

THE DEĞİRMENTEPE TEMPLE AT SMYRNA / İZMİR

İZMİR/SMYRNA DEĞİRMENTEPE TAPINAĞI

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ABSTRACT

Intensive building activities and unplanned urban growth that gained pace by the 20th century has almost totally devastated what had remained of ancient Smyrna, once reputed as the pearly of Roman province of Asia. Likewise, the temenos of the monumental temple, once located at the Değirmentepe district of İzmir was no exception to this destruction. As late as 19th century the location of the temple was marked by the remains of its foundations and scattered fragments of marble; now they are replaced by modern tall apartment buildings. Accordingly, the present paper is based on the assessment of ancient literary sources, descriptions of ancient travelers and archaeological comparisons.

There is no certainty as to whom the temple, conveniently named as the Değirmentepe temple was dedicated to; while some claimed that it was dedicated to Asklepios, others suggested Zeus Akraios or Hadrianus. The paper considers that the temple was initially dedicated to Zeus Akraios, and that later, when the city gained the second title of neokoros was transferred to belong to the cult of Hadrian. The paper will also concern in bringing together all available information to discern the architectural features and the layout of its plan.

ÖZET

Roma Dönemi'nde Asia'nın incisi olarak anılan Smyrna antik kentine ait kalıntılar, özellikle 20. yüzyıldan itibaren başlayan çarpık yapılaşma ve yağmalama sonucunda neredeyse tümüyle yok olmuş durumdadır. İzmir'de Değirmentepe Mevkii'nde yer alan çok büyük boyuttaki bir tapınağa ait temenos da bu olumsuz süreçten etkilenmiştir. 19. yüzyılın ilk çeyreğinde yalnızca temel kalıntıları ile çevresine saçılmış mermer yapı parçalarının görülebildiği tapınağın yerinde günümüzde modern yapılar yükselmektedir. Bu nedenle çalışma, filolojik ve epigrafik kanıtlar ile seyyahların tanımlamaları ve arkeolojik karşılaştırmalar üzerine temellendirilmiştir.

Değirmentepe Tapınağı olarak adlandırılan tapınak, kimi araştırmacılara göre Asklepios, kimilerine göre Zeus Akraios, kimilerine göre de Hadrianus adına ithaf edilmiştir. Bu makale, Değirmentepe Tapınağı'nın ilk olarak Zeus Akraios'a adandığını, ikincil olarak kentin II. neokoros unvanını almasından sonraki tarihsel süreçte Hadrianus kültü ile ilişkilendirilerek yeni bir tapınının geliştirildiği olasılığını irdelemektedir. Aynı zamanda mimari veriler doğrultusunda karşılaştırmalar yapılarak tapınağın olası planı hakkında öneride bulunmaktadır.

INTRODUCTION

At present nothing remains of the ancient temple that was known to be located at Değirmentepe¹ in Smyrna; however, as late as the first quarter of the 19th century, the location of the temple could be discerned from the remnants of its foundation walls and scattered fragments of marble. Even though the information given by various travelers and the descriptions in ancient literary sources made it possible to determine its plan and various other details, there was no certainty as to whom the temple was dedicated. On this issue, three alternative suggestions were made: the first view, based on a mention of the temple by Pausanias (Pausanias: 7.5.9) suggested that the temple was dedicated to Aesclepius. The second view favoured the idea that it was a temple of Zeus Acraeus; while the third argued in support of the idea that it may have belonged to a temple constructed in honor of Hadrian, who gave to the city its second title of neokoros. The temple's location, its architectural features, and the deity to whom it may have been dedicated are discussed in this paper in the light of information acquired up to the present.

THE SITE OF DEĞİRMENTEPE

The Site of Değirmentepe and the Observations of Researchers Concerning the Temple Remains

In relating the beauties of Smyrna Aristides mentions an avenue² and an attractive road³ that passed from west to east from one temple to another and from one hilltop to another. According to Naumann and Kantar this road mentioned by Aristides is the ancient road⁴ (Fig. 6) which in our day passes immediately in front of the Öğretmen Evi (Teachers' House) and which is remarkable for the beauty of its paving, while one of the hills may be Değirmentepe, and one of the temples, that of Zeus Acraeus (Naumann and Kantar 1950: 72).

Bürchner states that to the west of Mt. Pagus and separated from it by a narrow pass the lowest hilltop, 84 m high, was called Değirmentepe and that this hill may be the one that was called Coryphe⁵ in ancient times (Bürchner 1929: 755-756). At the same time this writer adds in his notes that in modern Smyrna Değirmentepe was still and frequently called Pagus.

Calder observes that the name Coryphe appears in a passage of Pausanias⁶ and that according to the description there given it fits the northern slope of Değirmentepe, between the mountain and the sea. However Calder also keeps in mind the possibility that the description Pausanias gives as *κορυφή ὄρουω* may also mean "the summit of Pagus" (Calder 1906: 95). Prokesch relates that Fauvel, reasoning from such clues as its proximity to the sea and the fact that it was located at the city limits, states that there existed a Temple of Aesclepius on Değirmentepe (Prokesch von Osten 1834: 62-63; Prokesch von Osten 1836: 522). On the other hand Texier interpreted as the remains of a Temple of Aesclepius a long foundation built of large stones and some marble masses which were uncovered as a result of excavations carried out in 1836 on the west slope of Mt. Pagus (Texier 2002: 142). Walter indicates that, as in Miletus and Pergamum, it is probable that a Temple of Aesclepius would be situated opposite a city gate and states that such a temple should be looked for around the Jewish Cemetery and Değirmentepe (Walter 1924: 232).

Arundell⁷ reported the statements of Chishull and Dallaway and his thinking was later followed by Bürchner. Arundell and Bürchner were unable to reconcile Pausanias' description of the location of the Temple of Aesclepius with the Değirmentepe site, where there were such striking structural remains⁸. Nonetheless Bürchner insists it is a very attractive idea that a temple dedicated to Zeus Acraeus should be sited upon a magnificent height. To his mind the fact that each of the structural elements is of large dimensions is exactly in accordance with the splendor of the god (Bürchner 1929: 756).

In contrast to other researchers Fontrier mentions the existence of water channels consisting of large blocks bearing various marks among ruins on the west slope of Mt. Pagus; these ruins had been turned into a vineyard by constructing a tower in their center. Fontrier asks the question whether this could be the location of the Zeus Acraeus Temple (Fontrier 1907: 114), probably basing his reasoning on the water depots on Mt. Pagus and the water channels that he identified there; and, proceeding to an evaluation from this, he placed the site of the Temple of

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Zeus Acraeus at the center of a triangle formed by the stadium, the theatre, and Kadifekale (Fig. 1). Explanations made in this connection are, first of all, inadequate on the subject of whether the name Coryphe definitely does or does not apply to Değirmentepe. For this reason the hill's modern name will be used when referring to the location of the temple. Secondly, the possibility of relating the ruins on Değirmentepe to the Temple of Aesclepius is a remote one. At the very least one would expect a nearby and constant source of water in a sacred area dedicated to Aesclepius, as is the case in other examples. Within the city limits of Smyrna only the springs on Mt. Pagus, the Baths of Agamemnon in Balçova, and the spring called Halkapınar in Bornova possess this characteristic, while the water of Değirmentepe was brought artificially to the hill via an aqueduct from Akpınar (Petzl 1987: no. 680, 681a-b; Weber 1899: 174).

The Temple of Aesclepius at Smyrna was probably under construction in the year 152 AD and by 165 AD the building work was still not finished (Comfort 1931: 313-314; Gurlitt 1890: 1, 59; Pausanias XVI; Waddington 1872: 213, 246), whereas by the year 79/80 AD the Değirmentepe Temple, dedicated to Zeus Acraeus, had already been standing for years (see: note 14). When one considers that Prokesch dated the ruins he observed to the Hadrianic or the Antonine period (Prokesch von Osten 1834: 62-63; Prokesch von Osten 1836: 522) and when one takes into account the proportions of the temple (Fig. 9) the probability that the sanctuary located on Değirmentepe was a Temple of Aesclepius becomes even weaker.

To Whom was the Değirmentepe Temple Dedicated?

The city coins of Smyrna show two different temples which might be related to Zeus Acraeus and Hadrian. On the reverse of some coins dated to the reign of Domitian (Fig. 2), there is no recognizable cult symbol, while on their obverse one sees the facade of a temple having eight unfluted columns and six steps (Klose 1987: taf. 6, R 61-63; Pick 1904: figs 20, 20a, 21). On the pediment of this temple, between two standing figures, is probably a seated Zeus⁹. The roof of this striking temple shows a resemblance to the Temple of Jupiter on coins from the time of Vespasian and Titus, and it is supposed that it pictures

a temple built in Smyrna according to the Roman model. Pick's thought was that the deity to whom this temple was dedicated could only be Zeus (Klose 1987: 38-39; Klose 1996: 56-58; Pick 1904: 20).

In the reign of Hadrian, thanks to the interventions of Polemon¹⁰, Smyrna acquired the title of neokoros for the second time (for the travel routes of Hadrian and the neokoros temples, see: Figs 7-9). According to Keil (Keil 1908: 108), Petzl (Petzl 1987: no. 697), Halfmann (Halfmann 1986: 191) and Schorndorfer (Schorndorfer 1999: 175) this title was awarded to Smyrna in 123 AD. But according to Klose the most probable datings are within the year 124 AD, either on Hadrian's birthday, 24 January, or on that of Augustus, 23 September, or on the new year of the Province of Asia, in the month of January (Klose 1987: 21). As for the erection of the statue of Hadrian, this probably happened in the year 129 AD when the cult of the emperor was linked to that of Olympian Zeus (Keil 1950: 57).

Immediately after the second neokoros title the citizens of the city of Smyrna expressed their gratitude by saluting Hadrian as "Olympian Zeus". They honored him with titles like *Ktistes*, *Soter*, "Founder of the City", "Its Saviour" and even "Saviour of Mankind". From this time on new games were held: the "*Hadrianeia Olympica*". Likewise, an additional title that the city began to use on its coinage was "*Hadriana Smyrna*" (Ascough 2005: 50; Birley 1998: 170; Cadoux 2003: 333; Dmitriev 2005: 251; Krause 1838: 224-227; Philostratus 1.25.1 (531); Price 2004: 420). The construction of a temple for Hadrian required the appointment of religious functionaries such as *theologoi* and *hymnodoi*. (see: note 16). The gratitude of the city was further expressed by its taking of the title *Hadriane* (Ascough 2005: 50; Burrell 2004: 43; Dmitriev 2005: 251; Magie 1950: 615).

On the reverse of city coins struck during the reign of Hadrian (Fig. 3) the facade of a hexastyle temple is seen (Klose 1987: 21; taf. 33, R 1-13). Although it is supposed that these coins show the second state temple, neither an emperor nor a deity is shown in it. Further, in the legend the word, , which first appears on coins struck for Caracalla, is absent (Pick 1904: 17). According to Klose it is more reasonable to identify this temple neither as a coin legend nor as a cult image, but rather as the representation of an imperial temple (Klose 1987: 21). At the same

time this researcher draws attention to the fact that on another variety of Smyrnaean coins from the reign of Hadrian the enthroned Zeus on the reverse, through the way he is depicted or through the epithet Acraeus, indicates the emperor (Klose 1996: 58). This last example suggests that beginning from the year 123/124 AD, when the city acquired the second neokoros title, the two cults may have been combined. As Boatwright also makes clear, throughout the reign of Hadrian and even before Hadrian's restoration of the Temple of Olympian Zeus, the *Olympieion*, in Athens, the emperor was united with Zeus *Olympios* (Boatwright 2003: 118). In Smyrna also Hadrian was identified with Zeus and the emperor was worshipped as the new Zeus, as was the case in many other cities (Klose 1996: 58). In the temples of Athens, Cyzicus, and Smyrna the imperial cult of Hadrian and the earlier existing local cult of Zeus were joined (Boatwright 2003: 160). In a later period a similar situation would be experienced with Smyrna's third neokoros title¹¹.

In the reign of Caracalla, on one group of the coins struck while Charidemos was *strategos* (211-214 AD) on the pediments of each of three temples having four columns on the facades, one sees the letters TI, AΔ and PΩ (Fig. 4)¹². According to the order in which they are mentioned these temples characterize Tiberius, Hadrian, and Rome. Here the statues of the two standing and spear-holding emperors and the enthroned cult statue of Rome have all been placed within the temples to which they belong. When one thinks of the possibility that the coin's symbol of the temple belonging to Hadrian may represent the Değirmentepe Temple, the conclusion is that this sanctuary was dedicated not to Zeus, but to the emperor himself. Yet it is necessary to take a wider view of the matter. Following Smyrna's destruction by an earthquake in 178 AD, the restoration program undertaken by the Roman Empire ensured that the city was returned to its former glory, and Aristides, Marcus Aurelius, and Commodus were saluted as the new founders of the city (Aelius Aristides XX.5, XXI. 8, 12; Hemer 1989: 63; Thomas 2007: 141). In the Değirmentepe Temple, where joint worship of Zeus Acraeus and Hadrian had been performed, the direct worship of the emperor himself perhaps became one of the means by which the city expressed its gratitude towards Rome after these building activities.

On this point Burrell tries to prove that in Smyrna the cults of Zeus Acraeus and Hadrian were not joined but that, on the contrary, the enormous temples built in Smyrna, Cyzicus, and Ephesus were dedicated directly to the worship of Hadrian (Burrell 2003: 31-50). Burrell also mentions that the Zeus Acraeus Temple existed nearly forty-five years before Hadrian gave the neokoros title to the city and also that an inscription¹³ concerning the repair of an aqueduct leading to the Zeus Acraeus Temple was found on the acropolis of Smyrna, Mt. Pagus (Burrell 2003: 42). However Burrell omitted an inscription which Petzl called '681 a' and which mentions the same repair work. '681 a' is the inscription that Weber found and it is *in situ*. Weber saw two inscriptions¹⁴ on a wall belonging to an aqueduct leading to the Temple of Zeus, and showed the point at which the inscriptions were located as being a few hundred steps south of the temple area, to the left of an avenue leading to the area above Göztepe (Figs 5-6). According to the description given, the location of the remains of the aqueduct, and of the above-mentioned two inscriptions that Weber saw, is today on the southwest of the Değirmentepe hill in the area between Halil Rifat Paşa Caddesi (Halil Rifat Pasha Street), the Dr. Selahattin Akçiçek Kültür ve Sanat Merkezi (the Dr. Selahattin Akçiçek Culture and Art Center) and the Kredi Yurtlar Kurumu (Student Loan and Housing Institution) (Fig. 6). Such being the case, one should have no doubt that the aqueduct in question led to Değirmentepe and that on the height of the hill there was a Temple of Zeus Acraeus.

The most important philological evidence linking the Zeus Acraeus Temple situated on Değirmentepe with the cult of Hadrian is the information given by Philostratus. He mentions that a temple located on a promontory was built with money donated by Hadrian: "...in one day he lavished ten million drachmae on the city, and with this the corn-market was built, a gymnasium which was the most magnificent of all those in Asia, and a temple that can be seen from afar, the one on the promontory that seems to challenge Mimas"¹⁵. The location which is mentioned in connection with the temple coincides with the position of Değirmentepe. However, Philostratus, like Tacitus in his description of Smyrna's first neokoros title (26 AD), is not clear on the subject of whether this temple may have been dedicated to Hadrian (Tacitus 4.56).

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Between lines 33-42 of the inscription that commemorates Smyrna's second neokoros title one sees the donations made by Hadrian¹⁶. Here, besides the second neokoros title, the inscription records a festival which it may be possible to relate to a new temple, and also the appointment of functionaries relevant to the imperial cult. Yet no mention is made of a neokoros Temple or of a Temple of Hadrian.

The most important archaeological data linking the Değirmentepe Temple with the Emperor Hadrian are the dimensions of the building. The *Olympieion* in Athens (Gruben 1996: 226, fig. 173) and Ephesus (Jones 1993: 149-152; Karwiese 1995: 114-115; Scherrer 1999: 137-144) and the temples of Hadrian in Cyzicus (Barattolo 1995: 57-108) and Tarsus (Baydur and Seçkin 2001: fig. 27) provide comparative data on this subject (see: Figs 9-10). Further, one observes that, upon a temple architrave fragment which Fontrier found in the Jewish Cemetery there was an inscription¹⁷ whose letters were carved 14 cm high. This letter height is the same as that of an inscription¹⁸ dedicated to Hadrian on an architrave fragment found at Claros. If one keeps in mind the fact that a number of the building stones of the Değirmentepe Temple were used in the Jewish Cemetery, this suggests that the fragment which Fontrier found in Smyrna might be related to the Değirmentepe Temple.

The Temple's Architectural Features

On old maps of Izmir the area where the temple was located is traceable from the second half of the 18th century up to the end of the 19th (Anonymous 2006: 98-99, 102-105, 108-109). According to these maps the temple measured 50 x 100 m. The height of the columns exceeded 15 m; their upper diameter was 1,5 m and their lower one 1,8 m¹⁹. On the plan of Storari and Saad (Fig. 11) one observes that the temple has an east-west orientation and is a peripteral structure within a temenos. Yet in the 17th century engravings of Izmir nothing but the remains of windmills are visible on Değirmentepe (Fig. 13).

Prokesch mentions a foundation structure composed of granite²⁰ blocks and traces of column bases, together with scattered marble fragments upon a rectangular area belonging to this structure (Prokesch von Osten 1834: 62). According to him the

temple was built in the Corinthian order and had 10 columns on the short and 23 columns on the long sides. The columns' lower diameter of 1,8 m is the same as in the *Olympieion* in Athens. This researcher states that the temple is datable to the time of Hadrian or the Antonines and that the only temple in Greece which exceeds this one in size is the *Olympieion* (Prokesch von Osten 1834: 62-63; Prokesch von Osten 1836: 522).

About a century later when Walter visited Değirmentepe he encountered only a single column fragment on the temple site; he noted as: "*In Prokesch von Osten's time the remains of the foundation structure were preserved to the height of the stylobate; these were used in the construction of a barracks²¹ and a prison. So much so that even the building's location is no longer clear. Only a broken piece of an Ionic fluted column having the same dimensions as those in the Olympieion in Athens was nearby, standing alone on a corner of the avenue. Of course we shortly afterwards realized that this temple was not that of Aesclepius but rather a neokoros temple built for Hadrian*" (Walter 1924: 232).

Mehmet Taşlıalan and Thomas Drew-Bear mention that the Temple of Zeus located on Değirmentepe could be traced underneath the street network of a neighborhood built for Balkan immigrants in the 19th century (Taşlıalan and Drew-Bear 2006: 318). Didier Laroche states that the Değirmentepe temple must have been located on the city block immediately behind today's Kredi Yurtlar Kurumu (Student Loan and Housing Institution) on the Varyant street (see: Figs 6, 11-12). In fact the location of the east-west oriented temple that is seen on old maps really does coincide with this area and measurements taken on the city block yielded dimensions of approximately 50 x 100 m.

CONCLUSION

In the 1st century AD the Değirmentepe Temple, dedicated to Zeus Acraeus, stood in all its splendor. So important was its *temenos* for Smyrna that it had been felt necessary to construct an aqueduct from Akpınar to this sacred precinct (see: note 14).

Around 123/124 AD, following Smyrna's second neokoros title, it must have been thought that the most fitting place for the combined cult of Hadrian

and Zeus was the temple at Değirmentepe. The emperor and the city showed their respect and devotion towards Zeus, glorified with the epithet Acraeus, by preserving his memory on coins. The coins of Smyrna²² which show the portrait of Hadrian on the obverse and a depiction of Zeus Acraeus on the reverse must be an indication of this. Another coin type which also seems to support this view, depicts the portrait of Hadrian on the obverse and, on the reverse, a six-columned temple containing no cult statue (Klose 1987: 21, taf. 33, R 1-13). The fact that the cult statue of the emperor was not depicted inside the temple may have stemmed from the devotion and respect felt towards Zeus Acraeus, or it may have been that the image of the temple itself represented the cult of the god. In either case these two coin types suggest that after the second neokoros title the names of Hadrian and Zeus Acraeus evoked the same concept, and both were worshipped in the same temple.

In 178 AD Smyrna was demolished by a huge earthquake²³. The famous rhetorician, Aelius Aristides, wrote a letter to the emperor describing the destruction the earthquake had caused in Smyrna and the necessity of giving urgent assistance to the city. (Aelius Aristides XIX; Philostratus 2.9.2). The city's damaged buildings were extensively rebuilt by Marcus Aurelius, probably in conformity with the original ones (Philostratus 2.9.2). In this respect the best archaeological data are supplied by the Agora of Smyrna, where one observes that reinforcing measures were carried out by making additions to arches restored after the earthquake. Doubtless the temple on Değirmentepe was included in this program of restoration. The helping hand which the Roman Empire extended to the people of Smyrna and the Empire's provision of support for such a building program must have elicited various ways of expressing the city's gratitude to Rome. Could one of these be the abandonment of joint worship in the temple at Değirmentepe after the restoration, and its replacement with the direct worship of Hadrian himself? Contemplating on this line, it is plausible to imply that in the last quarter of the 2nd or at the beginning of the 3rd century AD, Hadrian rose to the position of sole honoree of the Değirmentepe temple, where previously joint worship had been per-

formed. The coin type of the Caracalla period must be indicative of this (see: note 12). Of the three temple depictions on the coin, in the one belonging to Hadrian the emperor's armored cult statue is to be seen as the sole dedicatee of the temple. If one keeps in mind this last view and attempts an evaluation, the historical development of cult at the Değirmentepe temple is revealed as follows:

1. In the last quarter of the 1st century AD the temple dedicated to Zeus Acraeus at Değirmentepe had already been standing for years.
2. When the city received the title of neokoros for the second time in 123/124 AD the Zeus Acraeus temple was probably designated as the new neokoros temple.
3. In the ensuing period the common worship of Zeus Acraeus and Hadrian developed.
4. After the restoration program which followed the earthquake of 178 AD probably Hadrian alone was worshipped in the temple at Değirmentepe.

Due to the modern city's having been built over it no remains of this temple are accessible today. Like the other three great neokoros temples (Ephesus, Cyzicus, Tarsus) it has been completely plundered. For this reason it appears impossible to make a detailed interpretation of the temple whose location can yet be surmised through epigraphical data and the sketches of former travellers. However, if it is necessary to make a guess that goes beyond the data of Prokesch, the planning applied to the other Hadrianic period neokoros temples in Anatolia indicates that the Değirmentepe temple was pseudodipteral in plan, of the Corinthian order, and had eight columns on the facades. (Gülbay 2009: 88).

When one keeps in mind the historical process and the architectural evolution of the Değirmentepe temple, without a doubt the two names to which the temple could be dedicated are Zeus Acraeus and Hadrian. Thus the Değirmentepe temple may be thought of as the Zeus Acraeus/Hadrian Temple. Yet for the moment one should probably avoid a definite naming, using the term Değirmentepe Temple and awaiting future archaeological and philological confirmation.

NOTES

- 1 Above the present day Bahribaba Park, which was formerly a Jewish cemetery.
- 2 It is understood that this avenue was the one which stretched from the temple of Zeus Acraeus to the Temple of the Mother Goddess Sipyrene; the latter is generally believed to have been located on the hill called Tepecik. See: Calder 1906: 104.
- 3 According to Ramsay the ancient road which came from Ephesus, unlike the railway or the modern road, did not pass over the eastern side of Mt. Pagus on its way north, but rather over the western face. The reason for this was that the ancient city was concentrated more on the western slope of Pagus than is the modern one. See: Aelius Aristides 17, 10; Cadoux 2003: 199; Ramsay 1881: 51.
- 4 The ancient road is on the same axis as the modern Eşrefpaşa Avenue.
- 5 Bilge Umar places Coryphe between Izmir and Balçova See: Umar 1993: 470.
- 6 “In my time the Smyrnaeans made a sanctuary of Aesclepius between Mount Coryphe and a sea into which no water flows.” See: Pausanias 7.5.9.
- 7 Arundell states that Chishull locates the temple near the Baths of Diana, while Dallaway considers that a temple discovered near the Baths of Agamemnon conforms to the location of the Temple of Aesclepius as described by Pausanias.
- 8 Büchner 1929: 755; Arundell 1834: 410; Wilson mentions that the large building located on Mt. Coryphe, the hill above the Old Jewish Cemetery, was identified as a temple of Jupiter or Aesclepius. See: Wilson 1895: 74.
- 9 The semi-autonomous and low value copper coins of Smyrna generally bear the inscriptions ΖΞΥC AKPAIOC, ZEVC AKPAIOC or ΖΞVC AKPAIOC and the head of the god. Sometimes they have the inscription AKPAIOC or AKPAIOΣ and depict Nike and a seated figure holding a sceptre. See: Cook 1925: 873; Klose 1996: 56-58; at Magnesia on the Maeander and at Smyrna Zeus Acraeus was worshipped as the god of high places, that is, as the “Mountain-God”. See: Şahin 2001: 11; for a statue of Zeus brought to France from Izmir around 1680, see: Cadoux 2003: 265.
- 10 Polemon was born at Laodiceia in Phrygia; he came to the schools of rhetoric in Smyrna as a youth. For details, see: Philostratus 1.25 (531-544).
- 11 No special temple was constructed for Caracalla, giver of the third neokoros title to Smyrna. Instead the already existing Temple of Rome was chosen for the cult of Caracalla. On this subject, see: Ascough 2005: 50; Burrell 2004: 51-53, 326; Cadoux 2003: 375; Doğer 2006: 121-122; Klose 1987: 22; Pick 1904: 22.
- 12 The depiction of three temples on the coins identifies the city as having received three times the title of neokoros (Klose 1987: 22, taf 46 R 11, 47 R 12, 13, 24-26; Klose 1996: 61, taf. 3, 9; Pick 1904: 22, fig. 24).
- 13 Petzl 1987: teil II, 1, 681b. It is not clear whether or not the inscription was found in situ.
- 14 The first of these inscriptions, dated to around 79/80 AD, bears the text: “From the aqueduct leading to (the temple of) Zeus Acraeus. - Under the rule of Proconsul Ulpus Trajan; from the periods when the Marci Junii – father and son – were strategos one after the other.” See: Petzl 1987: teil II, 1, 680; Weber 1899: 174. The second inscription, dated to 110/111 AD, indicates that repairs were done forty years after the building of the facility and contains the phrase: “The Trajan Aqueduct repaired by Proconsul Baebius Tullus”. See: Petzl 1987: teil II, 1, 681a-b; Weber 1899: 174.
- 15 Philostratus 1.25.2 (532). Mimas, which was mentioned by Philostratus, is the highest mountain of the peninsula on the south side of Karaburun, center of a sub-district of the Izmir province. See: Umar 1993: 573.
- 16 “...thanks to Antonius Polemon, for everything we have received from our lord Hadrian: in accordance with the decision of the Senate we have become neokoros a second time, a sacred competition, a workshop, theologians, hymnodes, 1.500.000 drachmas.” See: Aytaçlar 2007: 120-121; Boatwright 2003: 157; Petzl 1987: teil II, 1, 697.
- 17 For the inscription $\Sigma\epsilon] \beta\alpha\sigma\tau\omega \text{ K}\alpha\iota\sigma\alpha [\rho\tau$ on the architrave fragment, see: Fontrier 1898: 369; Fontrier 1900: 250; Petzl 1987: teil II, 1, 617A.
- 18 The height of the letters in the first line of this inscription has been shown to be 14,5 cm. See: Ferrary 2000: 373.
- 19 Meyer 2008: 335, 338. Storari, while describing the temple as being a rectangular structure constructed of white marble and having two colonnades and double porticoes, also gives the upper diameter of two of the columns as 1,5 m. See: Storari 1857: 35-36.
- 20 Andesite according to Büchner’s description. See: Büchner 1929: 755.
- 21 Büchner states that large quantities of the

temple's building stone were used in the construction of the Ottoman Barracks (the Yellow Barracks), built before 1825 and located south of the medieval S. Pietro Castle (Soğan Castle). See: Bürchner 1929: 755.

²² For the city coins of the 2nd and 3rd centuries AD

upon which Zeus Acraeus is depicted, see: Klose 1987: taf. 7-9.

²³ According to Cadoux the probable dates for the earthquake are the end of 177 or the beginning of 178, p. 361. See also: Naumann and Kantar 1950: note I, 107.

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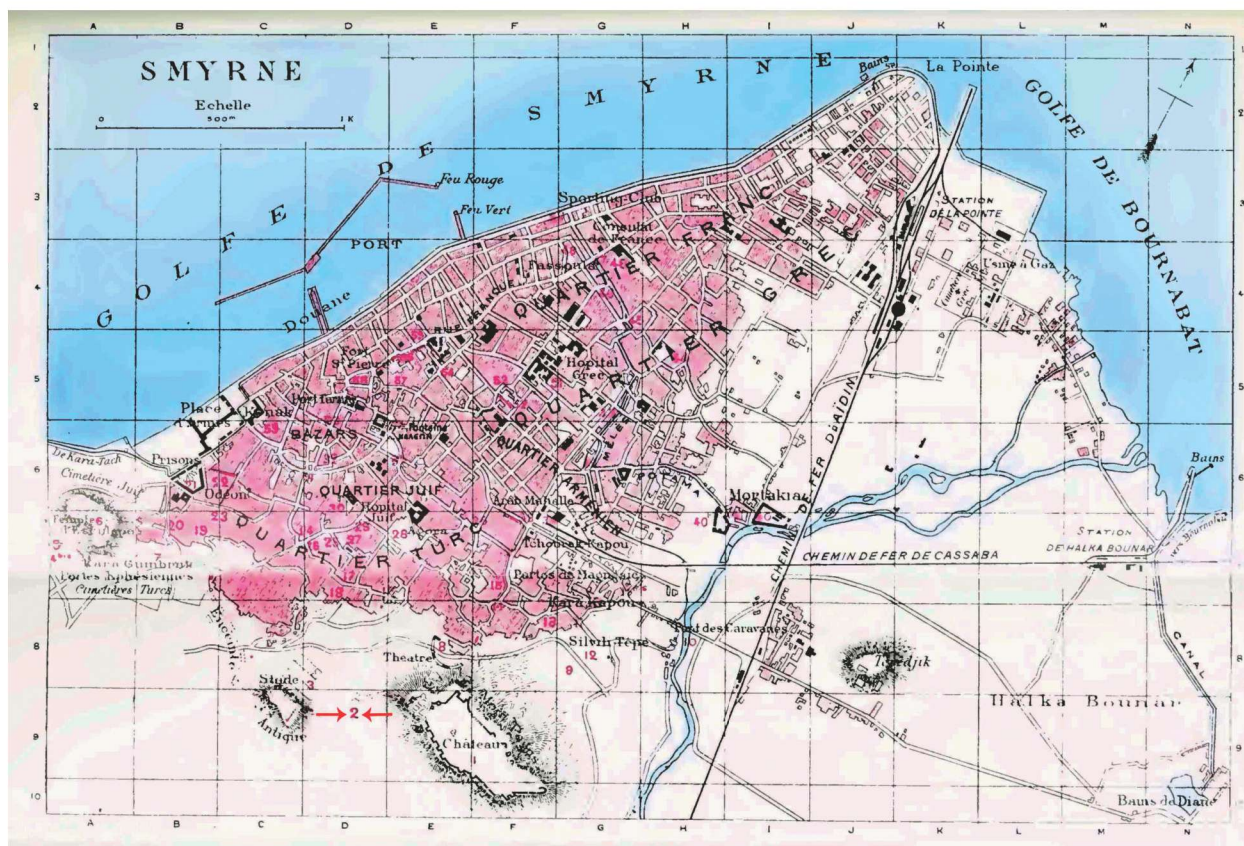


Fig. 1- The plan of Smyrna, the Zeus Akraios Temple (Fontrier 1907: pl. VIII).



Fig. 2- Smyrna coins of Domitian, Rev: the temple with eight columns (Klose 1987: taf. 6 R 61-63; Pick 1904: figs 20, 20a, 21).



Fig. 3- Smyrna coins of Hadrian, Rev: the temple with six columns (Klose 1987: taf. 33 R 2-4).



Fig. 4- Smyrna coin of Caracalla (Rev), (Klose 1987: taf. 47 R 12; Klose 1996: taf. 3, 9; Pick 1904: fig. 24).

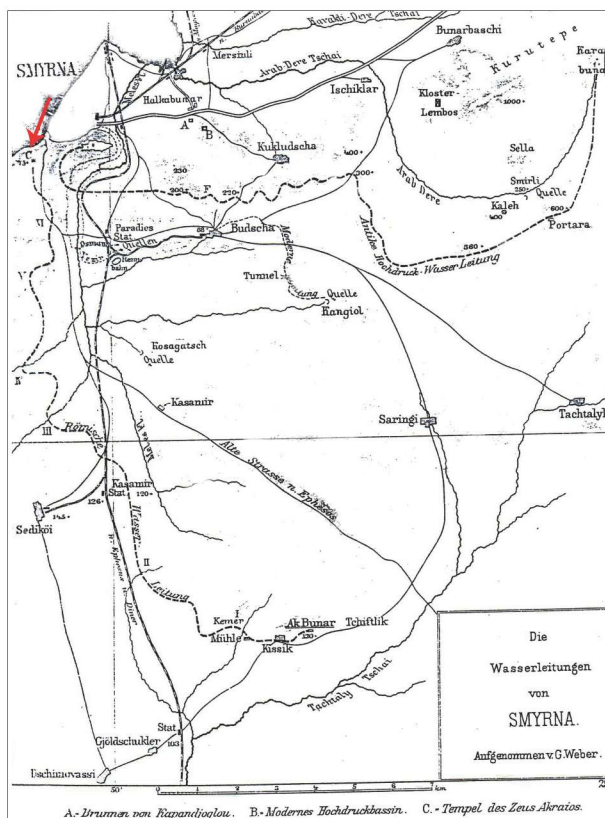


Fig. 5- The temenos of Zeus Akraios Temple and the area where the inscription was found (Weber 1899: I, taf. 2).

Fig. 6- The location of Değirmentepe Temple in Izmir. I: The area where Weber found the inscription about the aqueduct. R: the ancient road T: Değirmentepe Temple.

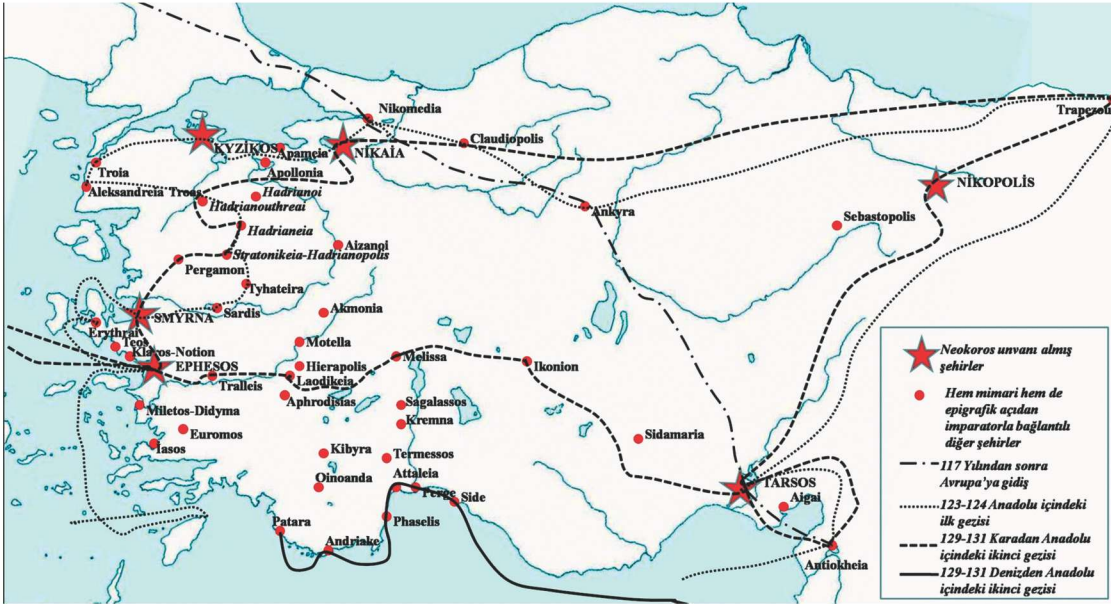
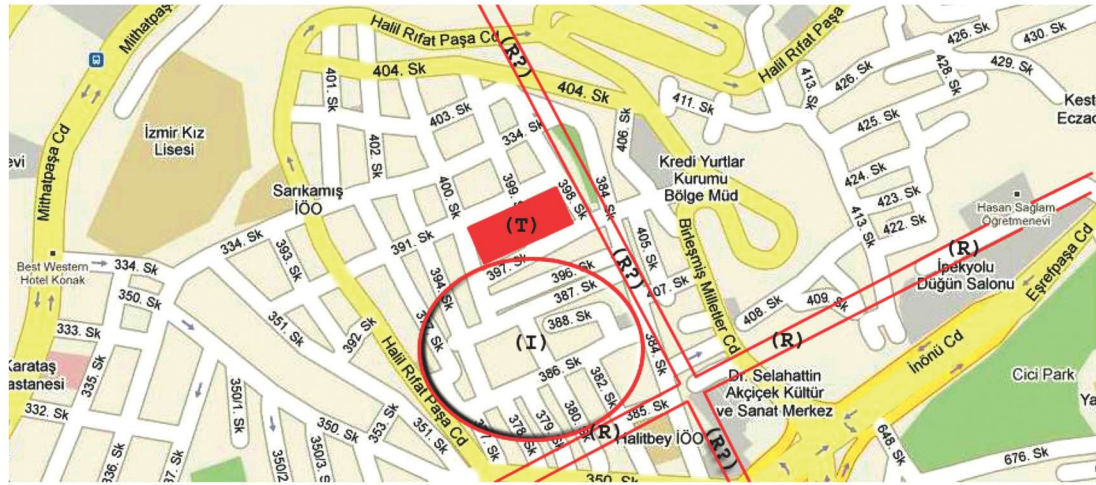


Fig. 7- The travel route of Emperor Hadrian and Neokoros Temples (Gülbay 2009: fig. 2)

Neokoros Temples		
Smyrna	Zeus - Hadrian	123/124
Ephesus	Zeus - Hadrian	130/2
Cyzicus	Zeus - Hadrian	123/124
Tarsus	Zeus? - Hadrian	128-130/134
Nicaea	Rome and Julius Caesar - Hadrian	123/124
Nicopolis	? - Hadrian	123/124 or 129/131

Fig. 8- Neokoros Temples (Gülbay 2009: tab. 3).

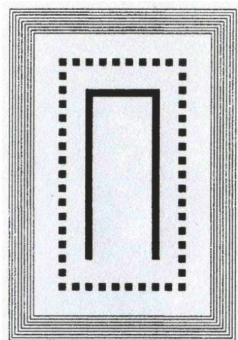
Orders	Proportions
Pyknostylos	1.5
Systylos	2
Eustylos	2.25
Diastylos	3
Araeostylos	3.5

Temples	Ratio	Orders	Proportions
Cyzicus	2.1	Eustylos	2.4
Smyrna	2	Diastylos	2.7
Ephesus	1.8	Pyknostylos	1.6
Tarsus	2.1	Eustylos	2.2

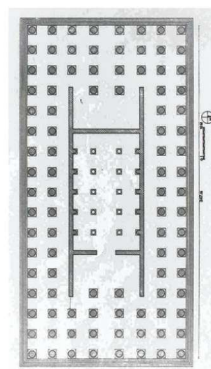
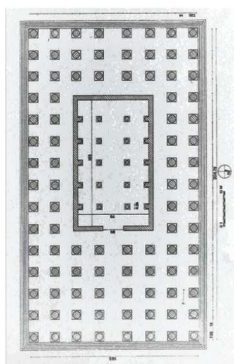
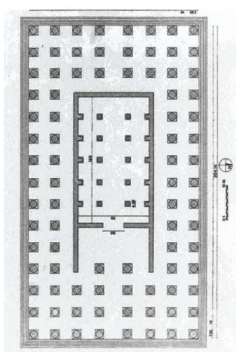
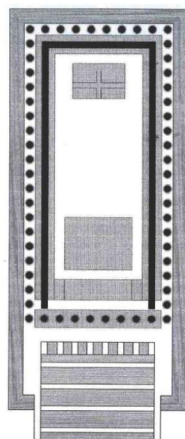
Fig. 9- The space ratios of the front columns according to Vitruvius and Neokoros Temples (Gülbay 2009: tab. 5).

The Değirmentepe Temple at Smyrna / İZMİR

**EPHESOS
OLYMPIEION**



**TARSOS
THE TEMPLE OF ZEUS-HADRIANUS**



POSSIBLE PLANS OF THE TEMPLE OF CYZIKUS

Fig. 10- The probable plans of Ephesus, Tarsus and Cyzikus Temples (for Olympieion see Karwiese 1995: abb. 151-153; for Tarsus see Baydur and Seçkin 2001: fig. 27; for different views on this temple, see Dinsmoor 1975: 283; Burrell 2004: 33; for Cyzikus see Barattolo 1995: figs 2-4.

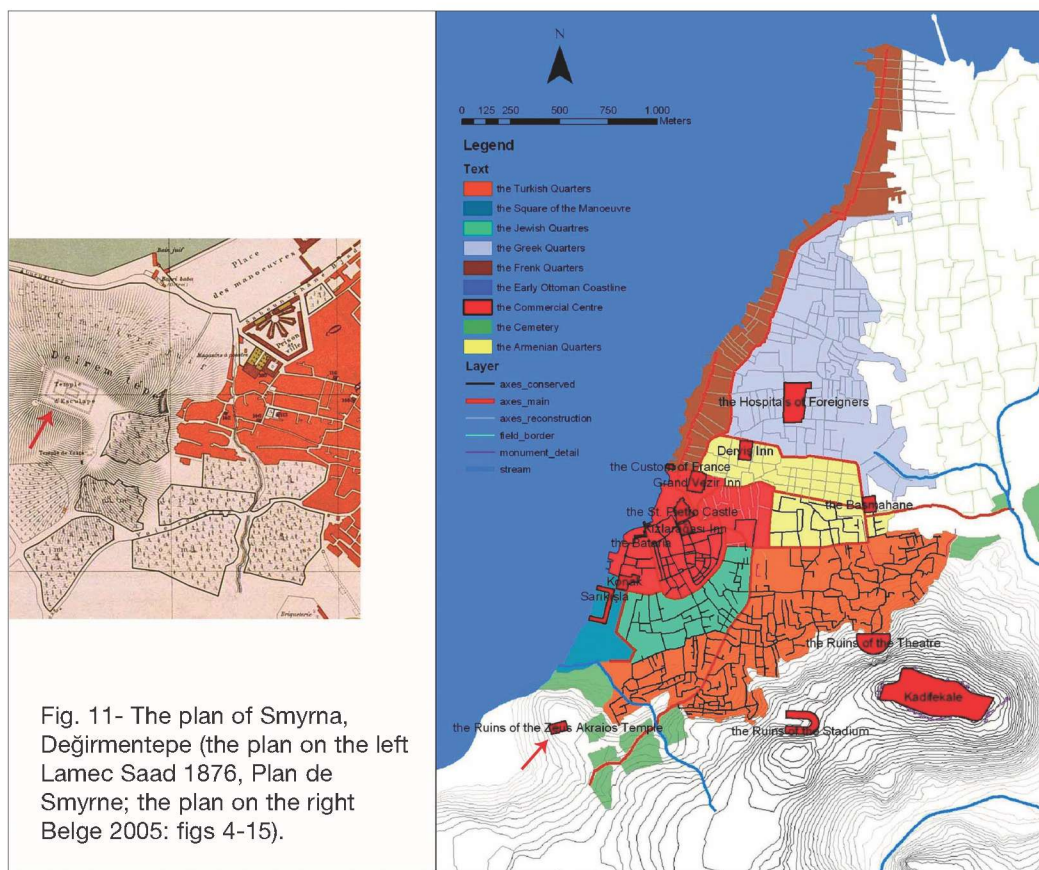


Fig. 11- The plan of Smyrna, Değirmentepe (the plan on the left Lamec Saad 1876, Plan de Smyrne; the plan on the right Belge 2005: figs 4-15).

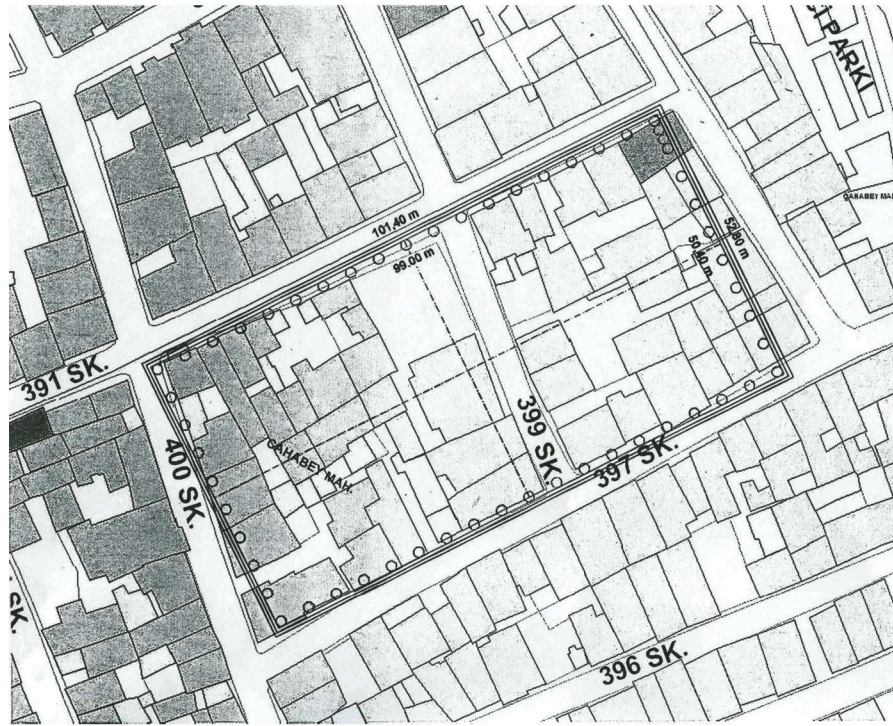


Fig. 12- The position of Değirmentepe Temple (the plan: Didier Laroche)



Fig. 13- The Engraving of Izmir: The position of the Değirmentepe in 1685, (Izmir Fransız Kültür Merkezi, 2006, 71b)