had not been attempted (Fig. 9). The Basilica expressed this provincial city’s civic pride and metropolitan pretensions.

Late antiquity and eventual decline

The Basilica followed a path observable in other civic structures at Aphrodisias of maintenance and renovation into late antiquity. During this period, Roman governors took responsibility for the upkeep of civic buildings. One such governor, Flavius Constantius, participated in financing the city’s new fortification walls and also renovated the Basilica (see Chapter 4). He paid for new mosaic pavings in the two side aisles of the Long Hall, the largest of such paving projects known in the city (Pl. 47). Installations of reused sculptures at the north end of the building, the Blue Horse monument and a colossal female statue, perhaps also donated by the same governor, testify to the continued life of classical images at Aphrodisias in late antiquity (Pls. 26–31).

Renovations to the South Hall in late antiquity may have been more substantial than those to other parts of the building, but our evidence cannot fully address this hypothesis. What is most striking is the mindful removal and covering-up of existing architectural carving with new painted schemes, while other parts remained unaltered (Pl. 120a–b). Architectural blocks were reused to make an architectural feature that the South Hall did not originally have, such as some kind of platform or dais. These clues suggest that the Basilica’s civic function changed during late antiquity, but the precise nature of this change and when it occurred remain unclear.

New excavation results and analyses of ceramics and small finds suggest that the Basilica fell out of use as a civic monument during the fifth or sixth centuries AD, or earlier than previously thought (see Chapter 4). Graves at the south end of the site testify to a Christian presence during the Byzantine period in association with the nearby Triconch Church (Fig. 2).

B. DISCOVERY, EXCAVATION, STRATIGRAPHY

The Basilica was rediscovered in the early 1960s but not identified as such until a decade later. Excavations directed by Kenan Erim began at the Basilica’s south end in 1962 (Fig. 10). Factors including the presence of ancient landmarks on the modern landscape, such as the Triconch Church and a standing portion of the Basilica’s southeast corner (known locally as the Kuş Kalesi or ‘bird castle’), as well as groups of large architectural blocks visible on the surface led to exploration in this part of the site. See Appendix 1 for excavation histories.


In 1962, excavator Malcolm Bell III reported on the presence of a large Roman building to the east of the Triconch Church, but further excavation was abandoned, and the Basilica was left unidentified. The ceramics excavated by