

Notion Archaeological Survey
<http://sites.lsa.umich.edu/notionsurvey/>



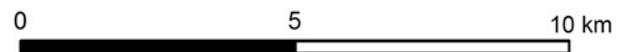
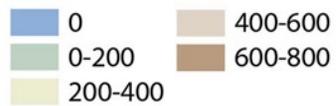
Western Asia
Minor in the
Roman period



Notion and environs



Elevation



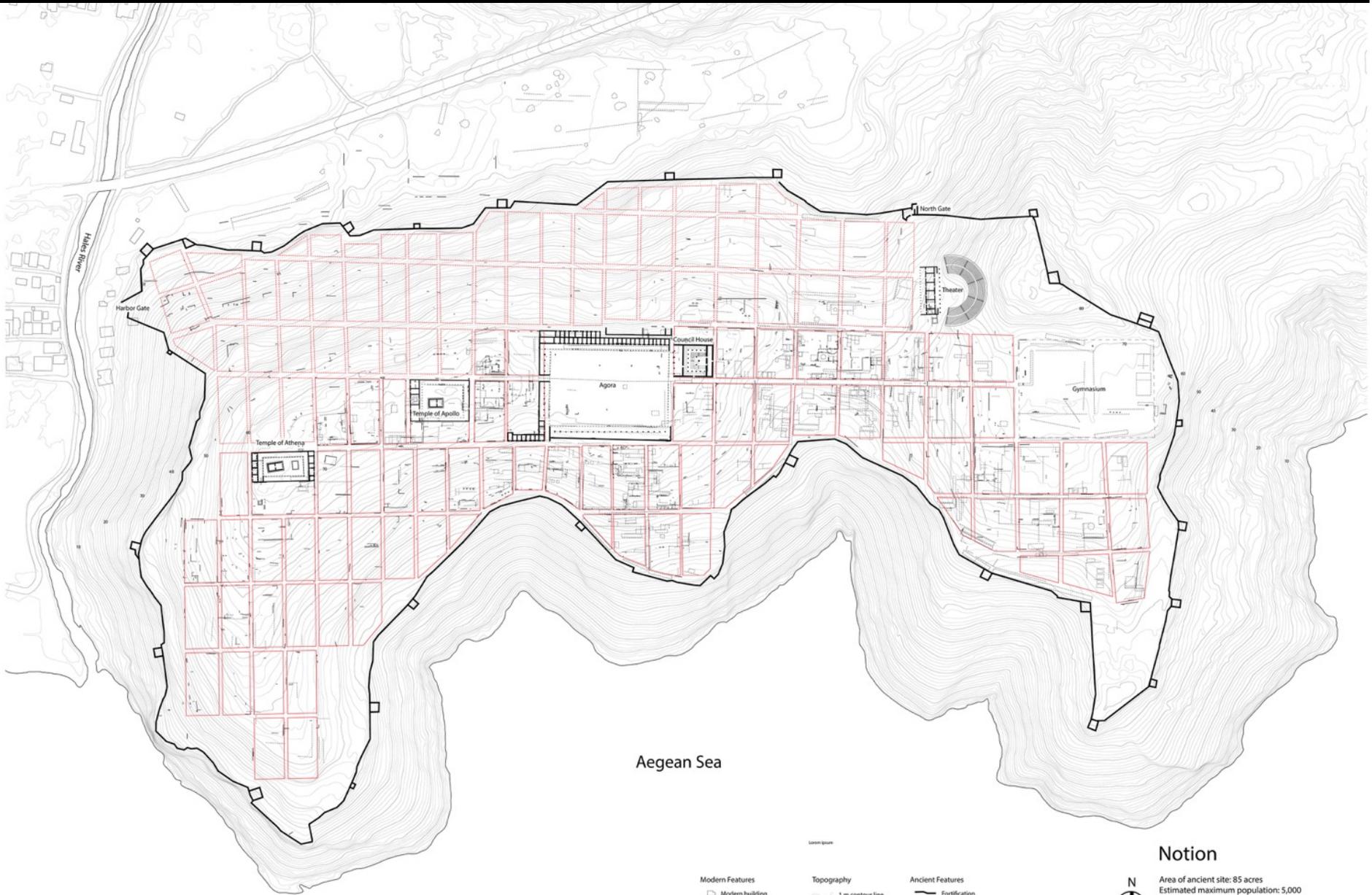
Contour interval 50 m



Aerial view of Notion



Notion, city plan



Aegean Sea

Modern Features

- Modern building
- Modern street or road
- Seashore/riverbank

Topography

- 1 m contour line
- 5 m contour line
- Elevation (in meters)

Ancient Features

- Fortification
- Street
- Visible feature
- Subsurface feature detected by geophysical survey
- Threshold block



Notion

Area of ancient site: 85 acres
Estimated maximum population: 5,000



1:1,000
Contour interval 1.0 m

Sanctuary of Apollo at Claros



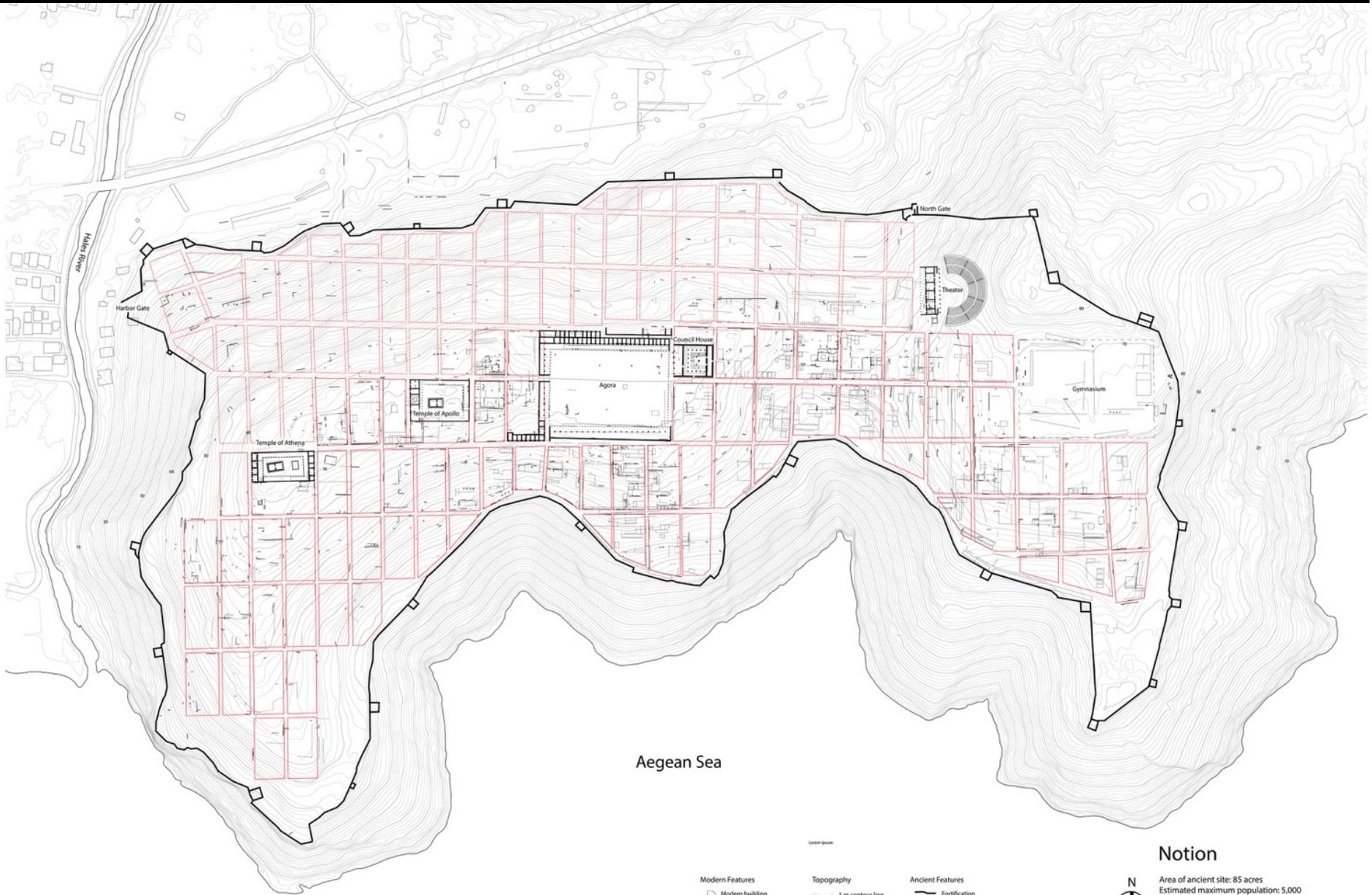
Coin of
Colophon
(surface find
from survey)



“Cybele” relief found at Notion in 1994



Notion, city plan



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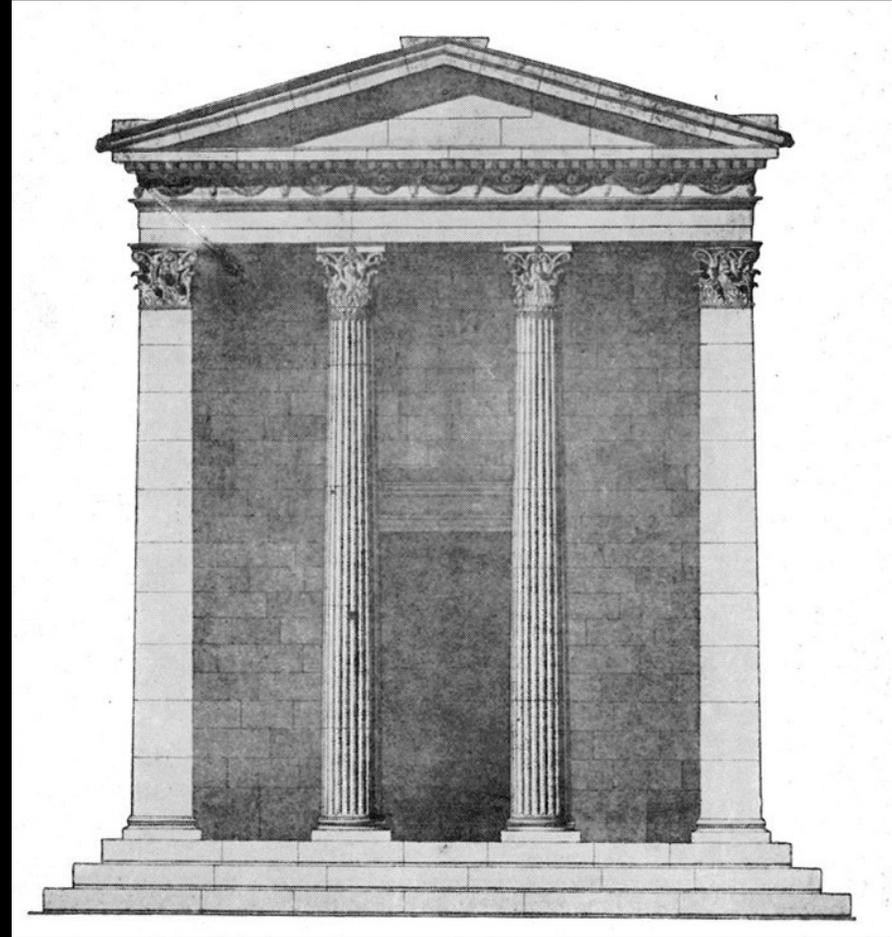


1:1,000
Contour interval 1.0 m

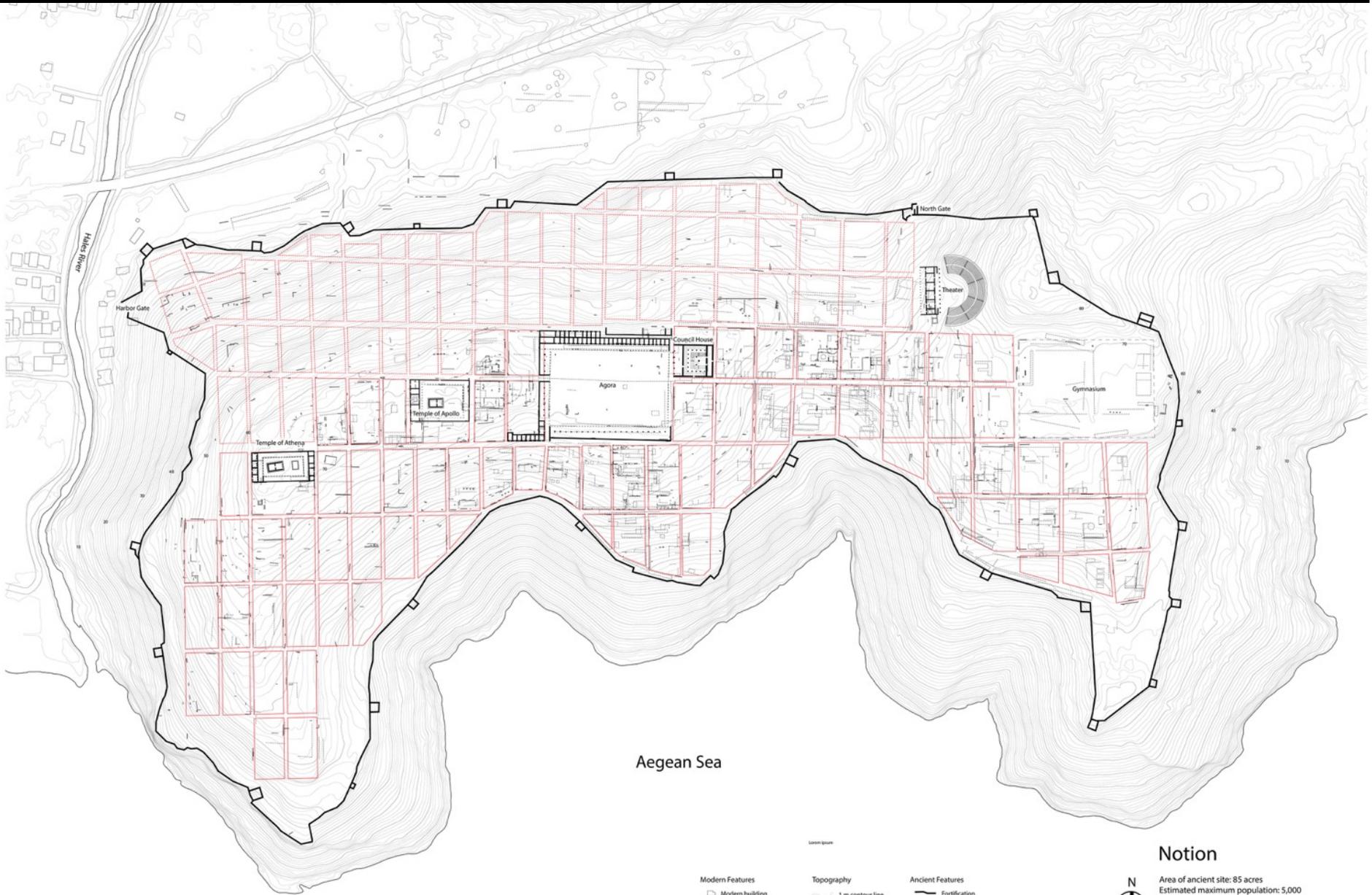
Temple of Athena at Notion



Frieze block and restored elevation of Temple of Athena



Notion, city plan



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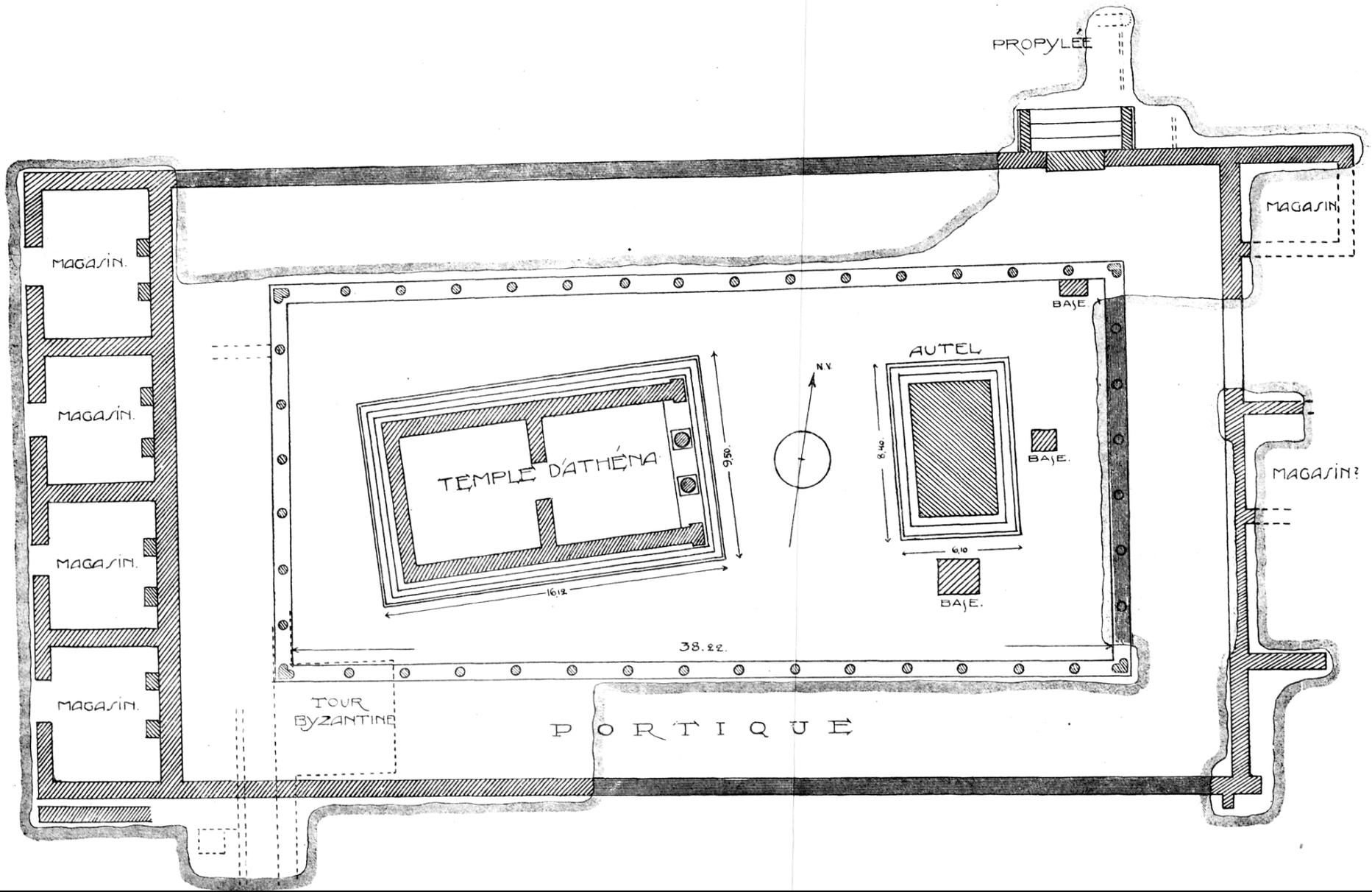
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Sanctuary of Athena (Demangel and Laumonier)



Sanctuary of Athena



Temple of Athena, looking northeast



Temple of Athena, looking southwest



Architectural drawings (plan and section) of Temple of Athena



Notion
Temple of Athena
1:50

K. Toomasian
June 2017

0 1 Meters

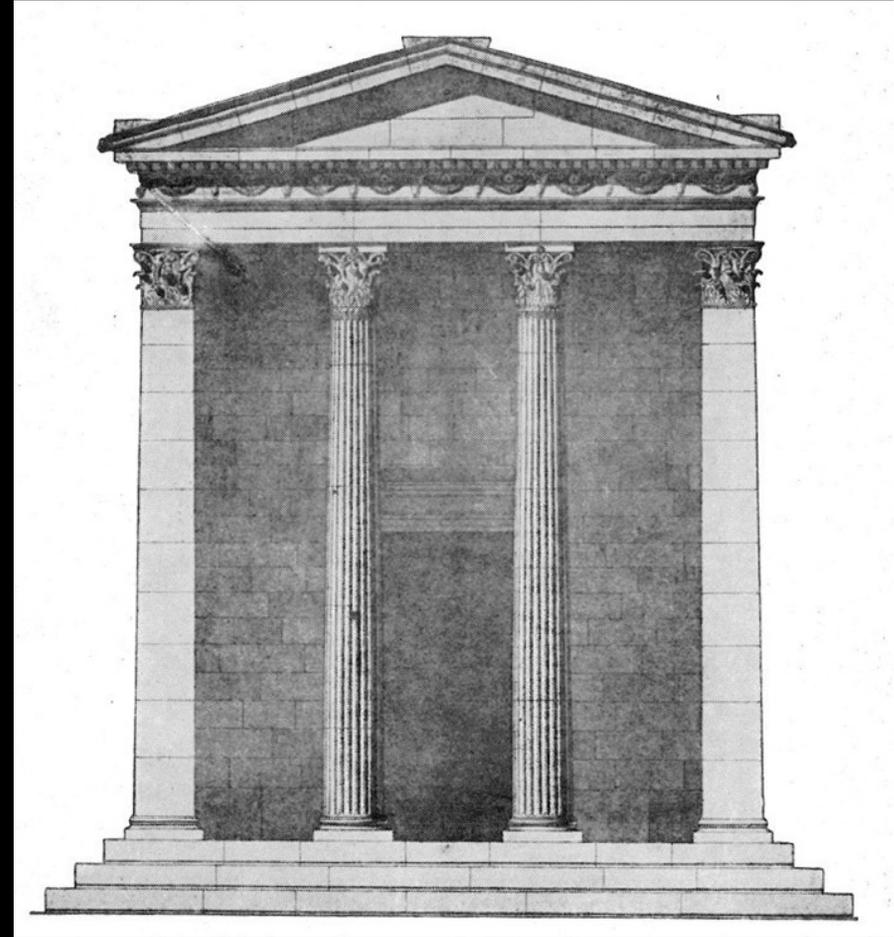
Temple of Athena, wall blocks



Temple of Athena, wall crown



Anta capital and restored elevation of Temple of Athena



Temple of Athena, architrave



Temple of Athena, frieze



Temple of Athena, horizontal cornice (front)



Temple of Athena, horizontal cornice (side)



Temple of Athena, corner cornice



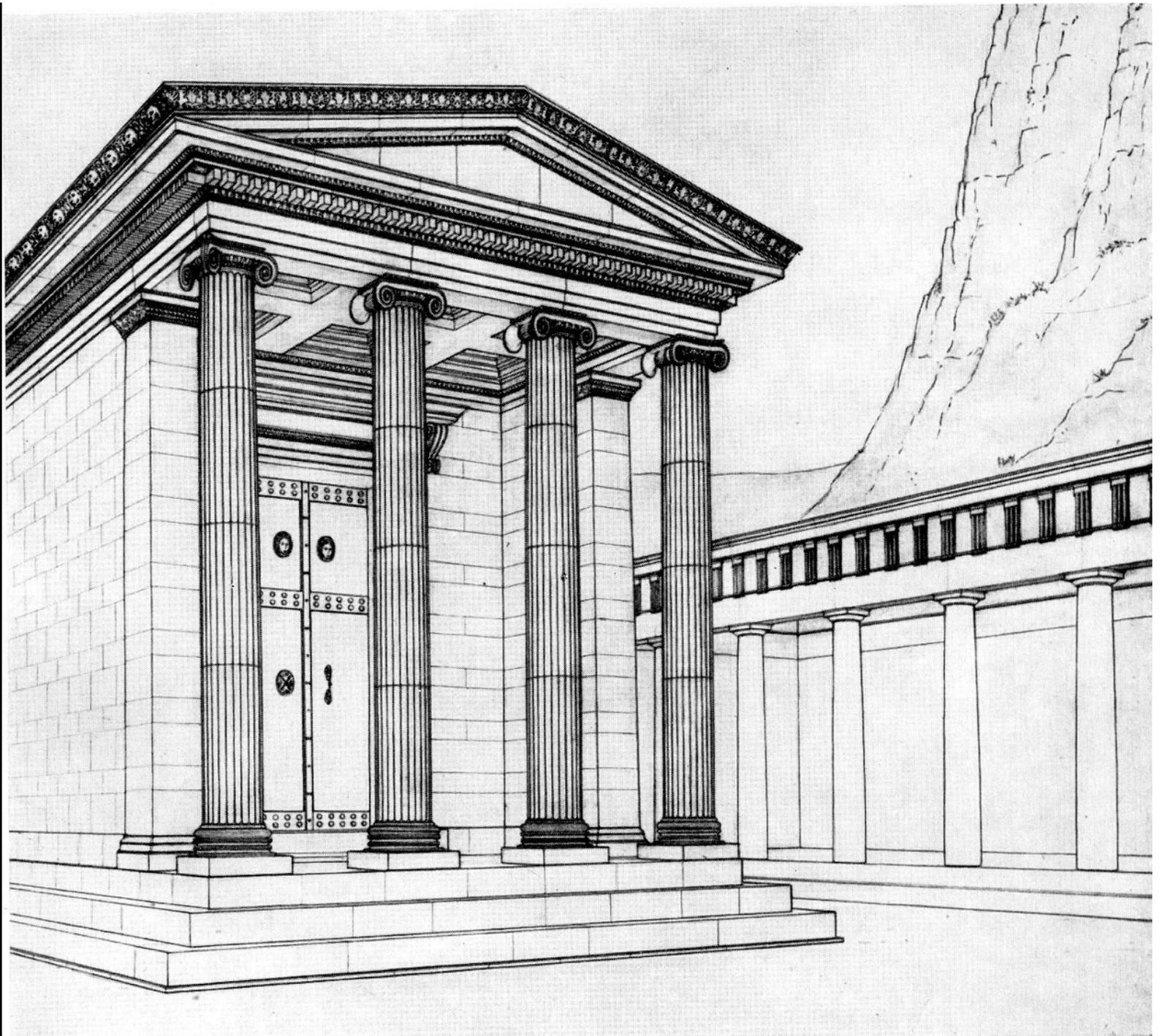
Temple of Athena, tympanum



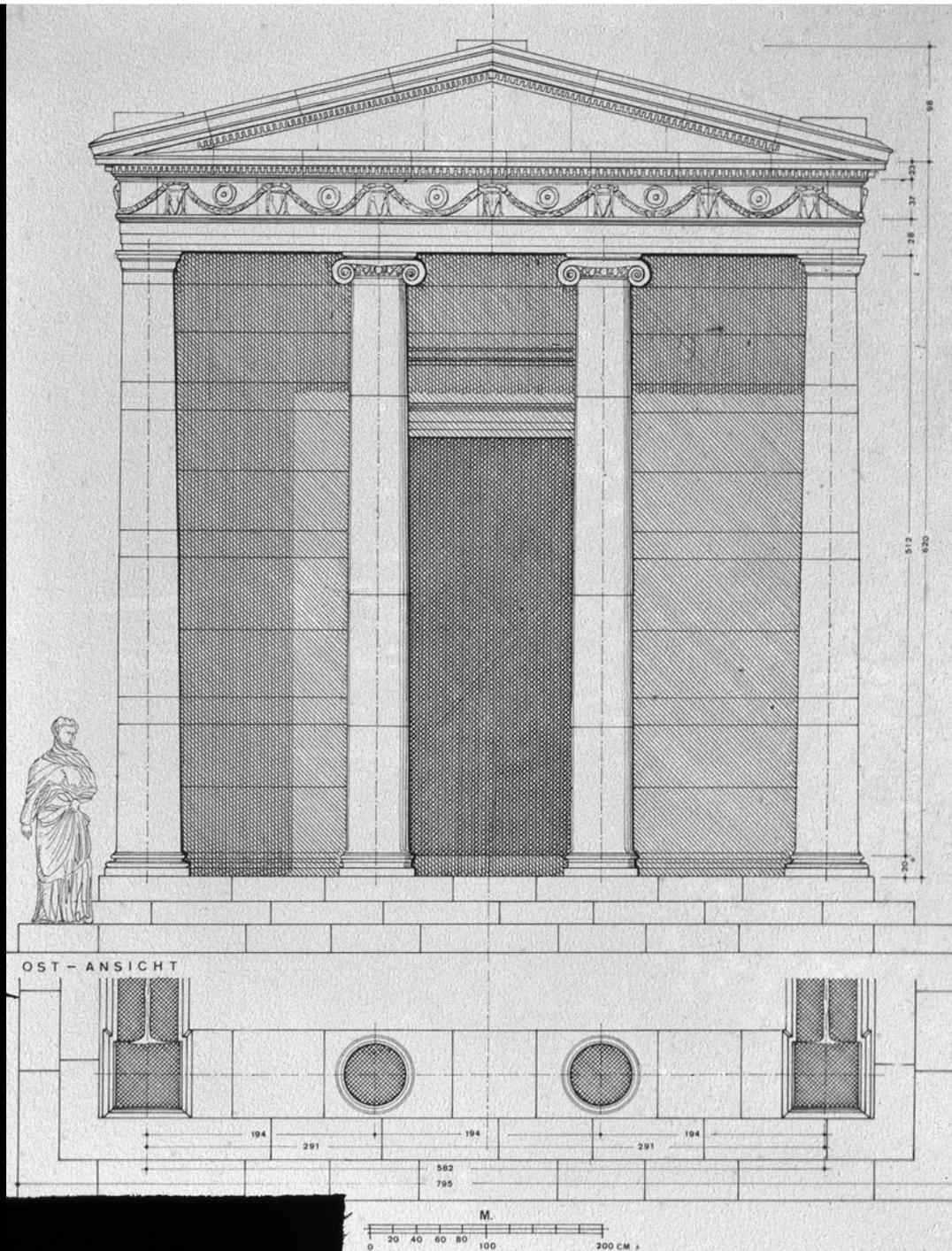
Temple of Athena, looking northeast



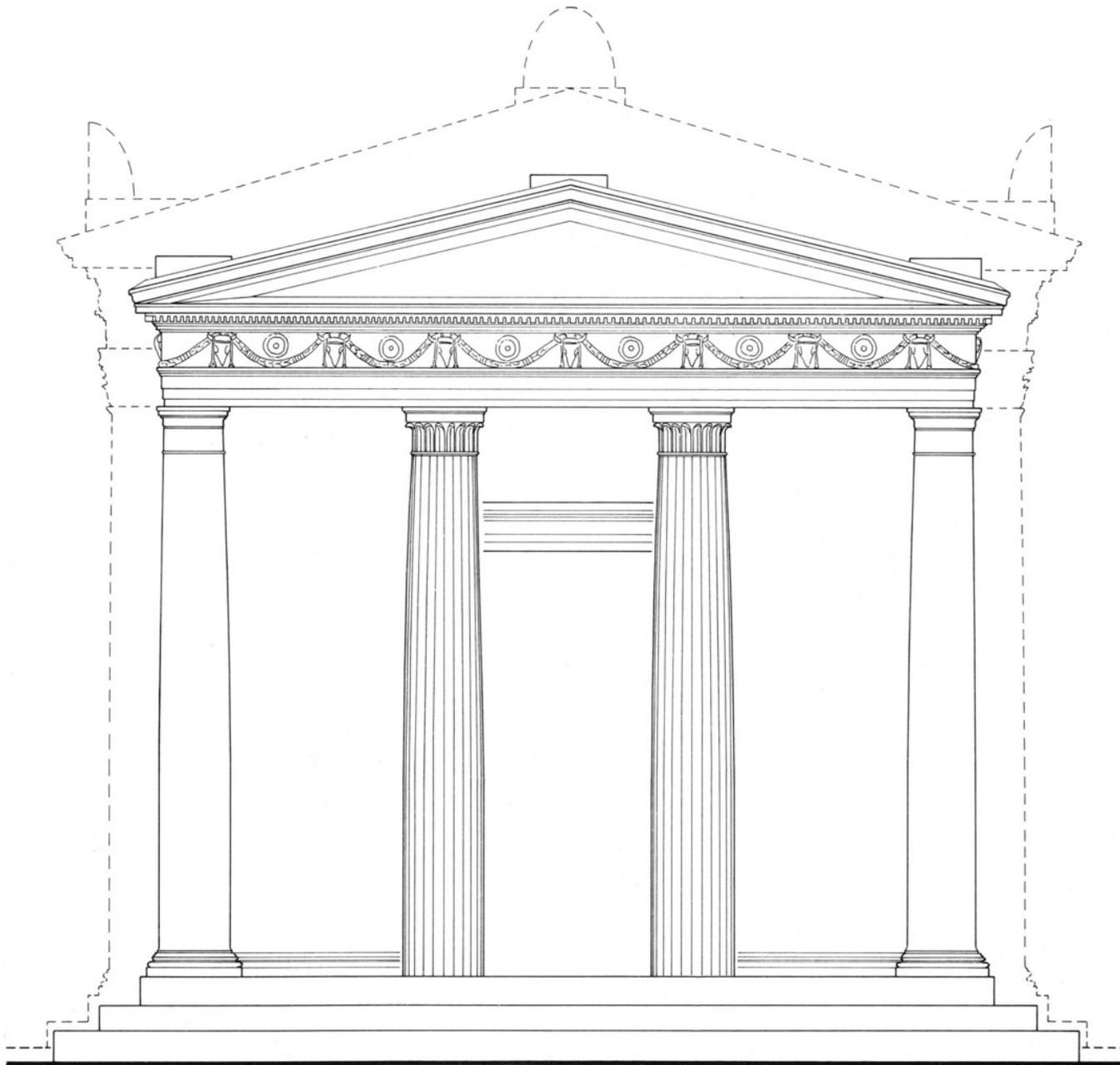
Priene:
Temple of
Zeus



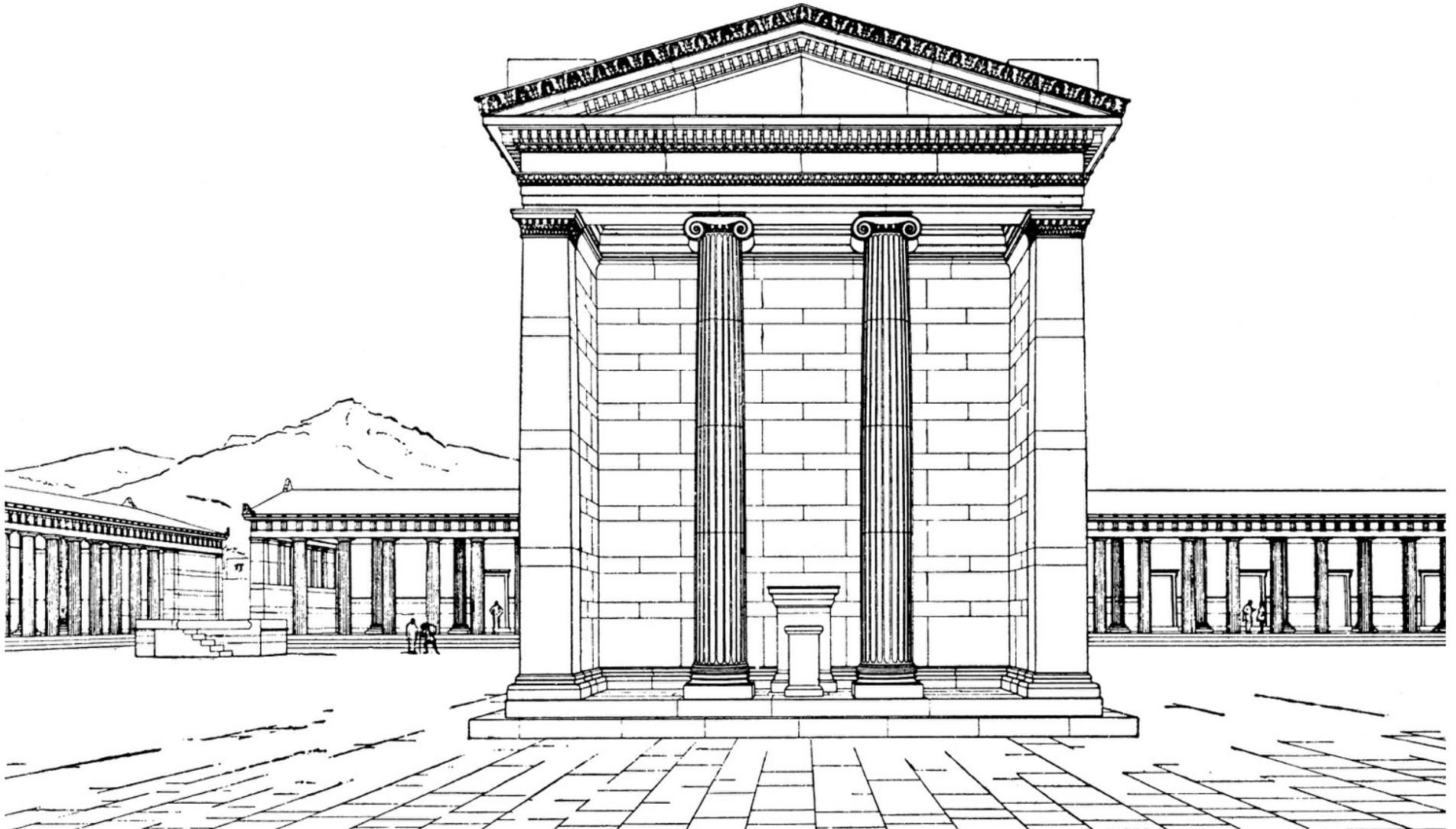
Pergamon:
Temple of
Demeter



Pergamon:
Temple of
Demeter



Magnesia: Temple of Zeus Sosipolis



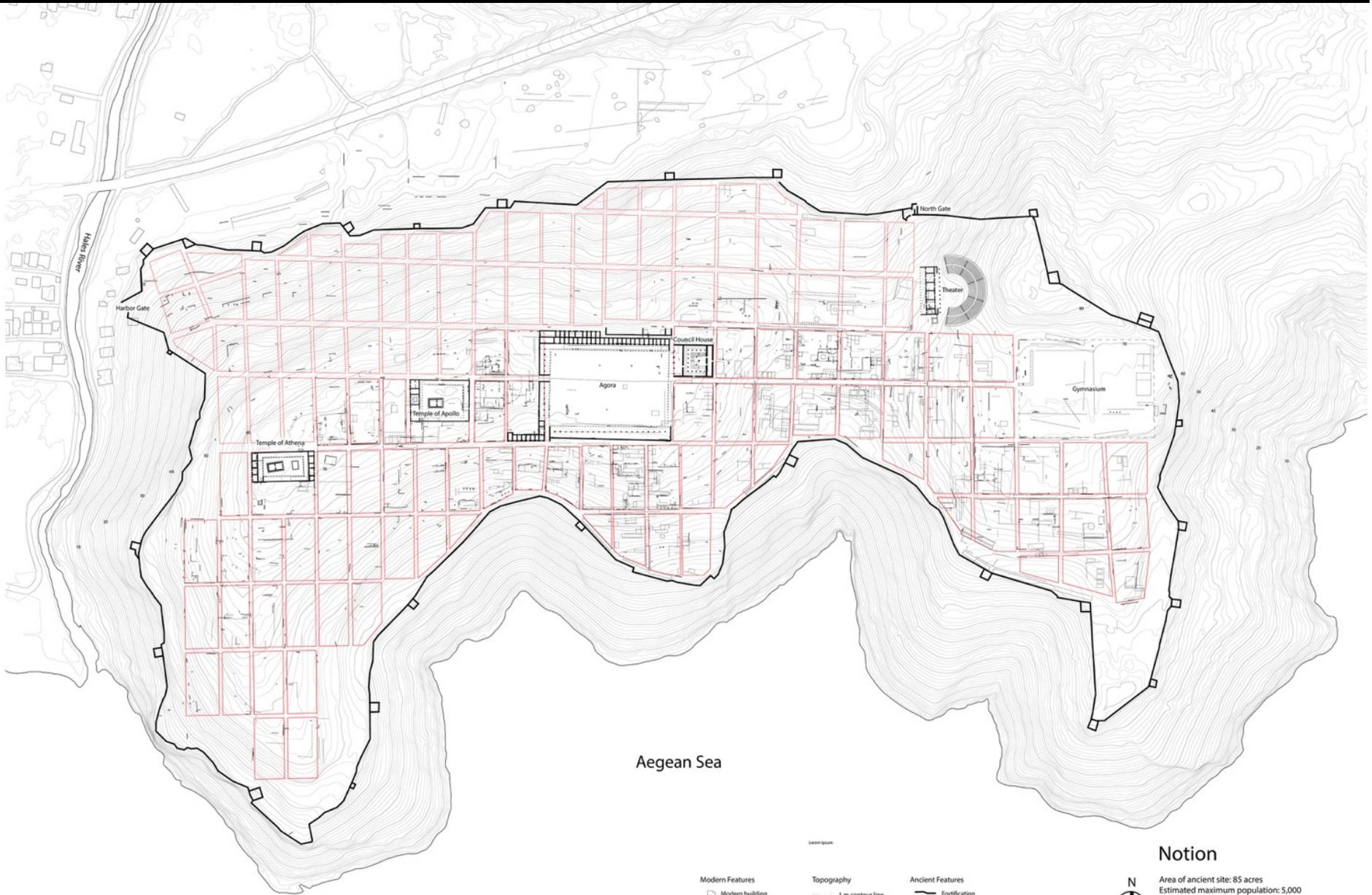
Magnesia:
Temple of Zeus
Sosipolis



Temple of Athena, looking southwest



Notion, city plan



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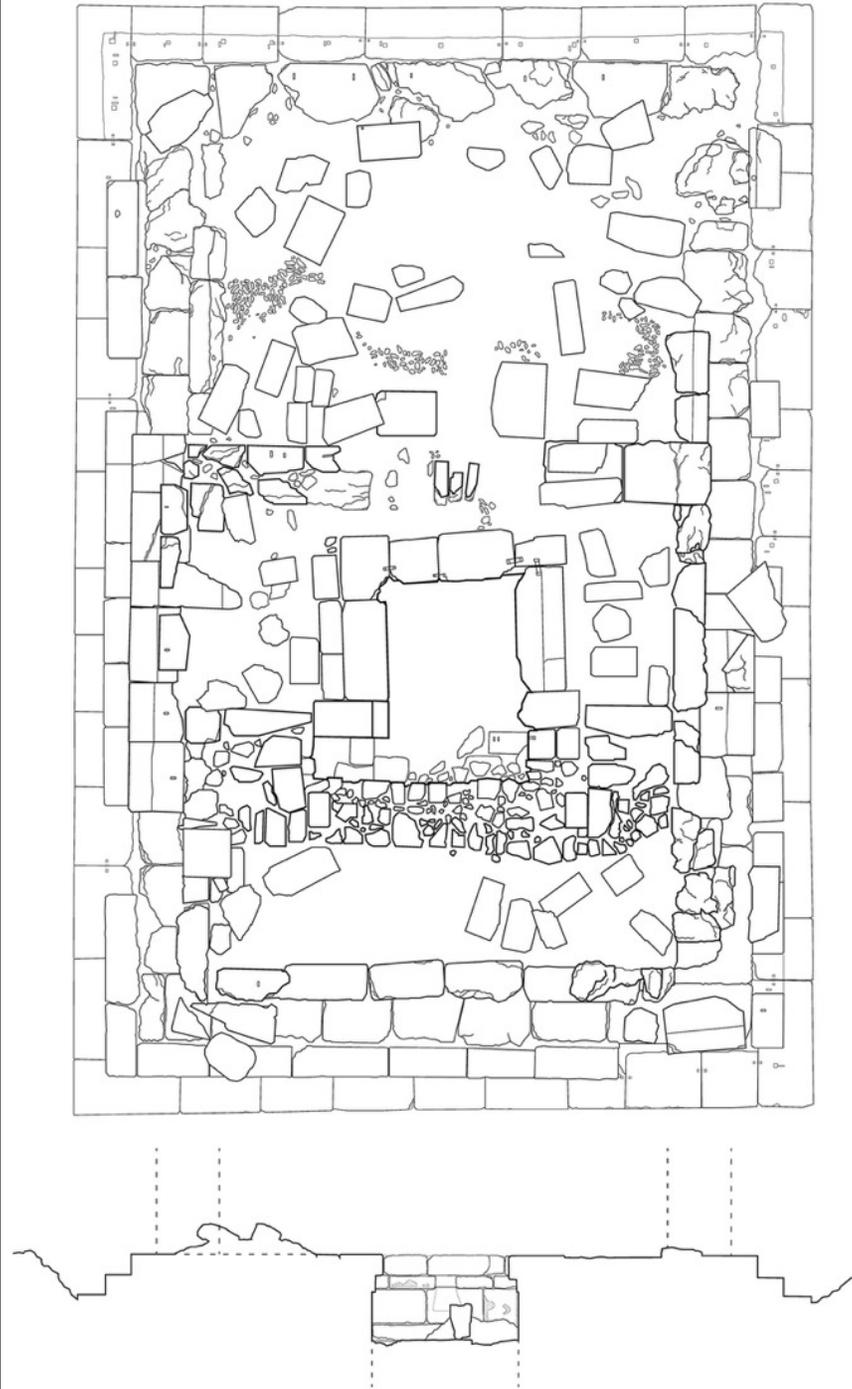
Aerial view of "Heroon" and environs



“Heroon”
View looking southeast



“Heroon”
Plan and section



“Heroon,” crypt



“Heroon”
Aerial view



Inscribed orthostat block from "Heroon"



Egg-and-dart molding from "Heroon"



Lesbian leaf molding from "Heroon"



THE SACRED ARCHITECTURE OF NOTION

AIA 2019 San Diego

Christopher Ratté

The main subjects of this paper are two small temples located on the ridge that forms the backbone of Notion, one at a high point on the western edge of the city, the other 160 meters to the east, just west of the Agora. I will not talk about the Theater, although that was of course also a sacred building, adorned with seats bearing dedications to Dionysus.¹ Before discussing these temples in detail, however, I will say just a few words about epigraphic and other evidence for the religious life of Notion and environs.

The principal cult, sanctuary, and sacred buildings of the Hales River valley are those of Apollo at Claros, 1.5 km north of Notion, and 13 km south as the crow flies of Colophon.² Here, Apollo was venerated along with his sister Artemis and his mother Leto. Evidence for cultic activity at the sanctuary dates back to the early Iron Age if not before;³ a monumental temple was begun in the 4th century B.C. The importance of this sanctuary helps to explain why there are no large temples either at Colophon or at Notion – unlike in other nearby cities founded or refounded in the late Classical or Hellenistic periods, such as Magnesia, Priene, Teos, or Aphrodisias (and more like Ephesus) – and that may in turn help to explain why Notion was largely overlooked by earlier generations of archaeologists.

The image of the head of Apollo dominates the coinage of Colophon,⁴ and Apollo Clarios is one of five deities mentioned at the beginning of the long and famous inscription that documents the expansion of Colophon in the late 4th century; the others are Zeus Soter, Poseidon Asphaleios, Meter Antaia – LSJ translate the epithet as “besought with prayers” – and Athena Polias.⁵ Meter Antaia and Athena are also attested at Notion, as we shall see. Meter Antaia may be the goddess venerated in images of a Cybele-like female figure flanked by lions found in both marble and

¹ Th. Macridy, “Altertümer von Notion,” *JhÖAI* 8 (1905) 160; Idem, “Antiquités de Notion,” *JhÖAI* 15 (1912) 158.

² See generally J.-Ch. Moretti, ed., *Le sanctuaire de Claros et son oracle* (Lyon 2014).

³ See O. Zunal, “A Group of Submycenaean - Protogeometric Cups from Klaros,” *OLBA* 24 (2016) 171-89.

⁴ J.G. Milne, *Kolophon and its coinage* (New York 1941).

⁵ B.D. Merritt, “Inscriptions of Kolophon,” *AJP* 56 (1935) 358-97, at 359-72.

terracotta reliefs from Notion,⁶ and in rock-cut shrines in the hills between Notion and Claros. It is tempting to associate the cult of Athena Polias with the inclusion of both Colophon and Notion in the Delian league, and in particular with the establishment of an Athenian cleruchy at Notion in or after 427 BC (Thuc. 3.34). Other deities attested specifically at Notion include Aphrodite, Hermes Kyllenios (named after Kyllene, the mountain in Arcadia where he was born), Asklepios, and Dionysus.

The temples of Notion were the major focus of earlier exploration of the site. Both are small buildings, 9-10 m wide and 15-16 m long, enclosed in colonnaded sanctuaries. We shall begin with the eastern temple, associated with Athena on the basis of an inscription carved on the exterior wall. The temple was excavated by the French investigators Robert Demangel and Alfred Laumonier in 1921, and it was the major focus of that short-lived project, carried out in the wake of the Greek invasion of Asia Minor in 1919, and brought to an end by the repulsion of that invasion in 1922. The preliminary results of the French investigations were detailed in two reports in the *BCH* in 1923 and 1925, and although no final publication ever appeared, the analysis of the temple presented in the first preliminary report was sound and has been confirmed by our investigations in every important respect.⁷

The Sanctuary and Temple of Athena crown the highest point on the western promontory of Notion, which rises 75 m above sea level – indeed, this is the highest point in the city apart from the hill behind the Theater. The sanctuary is an oblong area, oriented east west, which occupied the northern halves of two adjacent city blocks, so that it is flanked by streets on the north, east, and west sides. Thus it has basic proportions of 1:2, equal to a single city block rotated 90 degrees.

The sanctuary is enclosed on all sides by Doric stoas built out of conglomerate rock. The open area defined by the stylobates of these stoas is 38.15 X 17.40 m. The main entrance to the sanctuary, with a monumental marble doorway (2.85 m wide), is on the northeast. Flanking this doorway is a water basin, which must have been connected with a cistern, since there are no

⁶ See, for example, R. Demangel and A. Laumonier, “Fouilles de Notion (1921). Deuxième partie,” *BCH* 49 (1925) 335-36

⁷ R. Demangel and A. Laumonier, “Fouilles de Notion,” *BCH* 47 (1923) 353-86, at 362-73.

natural springs within the walls of Notion. While the sanctuary is oriented according to the street grid, both the temple and the altar within the sanctuary have slightly different orientations, possibly reflecting the orientations of earlier buildings predating the city plan. The altar, 6.1 X 8.4 m. survives only in its foundations, built out of conglomerate.

The area around the temple was excavated to just below euthynteria level. As preserved on the north, south, and west sides, the euthynteria consists partly of trimmed bedrock – blue gray marble – partly of conglomerate blocks.⁸ The euthynteria was surmounted by a three-stepped white marble crepidoma. The only portion of the crepidoma that remains in situ is part of the first step on the north side. A number of displaced step blocks are visible around the edges of the building.

The steps of the crepidoma were laid up against the foundations of the walls of the naos, built out of conglomerate rock; this is the highest level of the building preserved in situ. The superstructure that rose above it was built entirely out of marble, and has been entirely destroyed. It survives, however, in numerous displaced blocks, many of which were built into a late Roman or medieval tower southwest of the temple. This tower was dismantled by the French excavators, who then arranged the surviving blocks of the temple around the building. They reconstructed the building as distyle in antis, with a deep porch on the east side leading to a single enclosed room on the west, and that reconstruction is supported by our reexamination. Parts of only two columns have been identified, so it cannot be a tetrastyle prostyle structure, and the foundations show that there was no rear porch.

Numerous wall blocks show that above foundation level, the visible parts of the walls were built out of regularly coursed marble ashlar masonry, clamped and doveled throughout. The faces of the wall blocks were delicately rusticated, with smoothly dressed margins and lightly point-dressed central panels.

⁸ The dimensions of the temple at euthynteria level are 9.39 X 16.04 m. By comparison, the dimensions of the Temple of Asklepios east of the Agora at Priene at euthynteria level are 8.50 X 13.50 m: T. Wiegand and H. Schrader, *Priene. Ergebnisse der Ausgrabungen und Untersuchungen in den Jahren 1895-1898* (Berlin 1904) 140, fig. 109; those of the Temple of Demeter at Pergamon, 7.975 X 14.14 m: C.H. Bohtz, *Altertümer von Pergamon XIII. Das Demeter-Heiligtum* (Berlin 1981) Pl. 52; those of the Hellenistic naos of the temple of Apollo at Didyma, 8.590 X 14.536: H. Knackfuss, *Didyma* (Berlin 1941) 102-20, at 108.

The wall crown carries a simple crowning molding, consisting of a bead, a chamfer, and a plain fascia. As the French excavators pointed out, this is in effect a continuation of the abacus of the anta capital.⁹

The blocks of the wall crown were doveled into the top of the course below them, as is shown by vertical pour channels and associated dowel cuttings on the ends of every block. In addition, adjacent blocks were tied together by two pi-clamps at every joint. Other cuttings on the tops of the wall-crown blocks include in most cases two lewis holes, centered in the block longitudinally, and equidistant from front and back. Between them are one or usually two pry holes. Many blocks also bear large mason's marks next to the lewis cuttings.

The reconstruction of the Corinthian distyle-in-antis east façade of the building depends in large part of the account of the French excavators, since many of the blocks they had at their disposal no longer survive, at least not on site. But there is, crucially, one anta capital, which confirms the reconstruction of the order.¹⁰

The entablature that rose above the consisted of an architrave in two fasciae with an uncarved crowning molding, and a bucranium frieze. The architrave is 0.50 m tall, and the blocks are clamped and doveled together in the same fashions as those of the wall crown, with the same kinds of mason's marks. The frieze is 0.33 m high – 2/3rds of the architrave – clamped in the same way as the wall crown and architrave, but not doveled to the latter.

Above the frieze level ran a horizontal cornice consisting of dentils surmounted by a corona, which ran around 4 sides of the building. On the side walls this carried a sima with lion's head waterspouts, carved in the same block as the cornice. On the front a back were tympana,

⁹ On the temple of Zeus Sosipolis at Magnesia, the wall crown consists of a simplified version of the whole anta capital: C. Humann, *Magnesia am Maeander* (Berlin 1904) 145.

¹⁰ If the dimensions recorded by the French excavators are correct, the restored height of the Corinthian order is 6.845 m, or 9 9/10 times the lower diameter of the columns. Comparative dimensions of the Temple of Zeus Sosipolis are the lower diameter of the columns at 0.66 m and the height of the columns at 6.3 m, 9 ½ times the lower diameter; Humann (supra n. 9) 142.

crowned only by a raking sima. The surviving blocks suggest that there were both corner and apex acroteria at both ends of the building.

The French investigators dated the building to the Hadrianic period, citing without detailed explanation the evidence of the style of the capital and frieze, and the letter forms of the mason's marks. But in fact all three details would be consistent with a date several generations earlier, in the late Hellenistic or Augustan period; in particular, Hilke Thür draws attention to the use of calf's skulls instead of bull's heads in the garland frieze, and to technical details such as the vertical pour channels for the dowel holes.¹¹ The French also comment in several places on the lack of finesse in the execution of the building – in the uncarved moldings on the wall crown and architrave, for example, or in the spare and simple carving of the frieze – but those are not of course in and of themselves indications of date. In its size and proportions, the temple of Athena at Notion is very similar to nearby buildings of the 3rd and 2nd centuries such as the temple of Demeter at Pergamon, the temples of Zeus at Priene and Magnesia, or the naiskoi of the temple of Apollo at Didyma. These buildings were all cited by Hans Lauter as typical of a trend in Hellenistic sacred architecture toward small but highly ornamented temples at the expense of traditional larger buildings.¹² Setting aside the latter point – after all the temples at Pergamon, Priene, and Magnesia were all complemented by much larger buildings, while the naiskoi at Didyma were enclosed by a colossus – the temple at Notion differs from the other buildings mentioned in its relative lack of finesse – and in this it resembles the fortifications, which are very similar to but less refined than those of certain cities such as Priene, Samos, and Ephesus, and more like those of lesser cities such as nearby Lebedos. One has the impression that the community of Notion had ambitions similar to those of neighboring towns, but lacked the resources or the patronage to realize them with the same degree of elaboration.

Much less can be said about the architectural details of the second temple at Notion, since no fragments of the superstructure are preserved. The temple was excavated by Mustafa Büyükkolancı in 1994.¹³ No clear evidence for the dedication of the building was recovered, and

¹¹ H. Thür, personal communication.

¹² H. Lauter, *Die Architektur des Hellenismus* (Darmstadt 1986) 189-94.

¹³ M. Büyükkolancı, "1994 Yılı Notion Kazıları," *VI. Müze Kurtarma Kazıları Semineri* (Ankara 1996), 371-381.

on the evidence of a subterranean room or crypt in the west half of the building, Büyükkolancı identified it as a Heroon. For the sake of convenience, I will continue to use this label in the discussion that follows. The identification will be discussed briefly at the end of my talk.

Like the temple of Athena, the so-called Heroon was set within a larger enclosure. As already noted, it lies 160 m NW of the Sanctuary of Athena, on a level area on the ridge between the Sanctuary of Athena and the Agora. Like the former, it is two blocks wide (east-west) and bordered by streets on its north, east, and west sides. Its north-south dimension is slightly greater than that of the Sanctuary of Athena, however; rather than one-half, it appears to be three-quarters of a block deep, so that its overall dimensions are 64.9 X 48.7 m.

The architecture of the temenos enclosure is less well understood than that of the Sanctuary of Athena. There appear to be colonnades on the east and north sides and foundations that could belong to a colonnade on the south side. To the west are traces of what may be a more substantial building, represented by foundations in the southwest corner, and by a square feature detected by geophysical prospection west and slightly north of the temple. No remains of an altar have been revealed on either the east or the west side of the building, but the foundations of a small rectangular exedra are clearly visible to the southeast.

The Heroon, unlike the temple of Athena, is aligned with the city grid. It is an oblong structure oriented east-west, divided into two rooms. A subterranean chamber or “crypt” in the west room suggests that it is the back; thus the entrance would be on the east, although whether or not this was configured as a porch remains unclear.

As in the case of the Temple of Athena, the area around the Heroon was excavated to just below euthynteria level. The Heroon is only slightly smaller than the Temple of Athena, at 9.84 X 14.92 m at euthynteria-level. In both buildings, the euthynteria is built out of conglomerate, but the Heroon differs from the Temple of Athena in two, perhaps related respects. First, the bedrock is in no place exposed; second, the euthynteria course is more solidly built (clamped and doveled), perhaps because it rests on built foundations rather than directly on bedrock. The

foundations of the building below euthynteria level have not been exposed, but the masonry walls of the “crypt” extend at least ca. 1 m below ground level.

The complete disappearance of the superstructure is in striking contrast with the Temple of Athena, and requires explanation. Perhaps it is really the latter that is the outlier, owing its higher state of preservation – albeit in fragments – to the fact that it was dismantled and reused in the construction of the “Byzantine” tower. In any case, the lack of evidence for the superstructure leaves it unclear as to whether the building was a simple “oikos” without a columnar porch, or whether it was a prostyle or in-antis building.

The most interesting feature of the Heroon is the subterranean chamber in the west half of the building. This is clearly an original feature of the building, built out of fine conglomerate ashlar masonry. The dimensions of the space are 2.15 m (east-west) X 1.98 m (north-south). Only one block of the top course of the walls of the crypt survives, at the west end of the north wall. The is dressed on top to receive a ceiling beam, and a marble ceiling beam that fits it is in fact still preserved in the debris that partially fills the crypt. The block, 0.32 m high, is dressed on both top and bottom, and so served both as a ceiling block for the crypt and as a floor block for the room on top.

Access to the crypt must have been via the opening at the top; either the crypt was not completely roofed, leaving a permanent opening connected to a wooden staircase or ladder, or the ceiling was built partly in stone (at the west end) partly in wood (at the east end), with a hatch or trapdoor built into the latter portion.

The depth of the crypt is not known, because it is filled with large debris; the maximum depth to which it has been dug is 1.74 m below the floor of the surrounding room (or 1.42 m. below ceiling level).

Little can be said about the date or identification of the building. As noted above, Büyükkolancı identified it as a Heroon. Another possible identification, first to my knowledge suggested by Ergün Lafli without explanation is to Apollo, and this has the double attraction that, in the first

place, Apollo is the principal deity of the surrounding region, and the crypt parallels the underground chamber of the temple of Apollo at Claros.¹⁴ Perhaps this building was a small urban adjunct to the principal temple, with its own lesser oracle. A third possible identification is suggested by a block reused in a later modification of the building. This is an orthostat block, apparently from a statue monument, which was set up upside down in the eastern half of the building, perhaps as suggested by Büyükkolancı as part of a Christian chapel. It bears two honorific inscriptions, one of a priestess of Aphrodite, the other of a priestess of Meter Anataia.¹⁵ The principal urban sanctuary of Colophon was apparently its Metroon – this is where the inscription documenting the expansion of the city was set up – and it is possible that this sanctuary was a replacement for that one, built when the population of Colophon relocated en masse to Notion.

One final discovery of Büyükkolancı's in the excavation of the Heroon shows that in spite of the lack of refinement of the temple of Athena, on occasion, the inhabitants of Notion were capable of marshaling the energies of architectural stonecarvers of the highest order. These are fragments of two moldings, perhaps the base and crowning moldings of the same monument to which the orthostats belonged or a similar such monument – an Ionian, and a Lesbian cymation – and I hope that the images of these exquisite objects will linger in your minds' eyes as you wend your way home after this session and this conference have drawn to a close.

¹⁴ E. Lafli and A. Cumalıoğlu, "The Agoras of Notion in Ionia," in A. Giannikouri, ed., *The Agora in the Mediterranean* (Athens 2012) 271-77.

¹⁵ H. Bru and G. Labarre, "Chronique d'Orient," *DHA* 39 (2013) 265-313, at 287-91.