

# EPHESUS AND SURROUNDS

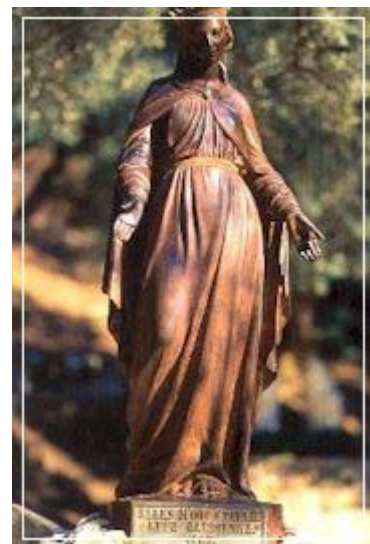
These notes were compiled from a few websites.

According to the old legends, Ephesus was founded by the female warriors known as the Amazons. The name of the city is thought to have been derived from "APASAS", the name of a city in the "KINGDOM OF ARZAWA" meaning the "city of the Mother Goddess". Ephesus was inhabited from the end of the Bronze Age onwards, but changed its location several times in the course of its long history in accordance with habits and requirements. Carians and Lelegians are thought to have been among the city's first inhabitants. Ionian migrations are said to have begun in around 1200 B.C. According to legend, the city was founded for the second time by Androclus, the son of Codrus, king of Athens, on the shore at the point where the Cayster (Küçük Menderes) empties into the sea, a location to which they had been guided by a fish and a wild boar on the advice of the soothsayers. The Ionian cities that grew up in the wake of the Ionian migrations joined in a confederacy under the leadership of Ephesus. The region was devastated during the Cimmerian invasion at the beginning of the 7th century B.C. Under the rule of the Lydian kings, Ephesus became one of the wealthiest cities in the Mediterranean world. The defeat of the Lydian King Croesus by Cyrus, the King of Persia, prepared the way for the extension of Persian hegemony over the whole of the Aegean coastal region. At the beginning of the 5th century, when the Ionian cities rebelled against Persia, Ephesus quickly dissociated itself from the others, thus escaping destruction.

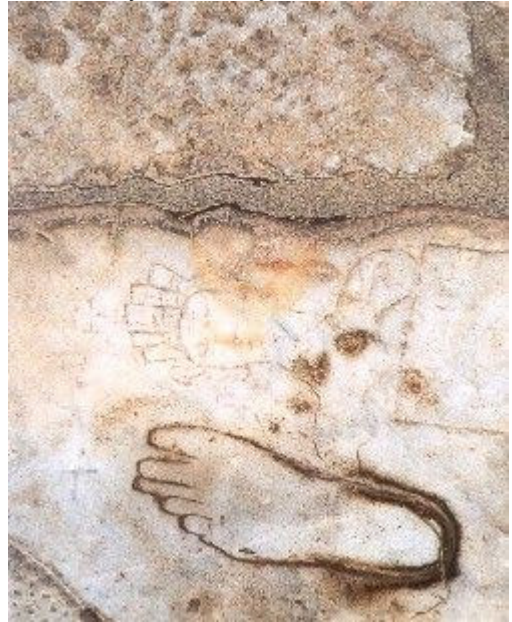


Ephesus remained under Persian rule until the arrival of Alexander the Great in 334 B.C., when it entered upon a fifty year period of peace and tranquillity. Lysimachus, who had been one of the twelve generals of Alexander the Great and became ruler of the region on Alexander's death, decided to embark upon the development of the city, which he called Arsineia after his wife Arsinoe. He constructed a new harbour and built defence walls on the slopes of the Panayır and Bülbül Mts., moving the whole city 2.5 km to the south-west. Realising, however, that the Ephesians were unwilling to leave their old city, he had the whole sewage system blocked up during a great storm, making the houses uninhabitable and forcing the inhabitants to move. In 281 B.C. the city was re-founded under the old name of Ephesus and became one of the most important of the commercial ports in the Mediterranean.

In 129 B.C. the Romans took advantage of the terms of the will left by Attalos, King of Pergamon, by which they were bequeathed his kingdom, to incorporate the whole region into the Roman Empire as the province of Asia. Ancient sources show that at this time the city had a population of 200,000. In the 1st century B.C. the heavy taxes imposed by the Roman government led the population to embrace Mithridates as their saviour and to support him in his mutiny against Roman authority and in 88 B.C. a massacre was carried out of all the Latin speaking inhabitants of the city, which was then stormed and sacked by a Roman army under Sulla. It was from the reign of Augustus onwards that the buildings we admire today were constructed. According to documentary sources, the city suffered severe damage in an earthquake in 17 A.D. After that, however, Ephesus became a very important centre of trade and commerce. The historian Aristio describes Ephesus as being recognised by all the inhabitants of the region as the most important trading centre in Asia. It was also the leading political and intellectual centre, with the second school of philosophy in the Aegean. From the 1st century onwards, Ephesus was visited by Christian disciples attempting to spread the Christian belief in a single God and thus forced to seek refuge from Roman persecution. Besides enjoying a privileged position between East and West coupled with an exceptionally fine climate, the city owed its importance to its being the centre of the cult of Artemis.



For the Christians, the city, with its highly advanced way of life, its high standard of living, the variety of its demographic composition and its firmly rooted polytheistic culture, must have presented itself as an ideal pilot region. From written sources we learn that St Paul remained in the city for three years from 65 to 68, and that it was here that he preached his famous sermons calling upon the hearers to embrace the faith in one God. He taught that God had no need of a house made with human hands and that he was present in all places at all times. This was all greatly resented by the craftsmen who had amassed great wealth from their production of statues of Artemis in gold, silver or other materials. A silversmith by the name of Demetrius stirred up the people and led a crowd of thousands of Ephesians to the theatre, where they booed and stoned Paul and his two colleagues, chanting "Great is Artemis of the Ephesians! Great is Artemis of the Ephesians!" So turbulent was the crowd that Paul and his companions escaped only with great difficulty. From his Epistles to the communities it would appear that Paul spent some time as a prisoner in Ephesus.



Legend has it that St John the Evangelist came to Ephesus with the Virgin Mary in his care. Some also say that it was here that he wrote his Gospel and was finally buried. In 269 Ephesus and the surrounding country was devastated by the Goths. At that time there was still a temple in which the cult of Artemis was practised. In 381, by order of the Emperor Theodosius, the temple was closed down, and in the following centuries it lay completely abandoned, serving as a quarry for building materials.

The situation of the city, which had given it its privileged geographical position, was also the cause of its decline and fall. The prosperity of the city had been based on its possession of a sheltered natural harbour, but by the Roman period ships reached the harbour to the west of Mt Pion 1.5 km from the Temple of Artemis through a very narrow and difficult channel. The cause of this was the Meander (Cayster) River, which emptied into the Aegean a little to the west of the city of Ephesus, where it created a delta formed by the alluvium carried down by the river over thousands of years. By the late Byzantine era the channel had been so silted up as to be no longer usable. The sea gradually receded farther and farther, while the marshy lands around the harbour gave rise to a number of diseases, such as malaria. The new outlook that had arisen with the spread of Christianity led to the gradual abandonment of all buildings bearing witness to the existence of polytheistic cults and the construction in their place of Christian churches. In the year 431 the third Ecumenical council took place in Ephesus.

Emperor Theodosius convoked another council in Ephesus in 449, which came to be known as the "robber council". From the 6th century onwards the Church of St John was an important place of pilgrimage, and Justinian took measures to protect it by having the whole hill on which it stood surrounded by defence walls. Shortly afterwards, the Church of the Virgin and other places of worship were destroyed and pillaged in Arab raids. In the 7th century the city was transferred to the site now occupied by the town of Selçuk and during the Byzantine era Ephesus grew up around the summit of Mt Ayasuluð. The city enjoyed its last years of prosperity under the Selçuk Emirate of the Aydınoğulları. During the Middle Ages the city ceased to function as a port.

By the 20th century the silt carried down by the Meander had extended the plain for a distance of 5 km

## A FEW HISTORICAL BITS ABOUT EPHEBUS

(from John Freely's Western Shores of Turkey)

The original Ionian settlement at Ephesus stood on the shore by the lower northern slopes of Mt Pion, for at that time the sea penetrated inland as far as Ayasoluk hill. The Lydians forced the Ephesians to leave their strongly fortified port and move inland to a new site near the **Artemision**.

Then early in the fourth century BC, the site at Ephesus was changed once again and re-established on what was then the sea coast, where the ruins of the Graeco Roman city are seen today.

Ephesus reached its prime during the imperial Roman era when its citizens proudly proclaimed that their city was the first and greatest metropolis in Asia. Ephesus surpassed Smyrna as the busiest port on the Aegean coast of Anatolia and was also the most important commercial and financial centre of the Asian dominions of Rome. Its population reached 400,000 at its peak in the second century AD. Ephesus also attracted pilgrims from all over the Graeco-Roman world, including a number of Emperors, all of whom came to pay homage to Artemis Ephesia, 'she whom all Asia and the world worship.'

During the latter half of the first century AD, Ephesus became a centre for the new Christian faith that would replace the old pagan religion of the Graeco-Roman world. The new religion developed principally among the Jewish community, with Paul making several conversions among the Jews and Greek populace during two visits to Ephesus, one in 52 AD and the second beginning two years after that. There is also a tradition that St John the Apostle lived out his last years here, as did the Virgin Mary. There has been much discussion as to whether John the Apostle is being confused with John the Theologian, who, according to local tradition, was buried on Ayasoluk hill, where a small church was dedicated to him in the second century. The church was replaced by a **huge cathedral** built by the emperor Justinian in 535 AD, the impressive ruins of which can be seen above the town of Selçuk.

Ephesus continued to flourish under the mantle of the *Pax Romana* until the middle of the third century AD, but in 262 the city was attacked by the Ostrogoths, who destroyed the Artemesion and inflicted considerable damage on the quarter next to the harbour. The Artemesion was partly restored on a smaller scale during the reign of Diocletian (285 to 305) and it remained in use until 392 with Theodosius I published an edict closing down all of the pagan shrines of the Empire. The temple was then destroyed in 401 by a fanatical mob led by the patriarch John Chrysostom, who saw this as the final triumph of Christianity over paganism.

During the mediaeval Byzantine years, Ephesus shared the same fate as the other towns of Asia Minor, enduring invasions by the Persians, Arabs and Turks, who held the city from around 1192-1196. These centuries of almost continual warfare took their toll on Ephesus, ultimately destroying the magnificent Roman city of late antiquity and gradually transforming it into a smaller and more modest Byzantine town.

Byzantine Ephesus initially had two centres, one comprising the harbour quarter and the other situated on the hill above the present town of **Selçuk**, both of them enclosed by defensive walls. By the end of the Byzantine period in Asia Minor, the harbour in Ephesus had been silted up so completely that ships could no longer dock there. The harbour quarter was then abandoned and the townspeople thereafter lived only on the citadel hill to the north. This hill was known to the Greeks as *Haghios Theologos*, which the Turks later changed to Ayasoluk; and this was the name by which Ephesus was known in later Ottoman times.

Ephesus fell to the Turks in 1204, becoming part of the Aydinoğlu beylik. Ephesus flourished under the Aydinoğlu emirs, and the high point of the resurgence of the town was the building of the **İsa Bey Camii**, the enormous mosque that stands at the foot of Alasoluk hill.



## EXCAVATIONS AT EPHEBUS

The first excavations were carried out in 1859-74 on the odeon and the theatre by T.Wood under the auspices of the British Museum. Excavations were carried out on the Temple of Artemis in May 1869. Regular excavations began in 1895 under the direction of Otto Bendore, a member of the Viennese Academy. The excavations directed by R.Heberg on behalf of the Austrian Archaeological Institute uncovered the Agora, the Theatre, the Arcadiane and the Library of Celsus. Operations were suspended during the First World War, but work was resumed in 1926. Excavations were conducted by a large team under the direction of Hermann Vettters on behalf of the Austrian Archaeological Institute.

Owing to the dense and continuous nature of the Roman settlement it was only in 1960 that the Hellenistic layers were reached.

### Ruins

Present-day visitors wishing to visit the Hellenistic and Roman remains at [Ephesus](#) have a choice between two entrances. If they arrive from the direction of [Kusadasi](#) they will enter [Ephesus](#) from the harbour gate. In that case the first building the visitor encounters will be: [The Gymnasium of Vedius](#)

### Map of the ancient city of ephesus (plan)



- 1 - Vedius Gymnasium
- 2 - Stadium
- 3 - City Wall
- 4 - Church of the Virgin Mary

- 5 - Harbour Gymnasium
- 6 - Harofur Baths.
- 7 - Ancient Harbour
- 8 - Theatre Gymnasium
- 9 - Theatre
- 10 - Marble Road
- 11 - commercial Agora
- 12 - Celsus Library
- 13 - Temple of Serapis
- 14 - Scholastikia Baths
- 15 - Temple of Hadrian
- 16 - House on the slope
- 17 - Trajan's Fountain
- 18 - Memnius monument
- 19 - The Prytaneion
- 20 - The Odeion
- 21 - State Agora
- 22 - Temple of Domitian
- 23 - East Gymnasium
- 24 - Magnesian Gate
- 25 - City Wall (Hellenistic period)
- 26 - Seven Sleepers
- 27 - Harbour Street

## THE GYMNASIUM OF VEDIUS

This gymnasium was built in 150 A.D. by Vedius Antonius, for wealthy citizen of [Ephesus](#). According to an inscription discovered during excavations on the eastern facade of the building, the gymnasium was dedicated to Artemis and the consul Antonius Ifius. The most important of the chambers opening off the palaestra contained a cult statue of the emperor. A large number of statues were found, among them two sculptures of the river god now exhibited in the Izmir Archaeological Museum. The latrine is in a very good state of preservation.

## THE STADIUM

The stadium, which is located immediately to the south of the gymnasium, was built by the Emperor Nero (54-68 A.D.). The whole measures 228 x 38 m, with the tiers of seats resting against the slope of Mt Panayir and the northern section of the cavea<sup>1</sup> supported by vaults. The finds include a number of column capitals and roughly carved marble slabs. The building was later used as a quarry for building materials for use in the construction of the Byzantine castle, with the result that very little now remains.

The stadium was used for chariot races, athletic displays and gladiatorial combats. Marble reliefs depicting gladiators are displayed along the Marble Way.

In the hilly terrain opposite the stadium a number of buildings of uncertain date have been unearthed. These include a fish market, a Byzantine fountain and a funeral chamber thought to be that of Androcles, the legendary founder of the city. The Marble Way (Via tecta) connecting the Artemision to the centre of the city, passed by here. The stadium is now used for the camel wrestling competitions which have gradually become a traditional feature. Every year, in spring, visitors come from all over the country for the festivities taking place during the annual fair.

## ROMAN BOURSE OR DOUBLE CHURCH OF THE VIRGIN MARY



This Roman building is dated to the 2nd century A.D. It is a three-aisled church measuring 265 x 90 m. Until its conversion into a church in the 4th century A.D. it performed a secular function. Its proximity to the harbour allowed important commercial goods to be marketed here without the necessity of transporting them into the city itself. The Byzantine church was added to the western side.

Austrian archaeologists are engaged here in endeavours to locate the site of the bishop's palace. The church itself housed the third Ecumenical Council at which the divine character of Christ and the Virgin Mary was discussed. Nestorius (380-451), the founder of the school of Antioch and the Patriarchate of Istanbul, put forward the view opposing the divine nature of Christ and regarding Mary not as the mother of God but as the mother of a human being. The Alexandrian school, on the other hand, put forward the more mystical, more traditional view that Mary was the mother of God and in the end Nestorius was exiled. [Ephesus](#) thus became one of the most important centres of the Christian world and the reverence for the Virgin Mary at [Ephesus](#) was greatly increased.

The so called Robber Council of 449 accepted the thesis of the purely divine nature of Christ in which his human character was completely ignored. This doctrine was later known in the East as Monophysitism.

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<sup>1</sup> In [Roman](#) times the **cavea** were the subterranean cells in which wild animals were confined before the combats in the [Roman arena](#) or amphitheatre. The word *cavea* was also used to refer to where the spectators sat in the theater according to their place in the social hierarchy. (Wikipedia)

## THE ARCADIANE

This street, 600 m long and 11 m wide, was given this name after its restoration by the Emperor Arcadius (395-408). The main street of the city, connecting the theatre and the surrounding area to the port, was flanked by stoas<sup>2</sup> with mosaic floors. These colonnades, which included a row of shops, served to protect the inhabitants of the city from wind and rain in the winter and from the sun in the summer. Inscriptions on four imposing Corinthian<sup>3</sup> columns erected by the Emperor Justinian (525-566) indicate the existence of sculptures of the four Evangelists. An inscription in the theatre informs us that the street was illuminated by two rows of torches.

## THE THEATRE



The theatre is built against the slope of Mt Panayir. It has now lost most of its imposing decoration. It was one of the largest theatres in the Aegean world, measuring 60 m from the floor of the stage to the top of the galleries. The cavea consists of three sections. The auditorium held 24,000 spectators with another thousand in the vaulted galleries, making up a total capacity of over 25,000. Massive alterations to the original auditorium would appear to have been undertaken during the reign of Claudius and completed under the Emperor Trajan.

The tiers of seats were later used as spolia<sup>4</sup> in the construction of other buildings. The first and second storeys of the stage building were constructed during the reign of Nero (54-68), while the third storey was constructed during the reign of Septimus Severus (193-211). The stage facade was adorned with niches, columns, reliefs and statues. The stage was at a height of 2.70 m above the orchestra and was reached by ramps on the left and right.

## THE MARBLE WAY



The Marble Way connects the theatre to the Library of Celsus. It assumed its present-day appearance during the 5th century A.D. Drains were installed throughout the whole length of the street in the form of lower galleries. A few reliefs on the ground on the right hand side indicate the city brothel. The reliefs include a left foot, the portrait of a woman and a heart decorated with perforations. They are surrounded by an iron railing.

## THE GATE OF MAZAEUS AND MITHRIDATES

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<sup>2</sup> Portico or roofed colonnade in ancient Greek architecture (Concise Oxford)

<sup>3</sup> See note at end on architecture

<sup>4</sup> **Spolia** ([Latin](#), 'spoils') is a modern art-historical term used to describe the re-use of earlier building material or decorative sculpture on new monuments. (Wikipedia)





This gate, built almost entirely of marble, was dedicated in 3 B.C. to Augustus and his son-in-law Agrippa by two rich freedmen of the city, Mazeus and Mithridates. These two imposing gates leading into the agora constitute the finest example of restoration work carried out in recent years.

## AGORA



Originally built in the 1st century B.C. it was in the form of an open-air market place measuring 110 x 110 m. Repaired by the Emperor Caracalla at the beginning of the 3rd century, it was reduced to more or less the state we see it in today by a great earthquake in the 4th century. The largest centre of commerce in the city, foodstuffs and all sorts of manufactured goods were bought and sold here. The shops were arranged along the colonnades and opened into vaulted storerooms at the back. A water clock and sundial were placed in the middle of the agora.

## LIBRARY OF CELSUS



Although the building is of a mainly cultural character, it is also a funerary monument. After the death of Celsus Polemaenus, a former consul who had been appointed governor of [Ephesus](#), his son erected a magnificent reading room over his tomb. The building, which dates from the 2nd century, was attacked by fire in 260 but the facade suffered no damage. It is 21 m wide and 16 m high. Equestrian statues stood on pedestals on each side of the main staircases and there are also indications that statues were placed in the niches on the upper floor. The main room measures 16 x 10 m. The burial chamber under the ground floor contains a sarcophagus in an excellent state of preservation. Excavations carried out by Austrian archaeologists at the beginning of the 20th

century revealed a 4th century fountain in the front courtyard and very valuable carvings in high relief depicting the wars waged by Marcus Aurelius and Lucius Verus against the Parthians. Advantage was taken of legal loopholes existing at the time of the excavations to transfer these reliefs, together with four female statues from the facade of the library, to the Kunsthistorische Museum in Vienna.

The monumental facade as it stands today is the result of restoration work begun in the 1970s. Lead plates are placed at the top and bottom of the columns and the whole structure is given a play of 50 cm capable of withstanding a 9 degree earthquake on the east-west axis. A perforation of 10 cm has been made in each of the columns and iron inserted. While work was in progress on the front facade an unknown aspect of Roman architecture was discovered in the form of a curve starting from zero at the bottom of the stairs and reaching 4.5 cm at the bases of the columns. This curve reaches 10 cm in converse fashion, a feature which until now was thought to have existed only in Greek architecture. This expedient is known to have been employed in order to increase the monumental effect over an area 21 m in width. Restoration of the building was completed and it was opened to the public in 1978.



## TEMPLE OF SERAPIS

This temple dates from the 2nd century and was dedicated to Serapis, one of the Egyptian gods. It is of considerable importance as evidence of the atmosphere of tolerance that existed in [Ephesus](#), the cosmopolitan character of whose population allowed the proliferation of a number of different religious beliefs. It is built in the Corinthian order, with marble of very high quality, and is remarkable for the size of its monolithic columns, some of them rising to a height of 12 m. A door opening on rollers gives access to a long cult chamber in which a statue of Egyptian granite is thought to have stood. Some of the monolithic blocks weigh over 50 tonnes. It would appear to have been left unfinished. There are no inscriptions.

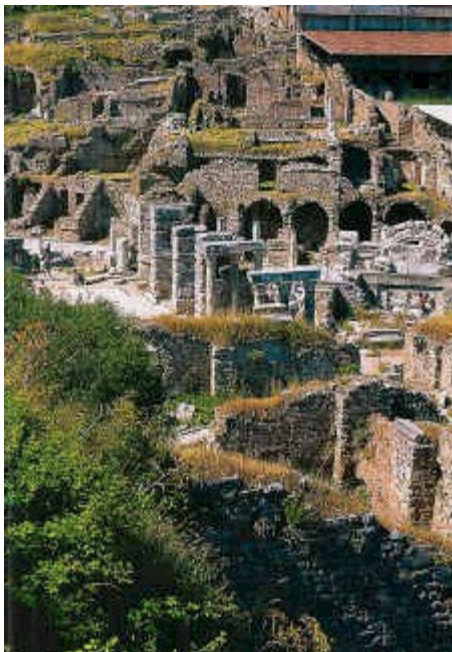
## BROTHEL

The whole of the present-day complex dates from the 4th century. Situated immediately opposite the Library of Celsus, it consists of rooms and salons grouped around a courtyard measuring 20.5 x 20.5 m. A narrow section gives access to the rooms and salons. On the left hand side of the entrance there was a section in which visitors wiped the mud and dust from their clothes. The houses are adorned with rich and interesting mosaics: The beautiful women are known to have been intellectual and well-educated and, besides enjoying privileges unknown to the ordinary Roman woman, such as being able to own their own houses and take part in demonstrations and elections, they also had the right to choose their own customers.

## LATRINE

This is in a very good state of preservation. It originally consisted of a semi-covered rectangular area surrounded by columns with marble and bronze statues in the centre and a pool affording ventilation. The room is surrounded by a row of marble seats with a marble conduit below it allowing a flow of water. The floor was covered with mosaics and the walls with marble panels. Use of the latrine was restricted to men, who paid a fee on entrance. Public latrines were built in order to obtain the uric acid used in tanning sheep and goatskins in the tanneries opened by the Emperor Vespasian.

## TERRACE HOUSES



Some of these houses were first opened to the public in 1985, when restoration work was completed. It has been proved that this sector was used for urban development from the 1st century B.C. onwards. The houses were the property of various owners until the 7th century. The district enjoyed its peak of prosperity between the 2nd and 4th centuries. These were one-storey houses occupied by wealthy citizens or priests of noble lineage and composed of spacious rooms grouped around an open-air courtyard, the largest being used as reception and dining-rooms. In addition to kitchens and cellars a large number of bed-rooms have been unearthed. Water was supplied by fountains surrounded by mosaics. Some of the walls reach a height of 4 m. Stairs leading to the upper storeys have also been unearthed. For flooring, mosaics were preferred to marble pavements but marble was frequently employed in the thresholds. Wall decorations consist mainly of painting on plaster. A visit to the terrace houses should be supplemented by a visit to the Archaeological Museum in Selcuk in which a very rich collection of murals, furniture and utensils is exhibited.

## SCHOLASTICIA BATHS

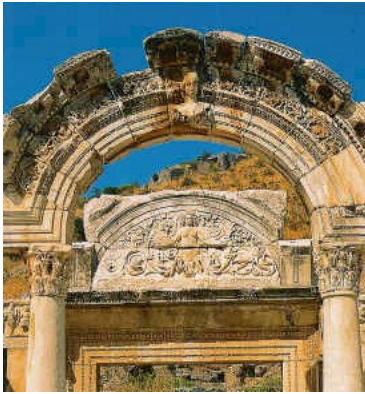
These baths date from the 1st century A.D. but were restored and enlarged in the 5th century by a wealthy woman by the name of Scholastica. The hot room remains in a fairly good state of preservation and the well-preserved statue of the wealthy founder stands on the entrance terrace.

## THE STREET OF THE CURETES



This street runs from the Library of Celsus to the Gate of Hercules and thence to the Odeon. On the right, work is in progress on the Gate of Hadrian. In the same road a burial chamber, known as the "Octagon" has been discovered containing the bones of a young woman of about twenty years of age. The building itself has been dated to the 1st century, but marble slabs dating from the 4th century contain inscriptions recording the repairs carried out by the administrators Eutropius and Festus between the years 358 and 368.

## THE TEMPLE OF HADRIAN



This Corinthian temple dates from the 2nd century but underwent repairs in the 4th and has recently been re-erected from the surviving architectural fragments. The reliefs in the upper sections are casts, the originals being now exhibited in the Selcuk Archaeological Museum. The temple is a veritable miracle, a peerless specimen of Roman architecture. A number of interesting figures are depicted in the reliefs, including the Emperor Theodosius I, his wife and eldest son, the Emperor Arcadius accompanied by the goddess Athena (depicted at both ends of the block), Artemis of [Ephesus](#) and Androcles stalking a wild boar. In front of the facade stood statues of four important emperors, Diocletian, Constantine, Maximian and Galerius. The pediment with its lacelike carving is adorned with a relief bust of the goddess Tyche. The entrance door is surrounded by an egg design and surmounted by a large Medusa relief.

## FOUNTAIN OF TRAJAN



Erected in the 2nd century, it has undergone partial repair. On the front facade there was a life-size statue of Trajan of which only the right foot and a portion of the torso have survived. A sculpture depicting two reclining satyrs and a statue of Aphrodite discovered here are now exhibited in the local museum. It is a two-storey structure 12 m in height surrounding the pool in front on three sides.

## GATE OF HERCULES

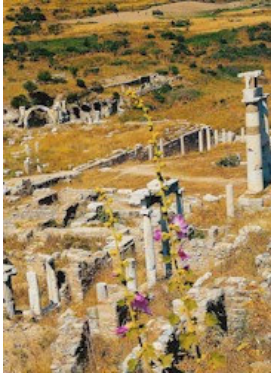
This is dated to the end of the 4th or the beginning of the 5th century. A block adorned with a relief of Nike, the goddess of victory, now located a little further on, originally stood at this gate, which consists of two blocks of stone with a relief depicting the combat of Hercules and the Nemean lion. On the terrace immediately to the left of the gate there is a four-columned Hellenistic fountain.

## MONUMENT OF MEMMIUS

This monument was erected by the dictator Sulla in 86 B.C. as a symbol of Roman authority in [Ephesus](#). The Ephesians lent support to Mithridates, king of Pontus, in his attempt to conquer the region in defiance of Rome. Having achieved his aim, he ordered a massacre of all Roman citizens in the region, in which, according to some sources, as many as 80,000 perished in a single night. This monument was erected as a memorial of this event.



## FOUNTAIN OF POLLIO



This fountain, which dates from the 1st century A.D., was dedicated to Sextilius Pollio, who was responsible for the construction of the Mamas aqueduct. It has a concave facade. A sculpture group depicting one of the adventures of Ulysses discovered here was repaired and is now exhibited in the local museum.

## TEMPLE OF DOMITIAN

A member of the Flavian dynasty, Domitian became Emperor in 81 A.D. At first an honest administrator he later became a tyrannical despot, proclaiming himself "Lord and God" (Dominus et Deus). Assassinated with the connivance of his wife Domitia, his memory was damned by decree of the senate (Damnatio memoriae) and all his statues destroyed.



Erected on a pseudodipteral<sup>5</sup> plan with 8 x 13 columns, it was one of the largest temples in the city. A colossal statue was discovered here consisting of an arm with clenched fist made from a single piece of marble and a very well-preserved head. The temple and statue in [Ephesus](#) are of particularly great importance in view of the very few remains connected with Domitian.

## PRYTANEION

Known as a place of worship dedicated to Artemis Boulaea, the Prytaneion was built during the reign of the Emperor Augustus, underwent repairs in the 3rd century and was destroyed at the end of the 4th. Here was to be found an urban sanctuary consisting of a square chamber paved with black and white marble containing an altar in a niche in front of which stood a figurine of the goddess Hestia, while the courtyard contained a statue of Athena. Here, too, burned the eternal flame symbolising the life of the city.

The large building consisted of a courtyard surrounded by porticos containing rooms and chambers, the colonnaded courtyard opening into a rectangular chamber with a roof supported by four Corinthian columns, three of which have survived. The building also had a secular function. The city administrators, foreign guests and local philanthropists would gather here to dine together. The famous statue of Artemis as goddess of plenty now exhibited in the museum was discovered here in absolutely perfect condition.

## ODEUM



This building in the form of a small theatre was built in the 2nd century at around the same time and by the same people, namely Varius Antonius and his wife Flavia Papiona, as the baths beside it. It differs from the theatre in function, being used for meetings of the municipal council and concerts. It also differed from the theatre in being roofed by a wooden awning providing protection from sun and rain. It had seating for between 1500 and 2000. The first five tiers above the orchestra are original, with

<sup>5</sup> Dipteral is a double peristyle. A peristyle is a row of columns surrounding a temple, court, cloister etc. Pseudodipteral, in classical architecture, refers to having an arrangement of columns similar to the dipteral, but with the essential difference of the omission of the inner row, thus leaving a wide passage around the cella. A **cella** (from [Latin](#) for small chamber) or **naos** (from the [Greek](#) for temple), is the inner chamber of a [temple](#) in classical [architecture](#), or a shop facing the street in domestic Roman architecture (see [domus](#)).



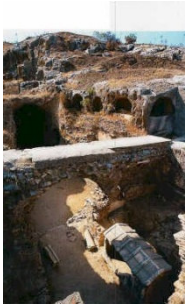
the stairs adorned with lion's paws in a very good state of preservation. An extraordinarily beautiful head of Eros found in the orchestra area is now exhibited in the Selcuk Museum.

### STATE AGORA

Investigations have shown that until the 4th century A.D, the site of the agora, where it was the custom to hold all types of political activity (elections, meetings, demonstrations, etc.), was occupied by a cemetery through which ran the sacred way. In the western section of this rectangular structure, three sides of which are surrounded by rows of columns, excavations have revealed the foundations of a 1st century temple dedicated to the cult of Isis. Between the state agora and the odeum lies a three-aisled roofed structure 160 m in length, known as the Basilica. This is surrounded by three rows of columns with Corinthian and Ionic capitals adorned with bulls' heads. This was used as the city bourse where money-lenders and bankers would meet to exchange money. It was completely destroyed at the end of the 6th century.

Beyond the state agora stands the Magnesian Gate, by which one leaves the ruins of [Ephesus](#). Erected during the reign of Vespasian (69-79), in the form of a victory arch, this marks the beginning of the city walls surrounding the Panayir and Bulbul hills. On the left as you leave the gate you will see the eastern gymnasium, generally known as the Women's Gymnasium built by the Sophist Domianus and his wife Veda Faetrina in the 3rd century A.D. Excavations yielded a number of statues of young women providing very important evidence regarding the education of girls in ancient times. This is further corroborated by the inclusion of the name of a woman among the founders.

### CAVE OF THE SEVEN SLEEPERS



The inscriptions in this cave date from the 1st century, making them the earliest known Christian documents. According to Mezdelli, the Virgin Mary resided in [Ephesus](#) and was buried there. An inscription in ancient Greek to the effect that the famous believer known as St Feotini was buried in this cave was observed during excavations carried out by the Austrian team.

It was in this cave that seven young men are said to have gone to sleep during the reign of the Emperor Decius and wakened under the Christian Emperor Theodosius.

The cave is located in Mt Panayir at a point outside the defence walls erected by Lysimachus. The place seems to have been concealed. A different version of the legend appears in the Qur'an.

## PLACES NEARBY EPHEBUS

### HOUSE OF THE VIRGIN MARY



Anatolia has been the home of a great variety of civilisations and faiths, and the house of the Virgin Mary is one of the most important of the places that bear witness to the evolution of human belief. It is located about 4 km from the Magesian Gate in the ancient city of [Ephesus](#) in a spot fairly difficult of access at a height of 358 m on the summit of a hill.

It enjoys an exceptionally fine climate with a lovely view over an extraordinarily beautiful countryside. The only sound is the song of the birds, and its height removes it from the scorching heat of the [Ephesus](#) plain. It affords a magnificent bird's eye view of the surrounding region, extending to a horizon where the earth embraces the blue

of the sky.

After parking your vehicle and making your way past the pool on the left used for collecting water, you will see a panel on the right with information for visitors in several languages. Just after this, on the left, a little before the actual house the Virgin Mary, there is a bronze statue discovered in excavations at the beginning of the 19th century. A few paces further on you will come to the house of the Virgin Mary under a cluster of trees. Whether this is actually the spot where the Virgin Mary spent her last days and from which she finally ascended to heaven is a question still hotly debated by scholars, but the whole story is based on a strong tradition to be found among the old citizens of [Ephesus](#) and the local inhabitants.

It was long the custom for local Christians to make their way to "Panaghia Kapoulou", the chapel hidden in the mountains, to celebrate the Dormition of the Virgin. They firmly believed in the tradition handed down to them from previous generations that this is where the Virgin spent her last days.

In the 19th century, a bed-ridden German invalid by the name of Catherine Emmerich (1774-1824) wrote a book entitled *La Vie de la Sainte Vierge* under what she claimed was divine inspiration. Although she had never visited the region she described it with astounding accuracy, placing the chapel on top of the hill, and it was thanks to this book and the information it contained that the Lazarist priests of the Church of St Polycarp in Izmir succeeded in identifying the spot.



There are several other facts that may be taken as evidence that the Virgin Mary once lived here.

- \* The existence of the tomb of St. John, who is known to have died in [Ephesus](#) and been buried in the place where we have remains of the Basilica dedicated to him. The Basilica was constructed under the Byzantine Emperor Justinian in the 6th century AD. The Basilica is located very near the Isa Bey Mosque in Selcuk.

- \* The Third Ecumenical council was held in [Ephesus](#). In the year 431 A.D. and in the year 449 the so-called Robber Council took

place in [Ephesus](#)

- \* The Double Church of the Virgin in [Ephesus](#) is the oldest church dedicated to the Virgin Mary.

- \* The epistles written by St Paul to the Ephesians.

- \* The location of the story of the Seven Sleepers in [Ephesus](#).

In 1892 Mgr.Tomoniu, the Archbishop of Izmir, pronounced the House of the Virgin Mary a place of pilgrimage.

Finally, in view of the unanimous historical evidence, the house was also accepted as a place of pilgrimage by the Vatican. Archaeologists who have examined the building corroborate the above evidence, pointing to striking resemblances to the chapel in 6th century use, while some of the walls can be dated to the 1st century. Moreover, the archaeologists found 1.2 m<sup>3</sup> of petrified ashes in the hearth. There is also the pool, which would appear to have been regarded by visitors as sacred.

Whatever the final conclusion, this simple house, restored and converted into a chapel, has, since 1951, attracted pilgrims of every religion and every race.

## ARTEMISION THE MOTHER GODDESS, ARTEMIS OF THE EPHESIANS



Artemis is the name given to a divinity worshipped for centuries in the Mediterranean world. Kubala, recognised as Mother Goddess throughout the whole of Mesopotamia, was referred to in the Phrygian language as Kybele. The cult of the goddess had spread from Anatolia to Mesopotamia, Syria, Lebanon and Palestine, thence to Egypt and from the Aegean Islands to Crete. It can also be traced in Greece and Italy as well as in the northern countries. This goddess, who symbolised the soil and its fruitfulness and the fertility of nature, was worshipped under various names at various times and in various places. Although there is no definite information regarding the development of this cult in [Ephesus](#), Artemis is clearly regarded in the Homeric eulogy

as an Ionian goddess.

One of the constant attributes of the goddess is the number three. Artemis is regarded as virgin, wife and mother. "The whole of nature was subject to this primitive goddess. It is by her orders that the earth brings forth fruit and flowers. She rules the elements, the air, the earth and the sea. She governs the life of the animals, she tames the wild beasts and prevents their extinction. She assists in birth. Homer calls her "the goddess of wild animals". Artemis became the tutelary goddess of Marsilia, Carthage and the cities of the Near East. As the ruler of civilisation she wore a head-dress crowned with city towers. Each year, she was celebrated almost everywhere in great festivals as the fertility goddess and granted innumerable prayers. She was described as the "bee goddess" and on one side of the Ephesus coins was to be found the queen bee as the symbol of Artemis. The hymn written by Callimachos to Artemis ends with a sentence describing the Amazon dance. "Let no one refrain from the annual dance of Artemis". The annual festival of Artemis lasted for a month, during which time people came pouring into [Ephesus](#) from the four corners of the known world to take part in the entertainments, dances and commercial activities."

The first temple dedicated to Artemis was completed in 625 B.C and destroyed during the Cimmerian invasions.

According to Pliny, this imposing building was destroyed and rebuilt nine times. This archaic building possessed marble columns, some of which were donated by Croesus, King of Lydia. An older building was unearthed with the same plan and dimensions, remains from which are now preserved in the British Museum. Three other floors belonging to the old building were unearthed by David George Hogarth, who was in charge of the excavations carried out here in 1904-1906 on behalf of the same museum. The coins discovered in the lowest floor date from the 6th century B.C. The later Artemision was built in 564-540 B.C. The most distinguished artists and architects of the day, Scopas, Praxiteles, Polycleitos, Phidias, Cresilas, Cydon and Apellas, combined to produce a magnificent building four times the size of the Parthenon in Athens. Appeles was responsible for the picture "Aphrodite Anadiomene" within the temple. According to Pliny's Naturalis Historia, this was an Ionic temple measuring 200 x 425 m with 127 columns reaching a height of 20 m.



Regarded as one of the Seven Wonders of the World, the building is said to have been destroyed by

a madman by the name of Herostratos who burned down the temple in order to immortalise his name. Alexander the Great, on his way to the Persian campaign, offered to defray the expenses of the restoration of the building provided he might be permitted to make the dedicatory inscription in his own name, but the Ephesians declined the offer on the grounds that it was not fitting for a temple to be



dedicated to two gods, thus refusing the offer without hurting his pride. The new temple, built in the years 334-260 B.C., was the largest Greek temple then in existence.

It was erected on the foundations of the older temple and was thus exactly the same size, but owing to the marshy nature of the land it was raised on a crepidoma<sup>6</sup> of sixteen steps. It lay on an east-west axis on a peninsula surrounded on three sides by the sea with sacred harbours, allowing ships to be moored directly to the steps of the temple. The architects of the first building built by Croesus were Chersiphron and Metesenes, while Critocrates and Gritocrates are said to have been the architects responsible for the 4th century B.C. building. The temple was destroyed by the invading Goths in 262 A.D. and never rebuilt. The Temple of Artemis was a prototype of the Ionic style. The Artemision was first and foremost a religious institution. A large number of priests and priestesses lived in the temple. Coins were minted there, credit given and a type of banking carried out.

Festivities were held in May each year to celebrate the birthday of the goddess. Until the spread of Christianity and monotheism, [Ephesus](#) was a place of pilgrimage. Moreover, all sorts of criminals and wrong-doers found sanctuary in the temple, whose sanctity was respected by all the rulers of Western Anatolia. When St Paul arrived in [Ephesus](#) preaching a belief in one god, he was confronted by the Ephesians chanting their slogan "Great is Artemis of the Ephesians", but when, in the Christian era, the worship of their goddess was finally prohibited, they transferred some of the attributes of Artemis to the Virgin Mary.

### Excavations:

The first temple was unearthed in excavations carried out on behalf of the British Museum in 1869-74 by J.T.Wood, who was employed at that time on the construction of the railroad. A corner of the temple was discovered in 1869. The finds were transported first to Izmir then via Venice to London. At the present day the most important of the finds from the temple are preserved in the British Museum. According to old sources some of the architectural elements from the temple were employed in the construction of the basilica of Ayasofya.

[Artemis is the goddess of the hunt, virginity, and the natural environment. She is the daughter of Zeus and [Leto](#) and twin sister of Apollo. Even though she is a virgin goddess, she also presides over childbirth.

Artemis Ephesia was a special mother and fertility goddess of her own right, later fused by the Greek with Artemis. The Artemision in Ephesus was her temple and one of the world wonders]

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<sup>6</sup> **Crepidoma** is an [architectural term](#) related to [ancient Greek](#) buildings. The crepidoma is the platform of, usually, three levels upon which the superstructure of the building is erected. The levels typically decrease in size incrementally, forming a series of steps along all or some sides of the building. The crepidoma rests on the [euthynteria](#) (foundation), which is normally constructed of locally available stone for the sake of economy.

The topmost level of the crepidoma is termed the [stylobate](#), because it is the platform for the columns (στυλοί). The lower levels of the crepidoma are termed the "[stereobate](#)". The step-like arrangement of the crepidoma may extend around all four sides of a structure like a temple: e.g. the [Parthenon](#). On some temples, the steps extend only across the front façade, or they may wrap around the sides for a short distance, a detail that is termed a "return": e.g. the temple of Despoina at [Lycosoura](#). (Wikipedia)

## HAGHIOS THEOLOGOS (AYASOLUK TEPESI)

**(This is the hill on the edge of Selçuk)**

This is the site of the ancient city acropolis. In the course of time it assumed the form of an alternative settlement and, after the silting up of the harbour had reduced the importance of [Ephesus](#) as a port, the Byzantines built a castle on Ayasoluk Tepesi. After its capture by the Seljuks in the 11th century the hill changed hands several times between the Byzantines and the Anatolian Seljuks, finally emerging in 1438 as a commercial centre subject to the Aydinogullar. It was finally incorporated into Ottoman territory in 1402. It came under Greek occupation in the years 1919 to 1922. Since 1957 it has formed part of the province of Izmir.

During the 19th century the centre of administration was transferred for a time from Ayasuluk to the large Greek village Sirince.

### Places to visit:

#### Isa Bey Mosque

This is a Seljuk-Turkish building erected in 1375 by Isa Bey, the founder of the Aydinogullar Emirate. It is an interesting example of asymmetrical architecture. The courtyard of the mosque was formerly surrounded by a gallery surmounted by domes, now no longer in existence. All the windows were in the same style. The marble carving is of the highest quality. The courtyard was later used as a cemetery.



#### The church of St. John the Evangelist



The disciple most beloved of Christ and the only disciple to be present at the crucifixion, St John was entrusted by Christ with the care of His mother, the Virgin Mary. He later played a very important role in the dissemination of Christianity and wrote the Apocalypse during the reign of the Emperor Domitian (81-96 A.D.) to raise the morale of a people terrorized by persecution and oppression. The Apocalypse was included in the New

Testament as the last book in the collection. It is generally agreed that he resided in [Ephesus](#) following his return from exile on the island of Patmos around 100 A.D. The first church to bear his name was built over his grave some years after his death but the great basilica is ascribed to the reign of the Emperor Justinian in the 6th century. According to investigations carried out on the burial chamber in 1926-28, the church was constructed over an older church of the 4th century. It was finally abandoned after the conquest of the area by the Seljuks in the 13th century, and was burned and destroyed during the Mongol raids of 1402.

The building measures 40 x 110m and is aligned on an east-west axis with the entrance on the western side. On the northern side on the left of the basilica there is a small chapel with frescos dated to the 11th century. Immediately to the left of this room, which was used by the priests as a vestry, there is a small treasury in which valuable holy relics were kept. The baptistery was found in a good state of preservation and has since been restored. It is now known that this section existed before the church itself. Investigations have revealed column capitals belonging to the Emperor Justinian and his wife Theodora.

### **Selcuk Castle**

The castle is situated on a hill to the north of the church. It is a Byzantine structure, repaired during the Aydinogullari Emirate, which displays building techniques of various periods. The perimeter measures nearly 1.5 km. There are fifteen bastions and a mosque dating from the 14th Century



### **Archaeological Museum**

Although relatively small, this is one of the richest and most important museums in Turkey. It consists of six exhibition rooms and a courtyard.

**SALON I:** Finds from the Terrace Houses. The exhibits in this room include a of Dolphin and Cupid, a head of Eros, a figurine of Priapus, a head of Socrates, a wall painting and the statue of a priest.

**SALON II:** Finds from the fountain. The main exhibits in this room are the statues from the facades of the fountain of Polio and the fountain of Trajan, statues of the river-god Triton and a number of busts.

**SALON III:** Antique coins.

Gold ornaments and coins and medallions bearing a representation of the bee, one of the most important symbols of the city of [Ephesus](#).

INNER COURTYARD (ATRIUM): Finds from the Belevi Funeral Monument, fragments from the Artemision, a sundial and very interesting bull-head columns.

SALON IV: Burial chamber finds, 6th century sarcophagus, vessels for ashes and vessels used in burial ceremonies.

### Some Architectural Notes

The **Corinthian order** is one of the [Classical orders](#) of [Greek](#) and [Roman architecture](#), characterized by a slender fluted [column](#) and an ornate [capital](#) decorated with [acanthus](#) leaves and scrolls.

Although of Greek origin, the Corinthian order was seldom used in Greek architecture. The other two orders were the [Doric](#) and the [Ionic](#). (When classical architecture was revived, two more orders were added to the [canon](#), the [Tuscan order](#) and the [Composite order](#).)

The **Doric order** was one of the [three orders or organizational systems](#) of [Ancient Greek](#) or [classical architecture](#); the other two [canonical](#) orders were the [Ionic](#) and the [Corinthian](#). In their original Greek version, Doric [columns](#) stood directly on the flat pavement (the *stylobate*) of a [temple](#) without a base; their vertical shafts were fluted with 20 parallel concave [grooves](#); and they were topped by a smooth [capital](#) that flared from the column to meet a square [abacus](#) at the intersection with the horizontal [beam](#) ([entablature](#)) that they carried.

Unlike the Greek Doric order, **ionic columns** normally stand on a base (*but see Erectheum illustration, below left*) which separates the shaft of the column from the [stylobate](#) or platform. The [capital](#) of the Ionic column has characteristic paired scrolling [volute](#)s that are laid on the molded cap ("echinus") of the column, or spring from within it. The cap is usually enriched with [egg-and-dart](#).