



## THE PRELIMINARY ARCHAEOLOGICAL FIELD SURVEY IN HYPAlPA

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### ABSTRACT

This study presents the preliminary description and evaluation of the architectural remains (namely, the city walls surrounding the acropolis and the lower city, the theater on the western skirts of the acropolis, the three bridges spanning the Uludere stream, the rock-cut tombs located on the northwestern and northeastern peripheries of the city) identified in the ancient city of Hypaipa during the field survey in the summer of 2012. Hypaipa, on which we do not have any detailed knowledge except for a few references in ancient sources and in some traveller records, is regarded as one of the cities in the Lydian region. The city whose foundation is presumed to date back to the Lydian period (the last quarter of the 7<sup>th</sup> century B.C. to the first half of the 6<sup>th</sup> century B.C.) had a distinct status because of its Persian temple dedicated to the Persian goddess Anahita. With particular reference to this temple, Hypaipa was mentioned in a number of ancient sources along with Hierocaesarea. In addition to its temple, Hypaipa was also famous for Arakhne, one of the well known mythological figures in the antiquity.

Hypaipa appears to be a rather developed settlement, particularly in the Roman period. Moreover, the rock-cut tombs that we discovered to the north of the acropolis dating back to the 6<sup>th</sup> century BC constitute the earliest findings of the 2012 field survey in Hypaipa carried out by our team, providing further evidence for the significance of the site in connection with the Lydian and Persian archaeologies.

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**KEYWORDS:** Hypaipa, Lydia, Anahita, City Wall, Rock-cut Tomb

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## INTRODUCTION

The ruins of the ancient city of Hypaipa are located within the boundaries of modern Datkoy, alias Günlüce, village which lies 5 kilometers to the north of Ödemiş county, situated in the southeastern part of İzmir province (about 120 kilometers away from the provincial center, İzmir) (Fig. 1).

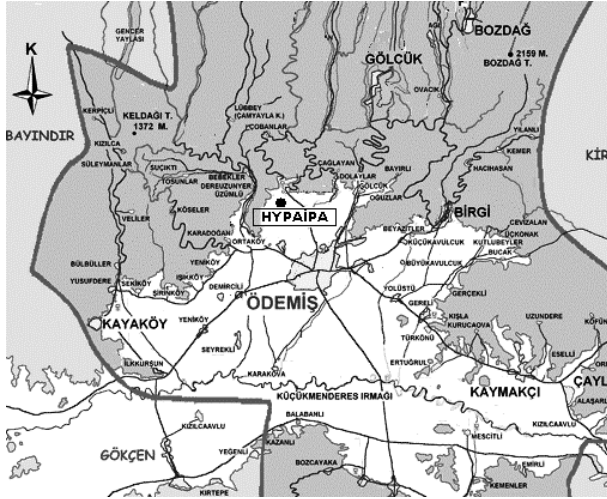


Figure 1. The map of Hypaipa

Except for the records concerning its location, there is not much information about Hypaipa in the ancient sources as a city in the Lydian territory. According to such descriptions, the city was said to be located on the outskirts of the Tmolos (Bozdağ) and the Aipos (Datbey) mountains, to the south of the city of Sardeis by the Caystrus river (Küçük Menderes), and in the hinterland of the city of Ephesus. (Plinius, *Natural History* V.30; Tacitus, *Annals* IV.55; Pausanias, *Description of Greece* V.27.5-6, Ovidius, *Metamorphoses*, XI.150-156). Strabo, a famous ancient geographer and writer, contented himself with stating that “*Hypaepa is a city which one comes to on the descent from Mt. Tmolus to the Caystrus Plain.*” (Strabo, *Geography*, XIII.4.7).

It is remarkable that there is not much information in ancient sources in contrast with its significance as the most advanced city in the Caystrus plain. Although Hypaipa was located on the roads connecting Ephesus with Sardeis in the north by ascending Bozdağ (the Tmolos mountain) and linking Ephesus with Tripolis and Hierapolis in the east, it can be proposed that the connection between Ephesus and Sar-

deis must have been established by the route between Ephesus-Karabel and that, because of this, the road going southward to Hypaipa from Sardeis could not have much importance in ancient times (Hanfmann, 1951: 162, note 8).

Veli Sevin suggests that since Hypaipa was situated in the vicinity of an important city like Sardeis, which served as the capital of the Lydian state and, which continued to preserve its significance after the midst of the 6th century BC, during Persian, Hellenistic Roman and Byzantine ages successively, this fact may have functioned as a negative factor in determining the degree of attention Hypaipa attracted during these periods (Sevin, 1974: 45-46).

The sources, research and evaluations concerning the ancient city of Hypaipa are rather limited. During the field survey carried out by our team in 2012 (first of its kind in this ancient location in modern times) in order gain new findings and insights, preliminary studies were performed in order to identify and document the acropolis, the city walls, architectural remains and rock-cut tombs in Hypaipa (Fig. 2).

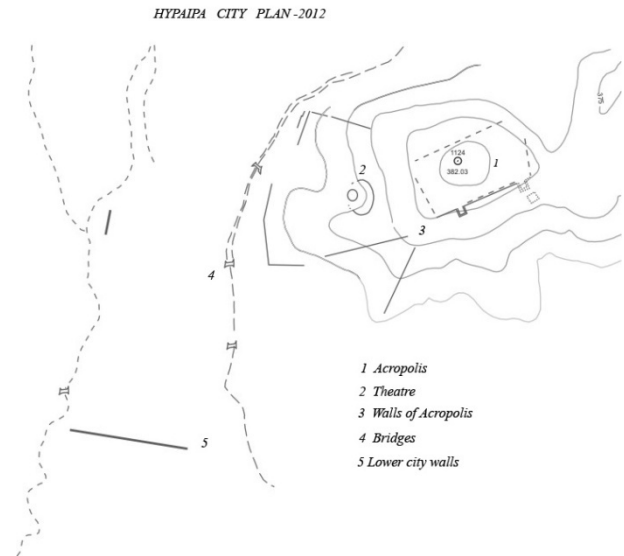


Figure 2. The architectural structures in Hypaipa

In addition to these, several groups of small finds, such as ceramics and glasswares, obtained from the ground surface were also evaluated (Fig. 3).

In fact, it is crucial to introduce these finds to scientific circles in the face of the lack of sufficient evidence and data so that it would be possible to start to shed light on various questions

concerning the history and archaeology of the region.

### HYPAIPA IN ITS HISTORICAL CONTEXT

It is obvious that the city had a foundation date that must have been earlier than the 1st century BC when its name began to appear in ancient sources (Appian, *The Foreign Wars* VII.48; Meriç, 1988: 206; Strabo, *Geography*, XIII.4.7; Bürchner, 1914: 196).

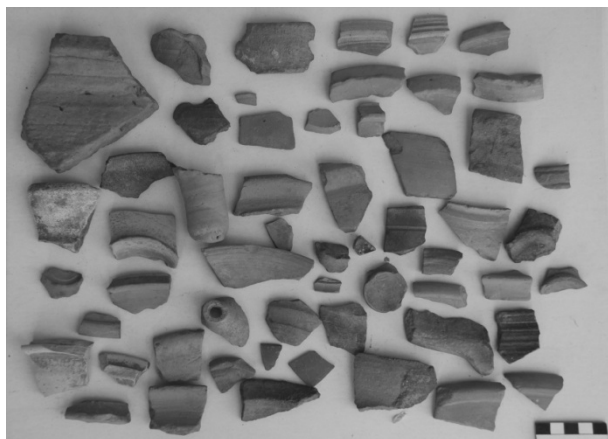


Figure 3. The Roman ceramics gathered from the city

It is known that the city was accepted as a religious center during the Persian rule even though the exact status of the city under the Lydian domination is still obscure. The sacred places established by the Persians in Hierocæsareia and Hypaipa are probably the continuation of a similar tradition of religious centers which dates back to earlier times in the area. (Sevin, 1974: 45-46; Lane, 1996: 11). Pausanias mentions a fire made by a Persian priest here and makes reference to their prayers alien to the Hellenes. After that he relates his observations as in the following way: "*The Lydians surnamed Persian have sanctuaries in the city named Hierocæsareia and at Hypaipa.*" (Pausanias, *Description of Greece* V.27.5-6).

Written records and coins belonging to this particular belief which was introduced by the Persians under the names of Anaitis, Anahita AA and which gradually transformed into an "anatolianized" Artemis Anaitis cult in time together with a Persian temple built here enabled Hypaipa to occupy a prominent position among the Lydian cities (Cumont, 1947: 2030; Imhoof-Blumer, 1897: 7, Plate I.15, 21; IV.9-10 ; Ricl and

Malay, 2005: 45-52 ; Keil, 1923: 250; Keil, 1927: 2179; Nilsson, 1941: 645; Opperman, 1937: 1026-1029; Sevin, 1974: 45-46)

Descriptions of a temple and Artemis Anaitis on Roman coins in particular are the reflections of the Persian influence on the city. On these coins, Anaitis is sometimes depicted as standing and completely covered with her garments. Such illustrations of Anaitis can be found on the coins belonging to the periods of the emperors Nero and Messalina. In some other illustrations, Anaitis is described as wearing a kalathos, having a polo on her head and sometimes a veil on her face. This type of illustrations are found on the coins from the Emperor Aurelius and Traianus periods. In addition to the coins, Pausanias emphasizes the importance of Artemis Anaitis cult by mentioning Artemisia festivals held for her honor during the period of Antoninus Pius (Robert, 1948: 19; Sevin, 1974: 48; Nilsson, 1941: Plates 6-7, 16).

The mythological fame of the city comes from the weaving contest between Arakhne of Hypaipa and Athena (Ovidius, *Metamorphoses* IV.13). The theme in the mythos of Arakhne, who was eventually transformed into a spider at the end of the story, is most likely a reflection of the superiority of weaving in the area in antiquity. According to Plinius (*Natural History*, VII, 196), it was the Sardeis community who first dyed wool.

As it is stated by Crawford, even though wool had been dyed before Sardeis community, Sardeis was a very important centre of dying wool. He adds that "the fact that red dye was synonymous with Sardeis suggests the importance of the dyed textile industry there in the fifth century BC" (Crawford, 1990: 15). As a further evidence, one of the pools found during excavations in Sardeis is known to be used for wool dying (Hanfmann, 1959: 27).

Furthermore, it is known that "sulfur was used in antiquity in the fulling process to soften and bleach wool. Sulfur springs exist near Sardis, and in at least two instances, containers of sulfur were found in contexts which suggest dyeworks: the House of Bronze..." (Crawford, 1990: 16). Hypaipa must have become an important weaving center, probably, because of the influence of its close neighbor, Sardeis. The craft

of weaving in the area is known to have lasted until Byzantine period. In fact, in a way, it still continues today in the form of a traditional activity called as Women's Bazaar in Ödemiş, where handicrafts and handwoven products are sold by their producers.

## THE ARCHAEOLOGICAL REMAINS IN HYPAIPA

The field survey carried out by our team was mainly conducted in two parts of the city: the acropolis and the lower city. The city walls, the theater, the three bridges, the rock-cut tombs, and several groups of small finds composed of miscellaneous artifacts will be examined and evaluated in the following subsections.

### A. The Acropolis

The Dağbağ hill (with a height of 382.03 meters) located to the east of the Uludere stream functioned as the acropolis of Hypaipa. The northern and southern slopes of the acropolis are very steep and they are covered with scrub in most parts. The Dağbah hill is connected to another hill via a neck in the east. The western part of the hill facing the lower city is composed of relatively gentle slopes with less grades (Fig. 4).



Figure 4. The view from the acropolis

### B. The Lower City

The lower city is situated on the terraces to the west of the acropolis. The observations in this area clearly showed that this section had been surrounded by walls that had been built in different periods. In fact, the lower city roughly corresponds to the area where the modern Günlüce village is located. The bridges spanning

the Uludere stream and a number of rock-cut tombs belonging to later periods are observed in this section. In addition, one of the architectural structures found in the lower city is a section of wall that belongs to the Hellenistic period on the basis of its masonry technique and the material used in its construction (Fig.5).



Figure 5. The Hellenistic wall in Hypaipa

### C. The City Walls

Today, the top of the acropolis was covered with a forest owing to the afforestation activities by the local branch of the General Directorate of Forestry. Ruins of the city walls have been explored especially on the eastern and northern sides of the acropolis (Fig. 6).



Figure 6. The city walls on the top part of the the acropolis

They were badly damaged in most parts in later periods after their construction. The city walls appear to have been constructed with a coarse masonry by using rough stones. The khorasan mortar (including fragments of brick and porous stones, sand, lime and water) can also be observed in certain parts of the walls, especially

in those built in later periods. The 2-meter-thick walls of the ancient city rested on the slopes of the acropolis (Fig. 7). In order to strengthen them, horizontal beams were used in the inner structure of these walls.



Figure 7. The city walls surrounding the acropolis

Today, what is left behind from those beams is only the void spaces once occupied by them. No detailed information has been obtained about the construction techniques of the city wall since the surface facing of the wall had been removed completely. It can be observed that there was once a tower in the southern section of the eastern city wall the height of which is occasionally 2-3 meters in some parts. At the northern edge of the city wall and to the 10-15 meters north of it, a damaged tower with a width of 5-6 meters can be seen. It is thought that this tower had a function concerning the access to the acropolis. As a matter of fact, the remnant of an ancient road running in front of the city wall supports this assumption.

Ruins of the city walls run along the bank of the Uludere stream towards the south at the northwest end. City walls at the northwest edge were embedded in the slots cut into the bedrock. Some of the stone blocks in this section measure up to 1.20 x 0.30 meters. The front face of the wall, which is 5-6 meters high, is still in good condition today. The face of the wall is built with local micaceous stones rather than the stones gathered from previous constructions. This high wall runs towards the acropolis in the southeast direction in order to constitute the eastern city wall by making a turn towards the east at the northeast corner. It can be safely as-

sumed that the wall ran southward as far as the third bridge. The width of the wall near the third bridge reaches 3.60 meters. There exists another wall which also appears to be a city wall to the 50 meters east of the northwestern wall. The height of the wall is around 3.50 meters and it was built with khorasan mortar. This wall, which seems to have a 1.10-meter-wide door opening in one place, lies in the northeastern-southwestern direction along the terrace on which it leans; it is attached to a 2-meter-thick wall located in the immediate front. The last wall which was built with rough stones and khorasan mortar is in a delineated state today.

The remains of this wall which rests on a terrace runs southward vanishing in certain places, and in this way, it forms the western borders of the ancient city. The wall heading eastward by making a sharp turn at the southwest end rises to the southwestern corner of the acropolis, disappearing in some sections among clumps of scrub.

It is believed that the area surrounded by the city walls mentioned above constitutes the lower city, possibly spanning even the Achaemenid period. The surface area of the lower city surrounded by these walls is approximately 10 hectares. Apart from these city walls, the ruins of certain walls (which are built with khorasan mortar and some of which are 3-4 meters high) can also be observed in the eastern, western, and southwestern sections of the ancient city. The east-west extension of the walls at the southwest end is approximately 200 meters long and there is a vaulted door whose width reaches almost 2 meters in the middle. A number of arches and loopholes can be observed on the northwest walls. Considering all these structures, it can be concluded that the ancient city underwent essentially two major development phases.

The remaining parts of the city walls on the top of the acropolis transforms into another wall complex which can be clearly followed from the western slope downward and which probably belongs to a later period. In fact, it is possible to date these walls to a time period from the late Roman period to the end of the Byzantine era.

Once constituting the part of the city defence, the remains of these city walls around both the acropolis and the lower city with their 2,5 - 3,0-

meter width in different parts perfectly reflect the sensitive nature of the geographical position of the settlement. Regarding this issue, it is necessary to recall that Hypaipa was located on the route which connected the Miletos-Ephesus line with the Sardis over the Tmolos mountain (Bozdağ).

Since the Hellenic states were under the Persian rule and it was a period of turmoil caused by the Milesian revolt, it is plausible to suggest that Hypaipa, which had sacred places and temples belonging the Persians and which lied at the crossroads, was frequently exposed to threats, and hence, it needed a sturdy defence system.

#### D. The Theater

The existence of the theater complex which had been mentioned by Charles Texier in his visit to the region in 1845 was ascertained by the work in this section of the settlement (Texier, 2002: 51) (Fig. 8).



Figure 8. The view from the theater

During those years, marble structures and similar architectural elements of the city were disassembled and taken to Ödemiş to be used in modern constructions and this practice caused a huge destruction to the ancient city. Texier notes that a great amount of marble, as many as twenty carriages full of marble, from the proscenium were carried away for the construction of a Greek church at the time (Texier, 2002: 51).

It is most probable that the earliest destruction in Hypaipa occurred during Achaemenid period. During the Ionian revolt, it is known that rebels first gathered in Ephesos, and then, they proceeded along the Caystrus river; by moving across Hypaipa and crossing over the Tmolos mountain, they consequently entered

Sardeis (Herodotus, *The Histories* V.100.1; Sevin, 1974: 46; Bittel, 1939-41: 188) Since there were a few sacred places in the city and a number of magi lived there, it would not be very realistic to assume that the rebels went across Hypaipa peacefully without causing any damage in the heat of such a rebellion.

It seems that the theater was built in a huge hollow area on the western slope of the acropolis, with a gradient of 45°. Considering the gradient and height, it is reasonable to assume that the theater had two caveas separated by a diazoma. Even though it is possible to detect the orchestra in an olive grove that borders the slope, there are no visible structural remains of the proscenium or scenium. Apart from several marble pieces (not in situ) from the seating ledges and the two lines of steps that can be seen from the slope profile, there are no detectable traces of the theater in this section. At present, the cavea is completely covered with scrub and a stabilized road which is locally called “yaylı yolu” (literally: the road for sprung carts) passes through it.

#### E. The Bridges

The ancient city of Hypaipa is divided into two parts by the Uludere stream which rises in the Tmolos mountain (Bozdağ) and flows through the center of the settlement (modern-day Günlüce village) southward and joins the Caystrus river. There are three bridges from the Roman period over this stream feeding the Caystrus river and they are still in use today (Fig. 9-10). Huge stone blocks were placed in the foundations of the piers of these bridges and arches were constructed by using smaller stones and khorasan mortar in the upper parts of them.



Figure 9. The view from the largest bridge



Figure 10. The view from the one of the smaller bridges

At present, the largest of these bridges across the stream functions as the main street that enables the traffic to enter the village. It is so huge that there is even a supermarket on it today. The other two to the north are relatively smaller.

In addition to these, it is possible to observe the preserved supporting walls of the feet of a fourth bridge in the stream. In fact, this bridge was completely in ruins even in 1845, as we learn from Charles Texier (Texier, 2002: 51). Yet these revetments, which are rather well-preserved, exhibit a professional masonry and their upper sections including arches were constructed with local stones.

All of them display the same type of workmanship and construction technique indicating the same period. The bridges across the stream that divides the city into two halves in the north-south direction link the lower city with the acropolis in the east. These bridges constitute the group of archaeological structures that best represent the historical characteristic of the ancient city.

#### F. The Rock-Cut Tombs

A number of rock-cut tombs were identified in the north of the city, indicating the existence of a necropolis. Two of these rock-cut tombs are found at the northeast end of the acropolis, two of them on the western skirts, and the remaining two in the rocky area at the northwest end (Fig. 11-12). There is a dromos in front of some chamber tombs, not exhibiting a definite directional feature.

However, it was not possible to carry out a detailed investigation in these tombs because they were largely destroyed by the grave robbers and illegal treasure hunters and they were usually filled with earth inside.

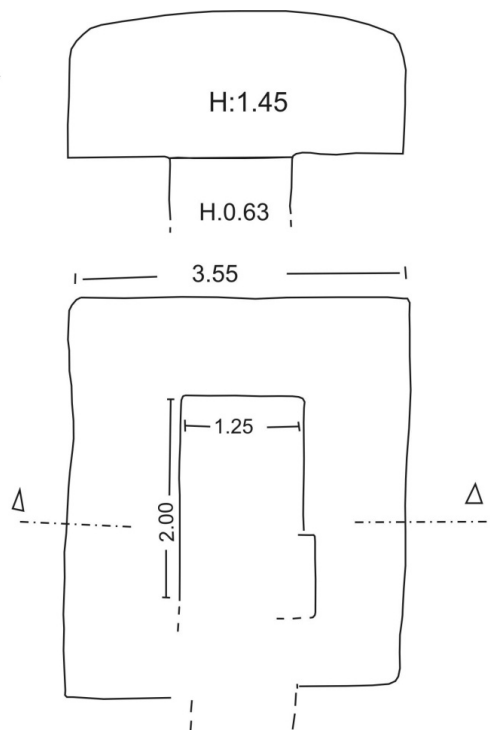


Figure 11. The plan of the rock-cut tomb in Hypaipa



Figure 12. The view from the rock-cut tomb in Hypaipa

#### G. The Ceramic, Glass and Metal Objects

A series of field surveys were carried out on the terraces descending towards the western part of the theater and in the fields all of which are currently in use for agricultural purposes. Here, surface materials were examined and a number of samples were collected. The majority of the pottery samples collected in this part are

composed of the sherds of bowls and plates from the Roman Empire period (Fig. 13).



Figure 13. The fine ceramics from Hypaipa

In addition, the fragments of the molded bowls from the Hellenistic period and the pieces of terra sigillata and coarse ware, as well as some amorphous glass shards that belong to the Roman period were also found in the area. Additionally, an oyster-shaped necklace (an amulet) made of terra cotta in a very good state and a bronze lid were found as well.

## CONCLUSION

During our field survey in the ancient city of Hypaipa, which has a worldwide reputation, and which is one of the most crucial ancient cities regarding the Lydian and Persian (Achaemenid) archaeologies, it was clarified that Hypaipa with its substantial population once extended over a larger area than it had been predicted before.

In this survey in 2012, it was observed that the three bridges over the Uludere stream were well preserved. However, the height of the city walls was less than the height that had been mentioned by Charles Texier in his works due to erosion or damage.

The remnants of the city walls on the upper part of the acropolis changes into a different wall complex which can be tracked relatively easily from the western slope downward. This complex most likely belongs to a later period. It can be said that this extension of the city walls provided a extended long-term use with occasional reinforcements. It seems rather plausible to date these city walls to a period specifically starting from the late Roman age to the end of the Byzantine era. However, one section of these

walls representing the earliest samples might be dated to the Hellenistic age based on the masonry technique and the material used in its construction.

Regarding their structural characteristics, the city walls exhibit two major construction phases. While the earlier walls are found on the top of the acropolis, the later ones can be observed on the western slope extending downward. By observation it has been confirmed that some sections of the walls were thickened by means of khorasan mortar and that a number of holes and openings were filled in later periods. Since the extensions of the city walls appear to have enclosed a substantially large area in the lower city, it may be safe to suggest that Hypaipa flourished especially during the late Roman period. In fact, the Roman ceramics obtained from the city seem to confirm this suggestion.

As far as the theater of the city is concerned, it can be said that it was noticeably destroyed except for the cavea pit and a few marble pieces from the seating area for the audience.

Regarding the cultic characteristics of Hypaipa, the most significant element of the city is its tradition of worshipping Anahatia-Anahitis or Artemis-Persike, which lasted until the mid-Roman Empire period. In fact, one of the principal objectives of the field survey was to identify the remnants of these cults in the first place. Since the field surveys in the city have begun only recently, not many identifiable findings suitable for purpose of the study have been reported yet. In fact, there have always been great difficulties in the identification of clear traces of the Persian domination in Anatolia for over two hundred years, as is the case in various Persian satrapy centers, such as Sardeis and Daskyleion. However, our first impression is that the rock-cut graves carved on the cliffs in the northern part of the acropolis in Hypaipa can be considered to have certain features connected with the period of the Persian hegemony in the late 6<sup>th</sup> century B.C. On the basis of our preliminary observations, it can be expressed that this type of monumental rock graves resembles the chamber graves in the West Necropolis in Sardeis (Dinsmoor, 1950: 66). Therefore, it is possible to assume that the city has a history dating back to at least 6<sup>th</sup> century B.C.



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