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PRELIMINARY CONSIDERATIONS ON THE ROMAN BATHS IN SEBASTOPOLIS

Akın TEMÜR

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Keywords: Black Sea, Tokat, Sebastopolis, Roman architecture, Roman balneae

Abstract: The baths, which stand as one of the significant institutions in Roman social life, represent one of the fundamental buildings of the Roman bathing tradition. In the Roman world, baths were not only places for bathing; they were also socialising venues or tools for political propaganda, embedded in the centre of public life and transformed into symbols of urban existence. Unlike in other civilisations, they were not exclusively used by the nobility but became structures that benefited all segments of society. The Roman bath located in the ancient city of Sebastopolis is one such example. In this study, the architectural elements obtained from excavations conducted to date have been evaluated (1987–2023). Based on the findings, the sections have been identified, and an attempt to propose a historical context has been made using the existing Roman bath terminology. Although the incompleteness of the structure's excavation and the alterations made during different periods, along with its use beyond its original purpose, complicated the dating, an attempt was nevertheless made to date it based on its plan in light of similar structures, and the innovations it brought to Roman bath architecture were highlighted.

Cuvinte-cheie: Marea Neagră, Tokat, Sebastopolis, arhitectură romană, băi romane

Rezumat: Băile, care reprezintă una dintre instituțiile semnificative ale vieții sociale romane, constituie unul dintre elementele fundamentale ale tradiției balneare romane. În lumea romană, băile nu erau doar locuri de îmbăiere; erau și locuri de socializare sau instrumente de propagandă politică, integrate în centrul vieții publice și transformate în simboluri ale existenței urbane. Spre deosebire de alte civilizații, acestea nu erau folosite exclusiv de nobilime, ci au devenit structuri de care au beneficiat toate segmentele societății. Baia romană situată în orașul antic Sebastopolis este un astfel de exemplu. În acest studiu, au fost evaluate elementele arhitecturale obținute din săpăturile efectuate până în prezent (1987–2023). Pe baza descoperirilor, au fost identificate secțiunile și s-a încercat propunerea unui context istoric folosind terminologia existentă a băilor romane. Deși caracterul incomplet al săpăturilor efectuate la această structură și modificările aduse în diferite perioade, precum și utilizarea sa în alte scopuri decât cele inițiale, au complicat datarea, s-a încercat totuși stabilirea acesteia pe baza planului, având în vedere structuri similare, și au fost evidențiate inovațiile pe care le-a adus arhitecturii băilor romane.

INTRODUCTION

The ancient city of Sebastopolis is situated 69 km south of Tokat Province, in the Central Black Sea Region of Turkey, within the boundaries of the district of Sulusaray, which has a population of 4.600¹ (Fig. 1). Although the region was visited by numerous travellers in the 18th and 19th centuries, it appears that none of these individuals made any mention of the ancient city of Sebastopolis². It was not until 1871, during the visit of the researcher Damon to Sulusaray, that the city came to light following the decipherment of an inscription bearing the name Sebastopolis³. The primary reason cited for the city's having remained hidden for so long is that it does not lie along the route of the main road in use today. However, the real cause is that it lies within the floodplain of the Çekerek River (ancient name: Skylax) and that a large part of the city is buried beneath a layer of soil reaching depths of

5–10 metres in places. In addition to all these adverse factors, the ancient city was completely lost from view following the establishment of the modern town of Sulusaray—which bears the same name today—after the region came under Turkish rule. It only managed to return to the public eye following rescue excavations carried out by the Tokat Museum Directorate after architectural remains were uncovered during illegal excavations in the 1980s.

1. EXCAVATION WORK CARRIED OUT AT THE BATH

Excavations at the Roman Bath date back to 1987⁴. During the rescue excavations carried out by the Tokat Museum between 1987 and 1990, only a very small part of the structure was uncovered and its exact function could not be determined; consequently, the structure was recorded as “Excavation Area No. 1” and designated as the “Columned Building”. During excavations carried out inside the structure in these years, marble floor paving, water

¹ Le Guen, Rémy 2010, p. 97.

² Amandry, Rémy 1988, p. 5–6.

³ Amandry, Rémy 1988, p. 5–6; Le Guen, Rémy 2010, p. 96–98; Ramsay 1960, p. 361.

⁴ Özcan 1991, p. 265–266, plan 2–3, fig. 3–4.



Figure 1. Sebastopolis in antiquity.

channels, remains of rubble-stone walls, and columns and their bases were unearthed. In 1989, work intensified in a 5 metre-thick fill of stone and brick on the southern side of the structure, which was thought to belong to the roof; it was observed that the flooring and water channels continued beneath the fill. Although it was initially thought that the structure might be a bath (based on the drainage channels and stone basin discovered during the excavation work), it was concluded that it might belong to a much larger structure due to the columns arranged in a row along the same line. Although the structure was again designated as “Excavation Area No. 1” in 1990, the discovery of bricks laid in layers during work on the ground level led to the suggestion that it might be a bath, though no definitive conclusion could be reached⁵.

Excavations resumed in 2010 after a 20 year break that began in 1990. During this period, the sections of the bath that had become filled with earth over time were cleared away, revealing the hypocaust system. It was determined that the section located at the centre of the building’s south wall belonged to the *praefurnium*; based on the uncovered *frigidarium*, *tepidarium* and *caldarium* sections, it was concluded that this structure was a large Roman bath⁶.

After a two-year pause, work at the bath complex resumed in 2013 with a different team. In order to fully understand the function of the *praefurnium* located at the centre of the southern wall of the octagonal space, partially uncovered and identified as the *caldarium*,

priority was given to investigations in this area. During the levelling works, ceramic fragments dating to the Late Roman and Early Byzantine periods were recovered, along with a large number of roof tiles believed to belong to the superstructure. In addition, remains of walls extending in an east–west direction were uncovered, consisting of cut stone blocks with outward-facing profiles and masonry made of mortar and rubble stone. Further excavations revealed the arched rear façade of the *praefurnium*, constructed with double rows of bricks. Excavation work conducted to the south of the bath was shifted eastward due to the presence of modern residential buildings above the area. In the investigations initiated to the east of the space identified as the *caldarium*, it was concluded that the structure with walls built of brick on three sides was an *alveus* (bathing pool). As a result of these studies, the *caldarium* was completely exposed⁷.

The main objective of the 2014 campaign was to determine the function of the section containing the hypocaust system that had been uncovered during the 2013 excavations. During this season, investigations carried out to the east and north of the bath revealed traces of fire and lime deposits dating to a later period. Studies conducted to identify the function of the octagonal room located next to the *alveus*, to the east of the *caldarium* and uncovered during the 2013 excavation season, showed that this space was also heated by a hypocaust system and functioned as a second *caldarium*. Although no remains directly associated with the bath were encountered in the work carried out to the north, coins dating to the Byzantine

⁵ Özcan 1992, p. 172–173, plan 1–3, fig. 25–30.

⁶ Kohl et alii 2012, p. 564–565, fig. 8.

⁷ Ful et alii 2014, p. 476–480, pl. 1–2, fig. 1–3.

period and rubble-stone wall remains from later periods were identified⁸.

During the 2015 excavation season, work was carried out in the second *caldarium*, parts of which had been uncovered in previous excavation periods; during this work, a brick-vaulted *praefurnium* was uncovered, along with the remains of a wall built of dressed blocks immediately behind this space; the wall defined the south-eastern boundary of the bath. In the same season, additional work was carried out in the *frigidarium* to the west of the bath (partially revealed during excavations conducted by the Tokat Museum between 1987 and 1990), as well as in the pool area understood to be connected to a wastewater channel. Byzantine-period coins recovered during the excavations indicate that the structure was used in different periods⁹.

Work during the 2016 season was carried out primarily to the west of the bath. During the excavations, finds included, in particular, Roman-period pottery, as well as Byzantine-period coins, weights and a large quantity of roof tile fragments. The discovery that the entrance door located on the wall forming the western boundary of the bathhouse had been subsequently bricked up with rubble stones indicates that the building was reused for a different purpose in later periods. The Iron Age ceramic finds discovered during the excavation of the north-western level, however, indicate the presence of remains from earlier periods beneath the structure¹⁰.

Work in 2017 was carried out in the eastern and northern sections of the bath. During the work carried out in the northern section of the bath with the aim of uncovering the palaestra section, believed to be located to the north of the bath, coins and bone artefacts dating from the Byzantine and Ottoman periods were discovered. In the eastern section, during undertaken works at the site where the city wall was said to have passed – based on test pits opened by the Tokat Museum in the 1980s – a floor paved with irregular stones, the function of which could not be fully determined, was encountered. However, no findings associated with the palaestra section were encountered in the excavations carried out to the north of the bath. Nevertheless, structures believed to have been used as shops or workshops during the Byzantine period – comprising square or rectangular rooms with the bath's northern wall serving as a boundary – were brought to light in this area. This suggests that the bath lost its original function in a later period and underwent a second phase of use for different purposes¹¹.

During the 2018 season, work focused primarily on determining how far south the floor extends. This floor, identified in 2017, runs in a north–south direction and begins behind the row of ashlar walls that define the eastern boundary of the bath. During these investigations,

where rubble remains from modern dwellings were found to reach a depth of 1.5 m, it was established that the stone-paved floor continued to a depth of 3 m in a north–south direction. Both in this area and in the excavations south of the bath, finds from the Byzantine Period, including pottery, glass, loom weights and coins, were uncovered. The presence of a coin from the Ottoman Period among these finds is particularly significant as it indicates the absence of a continuous stratigraphic sequence in the area. Based on the findings, and taking into account the size of the city, it has been concluded that this bath was merely one of many in the city¹².

Excavations at the Roman Bath were suspended in 2018 and resumed in 2021 by a different team¹³. During this period, the excavation of the eastern section of the bath was identified as the primary objective, and work commenced in this area. During these works, it was observed that the foundations of previously demolished modern dwellings continued into the site. Following the removal of their foundations, fragments of Roman-period red-slipped and Byzantine-period green-yellow-slipped pottery, along with a large number of roof tile fragments, were found within the fill soil. Upon reaching a depth of 2.50 m, excavations uncovered a section of a wall built of rubble stone, which delimits the eastern side of the bath and continues southwards. The preserved height of the wall is 1.60 m, and its width is 0.99 m. As work continued, cleaning, section levelling and excavation commenced in the area where the stone-paved floor uncovered during the 2017 excavation season was located, and the surface of the floor was fully exposed. The stone pavement, measuring 5.50 × 20 m and believed to have been used as a street during the Roman period, is bounded on the western side by a wall consisting of eight courses of cut stone blocks, each 0.34 m high. The cut stone blocks used in the 9.20 m long wall that has been uncovered have smooth surfaces facing the street, whilst the sections facing the bath are irregularly worked. Work was carried out simultaneously in the 3.40 × 14.50 m area situated between the wall delimiting the apodyterium section to the east and the bath's eastern wall. With the completion of these works, the excavations at the Roman Bath have come to an end (Fig. 2–3).

2. ASSESSMENT AND CONCLUSION

When referring to Roman baths, the terms “*balneae*” and “*thermae*” are used. Although these terms were used to describe different types of bath structures in various periods, it is known that “*balneae*” referred to smaller bath structures, whilst “*thermae*” referred to larger ones¹⁴. In addition to their use for health purposes, these bathhouses, which could be described as the spaces where interaction

⁸ Ful *et alii* 2016, p. 380–382, pl. 1, fig. 1–7.

⁹ Ful *et alii* 2017, p. 316–320, pl. 1, fig. 1–7.

¹⁰ Ful *et alii* 2018, p. 165–170, plan 1, fig. 1–10.

¹¹ Ful *et alii* 2019, p. 554–559, plan 1, fig. 10.

¹² Ful 2018a, p. 165.

¹³ Ful 2018b, p. 240–246.

¹⁴ Yegül 1992, p. 43; Yegül 2011a, p. 65; Rook 2013, p. 109.



Figure 2. Sebastopolis Baths and the modern settlement of Sulusaray.

between social classes was most intense, as they were also accessible to lower income groups, played a significant role at the centre of daily life in the Roman world. They were not merely places for washing, but served as venues for socialising, entertainment, recreation, health and hygiene, utilised by every segment of society. Another reason for the popularity of bathhouses in Roman society is believed to be the desire to demonstrate the empire's power and the quest for political unity. Consequently, whilst the empire utilised its manpower, technical expertise and economic resources for the construction of bathhouses, it also sought to satisfy the urban populace through social and political policies. In this way, bathhouses helped to achieve the aim of creating a society with a shared sense of identity by bringing together Roman citizens of heterogeneous origins under a single umbrella, thereby contributing to the transmission of the empire's cultural agenda and vision to its people. In addition to these socio-cultural effects, bathhouses also fostered integration between different social classes and increased interaction between the

sexes; through these interactions, bathhouse culture was enriched and became more diverse¹⁵.

Although it is generally accepted that the social and architectural development of Roman baths historically coincided with the early 1st century BC and the expansion of Rome beyond Italy, their early developmental stages and origins¹⁶ reveal a broad, complex network of relationships encompassing other Mediterranean civilisations and the provinces of north-western Europe¹⁷.

When we examine the plans of Roman baths, the fact that there are very few structures sharing the same layout demonstrates that bath plans varied greatly depending on the socio-economic structure of the society in which they were built and the geographical context of the city. For this reason, it is quite difficult to classify Roman baths into strict typologies. Nevertheless, it is evident that bath plans were organised according to a specific bathing sequence¹⁸. This layout essentially consists of four main

¹⁵ Yegül 1992; Yegül 2011a; Yegül 2011b.

¹⁶ Heinz 1983, p. 36–51; Fagan 2001, p. 403–426.

¹⁷ Yegül 1992, p. 48; Yegül 2006, p. 47.

¹⁸ Yegül 2011a, p. 30–35.



Figure 3. Aerial photograph of the Sebastopolis Baths after the excavations.

sections: the *apodyterium*, *frigidarium*, *tepidarium*, and *caldarium*. The bathing process follows this sequence. The palaestra, an addition adapted from Hellenistic gymnasium structures, is not included among these main sections, as it is more commonly encountered in larger bath complexes. Although various classifications of Roman baths have been proposed¹⁹, they can generally be grouped into three main types: the “linear type”, in which the main sections are arranged along a single axis and the return follows the reverse direction; the “ring type”, where the sections are organised in a circular sequence; and the “imperial type”, formed by combining two ring-type layouts symmetrically along a central axis²⁰.

When the Sebastopolis Bath is evaluated in terms of its plan, it can be seen that the spaces arranged along an east–west axis correspond to the most common type of the Early Imperial Period, known as the “linear asymmetric type”, which continued to be in use until the end of Late

Antiquity (Fig. 4). The most distinctive feature of baths with this plan type is that they exhibit regional variations in their application. Numerous bath structures lacking a symmetrical layout are encountered across a wide range of contexts, from small urban baths to large imperial complexes²¹. The widespread use of this plan scheme, also observed in the Sebastopolis Bath, is generally attributed to its functional efficiency. In this type, which is not constrained by the limitations or difficulties imposed by the terrain, rooms are arranged asymmetrically rather than side by side. Many features observed in imperial baths are also present in these structures. In baths planned according to the Roman bathing tradition, after completing the bathing process, visitors do not return along the same axis but instead can reach the starting point, the *apodyterium*, through a different route. The asymmetric plan layout, whose early examples date back to the 1st century BC baths of Pompeii and Campania²² and which is also observed in the Sebastopolis Bath, was used for a long period due

¹⁹ For bath types, see Krencker *et alii* 1929, p. 177–184, Abb. 234–239.

²⁰ Nielsen 1993, p. 51, fig. 1; Yegül 2006, p. 162–163, fig. 154a–e; Yegül 2011a, p. 125–143.

²¹ Yegül 2006, p. 250.

²² Yegül 1992, p. 57, fig. 57–61; Yegül 2006, p. 63.

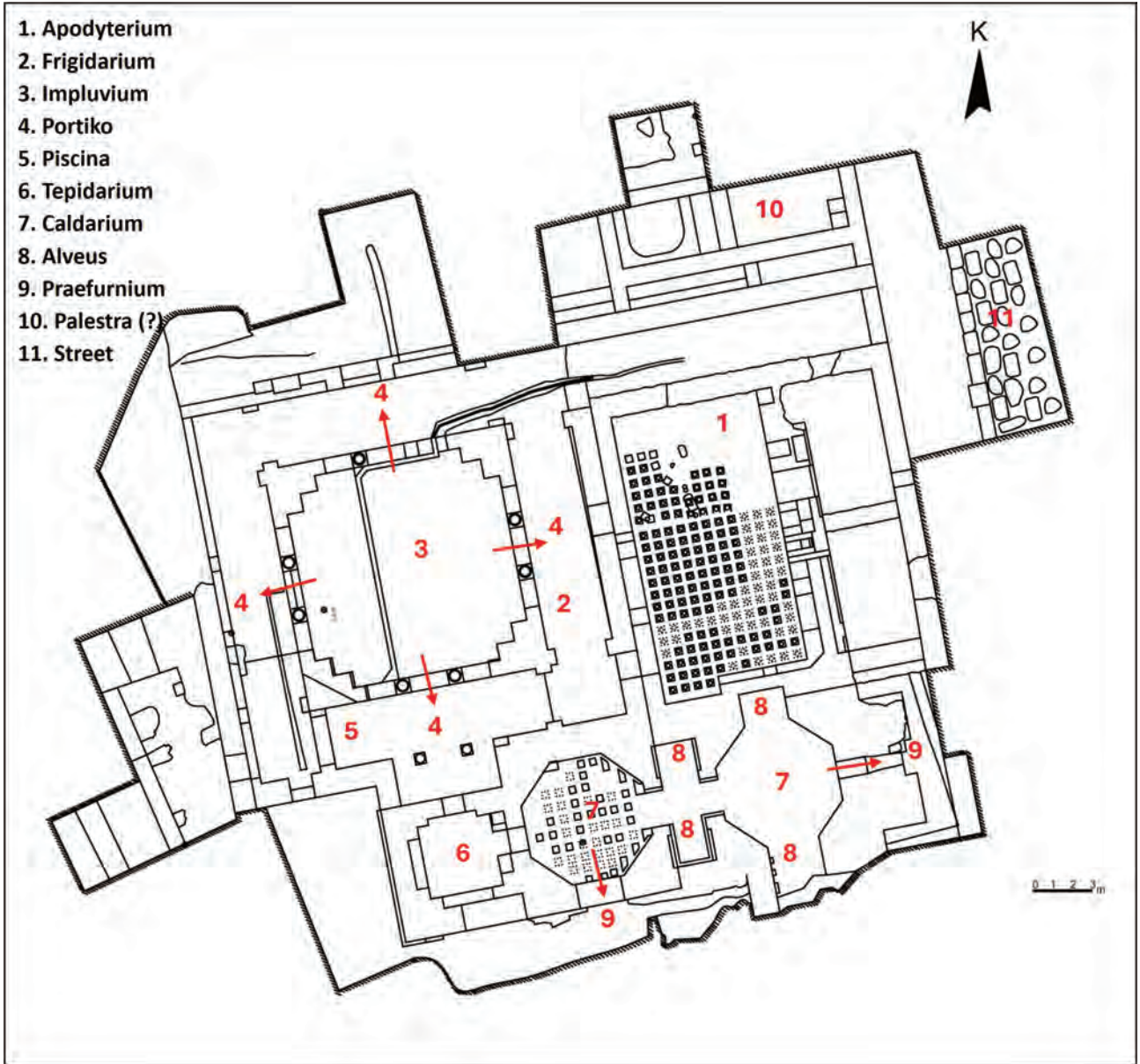


Figure 4. Plan of the Sebastopolis Baths.

to its design advantages, economy, and functionality. Therefore, it does not constitute a reliable criterion for dating on its own.

Since their plans can differ according to the traditions of the region in which they are located, it is not possible to identify all the rooms of a Roman bath with complete certainty²³. However, when the sections of the Sebastopolis Bath are examined in general terms, it can be seen that it consists of the four main components forming the basis of Roman bath architecture, along with associated subsidiary spaces. The first of these is the *apodyterium* (Fig. 5). Derived from *gymnasium* architecture and meaning

“a place where people undress together” in Greek²⁴, the *apodyterium* is the first room entered before the bathing process begins. In the Sebastopolis Bath, the rectangular *apodyterium*, measuring 7.5 × 15.0 m, constitutes the second largest space after the *frigidarium*. This suggests that it was not used solely as a changing room, but was also designed as a hall where visitors could socialise, converse, and engage in various activities. Part of the hypocaust system beneath the floor is preserved; it consists of square bases measuring 0.33 × 0.32 m and circular bricks with a diameter of 0.21 m placed on top of them, forming the *pilae*. Although the floor covering of the space has been

²³ Krencker *et alii* 1929, p. 185.

²⁴ Baatz 1973, p. 545–550; Nielsen 1993, p. 153.



Figure 5. Apodyterium.

completely destroyed, making it difficult to determine the exact nature of the superstructure, an evaluation of the plan suggests that it may have been covered with a vaulted roof.

Due to the extensive destruction that occurred during the period when the bath began to be used for purposes other than bathing, up until its complete abandonment, it is difficult to make a definitive statement about the entrance area. However, it seems likely that access to the *apodyterium* was provided from the street to the east through a narrow corridor functioning as a *vestibulum* (Fig. 6).

In accordance with the traditional Roman bathing sequence, the *frigidarium*, a square space measuring 19.0 × 19.0 m, is reached through an opening located to the southwest of the *apodyterium* (Fig. 7). In Roman baths, the *frigidarium* is among the most monumental and luxurious spaces²⁵. The 11.5 × 11.5 m *impluvium* constructed at its centre, together with the surrounding spaces, defines the character of the area. The stepped supports located at the corners of the *impluvium*, filled with rubble stone and bonded with horasan mortar, are

faced with stone slabs. Some of the eight columns that once supported the superstructure are preserved *in situ*. The pool, with a depth of only 20–30 cm, is too shallow for bathing purposes and is paved with marble slabs (Fig. 8). This section takes on a complete peristyle form, with the central pool and the surrounding columns that ones carried the superstructure. In this arrangement, the open-air pool occupies a central position, and a four-sided portico is formed by pairs of columns placed on each side (Fig. 9). Comparable examples of such porticoes can be observed at Aphrodisias²⁶, Parion²⁷, and Antiochia ad Cragum²⁸. Among these, the *impluvium* sections in the baths of Aphrodisias and Antiochia ad Cragum appear to have been deep enough to allow bathing and were therefore more likely used as *natatio* (cold water pools)²⁹.

Another notable feature of the *impluvium* in the Sebastopolis Bath is that the channels of the bath's drainage system pass through it (Fig. 10). One of these

²⁵ Yegül 2011a, p. 35.

²⁶ Nielsen 1993, p. 192, fig. 220.

²⁷ Yılmaz 2022, p. 177, pl. 41, 56a.

²⁸ Can 2017, p. 83–100, fig. 3.

²⁹ Yılmaz 2022, p. 17.



Figure 6. Vestibulum (?).



Figure 7. Frigidarium.



Figure 8. Impluvium located within the frigidarium.



Figure 9. Porticoes on all four sides of the impluvium.



Figure 10. Drainage channels passing through the impluvium.



Figure 11. Terracotta pipes carrying wastewater out of the bath.

channels runs from the very centre of the *impluvium*, initially from south to north, then turns east within the space, and subsequently turns north again to exit through the northern portico. After leaving the building, it connects to a channel made of ceramic pipes (*künk*) measuring 11 cm in diameter and 0.50 m in length (Fig. 11). Since only part of this channel has been preserved, its full extent remains unknown. To the west of the *frigidarium*, a second water channel, 9 m in length, runs along a north–south axis before turning eastward. The entrance door located on the western wall of the bath, which defines the western boundary of the structure and measures 1.65×1.20 m, was blocked with rubble stones in a later period. Regardless of the plan of the *frigidarium* in Roman baths, cold-water pools are generally found at one or both ends³⁰. In accordance with this tradition, the Sebastopolis Bath features a square piscina measuring 3.25×3.06 m, accessed through an opening at the southern end of the *frigidarium* (Fig. 12). Cold water pools can also be located in the *palaestra*; however, since the *palaestra* has not yet been uncovered in the Sebastopolis Bath, no definitive statement can be made. While in many Anatolian examples the piscina is not planned as a separate room but is incorporated within the *frigidarium*, in Sebastopolis it is arranged as an independent section, similar to the arrangements observed in the Smintheion Bath³¹ and the Parion Bath³². The piscina has a floor paved with cut stone slabs and an interior coated with plaster, and it is connected to the drainage channel located in the *frigidarium*. One of the characteristic features of baths from the Late Republican–Early Roman period is that *frigidaria* were relatively small in size³³. However, the *frigidarium* in the Sebastopolis Bath is quite large, which strengthens the argument that this bath is unlikely to belong to the early period.

Another section accessed from the *frigidarium* is the *tepidarium* (warm room), arranged according to the traditional bathing sequence (Fig. 13). This square room measures 4.50×4.50 m. In Roman baths, the *tepidarium*, entered after the *frigidarium*, serves as a transitional space between cold and hot rooms, allowing bathers to gradually raise their body temperature. Like the hot sections, the *tepidarium* was traditionally heated by a hypocaust system. In the Sebastopolis Bath, the floor of the *tepidarium* has been destroyed, so the *pilae* (brick supports) of the hypocaust system are no longer visible.

From the *tepidarium*, one enters the *caldarium* (hot room), oriented along an east–west axis and measuring 6.50×6.43 m, with an octagonal plan (Fig. 14). Compared to the walls of the other sections of the bath, the walls of the *caldarium* were constructed to be quite thick in order to retain heat. Unlike in many Roman baths, the deep niches in the walls of the *caldarium*, which are

a characteristic feature³⁴, are not present here. Some of the *pilae* of the hypocaust system under the floor are well preserved; they consist of square bases measuring 0.33×0.32 m, topped with circular bricks 21 cm in diameter. From the *caldarium*, a corridor leads to the section containing the *alvei*, positioned opposite each other to the north and south. In Roman bath architecture, *alvei* are considered complementary elements within the *caldarium* and are defined as hot-water pools capable of accommodating one or more bathers. In the Sebastopolis Bath, the *alvei* are constructed on three sides with bricks. The southern *alveus* measures 1.91×1.40 m, while the northern *alveus* measures 2.30×2.30 m. In the southern *alveus*, a terracotta water pipe (*künk*) is visible at the centre of the south wall, providing water to the pool. The *pilae* of the hypocaust system located beneath the *alveus* have largely been destroyed. However, some of the *pilae* constructed adjacent to the walls are still preserved.

To the east of the *caldarium*, there is a second hot room with the same plan and dimensions (Fig. 15). In this room, which is also understood to have functioned as a *caldarium*, *alvei* measuring 2.00×1.50 m are located to the south and north. The presence of two *caldaria* in the Sebastopolis Bath suggests that they may have been constructed separately for men and women. The *pilae* of the hypocaust system in this *caldarium* have largely been destroyed. At the junction of the northern and eastern walls of the room, the bath's waste drainage channel is present.

In Roman baths, *caldaria* in the early periods were typically rectangular, covered with barrel vaults, and contained *alvei* capable of accommodating multiple bathers simultaneously. Over time, however, *caldaria* also began to appear in circular or polygonal plans in addition to the rectangular type³⁵. To maximize the use of solar heat, *caldaria* were usually oriented to the south and featured large window openings facing south or southwest. Another feature of early *caldaria* is the placement of labrums (basins) made of metal or marble in apsidal niches within the room. After the 1st century AD, these labrums largely lost their function, which was instead assumed by the *alvei* or pools in the *tepidarium*, as is also observed in the Sebastopolis Bath³⁶. When the *caldarium* adjacent to the *tepidarium* of the Sebastopolis Bath is evaluated in general terms, it can be seen that this space, functioning as the primary bathing area, was constructed at a size appropriate to the overall dimensions of the building. In accordance with Vitruvius' recommendation that "the hot rooms of baths should be located in the southwest"³⁷, and following traditional Roman bath architecture, the *caldaria* of the Sebastopolis Bath were oriented to the south to make maximum use of sunlight³⁸. This orientation is particularly significant for a region experiencing harsh

³⁰ Krencker *et alii* 1929, p. 182–183, Abb. 241b.

³¹ Kaplan 2013, p. 23, fig. 2.5–2.6.

³² Yılmaz 2022, p. 180, pl. 73a–b.

³³ Aran 1971, p. 83.

³⁴ Yegül 2006, p. 63.

³⁵ Krencker *et alii* 1929, p. 181–182, Abb. 240a–b, 241a–b.

³⁶ Nielsen 1993, p. 158.

³⁷ Vitruvius V.10.1.

³⁸ Krencker *et alii* 1929, p. 181; Yegül 2011a, p. 104.



Figure 12. Piscina (cold-water pool).



Figure 13. Tepidarium.



Figure 14. Caldarium.



Figure 15. Caldarium.

winter conditions. Unlike the barrel-vaulted caldariums of early baths, the Sebastopolis caldariums have a polygonal form and lack apses, reflecting a later-period characteristic. From this perspective, it can be said that the space fully embodies the identity of a *caldarium*.

Another section of the Sebastopolis Bath is the *praefurnium*, commonly referred to as the 'hearth' or furnace. The *praefurnium* is one of the most important parts of Roman baths and, together with the hypocaust and *suspensura* systems, developed from the Greek channel-heating system forms one of the three main components of the bath's heating system³⁹. Typically connected to heated rooms such as the *caldarium* and *tepidarium*, *praefurnia* are vaulted structures built of brick or stone. Through bronze or copper boilers housed within the *praefurnium*, hot water is supplied to spaces like the *alvei*, while the heated air, transmitted *via* the *pilae* supporting the *suspensurae*, warms the rooms⁴⁰. The Sebastopolis Bath contains two *praefurnia*: one located at the centre of the southern wall and the other to the east (Fig. 16). The southern *praefurnium* has a vaulted façade constructed of double-layered bricks (Fig. 17). Immediately behind it is the outer wall of the bath, built with cut stone blocks (Fig. 18). On these blocks, partially preserved rubble stone walls bound with mortar are still visible. The eastern *praefurnium* is also a vaulted structure built of brick (Fig. 19). Measuring 365 cm in length, 83 cm in width, and 90 cm in depth, it features a square section on top where the boiler would have been placed (Fig. 20). The most detailed information regarding the boilers used for heating water in baths is provided by Vitruvius⁴¹. Vitruvius explains that three interconnected bronze boilers were placed above the furnace, with one used for hot water, the second for warm water, and the third for the cold section of the bath. No evidence of the boilers used in the Sebastopolis Bath has been found; however, given that the building contains two *praefurnia*, a similar system was likely employed.

The Sebastopolis Bath does not include a *laconicum*. The absence of a *laconicum* indicates a later period of construction, as these spaces were characteristic of 1st century AD baths. In the Stabian Baths at Pompeii⁴², by the 2nd century AD, the full implementation of the hypocaust system⁴³ allowed rooms to be heated from both the floor and the walls. This advancement in heating technology eliminated the need for a *laconicum*, and by the 2nd century AD, baths constructed during this period generally no longer included this feature⁴⁴.

Another component commonly found in Roman baths is the *latrina*, or public toilet. These facilities held an important place in daily Roman life and were constructed throughout the city, particularly near streets or forums where people gathered in large numbers. In baths, *latrinae* are generally located near the entrance, although sometimes they were built close to the *frigidarium* to take advantage of the drainage from the cold-water pools⁴⁵. In the Sebastopolis Bath, no space has yet been identified that can definitively be classified as a *latrina*. However, considering that it may have been located near the *frigidarium*, it is likely that such a facility existed in the western section of the bath, in the area that remains unexcavated and where the modern mosque now stands.

Research on Roman baths has shown that the management of water within the structure was a crucial aspect of their design and function⁴⁶. However, there is insufficient information regarding the water supply and storage systems of the Sebastopolis Bath. While the numerous channels identified within the bath clearly indicate that water was brought in from outside, the extent of damage to the structure prevents us from determining exactly how it was delivered. In the present day, the waters used in the city's modern thermal spa facilities are sourced from the Ilıcak region, located approximately 3 km southwest of the bath. If thermal waters were also utilised during the Roman period, they would have needed to be transported to the bath *via* pipes or an aqueduct. The use of aqueducts, one of the most significant innovations in water management for Roman baths, dates back to the 1st century AD and was a critical factor in determining both the water supply and the scale of the bath complex⁴⁷. However, no remains of an aqueduct have been detected in the ancient city, making this scenario unlikely for the Sebastopolis Bath. Consequently, water must have been delivered through piping. Stone pipes found at the foundation level of the nearby Byzantine church provide some insight into this possibility, but extensive damage caused by the modern city of Sulusaray, built over the ancient settlement, prevents definitive conclusions about the water routes. The bath is situated between the Çekerek River, located 500 m to the north with a still-functioning six arches Roman bridge, and the Çatalboğazı Stream, 400 m to the south. Given the proximity of these waterways, it is possible that river water was used to supply the bath, although no direct evidence currently supports this hypothesis. A third potential option, common before aqueducts became widespread, would have been the use of wells, cisterns, or rooftop water storage. While no archaeological evidence has been found for such installations at the bath, local accounts suggest that an ancient well existed approximately 100 m north of the bath near the southern apse of a church. According to these accounts, the well was closed after animals fell into

³⁹ Heinz 1979; Heinz 1983.

⁴⁰ Garbrecht, Manderscheid 1994, p. 15–89.

⁴¹ Vitruvius V.10.1.

⁴² Hartmann 1917, p. 152–169; Eschbach 1973, p. 235–242, Taf. 64–66; Eschbach 1979; Heinz 1983, p. 54, Abb. 43–45; Ward-Perkins 1988, p. 120–121, fig. 136–138.

⁴³ Yegül 1992, p. 3.

⁴⁴ Yegül 2011a, p. 116–120.

⁴⁵ Neudecker 1994.

⁴⁶ Manderscheid 2000, p. 467–535.

⁴⁷ Yegül 2011a, p. 120–124.



Figure 16. Praefurnium located in the east.



Figure 17. Praefurnia located to the east and south of the bath.



Figure 18. Outer wall of the bath.



Figure 19. Praefurnium located in the south.



Figure 20. Detail of the praefurnium located to the south of the bath.

it, indicating that wells may also have been employed to supply water to the bath.

It is well established that thermal springs played an important role in the development of bath technology. In early baths, where functionality was the primary concern, only the natural heat of the thermal water was utilised, and no additional heating system was required⁴⁸. With the development of the hypocaust system, heated rooms expanded in size, and reliance on thermal water decreased. A further stage in the evolution of thermal baths involved the combined use of natural hot spring water and artificially heated water. Such a possibility also exists for the Sebastopolis Bath. It should also be noted that all of these options may have been employed together.

The palestra, a section that was part of *gymnasia* in the Hellenistic period and held a special place in Roman imperial baths⁴⁹, is another element whose presence in the Sebastopolis Bath remains uncertain. Excavations in the northern part of the bath, carried out under the assumption that a palestra might have existed there, have revealed small finds such as coins and ceramics from the Byzantine period, as well as wall remains of spaces that may have been used as workshops, shops, or similar facilities oriented along a north-south axis (Fig. 21). Since

excavations in this section of the bath are still ongoing, it is not yet possible to reach a definitive conclusion regarding the existence of a palestra.

When examining the dating of the structure, it is not possible at this stage to provide a precise date, as there is no epigraphic evidence available. It is also not appropriate to propose a date based solely on the plan, since the Sebastopolis Bath, which combines Hellenistic and Italic elements, represents a unique example of Greco-Roman style Roman bath architecture in Anatolia. At this stage, in terms of its sequential asymmetric plan, it can be compared with the baths of Miletus, Aspendos, Side, Perge, and Sagalassos in Anatolia. In the Faustina Bath⁵⁰, the main halls are arranged at right angles to each other, and secondary units are placed in the intervening spaces; this is the most common practice observed in asymmetric-plan baths. Another frequently encountered feature in these baths is the presence of apsidal rooms, as seen in the baths of Miletus, Side, Perge, and Aspendos⁵¹. From this perspective, the common practices typically seen in asymmetric-plan baths are not present in the Sebastopolis Bath. Sequential asymmetric-plan baths, however, appear in many locations throughout Anatolia. Examples of this type from Anatolia

⁴⁸ Yegül 2011a, p. 67.

⁴⁹ Yegül 2011a, p. 58–62.

⁵⁰ Krencker *et alii* 1929, p. 284–285, Abb. 424; Yegül 1992, p. 291, fig. 373–387; Yegül 2006, p. 256, fig. 278–283.

⁵¹ Yegül 1992, p. 254, fig. 301–303, 330; Yegül 2006, p. 256–261, fig. 278, 285, 288, 289; Yegül 2011a, p. 188, 202, res. 82.



Figure 21. Workshops, shops, and similar structures dating to the Byzantine period.

include Smitheion⁵², Sardes⁵³, Pergamon⁵⁴, Ephesos⁵⁵, Arykanda⁵⁶, Patara⁵⁷, Limyra⁵⁸, Tlos⁵⁹, Sillyon⁶⁰, Aspendos⁶¹, Perge⁶², Syedra⁶³, Side⁶⁴, Anemurium⁶⁵, Elaiussa Sebaste⁶⁶ and the Parion Baths⁶⁷. When comparing the Sebastopolis Baths with these examples, no common features are apparent apart from their asymmetrical floor plans.

Based on the artefacts recovered from the building and its surroundings, it is not possible to reach a definitive

evaluation. The ceramics unearthed are of modest quality and indicate a wide chronological span. The coins, on the other hand, are corroded to the point of being unidentifiable. However, the discovery of two *praefurnia* one on the east and one on the north side of the structure together with the hypocaust heated sections, indicates that the bathhouse does not date earlier than the 2nd century AD.

It is evident that the city underwent an architectural transformation as it attained the status of a Roman city during the Roman period. Baths, considered building types through which Roman emperors established political legitimacy in public spaces, became not only venues for leisure and social activity but also reflected the economic growth brought about by the peaceful conditions of the *Pax Romana*. As a result, bath architecture reached its zenith in the 2nd century BC, and intensive urban development enabled the rapid construction of one or more baths in almost every city of the empire⁶⁸. During this period of peak political and economic power in Rome, Emperor Hadrian's position allowed him to commission the construction of new buildings continually⁶⁹. Sebastopolis also benefited from these urban development activities. Given that Hadrian is known to have visited Sebastopolis during his travels in Anatolia, it is likely that, alongside several other

⁵² Kaplan 2018.

⁵³ Yegül 1992, p. 251, 270, fig. 298–299, 328–329, 334; Yegül 2011a, res. 85, 87–88.

⁵⁴ Nielsen 1993, fig. 231; Yegül 2006, p. 252, fig. 274–275.

⁵⁵ Yegül 1986; Yegül 1992, p. 258, fig. 321–324; Nielsen 1993, fig. 228; Yegül 2006, p. 252–254, fig. 276–277; Yegül 2011a, p. 193, res. 84.

⁵⁶ Farrington 1995, p. 149, fig. 2; Yegül 2006, p. 264, fig. 299–300.

⁵⁷ Yegül 2006, p. 264, fig. 296–298; Gülşen 2007, p. 223–258, fig. 3–6, 19–38; Gülşen 2008, p. 454–459, res. 1–30; Koçak, Erkoç 2016, p. 493–512.

⁵⁸ Schuh 2012, p. 287–299, Abb. 1–17.

⁵⁹ Korkut 2003, p. 445–459, Abb. 1–5; Yegül 2006, p. 264, fig. 301–302; Gülşen 2007, p. 223–258, fig. 7–8, 39–59.

⁶⁰ Taşkıran 2021, p. 313–348, fig. 1–14.

⁶¹ Yegül 1992, p. 266, fig. 331–332; Yegül 2006, p. 256, fig. 284–287.

⁶² Yegül 1992, p. 258, fig. 310–311; Yegül 2006, p. 256, fig. 33.

⁶³ Cicci 2013, fig. 17.

⁶⁴ Nielsen 1993, fig. 252–253; Yegül 2006, p. 256, fig. 288.

⁶⁵ Yegül 2006, p. 267–268, fig. 305–308; Cicci 2013, fig. 13–14, 18–19.

⁶⁶ Cicci 2013, fig. 20–21.

⁶⁷ Yılmaz 2022, p. 125 sqq.

⁶⁸ Nielsen 1993, p. 59.

⁶⁹ Jones 2000, p. 24.

constructions, the Sebastopolis Bath a small scale *balnea* was built in his honour⁷⁰. Consequently, the suggested date for the Sebastopolis Bath is the 2nd century AD. However, later additions observed on the structure demonstrate that, like all Roman buildings entering a period of decline after the 4th century AD, bath architecture was also affected. The operation and maintenance of large bath complexes relied not only on imperial budgets and operational revenues but also on “evergetism,” the practice of wealthy citizens donating their wealth to the community. The economic contraction of the 4th–5th centuries AD impacted bath architecture as well. As a result, the upkeep of the large imperial baths, which had peaked in size during the 2nd century, became increasingly difficult; issues arose in water supply and fuel provision, leading to the abandonment of some baths, downsizing of others, or their conversion into different functional spaces. This transformation is reflected in the Sebastopolis Bath as well. In rooms whose functions were altered, the modifications are visible in blocked doorways and window openings, as well as in the conversion of spaces into workshops or shops.

In the Early Byzantine Period, it is known that the presence of bath structures, particularly in areas with thermal springs, continued, albeit to a limited extent⁷¹. This period is characterised by a reduction in the number of baths and the restoration and continued use of baths from previous periods⁷². The most significant difference separating Byzantine baths from Roman baths was the creation of separate spaces for men and women, reflecting the influence of the Christian faith. Additionally, during this period, Christian clerics often described baths as “hedonistic” structures, leading to a weakening of the bathing culture and a significant decline in its social importance. Nevertheless, some scholars argue that, despite this decline, baths in the Byzantine period became an integral part of the emerging urban “neighbourhood trilogy” concept, comprising palace-*villa*-bath, church-monastery-bath, or *villa*-church-bath complexes, thereby gaining a new identity and functioning beyond merely being spaces for bathing⁷³.

Regardless of interpretation, ancient Roman baths were multifaceted structures reflecting not only social, cultural, and economic interactions but also the architectural dynamics of their era. These baths were not merely physical spaces; they mirrored the lifestyle and processes of their time. They symbolised the continuity of urban life and were part of broader cultural transformation. The Sebastopolis Bath, constructed near the city’s social centre in a location of dense daily activity, must have played an important role in shaping social life in Sebastopolis during both the Roman and Byzantine periods.

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⁷⁰ For the development of Hadrianic bath architecture, see Heinz 1983, p. 91–123.

⁷¹ Berger 1982, p. 21.

⁷² Yegül 1992, p. 322.

⁷³ Yegül 2011a, p. 230–232.

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ABREVIERI / ABRÉVIATIONS / ABBREVIATIONS

- AAC – Acta Archaeologica Carpatica, Kraków
ACMI – Anuarul Comisiunii Monumentelor Istorice, București
ActaArchHung – Acta Archaeologica Academiae Scientiarum Hungaricae, Budapest
Acta Classica Univ. Scient. Debrecen – Acta Classica Universitatis Scientiarum Debreceniensis, Debrecen, Ungaria
ActaMN – Acta Musei Napocensis, Cluj
ActaMP – Acta Musei Porolissensis, Zalău
ActaPraehistA – Acta praehistorica et archaeologica
AIGR - Anuarul Institutului Geologic al României, București
AIIAC – Anuarul Institutului de Istorie „George Barițiu”, Cluj
AJA – American Journal of Archaeology, Boston
AJPA – American Journal of Physical Anthropology
Alba Regia – Alba Regia. Annales Musei Stephani regis, Székesfehérvár
Anatolia Antiqua – Anatolia Antiqua. Revue internationale d'archéologie anatolienne. Institut Français d'Etudes anatoliennes d'Istanbul
Anatolica – Anatolica. The Netherlands Institute for the Near East in Leiden
AnB – Analele Banatului, Muzeul Banatului, Timișoara
AncNearEastSt – Ancient Near Eastern Studies, Leuven, Belgia
Angustia – Angustia. Arheologie, Etnografie, Sfântu Gheorghe
Anmed – Anmed. Anadolu Akdenizi Arkeoloji Haberleri, Antalya, Turcia
AnSt – Anatolian Studies. British Institute of Ankara
AnUCraiova – Analele Universității din Craiova, Craiova (seria Istorie)
AnUVT – Annales d'Université “Valahia” Târgoviște, Section d'Archéologie et d'Histoire
Apulum – Acta Musei Apulensis. Muzeul Național al Unirii, Alba Iulia
ArchBulg – Archaeologia Bulgarica, Sofia
ArchÉrt – Archaeológiai Értesítő, Budapest
ArchHung – Archaeologia Hungarica, Acta Archaeologica Musei Nationalis Hungarici, Budapest
ArchKorr – Archäologisches Korrespondenzblatt, Mainz
ArchMűh – Archeometriai Műhely
ArchRozhledy – Archeologické Rozhledy, Praha
Argesis – Argesis. Muzeul Județean Argeș. Pitești
Arheologia Medievală. Complexul Muzeal Bistrița-Năsăud, Bistrița
ArheologijaSSSR – Arheologija SSSR. Svod Archeologičeskikh Istočnikov, Moscova
Arheološki vestnik – The Research Center of the Slovenian Academy of Sciences and Arts
ArhMold – Arheologia Moldovei, Iași
AS – Archeologica Slovaca, Bratislava
AST – Eski Eserler ve Müzeler Genel Müdürlüğü, I. Araştırma Sonuçları Toplantısı, Istanbul / General Directorate of Ancient Monuments and Museums
AȘUI – Analele științifice ale Universității Alexandru Ioan Cuza, Iași
BA – Biblioteca de Arheologie, București
BaBesch – Bulletin antieke beschaving. Annual Papers on Classical Archaeology
BAI – Bibliotheca Archaeologica lassiensis, Iași
Baltic-Pontic Studies – Adam Mickiewicz University, Poznań, Institute of Archaeology, Institute of Eastern Studies, Poland
Banatica – Banatica. Muzeul Banatului Montan, Reșița
BarBrSer – British Archaeological Reports. British Series, Oxford
BARIntSer – British Archaeological Reports. International Series, Oxford
BCMI – Buletinul Comisiunii Monumentelor Istorice
Be-Ja – Bulgarian e-Journal of Archaeology
BerRGK – Bericht der Römisch-Germanischen Kommission des Deutschen Archäologischen Instituts, Frankfurt am Main
BIAA Monograph – British Institute of Archaeology at Ankara
BiblEphemNap – Bibliotheca Ephemeris Napocensis, Cluj-Napoca
BiblMemAnt – Bibliotheca Memoriae Antiquitatis, Piatra-Neamț
BiblThrac – Bibliotheca Thracologica, București

- BMC – *Coins of the Roman Empire in the British Museum*, Londra; II, *Vespasian to Domitian*, 1930; IV, *Antoninus Pius to Commodus*, 1968; V, *Pertinax to Elagabalus*, 1950 (H. Mattingly)
- BMI – Buletinul Monumentelor Istorice, București
- BMJT – Buletinul Muzeului Județean Teleorman, Alexandria
- BMTAG – Buletinul Muzeului Județean „Teohari Antonescu”, Giurgiu
- BSA – British School at Athens, Athens
- BSNR – Buletinul Societății Numismatice Române, București
- BSPF – Bulletin de la Société Préhistorique Française, Paris
- BSSC – Buletinul Societății de Științe din Cluj
- București-MIM – București. Materiale de Istorie și Muzeografie. Muzeul Municipiului București
- BYZAS – German Archaeological Institute of Istanbul
- CA – Cercetări Arheologice. Muzeul Național de Istorie a României, București
- CAB – Cercetări arheologice în București. Muzeul Municipiului București
- Caiete ARA – Caietele ARA, Revistă de Arhitectură. Restaurare și Arheologie, Asociația ARA, București
- Carpica – Carpica. Complexul Muzeal „Iulian Antonescu” Bacău, Bacău
- CCA – Cronica Cercetărilor Arheologice din România, București
- CCDJ – Cultură și Civilizație la Dunărea de Jos, Călărași
- Cerclst – Cercetări Istorice, Muzeul de Istorie a Moldovei, Iași
- CN – Cercetări numismatice, București
- CollAn – Colloquium Anatolicum. Anadolu Sohbetleri, Institutum Turcicum Scientiae Antiquitatis, Istanbul
- Crisia – Crisia. Muzeul Țării Crișurilor, Oradea
- Cuadernos del Museo Geominero – Museo Geominero, Instituto Geológico y Minero de España, Madrid
- Current Anthropology – Current Anthropology. University of California, Merced
- Dacia – Dacia (Nouvelle Série). Revue d'archéologie et d'histoire ancienne. Académie Roumaine. Institut d'archéologie « V. Pârvan », Bucarest
- Danubius – Danubius, Revista Muzeului de Istorie Galați
- Documenta Praehistorica – Documenta Praehistorica, University of Ljubljana, Faculty of Arts, Department of Archaeology, Ljubljana
- DolgCluj – Dolgozatok az Erdélyi Nemzeti Múzeum Érem- és Régiséggyűjteményéből, Kolozsvár
- DTKFD – Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi Dergisi
- EJA – European Journal of Archaeology
- ERAUL – Études et Recherches archéologiques de l'Université de Liège
- ÉtAlex – Études Alexandrines, Centre d'Études Alexandrines
- ÉtTrav – Etudes et travaux. Studia i prace. Travaux du Centre d'archéologie méditerranéenne de l'Académie Polonaise des Sciences
- EurAnt – Eurasia Antiqua. Deutsche Archäologisches Institut, Berlin
- FrC – Fragmenta Comica
- FolArch – Folia Archaeologica. A Magyar Nemzeti Múzeum Évkönyve. Annales Musei Nationalis Hungarici, Budapest
- FSI – Forensic Science International
- Germania – Germania. Anzeiger der Römisch-Germanischen Kommission des Deutschen Archäologischen Instituts, Frankfurt
- Geoarchaeology – Geoarchaeology. An International Journal
- Hesperia – Hesperia. Journal of the American School of Classical Studies at Athens, Cambridge
- HOMO – HOMO. Journal of Comparative Human Biology, Stuttgart
- Human Evolution – Human Evolution, International Institute for Humankind Studies and University of Florence
- Ialomița – Ialomița. Studii de cercetări de arheologie, istorie, etnografie și muzeologie, Slobozia
- IJO – International Journal of Osteoarchaeology
- Iran – Iran. Journal of the British Institute of Persian Studies
- IstMitt – Istanbul Mitteilungen, Istanbul
- Istros – Istros, Muzeul Brăilei, Brăila
- IzvestijaVarna – Izvestija na Archeologiceskii Institut, Sofia
- JAHA – Journal of Ancient History and Archaeology, Cluj-Napoca
- JAnat – Journal of Anatomy
- JAS – Journal of Archaeological Science
- JAS: Reports - Journal of Archaeological Sciences: Reports
- JDAI.AA – Jahrbuch des Deutschen Archäologischen Instituts, Archäologischer Anzeiger, Berlin
- JFS – Journal of Forensic Sciences

- JHE – Journal of Human Evolution
 JRA – Journal of Roman Archaeology
 JRGZM – Jahrbuch des Römisch-Germanischen Zentralmuseums Mainz, Mainz
 JRS – The Journal of Roman Studies
 KST – T. C. Kültür Bakanlığı, Eski Eserler ve Müzeler Genel Müdürlüğü, I. Kazı Sonuçları Toplantısı, Ankara / Republic of Turkey, General Directorate of Ancient Monuments and Museums, Ankara, Turkey
 LIMC – Lexicon Iconographicum Mythologiae Classicae, Zürich, München, Düsseldorf
 Litua – Litua, Studii și cercetări, Târgu-Jiu
 LRBC – *Late Roman Bronze Coinage A.D. 394-498*, Londra, 1965: I, *The Bronze Coinage of the House of Constantine A.D. 324-346* (P. V. Hill, J. P. C. Kent); II, *Bronze Roman Imperial Coinage of the Later Empire A.D. 346-498* (R. A. G. Carson, J. P. C. Kent).
 Macedoniae Acta Archaeologica – Macedonian Archaeological Society, Skopje, Republic of Macedonia
 MAMA – Monumenta Asiae Minoris antiqua. Publications of the American Society for Archaeological Research in Asia Minor
 Marisia – Marisia. Studii și materiale. Arheologie – Istorie – Etnografie, Târgu Mureș
 Marmatia – Muzeul Județean de Istorie și Arheologie Maramureș, Baia Mare
 MarNero – Il Mar Nero. Annali di archeologia e storia
 MCA – Materiale și Cercetări Arheologice, București
 MDOG – Mitteilungen der Deutschen Orient Gesellschaft
 MemAnt – Memoria Antiquitatis, Piatra Neamț
 MFMÉ – A Móra Ferenc Múzeum Évkönyve, Szeged
 Mousaios – Mousaios. Buletinul Științific al Muzeului Județean Buzău
 MuzNaț – Muzeul Național, București
 NAC – Numismatica e Antichità Classiche, Lugano-Pregassona
 OIP – Oriental Institute Publications, University of Chicago
 OJA – Oxford Journal of Archaeology, Oxford
 Olba – Mersin University Publications of the Research Center of Cilician Archaeology, Mersin, Turkey
 PALMA – Papers on Archaeology of the Leiden Museum of Antiquities, Leiden, Olanda
 PAS – Prähistorische Archäologie in Südosteuropa, München-Berlin
 PBF – Prähistorische Bronzefunde, Münster
 Peuce – Peuce. Studii și cercetări de istorie și arheologie, Institutul de Cercetări Eco-Muzeale, Tulcea
 Phoenix – Phoenix. The Journal of the Classical Association of Canada
 Plural – Journal of the History and Geography Department „Ion Creangă” Pedagogical State University, History, Culture. Society. Seria Archaeologica II, Chișinău
 PMMB – Publicațiile Muzeului Municipiului București
 Pontica – Pontica. Studii și materiale de istorie, arheologie și muzeografie, Muzeul de Istorie Națională și Arheologie Constanța
 PZ – Prähistorische Zeitschrift, Berlin-Mainz
 Quaternary International – Quaternary International. The Journal of the International Union for Quaternary Research
 Quaternary Science Reviews – Quaternary Science Reviews. The International Multidisciplinary Research and Review Journal
 RA – Revue Archéologique, Paris
 RAASI – Revista de Arheologie, Antropologie și Studii Interdisciplinare, Institutul de Cercetări Bioarheologice și Etnoculturale, Republica Moldova
 Radiocarbon – An International Journal of Cosmogenic Isotope Research, Cambridge
 RCAN – Revista de Cercetări Arheologice și Numismatice, Muzeul Municipiului București
 RevBistr – Revista Bistriței. Complexul Muzeal Bistrița-Năsăud, Bistrița
 RevMuz – Revista Muzeelor, București
 RGZM – Römisch-Germanisches Zentralmuseums Mainz, Mainz
 RIC – *The Roman Imperial Coinage*, Londra: I², *From 31 BC to AD 69*, 1984 (C. H. V. Sutherland); II, *Vespasian to Hadrian*, 1926 (H. Mattingly, E. A. Sydenham); II.1, *From AD 69-96. Vespasian to Domitian*, 2007 (I. A. Carradice, T.V. Buttrey); II.3, *From AD 117-138. Hadrian*, 2019 (R. A. Abdy, P. F. Mittag); III, *Antoninus Pius to Commodus*, 1930; IV.1, *Pertinax to Geta*, 1968 (H. Mattingly, E. A. Sydenham); IV.2, *Macrinus to Papien*, 1938; IV.3, *Gordian III – Uranian Antoninus*, 1949 (H. Mattingly, E. A. Sydenham, C. H. V. Sutherland); V.1, 1927 (reimprimat 1968; P. H. Webb); VII, *Constantine and Licinius A.D. 313-337*, 1966 (P. M. Bruun); VIII, *The Family of Constantine I A.D. 337-364*, 1981; X, *The Divided Empire and the Fall of the Western Parts A.D. 395-491*, 1994 (J. P. C. Kent)
 SAA – Studia Antiqua et Archaeologica, Iași
 Sargetia – Sargetia. Acta Musei Devensis. Buletinul Muzeului județean Hunedoara, Deva

SAV – Študijné zvesti Archeologicky ústav SAV, Nitra
Sci Rep – Scientific Reports
SCIV(A) – Studii și Cercetări de Istorie Veche (și Arheologie), București
SCN – Studii și Cercetări de Numismatică, București
Seleucia – Seleucia. Olban Excavations Series
SP – Studii de Preistorie, București
SprawArch – Sprawozdania Archeologiczne, Warsaw
SRMKA – Seramik Araştırmaları Dergisi, The Journal of Ceramic Research
StArchBrno – Studia Archaeologica Brunensia, Masaryk University, Brno
Starinar – Starinar. Arheološki institut Beograd
StComPitești – Studii și Comunicări, Seria Istorie, Muzeul Județean Argeș, Pitești
StudCom Satu Mare – Studii și comunicări Satu Mare
Studia Praehistorica – National Archaeological Institute with Museum of the Bulgarian Academy of Sciences
Syria – Syria. Archéologie, art et histoire. Institut Français du Proche-Orient
Terra Sebus – Terra Sebus. Acta Musei Sabesiensis, Anuarul Muzeului Municipal „Ioan Raica”, Sebeș
Th-D – Thraco-Dacica, București
Thracia – Thracia, Sofia
TIB – *Tabula Imperii Byzantini*, Wien
Transylvanian Review – Transylvanian Review. Centrul de Studii Transilvane, Cluj-Napoca
TÜBA-AR – TÜBA-AR Türkiye Bilimler Akademisi arkeoloji dergisi (TÜBA-AR Turkish Academy of Sciences Journal of Archeology)
UPA – Universitätsforschungen zur Prähistorischen Archäologie, Bonn
VAH – *Varia Archaeologica Hungarica* V. Redigit Csanád Bálint. Publicationes Instituti Archaeologici Academiae Scientiarum Hungaricae, Budapest
Varia Anatolica – *Varia Anatolica*. L'Institut Français d'Études Anatoliennes, Istanbul
Ziridava – Ziridava. Studia Archaeologica, Arad