

THIRD INTERNATIONAL CONGRESS ON THE HISTORY OF MONEY AND NUMISMATICS IN THE MEDITERRANEAN WORLD

APRIL 1-4, 2024

ANTALYA

PROCEEDINGS

Oğuz TEKİN
Remziye BOYRAZ SEYHAN

Editors

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Mediterranean Civilizations

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FOREWORD

The Koç University Suna & İnan Kıraç Research Center for Mediterranean Civilizations (AKMED) has long regarded the history of money and numismatics as a key field in understanding the cultural, political, and economic dynamics of the Mediterranean world. Following the success of the First and Second International Congresses on the History of Money and Numismatics, held in 2013 and 2016, AKMED organized the Third International Congress on the History of Money and Numismatics in Antalya between 1–4 April 2024. This congress once again brought together distinguished scholars working on the monetary history and numismatics of the Mediterranean and Anatolia, continuing a tradition of scientific dialogue and collaboration.

The Mediterranean has, since antiquity, been a crossroads of trade, cultural exchange, and economic innovation. From the earliest electrum coins of Lydia to the diverse coinages of the Hellenistic, Roman, Byzantine, Islamic, and Ottoman worlds, money has served not only as a medium of exchange but also as a reflection of identity, sovereignty, belief, and communication. The aim of this congress was to contribute to a deeper understanding of these multifaceted roles of coinage and monetary systems across time.

A total of thirty-three papers by thirty-seven scholars from different countries and institutions covered a wide chronological and thematic spectrum. The contributions included studies on coin production and circulation, economic networks, iconography, epigraphy, metrology, and the role of coins as archaeological and historical evidence. In addition, commercial weights and measuring systems—indispensable components of market economies—were also addressed as integral elements of the broader monetary framework. This rich diversity of topics not only demonstrates the vitality of numismatic research today but also highlights the field's interdisciplinary character.

The present volume brings together the revised and expanded versions of the papers delivered during the congress. It is our hope that this book will serve as a lasting scholarly resource and further stimulate research on the monetary history of the Mediterranean and Anatolia. We also believe that it contributes to strengthening the dialogue between archaeology, history, economic history, and related disciplines. As in the symposium itself, thematic and chronological coherence and order have been maintained in the present volume, and the papers have been grouped under five sections: "Digital Numismatics," "Archaic, Classical, and Hellenistic," "Excavation Coins, Hoards, Collections, and Circulation," "Roman and Roman Provincials," and "Medieval and Islamic". We have no doubt that the valuable contributions collected under these headings will provide important information and data for the numismatic scholarly community.

We would like to express our sincere gratitude to all participants for their valuable contributions, to the members of the scientific and organizational committees for their support, to Arif Yacı for his significant contribution to the organization of the symposium, as well as to the AKMED team for their dedication throughout the preparation of the congress. Our thanks also go to the institutions and colleagues who contributed in various ways to the success of this event.

It is with great pleasure that we present to the academic community the proceedings of the Third International Congress on the History of Money and Numismatics, and we hope that this volume will inspire new perspectives and future collaborations in the study of the history of money.

Oğuz Tekin & Remziye Boyraz Seyhan

EXCAVATION COINS, HOARDS, COLLECTIONS, AND CIRCULATION

Coin Finds from the Sanctuary of Men Askaenos in Pisidian Antioch: Preliminary Assessment

Hacer SANCAKTAR*

Abstract

The Sanctuary of Men, located in the territory of the Pisidian Antioch, is on a peak with an altitude of 1600 m, called the Gemen korusu or Karakuyu, about 3 km southeast of the city. The sanctuary is reached by a 5 km sacred road starting from the Temple of Augustus in the city. Remains of votive steles and plates with crescent relief, which is the symbol of the Men, moon god, can be seen at regular intervals on the sacred road. It is possible that the ceremonial procession departing from the city reached the sanctuary using that road, by leaving the northern gate of the city. The first scientific excavations in the Sanctuary of Men began in 1911 and continued in 1912-1913. After a long break, excavations started again in 2017 and continued until 2021. During the most recent excavations, along with votive objects, a total of 214 coins were found. While 203 are bronze, 9 are silver and 2 are antoniniani. The distribution of these coins according to period is as follows: Hellenistic period (5), Roman Republican period (2), Roman Provincial (60), Roman Imperial (11), Late Roman (115), Byzantine (1), Ilkhanid (5), and unidentified (15). These coins found in the Sanctuary of Men Askaenos suggest that the transformation of the sacred area occurred shortly before the preparation of the first decree on this matter on July 10, 399 AD. In this context, the alignment of Late Roman coins in the sacred area with the decree in Codex Theodosianus is quite important. The subjection of a religious practice to a series of rules under the law shows the reflection of an administrative enforcement in a social realm, i.e., a religious practice.

Keywords: Pisidian Antioch, Men Askaenos, Sacred area, Temple, Treasury buildings, Coins

Pisidian Antioch, located at the foothills of Mount Sultan ca. 1 km northeast of the Yalvaç district in the province of Isparta, occupies a strategically important position, especially from a military standpoint, as it intersects the main roads in the east-west and north-south directions. The Sanctuary of Men Askaenos, situated within the territory of Antioch, is located c. 3 km southeast of the city, on a peak standing at an altitude of 1600 m, known as Gemen Korusu or Karakuyu.[1]

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I would like to express my gratitude to Professor Dr. Mehmet Özhanlı, the head of the excavation, for granting me the opportunity to study these coins.

[1] In the Gemen Grove, where the temple is located, there are a number of structures, including a small temple believed to belong to the Goddess Hecate, an odeon/stadion, dining and meeting halls, many megaron-planned building groups of different sizes, and treasury buildings lined up side by side in front of the main entrance of the temple (Mitchel and Waelkens 1998, 38; Özhanlı 2018, 92). The watchtowers dating back to the Early Iron Age located on the hills to the west, southwest, and northeast of the Sanctuary have also played a significant role in the area's history (Özhanlı 2022, 63-64, fig. 2; Özhanlı and Özen 2022, 4).

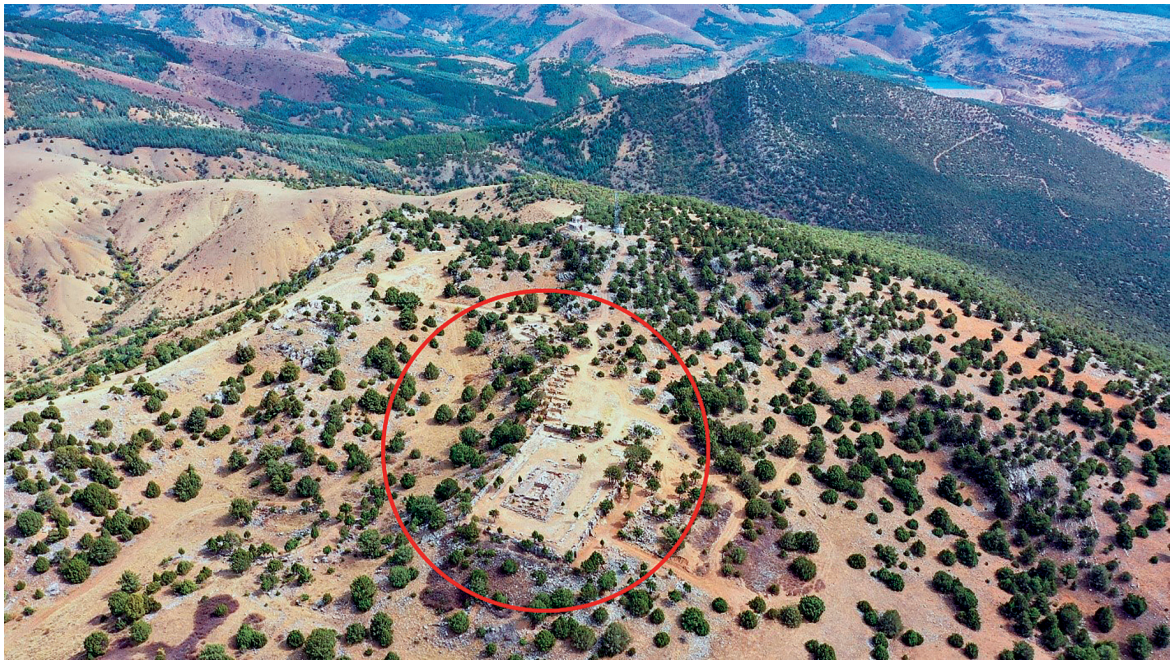


Fig. 1 Pisidian Antioch. The Sanctuary of Men Askaenos (Excavation Archive).

The sanctuary is accessed by following two sacred roads that originate in Antioch and extend for about 5 km. One of these roads traverses the Kızılca neighborhood, while the other passes through Hisarardı village[2]. The Temple and Sanctuary of the Moon God Men have assumed the role of a major religious centre, not only in the Region of Pisidia but also in the Region of Phrygia and other neighboring areas.[3]

The first scientific archaeological excavations at the Sanctuary of Men Askaenos in Pisidian Antioch started in 1911 under the direction of W. M. Ramsay and continued in 1912 and 1913.[4] Scientific archaeological excavations in the Sacred Area, which were suspended for a long time after these works, were resumed in 2017 and continued until 2021.[5]

The temple, situated at the summit of the hill and exerting a dominant influence over the surrounding area, was constructed on the bedrock floor in accordance with the topography[6] (fig. 1). It is situated within a 42x72 m rectangular temenos and built on a podium with nine krepis on the southern side and three on the other sides[7] (fig. 2). The peripteros structure, comprising 6x11 column rows in Ionian order, is oriented east-west with its façade facing east. The temple,

2 Özhanlı 2022, 65.

3 For the Pilgrimage Center of the Phrygian God Men in the Pisidia Region, see Özhanlı 2013, 283-90.

4 Ramsay 1912a, 226; Ramsay 1912b, 252-53; Hardie 1912, 111-50; Anderson 1913, 267-300.

5 For the excavation results, see Özhanlı 2018, 90-94; Özhanlı 2019, 158-63; Özhanlı 2020, 38-40; Özhanlı 2022a, 63-66.

6 In 1982 and 1983, S. Mitchell and M. Waelkens conducted a comprehensive study of in the Sanctuary and temple (Mitchel and Waelkens 1998, 81-85). In addition, for further information about the historical process of in the Sanctuary, the functions and attributes of the god Men, his relationship with the other gods of the pantheon, as well as his beliefs, rituals, and religious practices, see Labarre 2010. About the Sanctuary, see Karamut 1989, 177-87. On the cult of Men Askaenos in Pisidian Antioch, see: Blanco-Pérez 2016, 117-50. For detailed information about the recent works carried out in the Sanctuary, see Özhanlı 2018, 90-94; Özhanlı 2019, 158-63; Özhanlı 2020, 38-40, figs. 1-2; Özhanlı 2022a, 63-66, fig. 6; Özhanlı 2022b, 113-35; Özhanlı 2023, 171-83.

7 About the architecture of the temple, see Raff 2011, 131-52.



Fig. 2 Pisidian Antioch. The Sanctuary of Men Askaenos, Temple and Treasury Buildings (Excavation Archive).

situated on bedrock, comprises consists of three sections: pronaos, naos, and opisthodomos. The stoa, surrounding the temple in the temenos, was also formed by shaving the bedrock. On the southern façade of the temenos wall surrounding the sacred area, crescent reliefs symbolizing the God Men can be observed. To the east of the temenos where the entrances to the sacred area are located, stand the treasury buildings belonging to the temple. In addition to coins, a significant number of votive items were also found insitu within the treasury buildings.[8] In this study, a preliminary evaluation of the coins found in the sanctuary of Men Askaenos is conducted.

A total of 214 coins were recovered during the excavations conducted at the sanctuary between 2017 and 2021. Of these, 9 are silver, 2 are antoniniani, and 203 are bronze. Of the 199 coins that were identified, 15 could not be identified due to heavy corrosion. The distribution of these coins according to period is as follows: Hellenistic period (5), Roman Republican period (2), Roman Provincial (60), Roman Imperial (11), Late Roman (115), Byzantine (1), Ilkhanid (5), and unidentified (15) (fig. 3). When the periodic distribution of the total 214 recovered coins is examined, Roman and Late Roman period coinage are predominantly observed.

During the excavations carried out at the Sanctuary of Men Askaenos, 5 bronze coins dating back to the Hellenistic period were recovered.[9] Four of these coins are issues of Pisidian Antioch dating back to the 2nd-1st centuries BC. The last coin also dated to the same period is most likely an issue from Aspendos.

Following the Hellenistic period coins, two silver denarii from the Roman Republic period were found. One of these coins was struck in 49 BC in the name of Acilius Glabrio, while the other was minted in 32-31 BC in the name of Marcus Antonius.

A total of 60 Roman Provincial coins were found in the sanctuary (fig. 4).[10] Of these, 48 unsurprisingly belong to the city of Antioch, where the sacred area is located. The coins in question were minted between the reigns of Emperor Vespasianus (69-79) and Emperor Claudius II (268-270) (fig. 4). One of the other provincial coins is from Peltai and five are from Philomelion in

8 For the treasury buildings and findings, see Özhanlı 2018, 90-94; Özhanlı 2019, 159-63, figs. 2-6; Özhanlı 2022b, 113-35.

9 For the numerical distribution of the Hellenistic coins found in Pisidian Antioch between 2008-2012, see Sancaktar 2014, 518, 521, graph 3.

10 For the numerical distribution of the Roman Provincial coins found in Pisidian Antioch between 2008-2012, see Sancaktar 2014, 518, 521, graph 4.

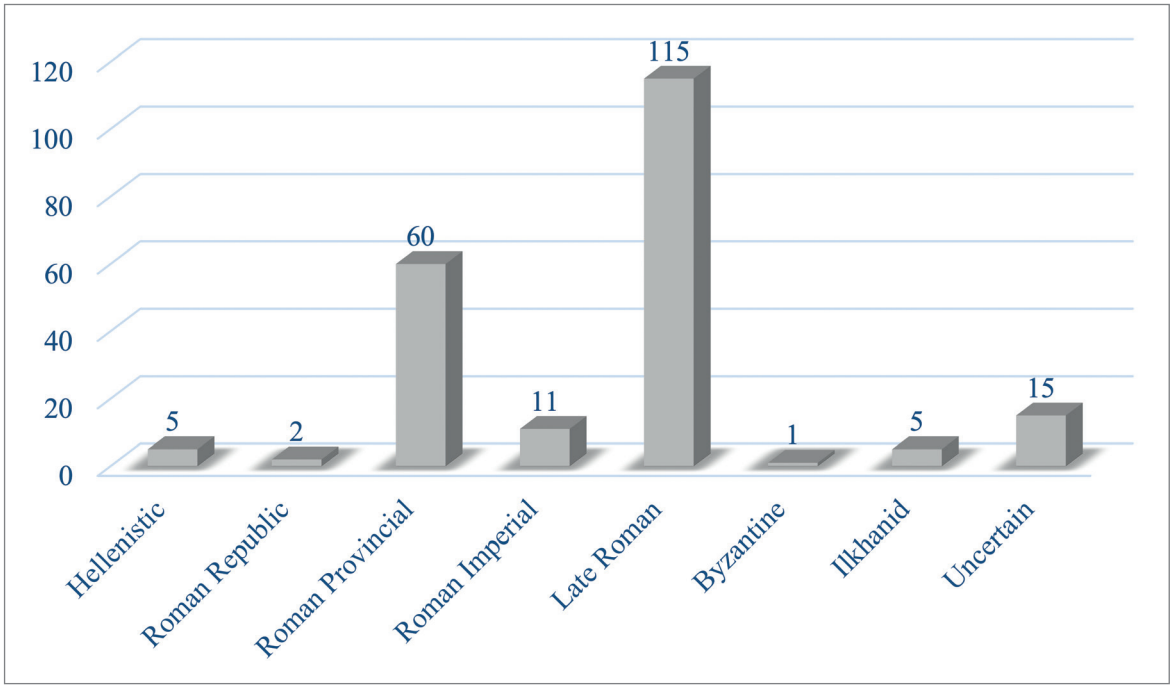


Fig. 3 Periodic distribution of the coins recovered at the Sanctuary of Men Askaenos.

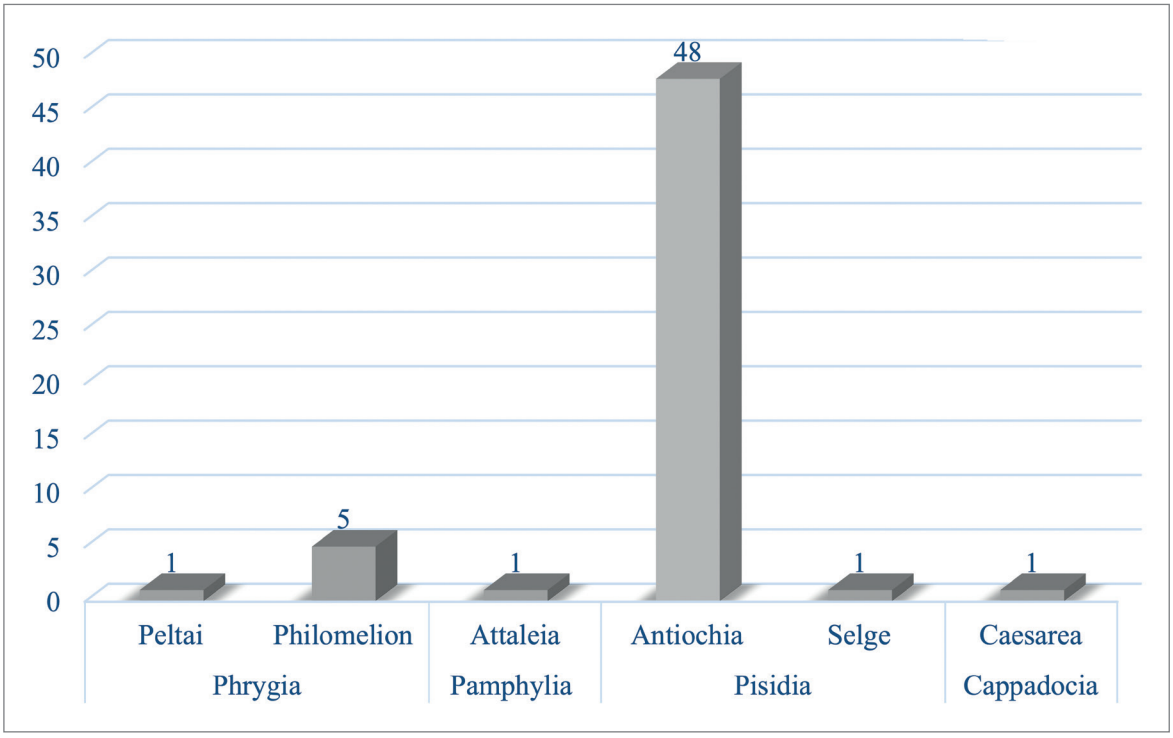


Fig. 4 The distribution of Roman Provincial coins found in the Sanctuary of Men Askaenos by region and city. The three coins with unidentified regions and cities are not included in this graph.

Phrygia, one each from Attaleia (Pamphylia), Selge (Pisidia), and Caesarea (Cappadocia). The mint of three coins could not be identified.

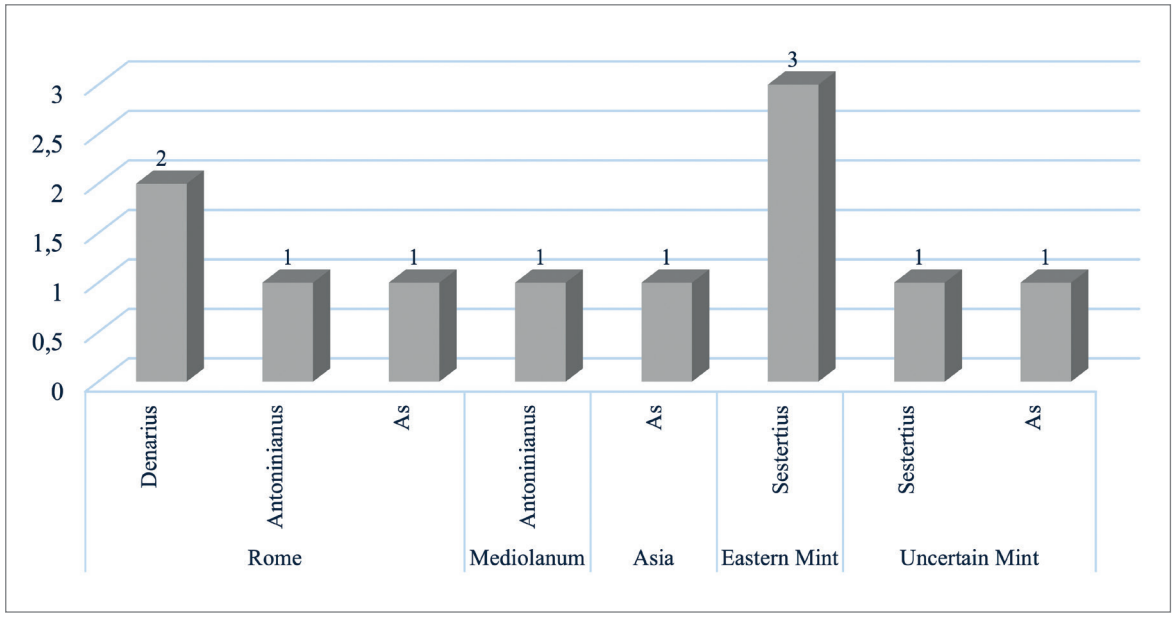


Fig. 5 The distribution of Roman Imperial coins found in the Sanctuary of Men Askaenos by the emperors, denominations and mints.

A total of 11 coins from the Roman Imperial period were also recovered. The distribution of these coins according to the emperors is as follows: Augustus (2), Vespasianus (2), Domitianus (1), Nerva (1), Traianus (1), Antoninus Pius (2), Claudius II (Gothicus) (1), and Aurelianus (1). Four out of all the Roman Imperial coins, were struck at the mint of Rome, as seen in fig. 5 illustrates the distribution by mints and units.

Out of the 214 coins recovered in the sanctuary, 115 of them are from the Late Roman period. The distribution of these coins according to the emperors is as follows: Licinius I (308-324) 1, Licinius II (Caesar 317-324) 2, Constantinus I (Augustus 307-337) 32, Helena (Constantine's Mother) 1, Constantinus II (Caesar 317-337; Augustus 337-340) 4, Constantius II (Caesar 324-337; Augustus 337-361) 39, Constans (337-350) 16, Constantinus II - Constantius II (Caesar) 1, Valentinianus I (364-375) - Valens (364-378) 11, Theodosius I (379-395) 1, and there are six coins with unidentified emperors.[11] A review of the distribution indicates that the Constantinian Dynasty is the predominant representation among the Late Roman coins. The latest coin to indicate the final phase of use of the sanctuary belongs to the reign of Theodosius I. In the distribution of Late Roman coins by mint, the most represented mints are Constantinople and Antioch (fig. 6).

A Byzantine bronze coin was discovered near the church, located to the northwest of the sanctuary.[12] This follis, minted in Antioch between 608 and 609 during the reign of Phocas (602-610), is associated with the use of the church built on the site. The sanctuary, active during the Hellenistic and Roman Imperial periods, maintained its significance and continued to be in use until the late 4th century AD. However, with Christianity becoming the official religion, the use

[11] For the numerical distribution of the Late Roman coins found in Pisidian Antioch city between 2008-2012, see Sancaktar 2014, 519, table 2.

[12] For the numerical distribution of the Byzantine coins found in Pisidian Antioch city between 2008-2012, see Sancaktar 2014, 520, table 3.

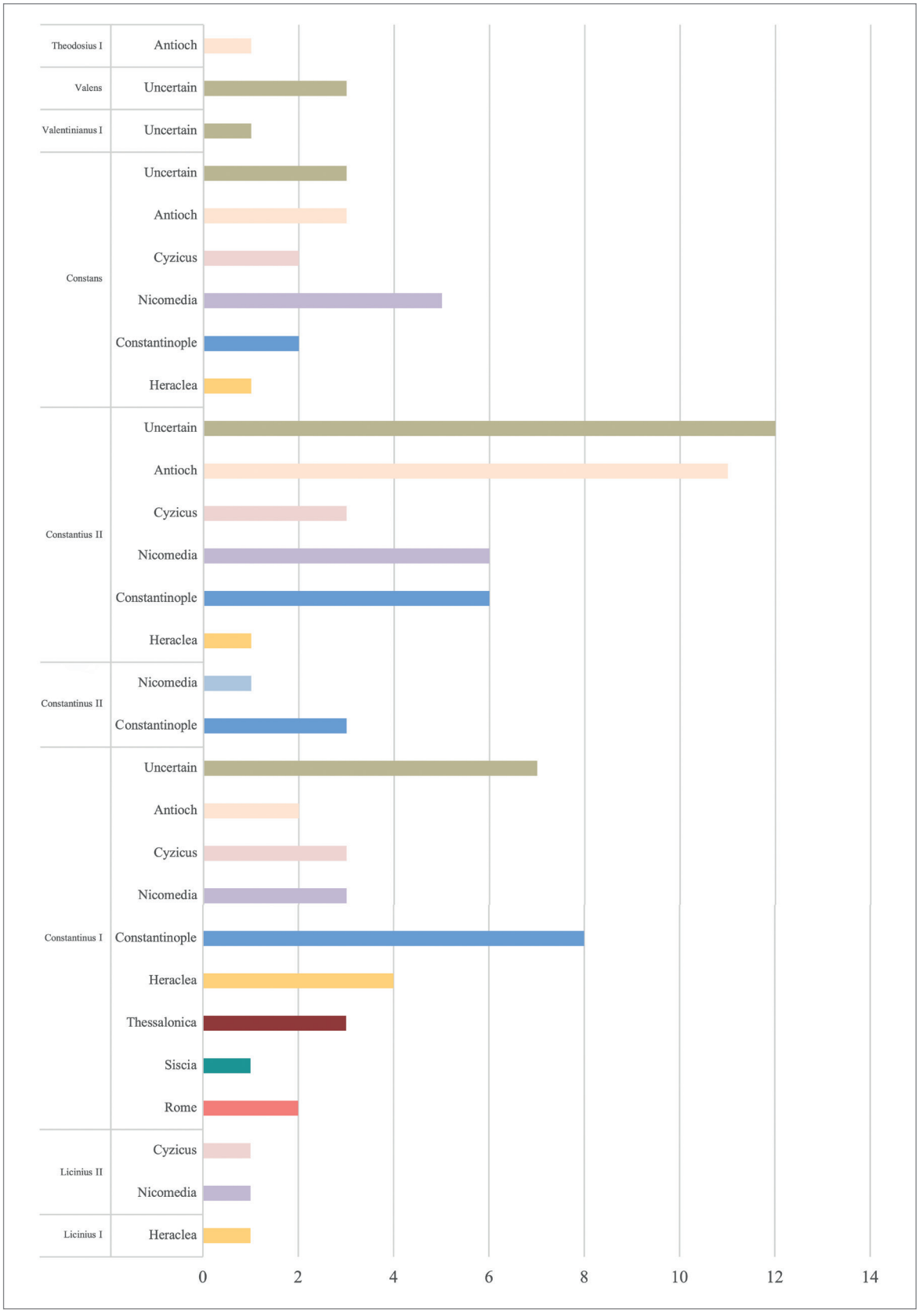


Fig. 6 The distribution of Late Roman coins found in the Sanctuary of Men Askaenos by the emperors and mints.

of the sanctuary ceased by the end of the century. Subsequent to this date, a church constructed in close to the sanctuary transformed the site into a Christian sacred area.

To the east of the sanctuary there are treasury buildings arranged side by side. Excavations conducted in the first building from the east revealed five dirhams minted in the name of Abu Sa'id Bahadur Khan from the Ilkhanid period.[13] These coins were found in situ in close proximity to each other in the corridor of the building. Five silver dirhams in question constitute important numismatic data from the Ilkhanid period, during which Anatolia was in turmoil. These coins minted during the reign of Ilkhanid Sultan Abu Sa'id Bahadur Khan are also significant in documenting that the area was used as a military observation point during the Anatolian Beyliks period.[14]

Out of the total 214 coins unearthed in the Sanctuary of Men Askaenos, 199 have been identified, whereas 15 coins remain unidentified due to severe corrosion. Among the identified coins, Roman Provincial and Late Roman coins are prominently represented, with the latest coin indicating the area's final use being a coin from the reign of Theodosius I. Of the 15 unidentified coins, 9 are cut coins, with 6 of them being cut right through the middle of the emperor's portrait on the obverse. Therefore, it has not been possible to determine which emperor the portraits belong to.

In conclusion, leaving aside the Byzantine and Ilkhanid specimens, the numismatic data show that the temple was in use from the 3rd century BC to the end of the 4th century AD. Moreover, other city's coins are quite valuable in terms of showing where the sanctuary received visitors from. More importantly, the last of the coins is a coin minted by Emperor Theodosius I between 378-383 AD. Because, as is well known, the Pagan faith was completely banned by a decree issued by Emperors Arcadius and Honorius in Damascus in 399 AD.[15] It appears that this rule was strictly adhered to in the Men Askaenos temple. This is evident as no Roman coins from after the issue of Theodosius I have been found.

The coins found in the Sanctuary of Men Askaenos in Pisidian Antioch suggest that the transformation of the sacred area occurred shortly before the preparation of the first decree on this matter on July 10, 399 AD. In this context, the alignment of Late Roman coins in the sacred area with the decree in Codex Theodosianus is quite important. The subjection of a religious practice to a series of rules under the law shows the reflection of an administrative enforcement in a social realm, i.e., a religious practice. The fact that people in mountainous rural areas outside central places adhered to this practice also provides us with an insight into the strength of political and administrative sanctions in the region.

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13 For the Ilkhanid coins found in the sanctuary, see Özhanlı and Özen 2022, 14-16, cat. nos. 1-5.

14 Özhanlı and Özen 2022, 1-18.

15 *Cod. Theod.* 16.10.16.

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