



Summary :

City in western Phrygia, on the banks of the Pencalás river, near modern Çavdarhisar. It was Hellenized around the 3rd c. BC, while in the beginning of the 2nd c. BC it was the matter of dispute between the kings of Pergamon and Bithynia. In 133 BC it came under Roman control. Aezani enjoyed great prosperity during the Imperial Period, especially during emperor Hadrian's reign. During that period, the monumental temple of Zeus was founded and the city became member of the Panhellenion. The city featured brilliant buildings, of which the architectural complex of the theatre-stadium, the streets with colonnades and the thermae complex stand out. The cult of the goddess of Phrygia Meter Steunene, who was worshipped in the Steunos cave, near the ancient city, was very important during the Roman period.

Other Names

Azanoi, Exouanoun, Azanion, and Ezeanoi.

Historical Region

Phrygia

1. Location- Name

The ancient city of Aezani is located near modern Çavdarhisar,¹ about 50 km southwest of Kütahya. It was a city of Phrygia Epictetus, which spreads on the banks of the Pencalás river, in the plain of Aezanitis (mod. Örencik Ovası).² Literal and numismatic sources mention the city was also referred to as Azanoi, Exouanoun, Azanion, and Ezeanoi.³

2. History

According to mythology, the city was founded by Aezanas (or Aezinas), son of Tantalus, while according to [Pausanias](#) its settler was Azan, son of Arcas and the nymph Erato.⁴ Archaeological finds⁵ show that the city was already inhabited in the Early Bronze Age (first half of the 3rd c. BC). Its hellenization dates back to the Hellenistic period, probably around the 3rd c. BC. In the beginning of the 2nd c. BC, the area of Aezani was the matter of dispute between king [Eumenes II](#) of [Pergamon](#) and king [Prusias I](#) of [Bithynia](#). In 184 BC, the city was conquered by Eumenes II and became part of the kingdom of Pergamon. In 133 BC it came under Roman control.⁶

During the Imperial period, ever since [Augustus'](#) reign, citizens of Aezani held high ranks; the city became an important center of commerce and culture and developed close relations to Rome.⁷ The fact that eminent citizens of Aezani became asiarchs and consuls, like P. Ulpius Appulejus Eurycles and Claudius Stratonikos, indicates the city's strength.⁸ In the days of [Hadrian's](#) reign, the city was at the peak of its power; it gained great political and economic importance and it was member of the Panhellenion, the organization of Greek cities that the philhellene emperor founded in 131/132.⁹ The monumental temple of Zeus was also founded in the same period. It is worth mentioning that despite its Roman character, and the modernization and the wealth the city gained during the 2nd c. with the construction of monumental public buildings and public welfare facilities, it kept aspects of its eastern culture and tradition alive.¹⁰

The intense economic activity around the end of the 4th c. and the beginning of the 5th c. shows a new period of wealth. Aezani became a bishopric and the temple of Zeus was turned into a Christian church. During the second half of the 5th c., the city fell into decline due to economic reasons. Its history ever since followed that of the cities of Asia Minor, which were occupied first by Persians, then Arabs and finally Seljuks.¹¹

3. Coins – Religion

The first issues are dated back to the 2nd and 1st c. BC, while the city kept striking silver and copper coins during the Imperial period.¹² Most coins feature the ethnic EZEANITΩN (Ezeaniton) or AIZANITΩN (Aezaniton).



Archaeological remains, inscriptions, literal and numismatic sources confirm the worship of the goddess Meter Steunene in the Steunos cave as well as the worship of Zeus and Artemis in the city center. Like in many Greek cities of the empire, the [imperial cult](#) was also followed. There is evidence that games in honor of the Roman emperors were instituted and celebrated in Aezani, like the Sevasta Claudiana in honor of Claudius for his propitious policy towards the city.¹³

4. Topography – Monuments

European travelers visited the city during the 19th c. and, around 1920, the German Archaeological Institute conducted the first excavations. The excavations were resumed by R. Naumann in 1970, and, since 1990, the archaeological work continues under the supervision of K. Rheidt.¹⁴

The city used to spread on the banks of the Pencalas river, which divided the city in two. Four bridges, built during the Roman period, enabled the communication between the two parts. M. Ulpus Appuleius Eurycles¹⁵ financed the construction of one of the bridges in 157 AD. The [temple of Zeus](#) and most of the ancient city's public buildings, built during the 2nd c., were located on the west bank of the city. The temple of Zeus at Aezani is dated back to the times of Hadrian (117-138). The temple was surrounded by stoas. It is the best-preserved temple in Asia Minor, built in Ionian style, pseudodipteral, with 8x15 columns, standing on a podium. It is designed in the Hellenistic order, borrowing morphological features from the architecture of [Hermogenes](#), the famous architect of the Hellenistic period.¹⁶

In front of the temple was the city's central agora, where stood the heroon, a small temple on a [podium](#).¹⁷ The agora, measuring 95 x 95 m., was surrounded by Doric colonnades and it is dated back to the middle of the 2nd c.

North of the temple of Zeus, was the city [theatre](#). It is a [Roman-Asia Minor type theatre](#), built in the third quarter of the 1st c. BC, at the same time as the stadium with which it belonged to the same architectural complex. Both buildings, which feature various building phases, were completed in the 2nd c. The stadium stopped being used around the middle of the 4th c. as many stones were stolen from its architectural components.¹⁸ To the southwest of the theatre was a monumental complex of "baths-gymnasia". Between the washrooms and the [palaestra](#) were oblong, arched rooms which served both as passages and as an insulation zone. The complex is dated to the second half of the 2nd c.¹⁹

It is assumed that on the east bank of the river were the residential quarters of the city.²⁰ It was there that the architectural remains of a [macellum](#) (abattoir), one of the few examples of this kind of building in Asia Minor, were discovered. The macellum of Aezani is dated to the 2nd c. It was a rectangular complex, including an open-air square with stoas surrounding a [tholos](#) that probably served as a fountain. It is rather interesting that the edict of Diocletian (Edictum de pretiis rerum venalium), regarding the regulation of the prices of products, is written on the tholos' jambs.²¹ The remains of a monumental marble [propylon](#) were discovered south of the macellum. A broad street with Ionic colonnades leading to the northeast used to pass under it.²² According to scholars, this was the sacred way linking the sanctuary of Meter Steunene with the city center.²³ Burial monuments of eminent members of the local elite were erected along the street around the middle of the 2nd c. Another street, surrounded by luxurious marble stoas made of spolia dated back in the Late Antiquity (around 400), was discovered in the ancient city's center. Parts of the street have been restored. The sculptures that were found on the site during the excavations are rather interesting, especially the marble statue of a Satyrus standing in front of the street's northeast stoa. It is a replica of a statue of the early 3rd c. BC that dates to the time of the Severans and comes from Docimium's workshop.²⁴

Finally, another luxurious [thermae](#) complex, decorated with extraordinary mosaics, built in the 3rd c. AD, was discovered in the southeast part of the city.²⁵

The temple of Artemis, mentioned in epigraphic and numismatic sources, is searched for in the city's center. It was a marble octastyle temple of [Ionic order](#). According to representations proposed by scholars, the triangular pediment formed an opening, possibly of cult



character, a morphological feature found in the architecture of the [Artemisium](#) of [Ephesus](#) and in the temple of [Artemis](#) in [Magnesia ad Meandrum](#). Architectural components of the street, which dates back to Late Antiquity, are considered to be parts of the temple of Artemis and are dated back to the middle of the 1st c.²⁶

About 2 km from the city center was the sanctuary of the eastern goddess Meter Steunene,²⁷ who was still worshipped by the citizens of Aezani during the Roman period. The sanctuary was set in a natural surrounding, including a main cave, now collapsed, another neighboring cave and two round structures, presumed to be apothetes of the chthonic deity, standing upon the main cave. The archaeological evidence prove that the site was in use since the 6th c. BC.²⁸

Necropolises were located in the north, west and southwest of the ancient city, where parts of [sarcophagi](#), burial chambers and tombs with monumental facades and gates were found.²⁹

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1. Many houses in Çavdarhisar were built on the foundations of the ancient city's fortification wall, using parts of the ancient buildings as materials. After the earthquake of 1970, the modern city's center was transferred about 2km to the southeast. *Brill's New Pauly I* (2002), p. 55-62, see "Aezani" (K. Rheidt).
 2. Pencalas is either a tributary of Rhyndakos or an older name of the same river. For Aezani's location see Naumann, R. – Aulock, H. von, *Der Zeustempel zu Aizanoi. Nach den Ausgrabungen von Daniel Krencker und Martin Schede* (Denkmäler antiker Architektur 12, Berlin 1979), p. 1-3.
 3. Naumann, R. - Aulock, H. von, *Der Zeustempel zu Aizanoi. Nach den Ausgrabungen von Daniel Krencker und Martin Schede* (Denkmäler antiker Architektur 12, Berlin 1979), p. 11.
 4. Pausanias 8.4.3, 10.32.3. See Naumann, R. - Aulock, H. von, *Der Zeustempel zu Aizanoi. Nach den Ausgrabungen von Daniel Krencker und Martin Schede* (Denkmäler antiker Architektur 12, Berlin 1979), p. 9. Rheidt, K., "Ländlicher Kult und städtische Siedlung: Aizanoi in Phrygien", in Schwander, E.L. – Rheidt, K. (ed.), *Stadt und Umland. Neue Ergebnisse der archäologischen Bau – und Siedlungsforschung. Bauforschungskolloquium in Berlin vom 7. Bis 10. Mai 1997* (Diskussionen zur Archäologischen Bauforschung 7, Mainz 1999), p. 248.
 5. During the Archaic and Classical period, the history of Aezani is closely related to the historical developments in Phrygia. See Rheidt, K., "Römischer Luxus – Anatolisches Erbe. Aizanoi in Phrygien. Entdeckung, Ausgrabung und neue Forschungsergebnisse", *Antike Welt* 28 (1997), p. 237.
 6. According to epigraphic and literal sources, around 216 and 213 BC Attalus I annexed Phrygia Epictetus to the kingdom of Pergamon and Aezani served as a military settlement. In the beginning of the 2nd c. BC, around 198/197 BC, it came under the control of Bithynia. In the peace treaty of Apamea (188 BC), Rome supported Pergamon's claims, as a result, since 183 BC the area belonged to the kingdom of Pergamon. See Naumann, R. – Aulock, H. von, *Der Zeustempel zu Aizanoi. Nach den Ausgrabungen von Daniel Krencker und Martin Schede* (Denkmäler antiker Architektur 12, Berlin 1979), p. 8-9. Jes, K., "Die neue Stadt. Aizanoi in der frühen Kaiserzeit", στο Berns, C. – Hesberg, H. von – Vandeput, L. – Waelkens, M. (eds), *Patris und Imperium. Kulturelle und politische Identität in der Städten der römischen Provinzen Kleinasien in der frühen Kaiserzeit. Kolloquium Köln, November 1998* (BABesch Beih. 8, Leuven – Paris – Dübley 2002), p. 49-59.
 7. The city became an important center of Phrygia Epictetus around the third quarter of the 1st c. BC. Until that time it was not different from the other villages in that area. Rheidt, K., "Ländlicher Kult und städtische Siedlung: Aizanoi in Phrygien", στο Schwandner, E.L. – Rheidt, K. (ed.), *Stadt und Umland. Neue Ergebnisse der archäologischen Bau- und Siedlungsforschung. Bauforschungskolloquium in Berlin vom 7. Bis 10. Mai 1997* (Diskussionen zur Archäologischen Bauforschung 7, Mainz 1999), p. 239.
 8. We mention the example of P. Ulpius Appulejus Eurycles, who was an asiarch, and Cladius Stratonicus, who was a consul during emperor Commodus' reign. Naumann, R. – Aulock, H. von (eds), *Der Zeustempel zu Aizanoi. Nach den Ausgrabungen von*



Daniel Krencker und Martin Schede (Denkmäler antiker Architektur 12, Berlin 1979), p. 9-10.

9. Rheidt, K., "Römischer Luxus – Anatolisches Erbe. Aizanoi in Phrygien. Entdeckung, Ausgrabung und neue Forschungsergebnisse", *Antike Welt* 28 (1997), p. 483.
10. Rheidt, K., "Römischer Luxus – Anatolisches Erbe. Aizanoi in Phrygien. Entdeckung, Ausgrabung und neue Forschungsergebnisse", *Antike Welt* 28 (1997), p. 495.
11. For the history of Aezani during the Late Antiquity and the Islamic Period, see Rheidt, K., "Römischer Luxus – Anatolisches Erbe. Aizanoi in Phrygien. Entdeckung, Ausgrabung und neue Forschungsergebnisse", *Antike Welt* 28 (1997), p. 495-498. Niewöhner, P., *Aizanoi, Dokimion und Anatolien. Stadt und Land, Siedlungs- und Steinmetzwesen vom späteren 4. bis ins 6. Jahrhundert n. Chr.* (Archäologische Forschungen 23, Wiesbaden 2007).
12. We mention that many coins from Aezani were found in Sardis, proving the two cities had economic relations. See Naumann, R. – Aulock, H. von, *Der Zeustempel zu Aizanoi. Nach den Ausgrabungen von Daniel Krencker und Martin Schede* (Denkmäler antiker Architektur 12, Berlin 1979), p. 6. Rheidt, K., "Ländlicher Kult und städtische Siedlung: Aizanoi in Phrygien", στο Schwandner, E.L. – Rheidt, K. (ed.), *Stadt und Umland. Neue Ergebnisse der archäologischen Bau- und Siedlungsforschung. Bauforschungskolloquium in Berlin vom 7. Bis 10. Mai 1997* (Diskussionen zur Archäologischen Bauforschung 7, Mainz 1999), p. 240. Lang, G., *Klassische Antike Stätten Anatoliens* (Norderstedt 2003), p. 42-45. However, according to Jes, the first independent coin strikes featuring the ethnicon Ezeaniton are dated after 25/24 BC. See Jes, K., "Die neue Stadt. Aizanoi in der frühen Kaiserzeit", στο Berns, C. – Hesberg, H. von – Vandeput, L. – Waelkens, M. (eds), *Patris und Imperium. Kulturelle und politische Identität in der Städten der römischen Provinzen Kleinasien in der frühen Kaiserzeit. Kolloquium Köln, November 1998* (BABesch Beih. 8, Leuven – Paris – Dubley 2002), p. 50-51.
13. Jes, K., "Die neue Stadt. Aizanoi in der frühen Kaiserzeit", στο Berns, C. – Hesberg, H. von – Vandeput, L. – Waelkens, M. (eds), *Patris und Imperium. Kulturelle und politische Identität in der Städten der römischen Provinzen Kleinasien in der frühen Kaiserzeit. Kolloquium Köln, November 1998* (BABesch Beih. 8, Leuven – Paris – Dubley 2002), p. 53-57.
14. For the history of the research in Aezani, see Rheidt, K., "Römischer Luxus – Anatolisches Erbe. Aizanoi in Phrygien. Entdeckung, Ausgrabung und neue Forschungsergebnisse", *Antike Welt* 28 (1997), p. 479-482. Brill's New Pauly I (2002), 55-62, p. ent. "Aezani" (K. Rheidt). Naumann, R. – Aulock, H. von, *Der Zeustempel zu Aizanoi. Nach den Ausgrabungen von Daniel Krencker und Martin Schede* (Denkmäler antiker Architektur 12, Berlin 1979), p. 3-7. Rheidt, K., "Aizanoi" στο Radt, W. (επιμ.), *Stadtgrabungen und Stadtforschung im westlichen Kleinasien. Geplantes und Erreichtes. Interantationales Symposium 6./7. August 2004 in Bergama (Türkei)* (Byzas 3, Istanbul 2006), p. 5-9.
15. Bridge 1 was destroyed during the Late Antiquity, while only ruins of bridge 3 are preserved. Bridges 2 and 4 are still being used to our days. We know that the construction of bridge 4 was financed by M. Ulpius Appuleius Eurycles in 157 AD and was dedicated to the emperors Antoninus Pius and Hadrian, and to the Eleusinian gods, Athena Polias, Poseidon and Amphitritis. For the bridges' construction see Rheidt, K., "Römischer Luxus β Anatolisches Erbe. Aizanoi in Phrygien – Entdeckung, Ausgrabung und neue Forschungsergebnisse", *Antike Welt* 28 (1997), p. 483.
16. According to the excavator, the underground part of the temple was dedicated to the cult of Cybele or Meter Steunene, but this opinion has been disputed. See Rheidt, K., "Römischer Luxus – Anatolisches Erbe. Aizanoi in Phrygien. Entdeckung, Ausgrabung und neue Forschungsergebnisse", *Antike Welt* 28 (1997), p. 493. For the sanctuary and the temple of Zeus in Aezani see Laffi, U., "I terreni del tempio di Zeus ad Aizanoi", *Athenaeum* 49 (1971), p. 3-53. Naumann, R., "Zeustempel und Kybeleheiligtum in Aizanoi", *Anadolu araştırmaları* 10 (1986), p. 503-509. Naumann, R. – Aulock, H. von, *Der Zeustempel zu Aizanoi. Nach den Ausgrabungen von Daniel Krencker und Martin Schede* (Denkmäler antiker Architektur 12, Berlin 1979). Schede, M., "Untersuchungen am Tempel im Aezani", *Archäologisches Institut des Deutschen Reiches. Bericht über die Hundertjahrfeier, 21-25 April 1929* (Berlin 1930), p. 227-231. Weber, H., "Der Zeus-Tempel von Aezani-ein panhellenisches Heiligtum der Kaiserzeit", *AM* 84 (1969), p. 182-201. For information on former installations in the location of the sanctuary, see Rheidt, K., "Ländlicher Kult und städtische Siedlung: Aizanoi in Phrygien", στο Schwandner, E.L. – Rheidt, K. (ed.), *Stadt und Umland. Neue Ergebnisse der archäologischen Bau- und Siedlungsforschung. Bauforschungskolloquium in Berlin vom 7. Bis 10. Mai 1997* (Diskussionen zur Archäologischen Bauforschung 7, Mainz 1999), p. 242 f.f.
17. The heroon was situated close to the river's bank and not in the center of the square of the agora. See Naumann, R., "Das Heroon auf der Agora in Aezani", *IstMit* 23/24 (1973-1974), p. 183-195.



18. The stadium's construction was finished in the second half of the 2nd c. The long sides of the stadium have an elliptical arrangement, like most Greek stadiums of the Roman period. See Rohn, C., "Die Arbeiten am Theater-Stadion-Komplex von Aizanoi", *AA* (2001), p. 303-317.
19. Yegul, F., *Bath and bathing in Classical Antiquity* (Massachusetts 1992), σελ 284· Nielsen, I., *Thermae et Balnea* (Aarhus 1990), p. 36, pic. 29.
20. Remains of residences and workshops of the preroman city were also found on the east bank. This part of the city was preserved until the Early Imperial Period and was possibly destroyed because of the rise of the river's level around the first half of the 1st c. AD. See Rheidt, K., "Ländlicher Kult und städtische Siedlung: Aizanoi in Phrygien", στο Schwandner, E.L. – Rheidt, K. (ed.), *Stadt und Umland. Neue Ergebnisse der archäologischen Bau- und Siedlungsforschung. Bauforschungskolloquium in Berlin vom 7. Bis 10. Mai 1997* (Diskussionen zur Archäologischen Bauforschung 7, Mainz 1999), p. 242.
21. Naumann, R. – Naumann, F., *Der Rundbau in Aezani. Mit dem Preisedikt des Diokletian und das Gebäude mit dem Edikt in Stratonikeia, IstMitt, Beiheft 10* (Tübingen 1973).
22. *Brill's New Pauly* I (2002), 55-62, βλ. λ. "Aezani" (K. Rheidt).
23. See Rheidt, K., "Römischer Luxus – Anatolisches Erbe. Aizanoi in Phrygien. Entdeckung, Ausgrabung und neue Forschungsergebnisse", *Antike Welt* 28 (1997), p. 488-491.
24. It is presumed that the statue of Satyrus, which nowadays is in the Museum of Kütaşya, was first adorning the thermae or a private mansion. See Rheidt, K., "Römischer Luxus – Anatolisches Erbe. Aizanoi in Phrygien. Entdeckung, Ausgrabung und neue Forschungsergebnisse", *Antike Welt* 28 (1997), p. 489-490.
25. According to I. Nielsen, they probably were ring-type baths, in which the arrangement from the frigidarium to the caldarium imposes a ring circulation in one direction only. See Nielsen, I., *Thermae et Balnea* (Aarhus 1990), p. 36, pic. 221.
26. For the Artemesium of Aezani, which's architecture was according to Pergamon's model; see Rheidt, K., "Römischer Luxus – Anatolisches Erbe. Aizanoi in Phrygien. Entdeckung, Ausgrabung und neue Forschungsergebnisse", *Antike Welt* 28 (1997), p. 491· Rheidt, K. – Rheidt, K., "Ländlicher Kult und städtische Siedlung. Aizanoi in Phrygien", στο Schwandner, E.L. – Rheidt, K. (ed.), *Stadt und Umland. Neue Ergebnisse der archäologischen Bau- und Siedlungsforschung. Bauforschungskolloquium in Berlin vom 7. Bis 10. Mai 1997* (Diskussionen zur Archäologischen Bauforschung 7, Mainz 1999), p. 244-245, n. 39· Niewöhner, P., "Aizanoi, Dokimion und Anatolien. Stadt und Land, Siedlungs- und Steinmetzwesen vom späteren 4. bis ins 6. Jahrhundert n. Chr. (Wiesbaden 2007)", p. 70· Jes, K., "Die neue Stadt. Aizanoi in der frühen Kaiserzeit", στο Berns, C. – Hesberg, H. von – Vandeput, L. – Waelkens, M. (eds), *Patris und Imperium. Kulturelle und politische Identität in der Städten der römischen Provinzen Kleinasiens in der frühen Kaiserzeit. Kolloquium Köln, November 1998* (BABesch Beih. 8, Leuven – Paris – Dubley 2002), p. 52, pic. 8.
27. *RE* (1929), columns 2.467-2.468, see entry "Steunene" (Heichelheim). According to Jes, the sanctuary was dedicated to Cybele, who was worshipped there as Meter Steunene, and already existed since the preellenistic times. Jes, K., "Die neue Stadt. Aizanoi in der frühen Kaiserzeit", στο Berns, C. – Hesberg, H. von – Vandeput, L. – Waelkens, M. (eds), *Patris und Imperium. Kulturelle und politische Identität in der Städten der römischen Provinzen Kleinasiens in der frühen Kaiserzeit. Kolloquium Köln, November 1998* (BABesch Beih. 8, Leuven – Paris – Dubley 2002), p. 50.
28. The sanctuary was discovered in 1898 by J.G.C. Anderson and was researched in 1909 by T. Wiegand. See Naumann, R., "Das Heiligtum der Meter Steunene bei Aezani", *IstMitt* 17 (1967), p. 218-247· Rheidt, K., "Römischer Luxus – Anatolisches Erbe. Aizanoi in Phrygien. Entdeckung, Ausgrabung und neue Forschungsergebnisse", *Antike Welt* 28 (1997), p. 485 f.f.· Rheidt, K., "Ländlicher Kult und städtische Siedlung: Aizanoi in Phrygien", στο Schwandner, E.L. – Rheidt, K. (ed.), *Stadt und Umland. Neue Ergebnisse der archäologischen Bau- und Siedlungsforschung. Bauforschungskolloquium in Berlin vom 7. Bis 10. Mai 1997* (Diskussionen zur Archäologischen Bauforschung 7, Mainz 1999), p. 240-242· Jes, K., "Die neue Stadt. Aizanoi in der frühen Kaiserzeit", στο Berns, C. – Hesberg, H. von – Vandeput, L. – Waelkens, M. (eds), *Patris und Imperium. Kulturelle und politische Identität in der Städten der römischen Provinzen Kleinasiens in der frühen Kaiserzeit. Kolloquium Köln, November 1998* (BABesch Beih. 8, Leuven – Paris – Dubley 2002), p. 55.
29. This type of tombs with monumental gates is mentioned in bibliography as "Türgrabsteine". See Jes, K., "Gebaute Türgrabsteine in Aizanoi", *IstMitt* 47 (1997), p. 231-250· Jes, K., "Türgrabsteine in Aizanoi II Fassadenmonumente mit Steintür", *IstMitt* 51 (2001), p. 279-318.



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	http://www.dainst.org/index_638_en.html
	Aizanoi



http://www.dainst.org/medien/de/istanbul2008_dt_1.pdf

 [Aizanoi - Temple of Zeus](#)

http://www.sitesandphotos.com/catalog.php?pricing_type=&actions=&parent=237570&images_per_page=60&CurrentPage=0


 [Aizanoi pictures - in the Havdarhisar village](#)

<http://www.pbase.com/dosseman/aizanoi&page=2>

 [Aizanoi, Turkey](#)

<http://www.sailturkey.com/panoramas/aizanoi/index.html>

Glossary :

 [palaestra](#)

A colonnaded enclosure for athletic exercise. The palaestra functioned both independently and as a part of the Greek gymnasium. It was formed as an open court surrounded by colonnades with adjoining rooms.

 [podium](#)


The base of a building

 [propylon](#)


Monumental architectural entrance, most often to a sanctuary or a building complex.

 [Roman-Asia Minor type of theatre, the](#)

The edifice of the theatre as it was formed during the Roman period in Asia Minor. It was a merge of the Greek and the Roman type, with koilon larger than the semi-circle and monumental multi-storeyed scene, which often adjoined to the curve of the tiers and clogged the whole construction.

 [thermae](#)

Building complexes dated in the Roman Period housing the public baths. Within the building there were three rooms, the frigidarium, the tepidarium and the caldarium and several other facilities rooms. The Roman bath-houses were also used as meeting places and they often included a palaestra and a gymnasium.

 [tholos](#)

Circular building with a conical roof.