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THE PROVINCIAL COINS WITH ROMAN TEMPLE FROM IZMIR MUSEUM: FEATURES OF PEDIMENT AND ORDER

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Abstract

During the ancient period, coins were used as a means of remembering, propaganda and advertisement, as well as their commercial uses like the coins of our time. Therefore, it is possible to find some symbols on the coins that call attention to the facts that are impressed upon the history of a state or a city, such as legends about their establishments and religious beliefs.

Temple models are symbols that were often used on the reverse of coins from the Roman Empire period, most of which were related to the imperial cult. In this regard, the study that we have carried out about the thousands of coins in the Izmir Museum¹ from the Roman period helped us determine the coins² with temple models that date back to the 1st and 3rd centuries A.D., and examine these coins under a new title³. The detected coins are autonomous and pseudo-autonomous emissions introduced by several Western Anatolian cities, such as Pergamon, Hypaipa, Magnesia ad Sipylum, Smyrna, Erythrai, Metropolis, Sardis, Perge, Ephesos, Samos, Attaleia and Philadelphia. We attempted to make some evaluations and conclusions on the architectural features of the temples from the Roman Empire period following the examination of the temple models on these coins.

The fact that the coins minted locally in Anatolia display the names of the cities is of great importance for defining the ownership of the structures represented by the temple models.

Keywords: Roman Temple, Coin, Pediment, Façade, Order.

Introduction

Numismatics offers an insight into keeping the historical identity of structures alive, particularly forgotten temples, as is the case in many other fields. As the main title of the subject

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² All of the selected coins were registered to the inventory of the museum by the procedure of confiscation.

³ In the article, only the coins different from the ones in the same group were mentioned and all of the coins were mentioned in the catalogue section.

issue, the temple models⁴ imprinted on the coins have been examined in stylistic terms and included architectural elements into relevant studies carried out in the same field.

As well as their commercial functions, coins are one of the most important instruments for cherishing the memory of an event. These materials provide valuable information in terms of the subject matter, particularly under the four titles listed below:

1. Important cult structures of the city.
2. Temples existing before the Roman period and later combined with the imperial cult.
3. Defining the façade and general architectural designs of the temples.
4. Obtaining information on the centuries when common architectural orders were employed in archaeology.

All of the items listed above define the inferences made from the temple models on the coins. Considering some of the samples, it is clear that the original view of the structure was changed in order to fit the temple model on the coin or to show the cult statue. Therefore, their reliability in terms of real architectural data should be discredited.

The Provincial Coins with Roman Temple

1. Ionia

1.1. Ephesos: (Cat. No.1-6) Among the examined coins, emissions belonging to the city of Ephesos date back to the reign of Vespasian and Caracalla. The obverse of the provincial coins minted during the reigns of Vespasian and Hadrian include the portraits of these emperors, while there is a model of the Ionic temple of Artemis Ephesia on the reverse (RPC II, 1067; SNG Cop. 389; Metcalf, 1980: no. 46, Cat. No. 1-3). The temple model on these emissions is in a simple tetrastyle, rather than the original octastyle structure.

On the emissions minted during the reign of Antoninus Pius, octastyle was the preferred architectural order by preserving the originality of the structure, instead of a tetrastyle temple model (SNG Cop.397; Cat. No. 4-5). The common feature of these depictions is an archaic cult statue of Artemis in the middle of the frontal columns of the temple façade. However, on the coins discovered in Ephesos thus far, Artemis has never stood on a Syrian pediment (arcuated lintel) (Trell, 1945: 48-49). The reason for this must be related to the loyalty to the architectural traditions of Hellenistic temples and fashion.

1.2. Metropolis: (Cat. No. 7) The excavations carried out in Metropolis so far have failed to submit concrete findings for detecting the location of the temple of Ares, whose existence has been proven by data from numismatic and epigraphic sciences (BMC Ionia, 176, no. 8, 11; Imhoof-Blumer, 1901: 83, no. 7-8; Robert, 1949: 73-77; Meriç, 1982: 56-58; Engelmann, 1993: 171; Aybek, Meriç and Öz, 2009: 131-132). Nonetheless, the fragments of column drums on which

⁴ Temple models are addressed under a separate title in numismatics. One of the most comprehensive studies on this issue belongs to Pick. The question on the existence of temple models on the coins by Benndorf encouraged Pick to revise the numismatic material. The researcher states that the previous study titled "*Beiträgen zur Kunstgeschichte des frühen Mittelalters*" by Schlosser dealt with a few coins on which Gods are represented with temple models, but the evidences could not be fully presented. The study claims that only Mionnet and BMC, which he considers as an elite catalogue, can be regarded as examples (Mionnet, T.E. (1806-1813). *Description de Médailles Antiques, Grecques et Romaines 1-7*. Paris: De l'Imprimerie de Testu; BMC = Head, B.V. (1892). *Catalogue of the Greek Coins of Ionia*. P.R. Stuart (ed.) London: The Trustees of the British Museum; Pick, 1904: 1). In his article, Pick examines both the Gods in the temple models on the provincial coins, particularly Smyrna, Lesbos, Nicomedia, Perinthos, Ankyra, Tarsus, Philippopolis, Kolybrassos, Aigai and Side and other temple models in connection with the imperial cult. Another important study in this area is the publication titled "The Temple of Artemis at Ephesos" by Bluma L. Trell. In this study, temple models on the coins discovered in Western Anatolia cities from the Roman period and their features are addressed.

the names of Ares' priests and priestess are written in the style of letters from the late Hellenistic period prove the existence of this early temple (Aybek, Meriç and Öz, 2009: 131-132).

Hellenistic coins do not provide any information about the temple. In spite of that, the model representing the temple of Ares (Kraft, 1972: 138, Taf. 28, no.171; Cat. No. 7) on the reverse of Metropolis provincial coins dating back to the reign of Gallienus indicates that the Temple has a Syrian-type pediment (arcuated lintel) and a tetrastyle frontal order. The temple of Hadrian, which still exists in Ephesos as an architectural structure, is one of the most unique temples known in this style in the region, dating back to 118/119 and 128/132 A.D. and with a Syrian-type pediment (arcuated lintel) (Wörrle, 1973: 477; Lang-Auinger, 2010: 191-196).

A model belonging to the Temple of Ares, which was observed for the first time on the Metropolis provincial coins as of the third quarter of the 2nd century A.D., proves the existence of a temple in Metropolis that was built in honor of Ares (Robert, 1949: 73-77).

1.3. Smyrna: (Cat. No. 8-10) Epigraphic and numismatic findings show the importance of the Tyche cult in Smyrna as of the 3rd century B.C.⁵ Tyche, one of the most common figures that is observed on the coins of Smyrna, can be found on provincial coins from the Roman Empire period, mostly in a tetrastyle temple model in the Corinthian order ((Klose, 1987: 34, see also: Faustina II: Taf. 41, R 12-15, Luc. R 3-6; Nero: Taf. 1, R 12-17; Gordianus: Taf. 14, R 16-20). The reverse of the coins, dating back to the reign of Gordian III have the same embossed style⁶(Cat. No. 8-10). Occupying a significant place in terms of urban identity, temples of Tyche were positioned at the Palm Grove in Smyrna and at the Agora in Corinth (Edwards, 1990: 529-531). An inscription (Petzl, 1987: no. 697) discovered in Smyrna explains that a temple of Tyche was planned to be built by Prytanis Smaragdus in the Palm Grove within the scope of extensive public works during the reign of Hadrian. Frequent depictions of the model representing the Tyche Temple on the coins, as of the beginning of 3rd century A.D., should indicate that the construction of this temple was already completed, which was originally planned to be performed in the 2nd century A.D. (Kılıç, 2011: 85).

Today, the exact location of the temple of Tyche cannot be pinpointed precisely in ancient Smyrna, due to modern settlements. However, archaeological findings give rise to estimations. For instance, the marble Tyche portrait (Şahin and Taşlıalan, 2010: 213) on the keystone, which was discovered in the Agora of Smyrna and dates back to about 180 A.D., is a proof that may explain that the temple of Tyche was located near Agora (Kılıç, 2011: 86).

1.4. Erythrai: (Cat. No. 11) On the reverse of "Cat. No. 11", minted during the reign of Elegebalus, there is a tetrastyle temple model with a Syrian-type pediment (arcuated lintel) depicted by the cult statue of Heracles standing in the middle of the façade columns. It is clear that this model, representing Herakleion, was attempted to be shown in Ionic order.

The cult of Heracles in Erythrai was recognized in ancient times (Bayburtluoğlu, 1965: 127-129; Bayburtluoğlu, 1975: 8, 23-25, 51-53). Addressing Herakleion in the city and the Temple of Athena in Priene together, Pausanias concluded that both structures would evoke admiration among the visitors (Paus. *Descr.* 7.5.5). Today, it is estimated that the archaeological findings of the Ionic temple, most of which are situated in the southern slopes of Ildırı-Değirmentepe, are architectural fragments of the archaic Herakleion that is assumed to be located by the sea (Akurgal, 1988: 396; Akalın, 2008: 151; Akalın, 2010: 348). If such assumptions were true, it would not be wrong to say that Herakleion, built in the Ionic order, may have existed during the Roman Empire period.

⁵ Tyche is included in the names of the Gods listed in the oath pertaining to the Sympoliteia agreement concluded between Smyrna and Magnesia, dating to the 3rd century B.C. See for more information about the existence of the Tyche cult in Smyrna (Petzl, 1987: nos. 613a, 760, 761).

⁶ Moreover, the name of Strategos Pollianus, known for his activities in the city as of the 3rd century B.C., can be observed on the reverse of the coin. This coin type was minted as *homonioia* as a result of the agreements concluded among Philadelpheia, Thyateira and Tralleis during the reign of Pollianus (Pick, 1904: 5).

1.5. Samos: (Cat. No. 12) Herodotos mentions that the first architect of the temple of Heraion in Samos was Rhoikos of Samos (Herodot. *Hist.* 3.60). The excavation work proves that reconstruction of the Rhoikos temple, which was burnt, might have been started by Polykrates in the second half of 6th century B.C. The stylobate of the temple is about 54.58 x 111.50 meters and has a dipteral plan like Artemision of Ephesos.

The Temple of Heraion in Samos Island was one of the biggest temples in the region, in the octastyle. Yet, the temple model depicted on the coins from the Roman period is tetrastyle with a Syrian pediment⁷(arcuated lintel). Such depictions can often be observed on coins dating back to the 3rd century A.D. (SNG Cop Ionia, 1776, 1768, 1770, 1779). The temple model on the reverse of "Cat. No. 12" is of such form (SNG Cop Ionia, 1796). The excavation work carried out in Samos revealed that a peripteros had been built between the altar and the temple during the Roman Period after the main temple was destroyed in the Roman Period (Drew-Bear, 1974: 39-40; Trell, 1945: 33-35, pl. XXIII, XXIV). The tetrastyle structure with a Syrian-type pediment (arcuated lintel) depicted on the coins must have been the new peripteros in which the Hera statue, which was displaced following the destruction of the main temple during the Roman period, was positioned (Trell, 1945: 34-35). The high-polos structure of the cult statue of Hera located in the middle of the façade columns of the temple was shown inside the pediment as in the case of Hypaipa. As can be understood, this temple model emphasizes the small peripteros with Syrian-type pediment (arcuated lintel) as a continuation of the Hera cult that was built during the Roman period, rather than the original temple.

2. Mysia

2.1. Pergamon: (Cat. No. 13-17) Temples were built for Rome and Augustus in Pergamon (29 B.C.), for Tiberius, Livia and Senate in Smyrna (26 A.D.) and for Apollon and Caligula in Miletus (40 A.D.) during the dynasty of Julio Claudian. Rome was the one who received applications for building these temples and establishing provincial cults as of the reign of Augustus. Through this official policy, Pergamon was allowed to build the the earliest temple in the name of Rome and Augustus in 29 B.C. The provincial temple of Rome and Augustus was established in Pergamon in 27 B.C. Smaller imperial temples were built in Asia, in the main cities of Ephesos and Nicaea for the Romans, on account of the superiority of the aforementioned temple (Cass. Dio, *Hist. Rom.* 51.20, 6-7; Reid, 1913: 378; Dräger, 1993: 34; Price, 2004: 127-128; Thomas, 2007: 129).

The examined emissions of Pergamon present the models that represent the temples of Augustus and Trajan cults. Some coin types minted during the reign of Augustus show three different models as diastyle, (Cat. No. 13) tetrastyle (Cat. No. 14, 16-17) and hexastyle (Cat. No. 15). While the cult statue of armored Augustus involves the diastyle and tetrastyle order, there was no need for the hexastyle order.

"Cat. No. 13" is a homonoia coin minted collectively in Pergamon and Sardis (Dönmez-Öztürk, 2006: 116). On the reverse of the coin, a diastyle temple model in the Ionic order is depicted, which stands on a three-step podium and has acroter on the edges of the pediment. In the middle of the façade columns of the temple is a cult statue of an armored Augustus (Fritze, 1910: 94, 100, Taf. IX, no. 13).

A tetrastyle temple can be seen in another emission that was minted in the reign of Augustus and that represents the imperial cult. In the provincial coin pertaining to this emission, *Proconsul M. Plautius Silvanus*, crowned by demos, was seen on the obverse (Fritze, 1910: 94, 100, Taf. VIII, 11; Cat. No. 14). On the reverse, a statue of Augustus holding a spear in tetrastyle and within the scope of the Corinthian order temple model decorated with acroter is depicted (SNG Cop Mysia, 519). This model is also observed on coins minted during the reigns

⁷ It is interesting that Vitruvius believes that the Temple of Heraion in Samos belongs to the Doric order, rather than the Ionic order. See: Vit, *De Architect.* VII. 12.

of Tiberius and Trajan and it is assumed to represent the provincial temple (Cat. No. 16-17) where Augustus' birthday celebration was held (Radt, 2001: 42). Nevertheless, as stated above, construing the temple model depicted on the coin as the provincial temple of Rome and Augustus would be more appropriate.

Along with the diastyle and tetrastyle models representing the provincial temple of Rome and Augustus, the hexastyle temple model is seen in another emission. The obverse of "Cat. No. 15" of this emission reveals the bust of Augustus, while the reverse depicts a hexastyle temple model standing on a four-step podium (Fritze, 1910: 94, 100, Taf. VIII, no. 14). However, unlike the other two models, a cult statue was not depicted in the middle of the temple. Therefore, it becomes difficult to say that the temple model represents the provincial temple of Rome and Augustus.

In an emission minted during the reign of Trajan, there are models representing both temples of the imperial cult. On the obverse of "Cat. No. 17" of this emission, a cult statue of an armored Augustus holding a spear within the tetrastyle temple model with a capricorn depiction on its pediment was displayed. On the reverse, despite the difference in details, the same depiction style was used in the design showing Trajan. The temple of Trajan, depicted in tetrastyle here, is originally a Corinthian hexastyle temple and was completed as a whole during the reign of Hadrian (Radt, 2001: 210). The tetrastyle depiction of this structure verifies the fact that the original structure is not copied exactly in such designs, as also underlined before. Consequently, as the main aim is to emphasize the existence of the temple, it is seen that details such as the number of columns and order were not paid much attention.

3. Pamphylia

3.1. Perge: (Cat. No. 18-25) In the Izmir Archaeology Museum, eight coins with temple models were detected among the Perge provincial coins. On the reverse of these coins, despite the difference in details, a cult statue of Artemis Pergaia⁸ within diastyle temple models in Ionic or Corinthian order⁹ is seen. It probably was at least hexastyle, with six columns, but the central columns were omitted by the coin engraver to better show the cult statue (Tameanko, 1999: 210). For the first time during the reigns of Geta and Caracalla, the cult statue was represented with a crescent and star above both sides. From that period onwards, these symbols can be seen on most of the coins (Mackay, 1995: 2068; see: Cat. Nos. 18-21, 23). It is understood that the objects surrounding the cult statue in the reigns of Gallienus, Salonina and Elegabal were burning torches; the column capitals are unclear (Cat. No. 19). In all of these coins, the eagle on the pediment is replaced with the letter A. In the coins minted during the reign of Aurelian, the objects in the sides are apparently torches and the letter Δ appears on the pediment of the temple (Mackay, 1995: 2069; Cat. no. 25). An eagle was not always depicted on the pediments of the temple models¹⁰. Acroters are never definite and the one in the middle is understood to be palmette¹¹ as well (Mackay, 1995: 2070). As depicted on the coins, it is currently impossible to determine whether one of these features of the temple was copied from the original structure.

Among the coins examined, on the reverse of Cat. No. 25 the phrase, "Neokoroi of the Pergaians" was written above the temple where the cult of Artemis was depicted (Filges, 2008: 479-484). During the reign of Vespasian, Perge is known to have taken the title of "neokoros"

⁸ Artemis Pergaia type is known to exist on the coins of Perge as of the 2nd century BC (Onurkan, 1969: 302). In his work titled the Life of Apollonios of Tyana, Philostratus mentions that hymns were chanted in the honour of Artemis Pergaia in Aiolis and Pamphylia styles (Philostr., *Life of Apollonios of Tyana*, 1.30). Today, the location of Perge Artemis temple has not yet been determined. However, Strabo (14.4.2) states that the temple is located in an upland area near the city. Pseudo-Scylax (*Periplus*, 99) also refers to the temple.

⁹ Mackay thinks that the moulders of the 2nd or 1st century BC possibly knew the temple in Ionic order (Mackay, 1995: 2069). According to him, the changes occurring as of the reign of Trajan might have been a guide for the moulders who did not know the city well. Therefore, the craftsmen applying what is apparent might have tended to exercise the changing trend.

¹⁰ Temple models on the coins of Perge display two types of temple pediments: "triangular" and "arched".

¹¹ In some coins, side acroters are also the same.

(Burrell, 2004: 175). But the reason why the emperor gave this title to the city is not definite. The status of Perge within the provincial organization, in its capacity of the main city, was displayed with the famous temple of Perge with Artemis Pergaia seen on the silver cistophorus minted during the reigns of Nerva, Trajan and Hadrian (Magie, 1950: 623, 1485-1486, no. 50; Burrell, 2004: 175). The two-columned Ionic temple of the city goddess was displayed with the letter alpha on the pediment, pointing to the claim of Perge's first-place status. Moreover, the city goddess is the personification of the city as a "neokoros" (Burrell, 2004: 176). It seems possible that the letter delta on the Perge coins during the reign of Aurelian makes reference to the titles of "neokoros" (Burrell 2004, 179).

3.2. Attaleia (Cat. No. 26) A provincial coin was minted in Attaleia. The temple depicted on the reverse of this coin is the Perge Artemis Temple in diastyle (SNG von Aulock (1965), Pamphylien, 4627). This demonstrates that the Attaleia coins adopted a common coinage understanding with Perge during the Roman period. As the cult of Artemis Pergaia, which is among the most important cults of the Pamphylia region, influenced the nearby cities, the coins of Attaleia were depicted in the same form as those of the coins of Perge (Filges, 2008: 487).

4. Lydia

4.1. Sardis (Cat. No. 27-29) Sardis is a provincial coin (Cat. No. 27). On the obverse of the provincial coin of Sardis is the bust of the senate with a helmet, and on the reverse is a tetrastyle temple (RPC II,1306). The column bases and capitals of the temple depicted on the aforementioned coin, which dates back to the reign of Nero, indicates that this temple is in the Ionic order.

Sardis is a provincial coin (Cat. No. 28). On the obverse of the provincial coin of Sardis was a portrait of Salonina, and Artemis-Kore is depicted on the reverse, between two facing temples (Mionnet, 1806-1813: IV, 128, 730). As the temples were not depicted from the façade, it is difficult to interpret their front orders, but it is observed that they were depicted differently in terms of their podium heights. The temple on the left side has a higher level podium than the one on the right. Therefore, the temple with the higher level platform is assumed to be the Temple of Artemis, with the main cult in the city. However, it is known that temples were also built for Kore and Demeter (Ratté, Howe and Foss, 1986: 45). Hence, the second temple could be one of these temples. Butler interpreted the different temple depictions on the coins as the different reflections of the Temple of Artemis on the coins of Sardis. In opposition to him, Trell claimed that the other depicted temples are most likely to be "neokoros" temples (Trell, 1945: 36-38).

On the obverse of the provincial coin of Sardis is a portrait of Faustina I, and on the reverse is a statue of Antoninus Pius within a hexastyle temple (Cat. No. 29). It is known that in Sardis, the temple of Artemis was divided into two during the reign of Antoninus Pius and people worshiped both Faustina I and Artemis (Gruben, 1966: 375). One can assume that the temple with the depiction of Antoninus Pius is the second "neokoros" temple, whose location is currently unknown, but it is also highly likely that the temple is the temple of Artemis (Ratté, Howe and Foss, 1986: 45). Because, the title of "neokoros" was conferred in Sardis upon restoring the temple of Artemis and a new temple could not have been built during the Roman period due to economic reasons. In line with this, Butler, Ratté, Howe and Foss interpret the temples depicted on the coins as being the temple of Artemis, contrary to the speculation by Trell. Therefore, the titles of "neokoros" bestowed to Sardis after the renovations of the temple of Artemis (Ratté, Howe and Foss, 1986: 67-68)

4.2. Hypaipa (Cat. No. 30-31) We have two provincial coins belonging to this city. The obverse of these coins portrays emperors, and on the reverse there is a tetrastyle temple with a Syrian pediment (arcuated lintel) (Drew-Bear 1974, 36), in which the cult statue of Artemis Anaitis stands (Klose, 1984: 405-415).

These coins are important in terms of the Artemis Anaitis cult that emerged with the Persian effect and also regarding the Temple of Artemis, location of which is currently unknown in Hypaipa (Wright, 1895: 55-74; Sevin, 1974-1975: 41-53; Rici and Malay, 2005: 45-52). The fact that this temple has a Syrian-type pediment (arcuated lintel) like the temples of Erythrai and Metropolis, as mentioned above, can be explained from two perspectives. First, the Syrian-type pediment (arcuated lintel) was replaced with the original one in order to make the cult statue in the middle of the temples look larger and clearer on the coin (Drew-Bear, 1974: 36-37; Robert, 1976: 25-56; Burnett, 1999: 150). A second perspective states that because such temples were popular across the Western Anatolia during and after the 2nd century A.D., they were selected as images on the coins. New architectural data will explain whether temples with Syrian pediments (arcuated lintels) were popular in the Western Anatolia.

4.3. Philadelphia (Cat. No. 32) This is provincial coin of Philadelphia. The location of the Aphrodite cult, believed to be centered in Philadelphia due to the depictions on the coins, has not yet been precisely determined. The data obtained from the coins show that the goddess is depicted in the form of a Knidian Aphrodite within an arch, based on two helical diastyle columns (Bernhart, 1936: no. 258; Drew-Bear, 1974: 33). Today, in the Manisa Museum, there is an Aphrodite statue from Philadelphia. Unfortunately, there is no accurate information regarding the existence of the cult or the temple itself. The arched structure on the coin supports the existence of a sacred place devoted to the goddess, rather than a temple, though it is difficult to reach a concrete conclusion.

4.4. Magnesia ad Sipylum (Cat. No. 33) There are only a few archaeological findings belonging to the ancient city of Magnesia, which today lies beneath the modern city of Manisa. The location of the Tyche-Kybele Temple, which is among the most important structures of the city, has not yet been determined. Although the Ionic column capitals of the tetrastyle temple are clear on the coins, it is difficult to concretely interpret, seeing as there have been no architectural findings belonging to the temple. Moreover, there was not a depiction of architrave on the coins as the height of the goddess stretches into the tympanon. The most important fact is that, as mentioned above, the pediment of some temples is depicted in the Syrian-type to fit the cult statue into the temple, even if the temple does not originally have a Syrian pediment (arcuated lintel). In this case, the architrave was totally eliminated and the statue was fit into the temple by stretching it through the tympanon into the middle of the coin.

Engravings on the obverse and reverse of Magnesia coins are very similar to those on Smyrna coins. The provincial Magnesia and Smyrna coins with the temple of Senate-Tyche, dates back to the early 3rd century A.D. This similarity reveals that these two cities had similar coinage features during the early 3rd century.

Conclusion

Features of Pediment

When coins minted in Western Anatolia in the Roman period are examined, four types of pediments are observed: triangular, Syrian, arched and those without architrave (Tab.1). Although it is understood that some of these pediment forms are identical to those in the original temples, some of them are different from the original type of pediment in the temple.

The main type outside the scope of the traditional triangular temple pediment is understood to be the Syrian-type pediment(arcuated lintel). It is believed that the reason for this is two-fold. First, it is assumed that the triangular pediment type began to be widely used in architectural structures as of the end of the 2nd century A.D. However, the most important finding to prove this claim can be the increase in the number of architectural remains. Second, the reason may be that in coins, the cult statue that would not fit into the temple with a triangular pediment is made to fit into the temple with a Syrian pediment (arcuated lintel) (Drew-Bear, 1974: 43-45; Burnett, 1999: 150). It is understood that, especially in coins, the Syrian type pediment(arcuated lintel) began to be used as of the end of the 2nd century and became

more widespread during the 3rd century A.D. (Tab. 2). Similarly, it is considered that the pediment type without architraves and those with arches serve the same purpose and that these different types were created, deviating from the main triangular type, as the main purpose was to make the cult statue look clearer and fit into the temple. Moreover, the rarest type of pediment is the arched type, and the most widely used one is the classical triangular pediment type.

Features of the Façade Order

Temple orders depicted on the coins include samples maintaining the order of the original temple, as well as samples differing from the original order. For example, the Ephesos coins included not only the exact copies of the original structure of the temple in octastyle order, but also the ones that depicted tetrastyle orders, differing from the original temple. Sometimes to emphasize the cult statue in center, the columns of front façade were reduced as coins of Perge (Tameanko, 1999: 210). The most important concern is the effort to emphasize the existence of a temple and cult statue, rather than emphasizing its original façade. Based on the examined coins, it is understood that the most widely used façade order is the tetrastyle temple and the rarest one is the octastyle.

Moreover, when the architectural façade styles are viewed, it is also understood that Ionic and Corinthian styles were used, independently from the original temple façade. For example, on the Perge coins, temple façades were sometimes formed in Corinthian or Ionic style (Onurkan 1969: 302). None of the coins examined included Doric architectural features in relation to the contemporary architectural tradition.

CATALOGUE

Cat. No. 1.	Ephesos, Vespasian (A.D. 69-79)
<i>Inv. no.</i>	20972
<i>Obv.</i>	Bust of Vespasian ΟΥΕΣΠΙΑΣΙΑΝΟΣ ΚΑΙΣΑΡ ΣΕΒΑΣΤΟΣ
<i>Rev.</i>	Temple of Diana Ephesia: cult statue of Diana of Ephesos within tetrastyle temple ΕΦΕΣΙΩΝ
<i>S/W/D/M</i>	18 mm / 15.28gr / 6h / AE
<i>Ref.</i>	RPC II. 1067, SNG Cop. Ionia, 378.
Cat. No. 2.	Ephesos, Hadrian (A.D. 117-138)
<i>Inv. no.</i>	33797
<i>Obv.</i>	Bust of Hadrian ΑΥΤ ΚΑΙ ΤΡΑ ΑΔΡΙΑΝΟC CE
<i>Rev.</i>	Temple of Diana Ephesia: cult statue of Diana of Ephesos within tetrastyle temple
<i>S/W/D/M</i>	16mm / 13.18gr / 1 h / AE
<i>Ref.</i>	SNG Cop. Ionia, 389.
Cat. No. 3.	Ephesos, Hadrian (A.D. 117-138)
<i>Inv. no.</i>	2180
<i>Obv.</i>	Bust of Hadrian HADRIANUS AUG COS III P P
<i>Rev.</i>	Temple of Diana Ephesia: cult statue of Diana of Ephesos within tetrastyle temple DIA NA
<i>S/W/D/M</i>	12mm / 5.71 gr / 6h / AR
<i>Ref.</i>	Metcalf, 1980, Cat. No. 46.
Cat. No. 4.	Ephesos, Antoninus Pius (A.D. 138-161)
<i>Inv. no.</i>	29016
<i>Obv.</i>	Bust of Antoninus Pius ΑΥ Κ Τ ΑΙ ΑΔΡΙΑ ΑΝΤΩΝΕΙΝΟΣ
<i>Rev.</i>	Temple of Diana Ephesia: cult statue of Diana of Ephesos within octastyle temple ΕΦΕΣΙΩΝ ΔΙΣ ΝΕΩΚΟΡΩΝ
<i>S/W/D/M</i>	24.5 mm / 21.76gr / 6h / AE
<i>Ref.</i>	SNG Cop. Ionia, 397.
Cat. No. 5.	Ephesos, Antoninus Pius (A.D. 138-161)
<i>Inv. no.</i>	21731

<i>Obv.</i>	Bust of Antoninus Pius
<i>Rev.</i>	Temple of Diana Ephesia: cult statue of Diana of Ephesos within octastyle temple ΕΦΕΣΙΩΝ ΔΙΣ ΝΕΩΚΟΡΩΝ
<i>S/W/D/M</i>	27 mm / 30.12gr / 1h / AE
<i>Ref.</i>	SNG Cop. Ionia, 397.
Cat. No. 6.	Ephesos, (homonoia) Caracalla (A.D. 211-217)
<i>Inv. no.</i>	11747
<i>Obv.</i>	Bust of Caracalla
<i>Rev.</i>	The Artemis temples of Ephesos and Magnesia ad Meandrum ΟΜΟΝΟΙΑ ΜΑΓΝΗΤΩΝ ΚΑΙ ΕΦΕΣΙΩΝ
<i>S/W/D/M</i>	25mm / 23.78gr / 12h / AE
<i>Ref.</i>	Schultz 1975, tf.16, n. 215.
Cat. No. 7.	Metropolis, Gallienus (A.D. 253-268)
<i>Inv. no.</i>	33913
<i>Obv.</i>	Bust of Gallienus ΑΥΤ Κ ΠΟ ΔΙΚΙ ΓΑΛΛΙΗΝΟC
<i>Rev.</i>	The cult statue of Ares with spear and shield within tetrastyle temple ΕΠΙ ΣΤΡΑ ΑΠΙΡΩΝ ΙΑΝΟΥ ΜΕΤΡΟΠΟΛΕΙΤΩΝ
<i>S/W/D/M</i>	19mm / 10.99 gr/ 6h / AE
<i>Ref.</i>	Kraft 1972, tf. 28, n.171; Robert 1949, 73-77.
Cat. No. 8.	Smyrna, (homonoia) Gordian III (A.D. 238-244)
<i>Inv. no.</i>	32747
<i>Obv.</i>	Bust of Senate ΙΕΡΑ CΥΝΚΛΗΤΟC
<i>Rev.</i>	Tyche standing left, holding rudder and cornucopia, within tetrastyle temple CΜΥΡ Γ ΝΕ ΕΠ ΠΩΛΛΙ ΑΝΟV Strategos Pollianus
<i>S/W/D/M</i>	15mm / 8.08gr / 6h / AE
<i>Ref.</i>	Klose 1987, tf.12,14 (VS 14/R11); SNG Cop. Ionia, 1316.
Cat. No. 9.	Smyrna, Gordian III (A.D. 238-244)
<i>Inv. no.</i>	28218
<i>Obv.</i>	Bust of Gordian ΓΟΡΔΙΑΝΟC
<i>Rev.</i>	Tyche standing left, holding rudder and cornucopia, within tetrastyle temple CΜΥΡ Γ ΝΕ ΕΠ ΠΩΛΛΙ ΑΝΟV Strategos Pollianus
<i>S/W/D/M</i>	14mm / 6.57gr / 6h / AE
<i>Ref.</i>	Klose 1987, tf. 52 (V 1/R 1).
Cat. No. 10.	Smyrna, Gordian III (A.D. 238-244)
<i>Inv. no.</i>	1575
<i>Obv.</i>	Bust of Senate ΙΕΡΑ CΥΝΚΛΗΤΟC
<i>Rev.</i>	Tyche standing left, holding rudder and cornucopia, within tetrastyle temple CΜΥΡΝΑΙΩΝ Γ ΝΕΩΚΟΡΩΝ
<i>S/W/D/M</i>	14mm / 6.12 gr/ 6h / AE
<i>Ref.</i>	Klose 1987, tf. 13,15 (VS 21/R27); SNG Cop. Ionia, 1321.
Cat. No. 11.	Erythrai, Elegabal (A.D. 218-222)
<i>Inv. no.</i>	3227
<i>Obv.</i>	Bust of Elegabal and countermark Pupienus AKM ΑΥΡ ΑΝΤΩΝΕΙΟC
<i>Rev.</i>	Cult statue of Heracles within Syrian (arcuated lintel) pediment tetrastyle temple ΕΠΙ ΣΤΡ ΑΥΡ ΝΕΙΚΩΝΟC ΕΡΥΤΡΑΙΩΝ
<i>S/W/D/M</i>	26 mm / 29.19 gr / 6h / AE
<i>Ref.</i>	We couldn't find any reference about this coin.
Cat. No. 12.	Samos, Valerian I (A.D. 253-260)
<i>Inv. no.</i>	1324
<i>Obv.</i>	Bust of Valerian I ΑΥΤ Κ ΠΟΛΙ ΟΥΑΛΛΕΡΙΑΝΟC
<i>Rev.</i>	Cult statue of Hera within Syrian (arcuated lintel) pediment tetrastyle temple CΑΜΙΩΝ
<i>S/W/D/M</i>	12 mm / 9.46 gr/ 6h / AE
<i>Ref.</i>	SNG Cop. Ionia, 1796.
Cat. No. 13.	Pergamon, (homonoia) Augustus (A.D. 1)
<i>Inv. no.</i>	25527

- Obv.* The Demos of Pergamon crowning the Demos of Sardis
ΠΕΡΓΑΜΗΝΩΝ ΚΑΙ ΣΑΡΔΙΑΝΩΝ
- Rev.* Statue of Augustus within ionic diastyle temple and name of
Magistrate Kephalion ΣΕΒΑΣΤΟΝ ΚΕΦΑΛΙΩΝ ΠΕΡΓΑΜΗΝΩΝ
- S/W/D/M* 11mm / 4.81gr / 12h / AE
- Ref.* SNG Cop. Mysia, 519.
- Cat. No. 14.** Pergamon, Augustus (A.D. 4-6)
- Inv. no.* 31987
- Obv.* The Demos of Pergamon crowning the Proconsul M. Plautius
Silvanus, who hold patera ΣΙΛΒΑΝΟΝ ΠΕΡΓΑΜΗΝΟΙ
- Rev.* Statue of Augustus with spear within corinthian tetrastyle
temple ΣΕΒΑΣΤΟΝ ΔΗΜΟΦΩΝ
- S/W/D/M* 10mm / 5.32gr / 12h / AE
- Ref.* SNG Cop. Mysia, 461.
- Cat. No. 15.** Pergamon, Augustus (B.C. 27- A.D. 14)
- Inv. no.* 7413
- Obv.* Bust of Augustus ΣΕΒΑΣΤΟΝ
- Rev.* Hexastyle temple of Augustus ΧΑΡΙΝΟΣ ΓΡΑΜΜΑΤΕΥΩΝ
- S/W/D/M* 10 mm / 6.32 gr / 12h / AE
- Ref.* SNG Cop. Mysia, 464; RPC II, 2358.
- Cat. No. 16.** Pergamon, Tiberius (A.D. 30)
- Inv. no.* 6750
- Obv.* Busts of Livia and Tiberius ΣΕΒΑΣΤΟΙ ΕΠΙ ΠΙΕΤΡΩΝΙΟΥ ΤΟC
(Proconsul Petronius)
- Rev.* Statue of Augustus in military dress with spear within
tetrastyle temple ΘΕΟΝ ΣΕΒΑΣΤΟΝ ΠΕΡΓΑΜΗΝΟΙ
- S/W/D/M* 10 mm / 4.44 gr / 12h / AE
- Ref.* RPC II, 2369, SNG Cop. Mysia, 468.
- Cat. No. 17.** Pergamon, Trajan (A.D. 98-117)
- Inv. no.* 6751
- Obv.* Statue of Augustus standing facing, holding scepter, within
tetrastyle temple; in pediment, capricorn right ΑΥΓΟΥCΤΟC
ΠΕΡΓΑ
- Rev.* Statue of Trajan standing facing, holding scepter, within
tetrastyle temple CΤΡ ΠΩΛΛΙΩΝΟC ΤΡΑΙΑΝΟC (Strategos
Pollion)
- S/W/D/M* 7 mm / 3.47 gr / 12h / AE
- Ref.* SNG Cop. Mysia, 478.
- Cat. No. 18.** Perge, Elegabal (A.D. 218-222)
- Inv. no.* 17355
- Obv.* Bust of Elegabal ΑΥ Κ Μ ΑΥ ΑΝΤΩΝΕΙΝΟC
- Rev.* Statue of Artemis Pergaia among two torches, star and crescent
within diastyle temple; eagle in pediment ΠΕΡΓΑΙΩΝ
- S/W/D/M* 15 mm / 8.83 gr / 12h / AE
- Ref.* SNG v.Aulock, Pamphylien, 4685.
- Cat. No. 19.** Perge, Elegabal (A.D. 218-222)
- Inv. no.* 17360
- Obv.* Bust of Elegabal ΑΥ Κ Μ ΑΥ ΑΝΤΩΝΕΙΝΟC
- Rev.* Statue of Artemis Pergaia among two torches, star and crescent
within diastyle temple; eagle in pediment ΠΕΡΓΑΙΩΝ
- S/W/D/M* 14 mm / 10.11 gr / 11h / AE
- Ref.* SNG München, Pamphylien, 352.
- Cat. No. 20.** Perge, Tranquillina (A.D. 241-244)
- Inv. no.* 17339
- Obv.* Bust of Tranquillina CΑΒΕΙ ΤΡΑΝΚΥΛΛΕΙΑΝ
- Rev.* Statue of Artemis Pergaia within diastyle temple, star and
crescent ΑΡΤΕΜΙΔΟC ΠΕΡΓΑΙΑC ΑCΥΛΟV
- S/W/D/M* 14mm / 8.88 gr / 6h / AE
- Ref.* SNG München, Pamphylien 378.

- Cat. No. 21.** Perge, Gallienus (A.D. 253-268)
Inv. no. 17344
Obv. Bust of Gallienus ΓΑΛΛΙΗΝΟ-C CEB
Rev. Statue of Artemis Pergaia within diastyle temple, star and crescent ΠΕΡΓΑΙΑC ΑΡΤΕΜΙΔΟ-C-ACVΛΟV
S/W/D/M 20mm / 16,34 gr / 12h / AE
Ref. SNG v.Aulock, Pamphylien, 4731.
- Cat. No. 22.** Perge, Salonina (A.D. 254-268)
Inv. no. 17343
Obv. Bust of Salonina ΚΟΡΝΗΛΙΑ CΑΛΩΝΙΝΑ CΕΒΑ
Rev. Statue of Artemis Pergaia within diastyle temple ΠΕΡΓΑΙΑC ΑΡΤΕΜΙΔΟC - (ACVΛΟV)
S/W/D/M 20mm / 18.21 gr / 7h / AE
Ref. SNG v.Aulock, Pamphylien, 4747.
- Cat. No. 23.** Perge, Salonina (A.D. 254-268)
Inv. no. 17338
Obv. Bust of Salonina ΚΟΡΝΗΛΙΑ CΑΛΩΝΙΝΑ CΕΒΑ
Rev. Statue of Artemis Pergaia within diastyle temple, star and crescent ΠΕΡΓΑΙΑC ΑΡΤΕΜΙΔΟ - C - ACVΛΟV
S/W/D/M 21mm / 17.60 gr / 6h / AE
Ref. SNG v.Aulock, Pamphylien, 4747.
- Cat. No. 24.** Perge, Saloninus Caesar (A.D. 258-260)
Inv. no. 7861
Obv. Bust of Saloninus Caesar CΑΛΩΝ ΟΑΥΛΕΡΙΑΝΟCΕΒ
Rev. Statue of Artemis Pergaia within diastyle temple ΠΕΡΓΑΙΩΝ ΑΡΤΕΜΙΔΟC
S/W/D/M 22 mm / 11.88 gr / 6h / AE
Ref. SNG v. Aulock, Pamphylien, 4753.
- Cat. No. 25.** Perge, Aurelian (A.D. 270-275)
Inv. no. 38216
Obv. Bust of Aurelian ΑΥΤ ΔΟΜΙ ΑΥΡΗΛΙΑΝΟC CΕΒ
Rev. Statue of Artemis Pergaia within diastyle temple ΠΕΡΓΑΙΩΝ ΝΕΩΚΟΡ(ΩΝ)
S/W/D/M 16mm / 11 gr / 6h / AE
Ref. SNG France 3, 621.
- Cat. No. 26.** Attaleia, Trebonianus Gallus (A.D. 251-253)
Inv. no. 17358
Obv. Bust of Trebonianus Gallus
Rev. Statue of Artemis Pergaia within diastyle temple; in pediment, eagle ΑΤΤΑΛΕΙΩΝ
S/W/D/M 14mm / 6.75gr / 6h / AE
Ref. SNG v.Aulock, Pamphylien, 4627.
- Cat. No. 27.** Sardis, Nero (A.D. 54-68)
Inv. no. 32247
Obv. Bust of Senate with helmet ΕΠΙ ΤΙ ΚΛΑΥ ΦΙΛΕΙΝΟΥ CΤΡΑ
Rev. Tetrastyle temple ΕΠΙ ΜΑΡΚΕΛΛΟΥ CΑΡΔΙΑΝΩΝ T - O - B (Prokonsül T. Clodius Eprius Marcellus)
S/W/D/M 10mm / 4.43 gr / 12h / AE
Ref. SNG v.Aulock, Lydien, 3137; RPC II,1306.
- Cat. No. 28.** Sardis, Salonina (A.D. 253-268)
Inv. no. 28630
Obv. Bust of Salonina
Rev. Statue of Kore between two temples facing each other CΑΡΔΙΑΝΩΝ ΔΙC ΝΕΟΚΟΡΩΝ
S/W/D/M 25mm / 23.78gr / 12h / AE
Ref. Trell 1945, 36, pl. XI-1.
- Cat. No. 29.** Sardis, Faustina I (A.D. 138-141)
Inv. no. 21178
Obv. Bust of Faustina I
Rev. Statue of Antoninus Pius carrying Victoria in Hexastyle temple

	CΑΡΔΙΑΝΩΝ
S/W/D/M	25 mm/ 24.42 gr / 6h / AE
Ref.	SNG v.Aulock, Lydien, 3154.
Cat. No. 30.	Hypaipa, Bust of Caracalla (A.D. 211-217)
Inv. no.	28127
Obv.	Bust of Cracalla AY KA M AY ANTΩNEINOS
Rev.	Statue of Artemis Anaitis touching two children around her within tetrastyle temple which have Syrian (arcuated lintel) pediment ΥΠΑΙΠΗΝΩΝ
S/W/D/M	12.5 mm / 4.20 gr/ 12h / AE
Ref.	Kraft 1972, 173, 68 (hexastyle temple).
Cat. No. 31.	Hypaipa, Septimius Severus (A.D. 193-211)
Inv. no.	24600
Obv.	Bust of Septimius Severus AY KAI Λ CE CEOYHPOC Π
Rev.	Statue of Artemis Anaitis carrying apple and plant? in her hands within tetrastyle temple which have Syrian (arcuated lintel) pediment ΕΠΙ ΜΕΝΑΝΔΡΟΥ ΒΑΚΚΙΑ CΤ ΥΠΑΙΠΗΝΩΝ
S/W/D/M	26 mm / 18.79 gr/ 12h / AE
Ref.	SNG v.Aulock, Lydien, 2966.
Cat. No. 32.	Philadelphia, Marcus Aurelius (A.D. 161-180)
Inv. no.	16965
Obv.	Bust of Marcus Aurelius AV K M AVP ANTΩNINOC
Rev.	Statue of Knidian Aphrodite within helical columns and arched diastyle temple ΕΠΙ ΕΥΓΕΝΕ ΤΟΡΟC ΦΙΛΑΔΕΛΦΕΩΝ
S/W/D/M	13.92mm / 20gr / 6h / AE
Ref.	BMC Lydia, pl. XII-9.
Cat. No. 33.	Magnesia ad Sipylum, Gordian III (A.D. 238-244)
Inv. no.	21460
Obv.	Bust of Senate, IEPA CYNKΛHTOC
Rev.	Statue of Kybele-Tyche standing within tetrastyle temple, wearing long dress, head with kalathos; cornucopia in left hand, rudder in right. ΕΠΙ CΤ AY ΦΕΟΔΟΤΟΥ ΜΑΓΝΗΤΩΝ CITY
S/W/D/M	15 mm / 6.77 gr / 12h / AE
Ref.	Kraft 1972, tf. 9, no.70; SNG Cop. Lydia, 249.

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













Diastyle	Tetrastyle	Hexastyle	Octastyle
Perge 	Metropolis 	Pergamon 	Ephesos 
Philadelphia 	Smyrna 		
Pergamon 	Pergamon 		
Attaleia 	Ephesos 		
	Hypaipa 		
	Mag. ad Sipylum 		
	Samos 		
	Erythrai 		

Table 1: Types of pediment and frontal orders in examined coins





-  : Triangular Pediment
-  : Syrian Pediment (arcuated lintel)
-  : Without Architrave Pediment
-  : Arched Pediment

Table. 2: Chronological distributions of Types of Pediment in examined coins





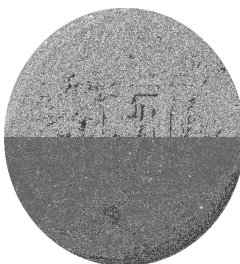
	1 st - 3 rd century AD
	Last quarter of 2 nd century- 3 rd century AD
	3 rd century AD
	2 nd century AD

Plate 1



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Plate 2



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Plate 3



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Plate 4



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Plate 5

