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Exploring Domestic Space in Rough Cilicia

Abstract

This presentation discusses the architectural phases (Roman – Middle Byzantine) of a multi-story structure uncovered at Antiochia ad Cragum during the 2019 excavation season. This structure, which spanned the Roman, Late Roman and Byzantine periods (2nd century – 7th century), provides evidence of domestic transition. As this paper will suggest, the inhabitants of Antiochia transformed private domestic spaces into facilities of agricultural production. One structure that seems to illustrate this theory has been located at the base of the Acropolis, south-east of the Agora. Since this is the first domestic space to be studied at Antiochia, the evidence presented here offers a preliminary framework for new research. Since only a single room of the structure has been excavated thus far, the analysis will focus on the Late Roman construction of a wine press. An oversized African imported Amphora, Hydria, and Cypriot pottery were found in the soil immediately covering the press surfaces. We initially identified this area as a wine press due to its shape and makeup; the floor is rectangular and constructed with mortar. The wine press appears similar to other wine presses of the period located throughout Asia minor and the Southern Levant but with some important differences: the wine press at Antiochia is unique for its simple structure. For example, there is no evidence for the existence of a connecting vat. This paper will analyze why this wine press was built inside a

domestic space. Our findings suggest that local agricultural production increased in the Late Roman period as urbanization developed on the southern Turkish coast.

Introduction: The Site and Its Location

The archaeological site of Antiochia ad Cragum lies on the coast of the Roman province of Cilicia Tracheia, the southern coast of modern-day Turkey. The earliest evidence for human activity at Antiochia is in the Hellenistic period during the 2nd century BCE when pirates controlled the Mediterranean seas. Antiochia was active throughout the Roman and Byzantine periods.¹ The city was an influential commercial and administrative center with its own port.² At present, the Antiochia ad Cragum Archaeological Research Project (ACARP) has excavated two bath complexes, an agora, acropolis, bouleuterion, and domestic space.

Domestic Space at Antiochia

In the 2019 excavation season, ACARP uncovered a domestic area at the city's acropolis, the first domestic structure to be studied at the site. This area, called Acropolis North Slope (ACNS) was identified as a domestic quarter due to its network of structures and small lanes as well as its location at the base of the Acropolis, adjacent to the Agora. The 2019 season centered on uncovering the largest and most accessible structure of ACNS, ultimately focusing on one large room, designated ACNS1. The Southwest Wall of ACNS1 is 390 centimeters (cm), the Southeast Wall is 435 cm, the Northeast Wall is 515 cm, and the West Wall is 402 cm. Small finds, such as a loom weight, small glass vessels, and local cooking discovered near the Southeast Wall, suggest that this space has been used as a living area. Further excavation yielded beam holes located above the Southwest Wall of ACNS1 (Figure 1) along with Cypriot and thin

¹ De Souza 2012, 47-73.

² Antiochia 2020, "The Site," *Antiochia 2020*.

African red-slip pottery, both imported and expensive ceramics. These pottery finds, in addition to architectural elements, signal that the structure may have been an elite house. These data points, taken together, suggest that ACNS1 is multi-complex with multiple rooms and a second floor.



Figure 1. Wall with Beam Holes

Additionally, the northwest and southwest corners on the wall with beam holes match the northwest and southwest corners of ACNS1 (Figure 2).



Figure 2. Wall and Southwest Corner

A wall adjoining ACNS1 extends from the Northwest Wall and continues in the same direction (Figures 3 and 4). This section will need to be further excavated in the 2020 season, but the exposed sections suggest a multi-complex elite house.



Figure 3. Extension of Northwest Wall and Corner **Figure 4. Wall to the Adjacent Room**

Dating ACNS1 had been difficult since both Roman and Byzantine pottery was discovered.

Production and Process of Wine in Rough Cilicia

The year-round climate in Rough Cilicia is favorable for agricultural production. Wine and oil production, in particular, contributed to the region's economy as seen in two late Roman inscriptions from Korykos and Korasion.³ In Korykos, 15 inscriptions were found mentioning wine merchants in the area. The Cilician region is sometimes described as a *reggio*, meaning in Latin "the center of wine with various flavors."⁴ A special type of export wine called *passum*, made from dried raisins, was Cilicia's speciality.⁵ Archaeological evidence suggests that Rough Cilicians produced *passum* wine from the 1st to the 4th centuries CE.⁶ The discovery of a local production of wine at Antiochia ad Cragum is not unusual.

³ Aydinoğlu 2008, 2-3. Aydinoğlu and Alkaç 2008, 278-279.

⁴ Aydinoğlu and Alkaç 2008, 279.

⁵ Ibid, 279.

⁶ Rauh and Will 2002, 49.

Wine production includes three primary steps: treading the grapes on a “treading floor,” pressing the remaining must to remove the skins/seeds/stalks, and fermenting the product in storage containers.⁷ Roman historian Cato the Elder describes wine production in *De Agricultura*, explaining that the grapes are roped and gathered, then beaten on a treading floor to produce must.⁸ The must is then moved to flexible baskets and placed under the press to produce juice without seeds and stalks.⁹ The last step is to transfer the juice into either earthenware or wood storage containers for fermentation.¹⁰

The Treading Floor

A treading floor was discovered in the North Corner and beside the Northeastern Wall. The treading floor in ACNS1 has a thick outer layer of lime mortar with a thin red layer of hydraulic plaster called *opus signinum*, a pavement with crushed terra-cotta fragments cemented in lime or clay.¹¹

⁷ Aydinoğlu and Alkaç 2008, 279. See also Rauh and Will 2002, 48.

⁸ Cato 25.1, 1935.

⁹ Agriculture and Food, 67.

¹⁰ Ibid, 67.

¹¹ The Editors of Encyclopaedia Britannica, “Opus alexandrinum,” *Encyclopaedia Britannica*, 2012.



Figure 5. Layer of Opus Signinum in the East Corner of ACNSI's Treading Floor

Since the layer of *opus signinum* is too thin for a reservoir (0.365 meters in thickness), the floor must have been used for wine or oil production. The treading floor is not likely to be part of an olive press due to its shape and makeup. Olives are crushed into a paste in a rotary mill with round-shaped crushing stones which were used to rotate these basins crushing the olives.¹² The crushed olives would then be packed into baskets and put under a mechanical press.¹³ Such as the olive press found at Antiochia, located near the Agora, which is built with stone and has a

¹² Aydinoğlu 2008, 3.

¹³ Rossiter 1981, 353.

circular shape. The treading floor is rectangular and made of mortar, not circular and made of stone (Figure 6).



Figure 6. Treading Floor

Similar to other treading floors in Rough Cilicia, the treading floor in ACNS1 is cut into bedrock.¹⁴ The bedrock is at an elevation of 300.915 meters and the treading floor is at an elevation of 300.55 meters. The *opus signinum* and lime mortar lie on top of the bedrock. Treading floors are generally rectangular, 2.10-2.85 meters in length, 1.50-2.00 meters in width, and 0.20-0.70 meters in depth.¹⁵ The treading floor in ACSN1 is rectangular and at a width of 1.99 m on the Northwest Wall and 1.65 m at the Southeast Wall, which fits the average width of a treading floor. The treading floor has a length of 2.95 on the Southwest wall and 3.66 on the Northeast wall, slightly larger than the average length of a treading floor. This size difference

¹⁴ Aydinoğlu and Alkaç 2008, 280.

¹⁵ Ibid, 280.

may be due to damage by two trees, one on the Northeast wall and the other on the South corner. Lastly, the treading floor has a depth of 0.27 meters. Treading floors are often constructed with one side deeper than the other, allowing liquids to flow from a higher level to a lower one in accordance with the gravitational principle.¹⁶ This construction is evident in ACSN1. The south side of the treading floor is lower than the north side by 0.035 meters. The elevation of the north side is 300.62 meters, while the elevation of the south side is 300.585 meters.

The wine press at ACSN1 is simple compared to these other wine presses along the Mediterranean coast. Unlike treading floors in the ancient Near East and Asia Minor, the treading floor in ACNS1 is not connected to a collection vat. The team concluded that the rest of the wine press is located in the adjacent room. Two sites in Turkey and one site in Israel which have wine presses display the differences that ACNS1 holds. At Batisandal in Turkey, the treading floor of a wine press is attached to a collection vat.¹⁷ At the site of Ömerli in Keşlitürkmenli, two treading floors are connected to a single collection vat press.¹⁸ The site at Nesher-Ramla Quarry near Tel Aviv in Israel displays similar treading floors as the floors in Rough Cilicia.¹⁹ While no collection vat had yet been found, the treading floor in ACNS1 has similar factors to the sites at Antiochia, Rough Cilicia, and Israel: each have a hydraulic plaster floor constructed on bedrock.

The discovery of two different types of pottery at ACNSI supports the theory that the floor in question is indeed a treading floor. An African imported Amphora, almost four feet in

¹⁶ Dray 2011, 70.

¹⁷ Aydinoğlu and Alkaç 2008, 288.

¹⁸ Ibid, 290.

¹⁹ Avrutis 2015, 20.

height, was found on the northern side of the treading floor. The Amphora would have been used to store the remaining must (Figure 7).



Figure 7. The Amphoras Found in the Treading Floor

The second type of pottery found at ACNSI was a Hydria Jar with three handles, two on the side for lifting, and one on the neck for dipping and pouring (Figure 8).²⁰

²⁰ The Editors of Encyclopaedia Britannica, "Hydria," *Encyclopedia Britannica*, 2012.



Figure 8. Hydria Jar

The Amphora and Hydria were used in conjunction to store and transport the must from the treading floor to the press in the adjacent room.

Urbanization

Why would the treading floor be constructed in an elite house and not constructed or carved out near agricultural fields in the open-air like those in Rough Cilicia?²¹ A study of urban sociology reveals that urban centers depend on rural areas for resources and agricultural products. As demonstrated at ACNS1, the urban center at Antiochia began to provide for its own agricultural needs. As with other sites in the region, Antiochia transitioned away from a dependence on rural production of wine and oil in the 6th century.²²

²¹ Aydinoğlu and Alkaç 2008, 277.

²² Discussing the archaeology of urban landscapes, Monica Smith states that ancient city centers have both inner and outer landscapes. Inner landscapes are visible through urban architectural and spatial organizations. Outer landscapes include hinterlands, which urban centers depend on for resources and agricultural products. Smith 2014, 307.

A dating of the treading floor at ACNS1 provides insight into why a treading floor might be constructed within a domestic area. During the 4th and 5th centuries CE, elite houses in Asia Minor displayed luxurious wealth and architecture with decorative mosaics.²³ However, in the mid-6th century, the abundance of earlier ornamentation was lost when elite houses were remodeled and repurposed. Wall paints were removed and materials were piled up for later use. Larger ornate rooms, courtyards, and porticoes were subdivided into smaller spaces using poor-quality walls in mortared or dry rubble. Many of these poor walls were used to block doors and windows.²⁴ Once-lavish houses were repurposed for rural and industrial activities. For example, animal troughs were installed in the courtyard at the Sagalassos urban mansion. Equipment for glass production replaced the private baths in the Southern Villa at Laodika.²⁵ At Antiochia ad Cragum, a glass kiln was established in the Frigidarium and pool area of the Great Bath.

By the mid-6th century CE, elite houses were transformed into agricultural spaces to accommodate city needs. ACSN1 follows this development. The pottery and floor plan found during excavation suggested an elite house. Yet, there was no evidence that this structure was particularly lavish or ornate. Further evidence that ACSN1 went through this transition is visible after analysis of the Southeast Wall. The rubble-constructed Southeast Wall suggests that ACNS1 was once a larger room. However, sometime in the 6th century, the Southeast Wall was reconstructed to create a smaller agricultural space (Figure 9).

²³ Uytterboeven 2018, 10.

²⁴ Ibid, 10.

²⁵ Ibid, 11.



Figure 9. Poorly Built Southeast Wall

Further evidence of this theory can be observed in the fact that the South Corner sits against the Southwest Wall, and is not woven into the wall (unlike the Western and Northern Corners).

Indeed, excavation of the East Corner indicated that the original room of ACNS1 extends 127 cm from the original Southeast Wall (Figure 10). This East Corner displayed similar careful construction to the Northern and Western Corners.



Figure 10. East Corner: The Original Corner of ACSN1

The material used to build the Southeast Wall was reused material known as *spolia*.²⁶ The African Amphora and Hydria discovered inside the treading floor were also reused for storage and moving of the must after being crushed on the treading press. The wine press is *post quem* 6th century following the political restructuring of Asia Minor.

Inge Uytterhoeven offers no explanation for the shift in elite housing in her study of urban housing in Asia Minor during the 6th century.²⁷ Meanwhile, Angela Commito provides an analysis of the transitions in southern Asia Minor among urban areas during the 5th, 6th, and 7th centuries. Commito describes 6th-century urbanization as an indication of prosperity in southern

²⁶ Commito 2018, 124.

²⁷ Uytterhoeven 2018, 23.

Asia Minor.²⁸ Beginning as early as the 4th century, power shifted from traditional elites to informal elective groups of notables, including bishops. Urban elites left their home cities *en masse* because they lost their local power.²⁹ Roman provinces would relay of members of the local aristocracy to handle local affairs and govern in the name of Rome.³⁰ Local aristocracy would be chosen from the richest and noblest elites to manage these territories under Roman power.³¹ Governing territories the local elites were able to retain their power and privileges and also attained Roman citizenship and senatorial status. In the political writings of Roman historian Plutarch, he believes that the elite have the natural right to rule.³²

But, by the 7th century CE, the defining characteristics of Greco-Roman urbanism was absent and social patriarchy changes. Cities in Asia Minor were largely depopulated, and fortification walls and churches became the urban landscape. The need for fortification walls came with the spread of Christianity and can be seen on archaeological sites in Rough Cilicia: on the acropolis at Lamos and Selinus dating to the Byzantine empire.³³ The rise of the Church can be observed at Antiochia with later Roman fortification visible on the acropolis. The Acropolis holds an early 5th – 8th century Christian church and baptistery. The presence of the church and baptistery signals the rise of the Church in the 6th century at Antiochia and the depopulation of local elites.

Urban residents had to produce agriculture either locally or regionally.³⁴ This transition is evident in Antiochia. Antiochia became a seat for the Christian bishop. The treading floor in

²⁸ Commito 2018, 110.

²⁹ Ibid, 113.

³⁰ Zetterholm 2003, 24.

³¹ Perkins 2009, 63.

³² Ibid, 67.

³³ Rauh et al., 299-301.

³⁴ Ibid, 109.

ACNS1 and the oil press located near the Agora display a need for locally produced wine and oil after Antiochia became a significant religious center. Socio-political activity shifted away from the Agora and city center, and toward the churches on the Acropolis. The presence of a second, more complex wine press (transformed from a Roman temple) could mean Antiochia also produced regional wines (Figure 11).



Figure 11. Wine Press Repurposed out of Temple

The presence of the church on the Acropolis displays the rise of ecclesiastical power. Elites who once held local power left Antiochia suddenly. Antiochia most likely experienced the same power shift that many urban cities in Rough Cilicia experienced in the 6th and 7th centuries. This development is evident in the plain elite house repurposed as a wine press.

Christianity in Asia Minor

Asia Minor experienced a significant transition as Christianity became the predominant religion in the region. Christianity was introduced to Asia Minor by an unconventional process. Instead of emerging as a state religion, Christianity began when missionaries traveled through Asia Minor, preaching and establishing central churches. In the 1st century, Christianity expanded to include non-Judaeans, and the title “Christian” was popularized.³⁵ Paul the Apostle journeyed to Antioch, Turkey in 42 CE, initiating the spread of Christianity through Asia Minor and Greece.³⁶ Many of the sites on Paul’s preaching route were places where Roman religion and culture prevailed. The Book of Acts describes Paul and Barnabas’ path along the Cilicia coast and Cyprus:

“The two of them [Paul and Barnabas]... went down to Seleucia and sailed from there to Cyprus... from Paphos, Paul and his companions sailed to Perga in Pamphylia... From Perga they went on to Pisidian... they preached the gospel in that city [Derbe] and won a large number of disciples... from Attalia they sailed back to Antioch, where they had been committed to the grace of God for the work they now completed.”³⁷

Paul’s route lead him to Ephesus, where the first official churches were founded. The 2nd century produced a formal structure of leadership in the Christian Church. Meanwhile, Christians suffered accusations of impiety.³⁸ By the 3rd century, Asia Minor became one of the most extensively Christianized regions of the Roman world.³⁹ Christianity underwent critical religious changes during the 4th century. Christianity became legal in the Edict of Milan (313 CE), and ten

³⁵ Rives 2007, 206.

³⁶ Bekman 2016, 3.

³⁷ Acts 13:4-14:21.

³⁸ Rives 2007, 206.

³⁹ Rizos 2018, 45.

years later, became the dominant religion of the Empire. In the 5th and 6th centuries, as discussed in the section “Urbanization,” political and social shifts occurred. Religious officials, rather than local elites, controlled local power and churches became the urban landscape.⁴⁰ Asia Minor was essential to the rise of Christianity, including both Anatolia and the Cilician Coast. According to the Book of Galatians, Paul spent at least 14 years in the regions of Syria, Cilicia, Anatolia, and Ephesus.⁴¹ Antiochia ad Cragum encounters this religious shift and its people convert to Christianity. The transition in Antiochia is evident in the repurposed Roman temple and the construction of the church complex and baptistry on the Acropolis.

The shift from pagan traditions to Christianity caused social and political upheaval throughout Asia Minor. The Roman Empire established the Roman pagan religion, institutionalizing and controlling its development. Each *polis* in the Roman Empire operated on different religious levels. To keep track of polytheistic religions, each *polis* managed a calendar of festivals allowing for the worship of many gods.⁴² However, by the 4th century, structural levels changed. Christianity refused idol worship and enforced monotheism, food laws, and Sabbath rest.⁴³ Diverse local religions and mythologies prevented the acceptance of monotheistic religion in Rome. Even Augustus and the imperial family were worshiped throughout the land.⁴⁴ The synagogue became a community center used for both worship and socialization.⁴⁵ This idea of a community center was unheard of in the pagan tradition, as temples were not used for community gatherings. Greco-Roman religious practices and beliefs became marginalized, even

⁴⁰ Rives 2007, 207.

⁴¹ Galatians 1:21, 2:1. See also Meeks 2003, 10.

⁴² Zetterholm 2003, 24.

⁴³ Ibid, 56.

⁴⁴ Ibid, 26.

⁴⁵ Ibid, 91.

criminalized, as Christianity continued to gain followers. After Christianity became the official religion of the Roman Empire, other religions were banned—it was Christianity or nothing.⁴⁶

Other social changes were also evident in the early stages of Christianity. Roman elites believed that Christianity and the church were for the poor and slaves. Greek philosopher Clesus wrote in the 2nd century that Christianity was for, “the foolish, dishonourable and stupid, and only slaves, women, and little children.”⁴⁷ However, when Constantine the Great officialized Christianity, the elites began to convert to Christianity as well. Following the growth of Christianity in the 4th-century, power shifts among elites caused ruralization. Antiochia reflects this social-political movement experienced throughout Asia Minor and the Cilicia coast. The construction of a church complex and bapestry on the Acropolis, and the repurposing of a private house into a public agricultural center in ACNS1 are indicators of the same power shifts occurring across Asia Minor.

Future Research

Although ACNS1 displays evidence of transition through the 5th, 6th, and 7th centuries, this evidence belongs to a singular room of one house at Antiochia. A deeper understanding of the domestic space at Antiochia is essential before making any final conclusion. The region’s past socio-political transitions will be better understood after completing the excavations of ACNS1 and the adjacent wine press. Other houses at the base of the Acropolis will be excavated and analyzed to reveal whether or not these architectural changes are evident elsewhere. If so, Antiochia is an example of the greater urbanization that took place in Asia Minor during the mid-6th century.

⁴⁶ Rives 2007, 207.

⁴⁷ Meeks 2003, 51.

Conclusion

The treading press is simple, unique from those found in Rough Cilicia and on the coast of Asia Minor. Unlike treading floors identified in Israel and Turkey, ACNS1 is not connected to a collection vat. The African Amphora and Hydria Jar might have served as pouring and carrying vessels between the treading floor, vat, and press. Further excavations on the base of the Acropolis will lead to additional analysis.

Urbanization in the 6th and 7th centuries altered the lifestyles of the elite while the city of Antiochia itself transformed into a significant center for Christianity. Ecclesiastical power rose in Antiochia, as evident in the Christian church and baptistery found on the Acropolis. Current evidence suggests that Acropolis North Slope 1 began as an elite house before the 6th century. As ecclesiastical power increased, the elites who lived in ACSN1 lost their local power and soon left the region. Sometime in the mid-6th century, ACNS1 was stripped, made smaller, and revitalized for local agricultural purposes. This discovery creates a clearer idea of urban landscapes in Asia Minor, and particularly on the Cilician coast, in the 6th and 7th centuries. Antiochia is not an unusual case, rather its following the social-economic and religious shifts that occurred throughout Rough Cilicia and Asia Minor in the 5th and 6th century.



Figure 12. Aerial Image of ACNS1

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