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John Turtle Wood

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Discoveries at Ephesus

In 1863, the English architect John Turtle Wood (1821–90) resigned from a railway development project in western Turkey to begin his search at Ephesus for the Temple of Artemis, lost from view since the middle ages. In the first part of this well-illustrated 1877 publication, Wood describes the city and the initial excavations carried out with support from the British Museum. This survey of various structures concludes with Wood's work at the great theatre, where he found the Greek inscription that helped direct him to the correct location of the temple in 1869. Part II focuses on the exhausting four years that Wood spent excavating the temple, which was buried under many layers of sand. The appendix presents Greek and Latin inscriptions, with facing-page translations, from various Ephesian sites. Also reissued in this series, Edward Falkener's *Ephesus* (1862) includes a review of references to the temple in ancient writings.

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DISCOVERIES AT EPHEBUS

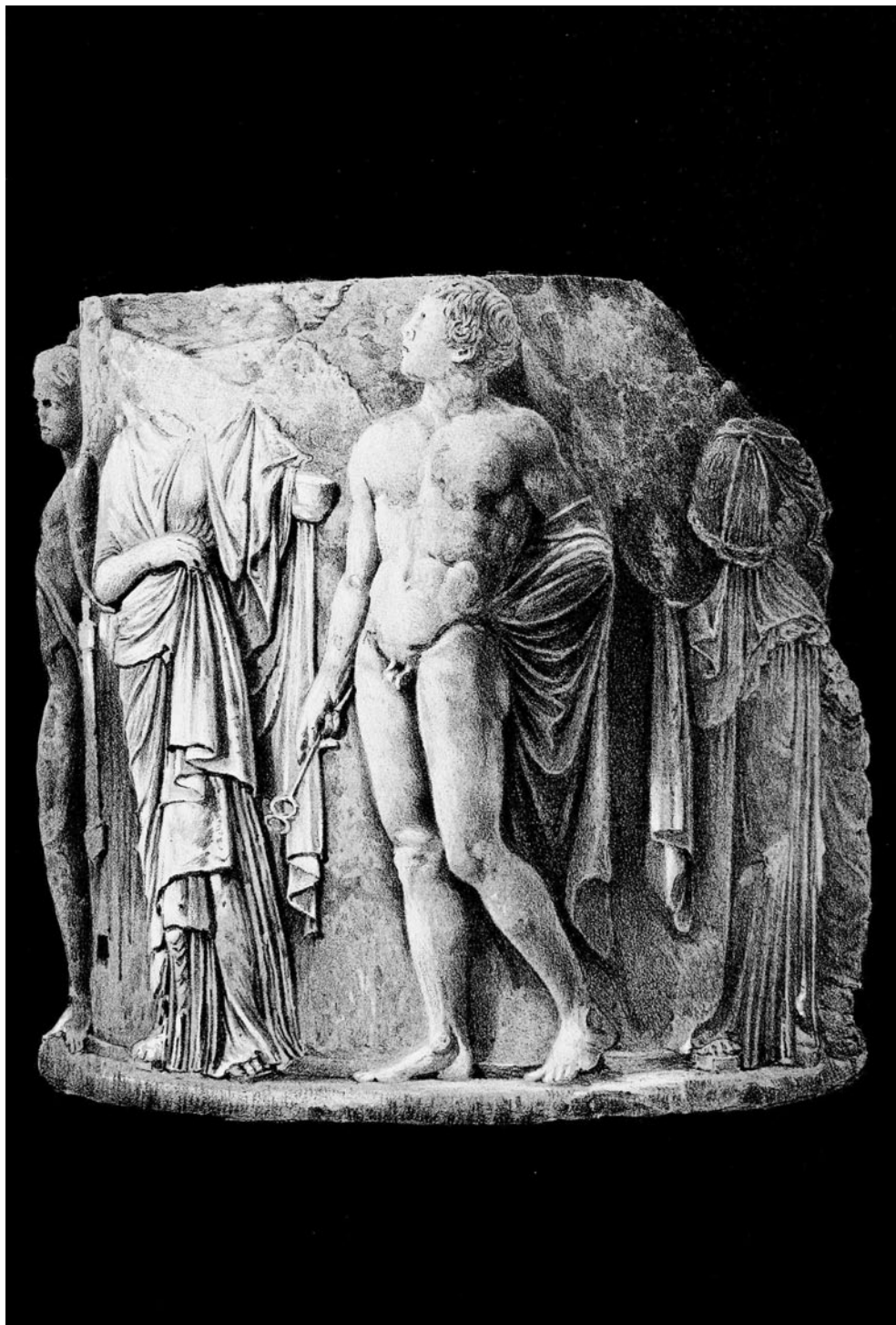
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SCULPTURED DRUM OF COLUMN N^o 2.
TEMPLE OF DIANA.

M & N HANHART LITH

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DISCOVERIES AT EPHEBUS

INCLUDING THE

SITE AND REMAINS OF THE GREAT TEMPLE OF DIANA

BY

J. T. WOOD, F.S.A.

FELLOW OF THE ROYAL INSTITUTE OF BRITISH ARCHITECTS

WITH NUMEROUS ILLUSTRATIONS

FROM ORIGINAL DRAWINGS AND PHOTOGRAPHS

LONDON

LONGMANS, GREEN, AND CO.

1877

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DEDICATION

—

WITH THE GRACIOUS PERMISSION OF

HER MAJESTY THE QUEEN

This Book is Dedicated

WITH THE GREATEST RESPECT

TO

HIS ROYAL HIGHNESS PRINCE ARTHUR

DUKE OF CONNAUGHT AND STRATHEARNE

DUKE OF SAXONY, PRINCE OF COBURG AND GOTHA, K.G. K.T. K.P. G.C.M.G. ETC.

IN REMEMBRANCE OF THE VISIT OF HIS ROYAL HIGHNESS TO EPHESUS
AND OF A FEW BRIGHT DAYS DURING WHICH THE AUTHOR HAD THE HONOUR

AND THE PLEASURE OF ACCOMPANYING HIS ROYAL HIGHNESS TO

MITYLENE, PERGAMOS, AND ASSOS

IN THE YEAR 1865

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INTRODUCTION.

THE OBJECT of the work which I now offer to the public is to lay before it a narrative of the discoveries at Ephesus, and the results of the excavations which were carried on, for nearly eleven years, under the auspices of the Trustees of the British Museum.

My chief purpose in undertaking the excavations, which were commenced in 1863, was to find the remains of the Great Temple of Diana which had been buried for so many centuries. All trace of it above ground had disappeared, and many even doubted whether such a building ever existed.

It was desirable that for any sums of money expended by the Trustees there should be some substantial return. The Odeum and the Great Theatre were therefore first of all explored. The results of these explorations were so satisfactory that I was permitted, in the year 1867, to devote a small portion of a fresh grant to my search for the Temple. Further discoveries of interest were then made, which justified the expenditure of a larger sum in continuing the search. After six years of toil, and at a time when the Trustees considered that there was little or no hope of success, I most fortunately hit upon the corner of the peribolus wall, containing inscrip-

tions which placed beyond doubt the fact that the approximate site of the Temple was at last discovered. Sufficient sums of money were then granted by the Trustees to complete the discovery, and this was accomplished before the expiration of that year (1869). From that time till April 1874 the explorations on the site of the Temple were continued from season to season, until it was cleared for a considerable distance beyond the lowest step of the platform on which the last Temple had been raised. The results of this work, which cost about 12,000*l.*, comprised the discovery of a large number of valuable blocks of sculpture and architecture, and of other antiquities, consisting chiefly of the remains of the last Temple. A small number only of these can at present be exhibited to the public, for want of space in our Museum.

The total cost of the excavations from first to last was 16,000*l.*

In addition to the narrative of my work at Ephesus, I have appended a selection from the numerous Greek and Latin inscriptions which were discovered in the excavations. I could not have published these without the kind assistance which I have had from many scholars, especially as I have ventured to print translations of the majority of them. They must, however, be considered in a manner as tentative, especially as the text contains many novelties and a great number of difficult passages, which require more time than could be spent upon them for this work. I have ventured also to adopt a new mode of indicating the restored portions of the

INTRODUCTION.

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inscriptions: considering that brackets displace the letters of the text, disjoint the words, and create confusion. Every letter which does not actually exist on the stones has been carefully underlined: by this means there is no displacement, and the inscriptions can be more easily read than they could have been if intercepted by brackets.

I have to thank Mr. NEWTON, keeper of the Greek and Roman antiquities in the British Museum, for allowing me, and several of the scholars who have assisted me, free access to the room in the basement where the inscriptions are now placed, and also for his occasional assistance in reading the text. I append a list of the names of those scholars who have so kindly and materially aided me with the text and translations, some of whom, in addition to wholly deciphering and translating certain inscriptions, have given me valuable advice and assistance in respect to others.

I am also greatly indebted to the eminent epigraphist and archæologist Monsieur WADDINGTON, now French Minister of Public Instruction, for many valuable suggestions in respect to the inscriptions; and I take this opportunity of making my most grateful acknowledgments to all who have assisted me.

J. T. WOOD.

LONDON: *October* 1876.

ADDENDA.

In Part II. Chap. 6, p. 258, I have described a drain discovered in the foundations of the altar, which I suppose was employed to carry away the water used in washing the surface of the altar after sacrifice. I do not here mean to imply that bullocks and rams were slaughtered upon the altar in the naos of the Temple, but that, after *the offering of the sacrifice* in the Temple, the altar must have been repeatedly cleansed by water. The ritual of the worship of Artemis is unknown ; but we gather some facts from ancient writers which enlighten us on the subject to a certain degree, and especially in reference to the sacrifice. From these it is fair to conclude that beasts were slaughtered at altars in front of Temples, and that small portions of the flesh, and perhaps basins of the blood, were carried into the Temple and offered to the deity upon the great altar, the flesh being put upon some small pieces of wood with which a fire was made. If the smoke ascended freely, the offering was supposed to be accepted : and here we have one of several reasons for concluding that temples were in part absolutely open to the sky. The sculptured block, representing the winged figure of a man leading a ram, found at the west end of the Temple of Diana, had probably formed part of one of the external altars in front of the Temple. In this position it was found. Professor Paley has kindly furnished me with the following note, in illustration of the manner in which the sacrifice was made :—

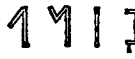
ADDENDA.

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‘ It appears probable that the sacrifice of animals, and the burning of the portions of meat on the altar, were performed in the court (*αὐλή*) in front of the temple. The victims indeed may have been killed in the precinct, and small portions of the choicer parts (*μηρία*) carried within, to burn on the altar with dry split wood (*σχιζαί*). This may also have been done on private or domestic altars (*ἑσχάραι*) of *Ζεὺς Κτήσιος*, *Ζεὺς Ἐρκεῖος*, &c. But in the “Oedipus at Colonus” of Sophocles (898), Theseus, when suddenly called away from a sacrifice of oxen (*βουθυτῶν*) to Poseidon, sends a messenger to the altar, ordering the people to come in hot haste, on horseback and on foot, from the sacrifice; a mandate which seems less consistent with a congregation within a temple than with out-of-doors spectators.

‘ In the “Andromache” of Euripides (1100–1123) the son of Achilles is suddenly attacked, while performing a sacrifice, by an armed host who had concealed themselves behind the bay-trees at Delphi. Finding himself thus assailed, he snatches a shield from the front wall or portico of the temple, leaps upon the altar (*ἔστη ἐπὶ βωμοῦ*), takes his stand, and defends himself against the missiles hurled at him from all sides. Here the scene seems wholly external, though some ambiguity arises from these words *ἔρχεται δ’ ἀνακτόρων κρηπίδος ἐντὸς*, v. 1112.

‘ Again, in the “Trachiniae” of Sophocles (753) Hercules is described as performing a sacrifice of many victims (*πολυθύτους σφαγὰς*) on an altar which he had himself erected on a headland, and which evidently stands on a cliff overhanging the sea, for he hurls the herald Lichas from the altar into the waves beneath.’

Among the numerous fragments of sculpture and architecture found at a low level in the excavations on the site of the Temple, there were several of a very archaic character and of remarkable interest. These are some small portions of what were probably the bases of columns similar to the sculptured columns of the last Temple: one of them has traces of sculpture, another has sculpture attached to it; but not the least interesting is a fragment which is inscribed with the characters here shown—. These cannot at present be recognised as forming part of any Greek or Semitic word; but, guided by the character of the sculpture, Mr. Newton is of opinion that all these fragments belonged to the Temple to which Croesus contributed some of the columns, and that therefore the date of the inscription may be as early as B.C. 560.

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OF THE TEMPLE, No. 7.

*The errors of the stone-cutter have been allowed to stand in the text, and some of these
may not have been remarked upon in foot-notes.*

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* For the use of this plate my thanks are due to H. A. GRUEBER, Esq., of the British Museum, and to the Numismatic Society of London.

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*LIST OF SCHOLARS TO WHOM THE AUTHOR IS INDEBTED
FOR ASSISTANCE IN THE INSCRIPTIONS.*

- *BABINGTON, REV. PROF. CHURCHILL, D.D., IV. 1, 2; VI. 5, 6, 7, 8, 9†, 10†, 11†, 12.
- CHURTON, REV. W. R., B.D., Resident Fellow of King's College, Cambridge, and Honorary Canon of Rochester Cathedral, IV. 3-13.
- *HORT, REV. F. J. A., D.D., Fellow of Emmanuel College, Cambridge, III. 1, 2; VI. 4, 14; VIII. 2, 3, 4, 5.
- JACKSON, HENRY, ESQ., M.A., Fellow of Trinity College, Cambridge, VIII. 1†.
- *LIGHTFOOT, REV. PROF. J. B., D.D., Canon of St. Paul's, III. 11, 12, 13, 14, 15, 18; VII. 6, 8†, 9, 13, 14, 16, 17; VIII. 16.
- MAYOR, REV. PROF., M.A., Senior Fellow of St. John's College, Cambridge. Accentuated and corrected the Greek text, and corrected the translations of many of the inscriptions.
- MUNRO, REV. H. A. J., M.A., Senior Fellow of Trinity College, Cambridge, III. 3, 4, 5; VI. 2, 13; VII. 20; VIII. 7, 18.
- NETTLESHIP, H., ESQ., M.A., Fellow and Tutor of Ch. Ch. College, Oxford, VII. 18†.
- NIXON, J. E., ESQ., M.A., Dean and Classical Lecturer of King's College, Cambridge, VI. 3, 15; VII. 1†; VIII. 6, 9†, 10†, 11, 14, 17†.
- *PALEY, PROF. F. A., M.A., Classical Examiner to the London University, Editor of *Aeschylus*, *Euripides*, &c. &c., III. 7; V. 1-6†; VI. 1†, 17, 18, 19, 20, 22; VII. 1†, 7, 15,† 19†; VIII. 1†, 9†, 10†, 12, 15, 19.
- PROVOST OF ETON (REV. C. O. GOODFORD, D.D.), VII. 5†; VIII. 1†.
- PROVOST OF KING'S (REV. RICHARD OKES, D.D.), VIII. 1†.
- ROBERTS, E. S., M.A., Fellow of Caius College, Cambridge, VI. 3†; VII. 15†; VIII. 17†.
- SANDYS, J. E., M.A., Fellow and Tutor of St. John's College, Cambridge, Classical Lecturer at Jesus College, and Public Orator of the University of Cambridge, VII. 8†, 15†, 18†, 19†.
- SWETE, REV. H. B., B.D., Fellow of Caius College, Cambridge, II. 1-26.

* These scholars have revised the majority of the inscriptions as thoroughly as the few hours left available by the exigencies of printing would allow.

† The inscriptions against which a dagger is placed have been edited by more than one person.

For the inscriptions not included in this table I am myself responsible. I am also responsible for the text in uncial characters of all the inscriptions, the whole of which were copied from the stones for the various contributors.

Errata et Corrigenda.

For 'Sundries from Ephesus,' p. 22, *read* 'Inscriptions from the Peribolus Wall,' &c. Nos. 2 and 3.

Page 24, *for* 'when I commenced work,' *read* 'where,' &c.

Page 30, *for* 'Falkner,' *read* 'Falkener.'

For 'Iris,' p. 31, *read* 'Isis.'

For 'Sundries from Ephesus,' pp. 39, 41, &c., *read* 'Inscriptions from the City and Suburbs.'

Page 47, *for* 'Sundries,' &c. *read* 'Inscriptions from the Odeum, No. 6.'

Page 52, *for* 'ten feet deep,' *read* 'ten feet wide.'

Page 154, foot-note 1, *for* 'No. 1,' *read* 'No. 3.'

Page 154, foot-note 1, *for* 'No. 4,' *read* 'No. 2.'

Page 188, *for* 'female struggling with Hercules,' *read* 'Herakles struggling with an Amazon.'

The plate opposite page 224 should have been lettered, Sculptured Drum No. 4, and the plate opposite page 238 should have been lettered, Sculptured Drum No. 5.

Page 234, *for* 'to a line at a given distance of the pavement,' *read* 'from the pavement.'

Page 239, foot-note, 'see Plate.' No illustration of these fragments was ultimately prepared, but they were similar in character to the subject of the plan facing page 214.

Page 243, *for* 'Palmak,' *read* 'Parmak.'

Page 264, *for* '418 feet, 1 inch,' *read* '418 feet, 1½ inch.'

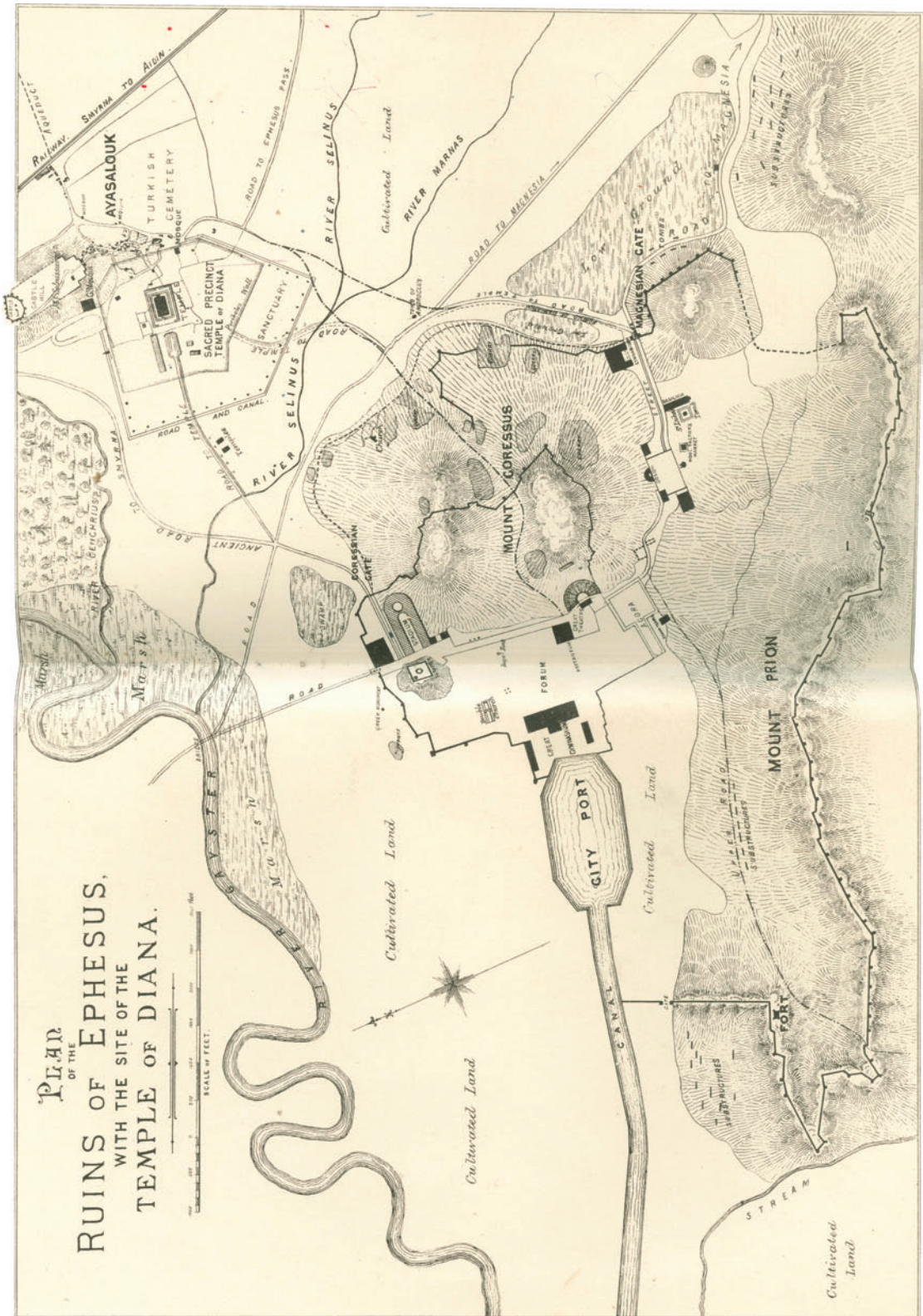
Page 268, *for* 'all the ordinary columns of the Peristyle,' *read* 'all the ordinary outer columns,' &c.

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