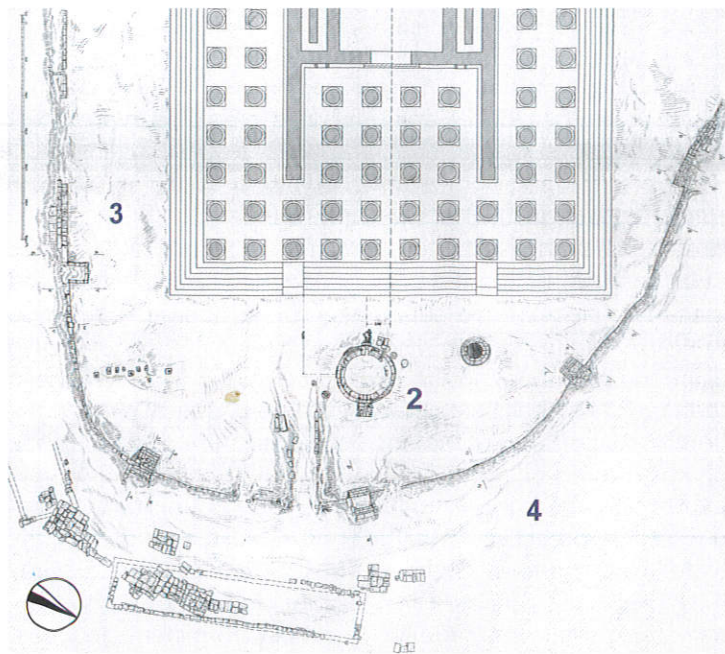


2 So-called Rotunda /Altar

On top of the almost circular foundations, with remains of the rising first layers of stone located in front of the temple, used to be a rotunda of a diameter of approx. 7.90 m, built in the 6th century BC, which corresponded to the predecessor of the Hellenistic temple. Its particular importance cannot be valued too highly since it had not been demolished or superstructured when the new and larger temple was built although the spatial conditions were very cramped due to the larger dimensions of the Hellenistic temple. Insofar, this edifice has been interpreted, among others, as enclosing of the archaic altar, which interpretation, however, has been repeatedly called in question.

3 Stadium

At the immediate southern side of the temple there used to be a stadium. It consisted of a running track which was enclosed by the stairs of the temple's substructure on one side, and by a corresponding stair construction on the opposite side, which at the same time served as grandstand. Already in the beginning of the 3rd century BC this stadium must have served as venue for contests which were part of cultic festivities. Only remains of the two lowest rows of seats of the grandstand opposite the temple's staircase are still preserved. Basing on the height of the terraced boundary, however, seven to eight rows of seats have been reconstructed. They were interrupted by staircases parts of which can still be seen today. Toward the west the rows of seats have been completely destroyed.



4 Terrace for Votive Offerings

If you go from the ticket office via the first staircase into the temple area, a terrace stretches at your left hand in southern direction. On this terrace several architectural samples are presented. This terrace existed already in archaic times, and on the level of the temple's forecourt it is enclosed by a crescent-shaped supporting wall made of limestone which is interrupted by five access staircases. Votive offerings used to be placed here. Today, visitors can view at a close distance the structure of the temple's entablature dating back to Traianic-Hadrianic times.

- Medusa-Tendrils Frieze

Directly next to the staircase, two blocks of the Medusa-tendrils frieze are placed under a protective roof. These are remains of a frieze which extended above the architrave at the eastern front of the temple. The frieze is formed by an alternating series of tendrils and Medusa's heads.

- Lion's Sculpture

The lion about to jump was found in 1954 in the bay of what is today Mavişehir. It is a replica of a marble lion of almost 2 m of size which is on display in the garden of the Miletus Museum. It dates back to the end of the 5th century BC, and has been interpreted as a tomb sculpture.

- Anta Capital of the Apollo Temple

On the immediate left hand side of the landing the capital of the north-eastern anta of the Apollo Temple is presented which dates from the first half of the 2nd century BC. All three sides of the capital display a tendril woman with polos and wide-spread wings.

- Corner Architrave with Cornice of the Exterior Ring Hall

If you continue your walk on the terrace, you will see the temple's reconstructed north-eastern corner architrave which used to be placed above the columns of the exterior ring hall. It displays three fasciae of which the one on top is enclosed by bead and reel. The cornice located above is structured by egg and dart, and a frieze of palmettes, above which the tendril-Medusa frieze was located.

- Corner Capital of the Exterior Ring of Columns

Directly next to the corner architrave the north-eastern corner capital of the exterior column position is being presented. In contrast to the other capitals of the temple, the two corner capitals of the eastern front, which date from Hadrianic times, are so-called figurative capitals. The three volutes facing outside each show two busts of gods (Apollo and Zeus – Artemis and Leto), and a winged composite being. In the centre of the capital's front, i.e. between the composite being and the two busts of gods, there was a prominently projecting bull's head with a sacrificial blindfold.

- Tabernacle Building with Votive Inscription

Further in eastern direction there is a compilation of several marble blocks of an imperial facade architecture whose front of alternating projecting and receding design is typical for ancient Roman representative buildings. In the present example, even parts of a votive inscription are preserved which give evidence that this edifice was founded in honour of Emperor Hadrian and the inhabitants of Miletus, and Didyma's main gods, Apollo, Artemis, Leto and Zeus.

Finally, at the end of the terrace we see several blocks of marble bearing Greek inscriptions which used to serve as information for ancient visitors relating to diverse facts. They include inscribed bases which originally bore statues made of bronze.

5 Ancient Building Underneath Hagios Georgios' Chapel



In 2013 through 2015, the foundations (11 x 12 m) of another representative building were detected which probably dates from Roman times. These foundations were found underneath the remains of a chapel which had been used until the 1920ies and are situated approx. 60 m east of the theatre (6). Reconstruction of its rising architecture and the function of this building, however, are still unclear. The foundations have been filled up again for conservational reasons.

6 Theatre

South of the temple and the stadium there used to be a theatre which was probably built in the early imperial era; remains of the auditorium have been excavated in 2010 and 2011. Due to their poor state of preservation they have been filled up again, so unfortunately there is nothing to be seen on the site.

7 Church/Mosque

The mosque of today's village was built in 1830 as the place's main church. Its rising architecture includes numerous spoils from ancient buildings. Furthermore, the mosque is built on remains of ancient foundations which were visible for a short time during restoration works on the mosque's floor in 1994. Today, you can see parts of it through a viewing window inside the mosque.

8 Artemis (?) Temple



Directly north of today's mosque, foundations of a temple were excavated in 2013. It was oriented eastwards, but its ground plan has not yet been finally clarified. From what we know today it was built in late Hellenistic times. Possibly associated architectural parts refer to the *Naiskos* of Apollo; this could indicate to a connection between the new cultic building and Apollo's sister, Artemis. What remains still unclear is the connection between these newly discovered foundations and those underneath the mosque.

9 Sacred Way and Frontage Development

The nearest part of this road leading into the Didyma sanctuary was paved under Emperor Hadrian in the 1st century AD. In the 2nd half of the 4th century AD we see from the archaeological point of view extended abandonment and destruction of the frontage buildings adjoining the Sacred Way – most likely after a severe earthquake. However, in the 6th century AD a new design of this road was implemented, e.g. the road level was elevated, and a new representative hall was built on the western side. Thus, the old main road was given an urban design for the last time before its development was finally relinquished in the middle of the 7th century AD.

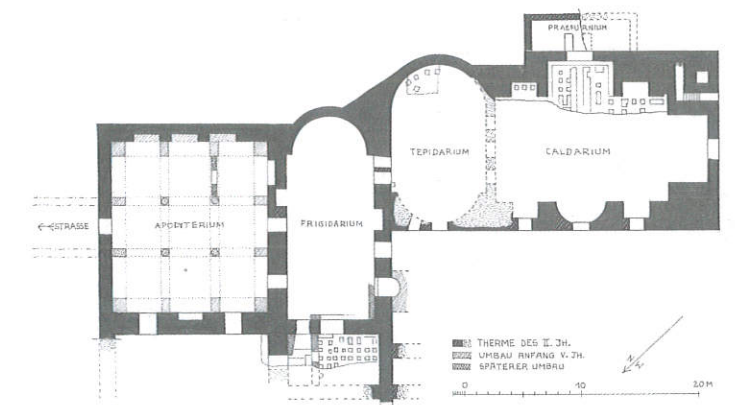


10 Rock Bar

On the western side of the Sacred Way is a 45 m long foothill of a mountain ridge consisting of calcareous tuff which was described as a 'rock bar' by the excavators. In the 2nd century AD this rock bar was enclosed toward the road and the so-called gateway in the north by an L-shaped hall which was more than 4 m deep, and whose chambers were reconstructed in the 1980ies by means of modern walling. Several basins, wells and clay pipes worked into the rock indicate to the assumption that this district used to be abounding in water.

11 Thermae

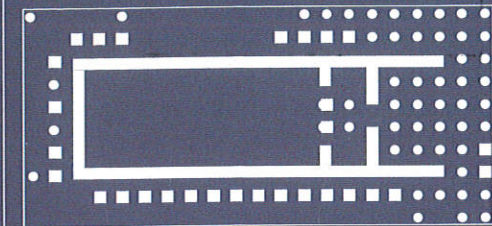
North-west of the so-called Rock Bar are Roman Baths dating from the 2nd century AD which had been connected in a later phase with the Sacred Way through an alley – the gateway (thermae alley). Beside the Apollo Temple, this is the only ancient building whose upright remains have always been visible.



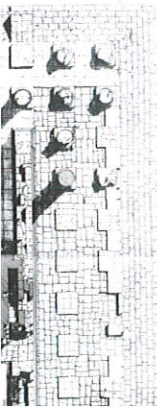
The Thermae belong to the so-called serial type with linear arrangement of individual rooms serving diverse functions which were passed through by users one after another. Four rooms have been identified in the excavated area: the *apodyterium* (changing room), the *frigidarium* (cold room), the *tepidarium* (lukewarm room), and a *caldarium* (heated room with basins for hot water and a hypocaust system underneath the floor). Investigations performed in 2000 showed that a palaestra (12) was adjoining at its north side, and that it is most likely about a thermae gymnasium typical for Asia Minor. In the 6th century AD this building complex was obviously not used as thermae anymore, and was later finally abandoned.

ng the best preserved
 een 1906-13, it was
 stored. The protective
 ates back to this time,
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 ounter double colonnade
 anonical, however, is its
 is on a lower level (A)
 mple, the *Naiskos* (B),
 ring is still unclear. The
 derived from its special
 he building, as we see
 h century BC, however,
 revious building of the
 by the Persians in the
 of which we see today
 is famous. In the 5th/6th
 n the open court was
 erected (C), which was
 by an earthquake. This
 le was uncovered, and
 tically laid down outside
 mple's front leads to a
 s adjoined by a smaller
 o-Column Hall' (E) one
 eshold of 1.46 m height
 court in the inner area
 n this direction, and was
 d access to it from the
 nnel-like passage ways.
 s the 'Two-Column Hall'
 s; from the 'Two-Column'
 the temple roof.

DIDYMA



TOUR AROUND THE SITE



Historic Background of the Sanctuary

The sanctuary of Didyma belonged to the port of Miletus, and these two places have been linked by a 'Sacred Way' since the 7th/6th century BC (9). The oldest ruins and archaeological evidence date back to the late 8th century BC. Didyma was famous for its Apollo sanctuary which was counted among the best known oracles of the ancient world, and the significance of which materialized in a monumental temple as its visible expression already in the 6th century BC (1). This temple was one of the largest of its time. Beside Apollo also other gods were worshipped in Didyma. Those other gods had partly their own cultic places as is documented for Artemis, who,