Archaeopress Roman Archaeology 117

Thermalism in the Roman Provinces

The Role of Medicinal Mineral Waters across the Empire



Edited by
Silvia González Soutelo



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Universidad Autónoma de Madrid/MIAS

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Contents

List of Authors iii
Introduction 1
Silvia González Soutelo

1. Adaptations to Topographical and Geological Conditions. Healing Spas Over the Territory

The Roman Thermal Spa of *Aquae Iasae*, Varaždinske Toplice (Croatia) 5
Dora KUŠAN ŠPALJ and Nikoleta PEROK

Healing Spas in the Arverni Territory (France, Auvergne Rhône Alpes) 26
Lise AUGUSTIN-ROLLAND, Élise NECTOUX, Hélène DARTEVELLE, Bertrand DOUSTEYSSIER, Élise FOVET and Gabriel ROCQUE

***Nunc Baias petamus*: A Visit to the Roman Elite Spa Town from an Archaeological Perspective** 42
Matthias NIEBERLE

Architecture Adapted to Thermal Springs. Some Examples of Roman Engineering Solutions to Thermo-Mineral Water Abstraction in the Western Empire 55
Matteo MARCATO and Silvia GONZÁLEZ SOUTELO

The Use of Thermal and Medicinal Waters in Aquincum (Budapest, Hungary) 68
Gabriella FÉNYES

The Role of Statues in the Thermal Springs of the Province of Asia during the Roman Imperial Period 81
Ahmet YARAŞ and Gamze ÜSKÜPLÜ AKGÜL

2. Healing Spas in Context. The Role of Bathing Establishments in the territory

Banja Bansko (R.N. Macedonia). Through Time and Space 95
Vane P. SEKULOV

Ceremonial Buildings at Thermo-Mineral Springs: The Example of Via Scavi at Montegrotto Terme 108
Maddalena BASSANI

***Aquae Helveticae* Becomes Baden (Switzerland). From the Roman *Vicus* to the Medieval Town** 122
Andrea SCHAER

Repositioning a Spa in Space and Time: The Bagneres-de-Bigorre Spa (Hautes-Pyrénées, France) 131
Laurent COSTA and Richard SABATIER

Space and Place around the Sacred Pool of Bagno Grande at San Casciano Dei Bagni (Toscany, Italy) 148
Jacopo TABOLLI and Emanuele MARIOTTI

Transformation of Residential Architecture into Private and Public Baths in Late Antique Baiae 157
Gioconda DI LUCA

The Roman Healing Spa of Termas de São Vicente (Penafiel, Portugal) and Its Surroundings in Roman Times and Late Antiquity 169
Teresa SOEIRO, Silvia GONZÁLEZ SOUTELO, Helena BERNARDO and Jorge SAMPAIO

The Exploitation of Natural Resources at *Aquae Flauiae* (Chaves, Portugal) 189
Sérgio CARNEIRO

3. Healing Spas and Ancient Roads. Pilgrims and visitors to thermal sites.

Ad Aquas... Some Observations on the Correlation between Accessibility and Development of Thermal Sites in Roman Thrace 200
Mariya AVRAMOVA

Thermalism and Road System in the African Roman Provinces. A Focus on Roman Algeria 210
Paola ZANOVELLO and Jacopo TURCHETTO

List of Authors

AUGUSTIN-ROLLAND, Lise. Université Clermont Auvergne (UAR 3550; ArAr, UMR 5138) / Ingénieure d'études, 4 rue Ledru, 63000 Clermont-Ferrand, France. lise.augustin@uca.fr

AVRAMOVA, Mariya. National Archaeological Institute with Museum – Bulgarian Academy of Sciences. avramova.m@gmail.com

BASSANI, Maddalena. Iuav University of Venice, Department of Architecture and Arts. Associate Professor of Classical Archaeology. Palazzo Badoer, San Polo 2468, 30125 Venezia (Italy). mbassani@iuav.it

BERNARDO, Helena. Museu Municipal de Penafiel y CITCEM. helena.bernardo@cm-penafiel.pt

CARNEIRO, Sérgio. UNIARQ – Centre for Archaeology. School of Arts and Humanities. University of Lisbon. Alameda da Universidade, 1600-214 Lisboa, Portugal; CCDR-LVT - Commission for Regional Development and Coordination of Lisbon and Tagus Valley, Department of Culture. sergio.carneiro@ccdr-lvt.pt

COSTA, Laurent. Research Engineer at the French National Centre for Scientific Research (CNRS) – PhD, The Huma-num Paris Time Machine (PTM) Consortium MSH Mondes, 21, allée de l'Université, 92023 Nanterre Cedex. laurent.costa@cnrs.fr

DARTEVELLE, Hélène. French Ministery of Cuture (ArAr, UMR 5138; ArScAn, UMR 7041) / Ingénieure d'études, Service régional de l'archéologie d'Auvergne-Rhône-Alpes, 4 rue Pascal, 63000 Clermont-Ferrand, France. helene.dartevelle@culture.gouv.fr

DI LUCA, Gioconda. Università degli Studi di Roma 'Tor Vergata'. latericium@hotmail.com

DOUSTEYSSIER, Bertrand. Université Clermont Auvergne (UAR 3550) / Ingénieur de recherche, 4 rue Ledru, 63000 Clermont-Ferrand, France. bertrand.dousteyssier@uca.fr

FÉNYES, Gabriella. Aquincum Museum of the Budapest History Museum. fenyes.gabriella@btm.hu

FOVET, Élise. CNRS, Université Clermont Auvergne (UAR 3550) / Ingénieure de recherche, 4 rue Ledru, 63000 Clermont-Ferrand, France. elise.fovet@uca.fr

GONZÁLEZ SOUTELO, Silvia. Universidad Autónoma de Madrid (UAM) and Madrid Institute for Advanced Studies (MIAS). Campus Cantoblanco. Faculty of Filosofía y Letras, Dep. Prehistory and Archaeology. silvia.gonzalezs@uam.es

KUŠAN ŠPALJ, Dora. Archaeological Museum in Zagreb. Zagreb, Croatia. dkusan@amz.hr

MARCATO, Matteo. Independent researcher. matteo.marcato.87@gmail.com

MARIOTTI, Emanuele. Università per Stranieri di Siena. emanuele.mariotti@unistrasi.it

NECTOUX, Élise. French Ministery of Cuture (ArAr, UMR 5138; ArScAn, UMR 7041) / Conservatrice du patrimoine, Service régional de l'archéologie d'Auvergne-Rhône-Alpes, 4 rue Pascal, 63000 Clermont-Ferrand, France. elise.nectoux@culture.gouv.fr

NIEBERLE, Matthias. Universität zu Köln, Archäologisches Institut, Albertus-Magnus-Platz 1, 5931 Köln. nieberlematthias@gmail.com

PEROK, Nikoleta. Archaeological Museum in Zagreb. Zagreb, Croatia. nperok@amz.hr

ROCQUE, Gabriel. Service d'archéologie préventive du département de l'Allier (Citeres, UMR 7324) / Operation manager, 1 avenue Victor Hugo BP 1669, 03000 Moulins, France. rocque.g@allier.fr

SABATIER, Richard. Government-accredited Architect (DPLG), Chairman of the Observatory for Archaeology and Heritage in Haute-Bigorre (OAPHB), 6, rue Gambetta, 65200 Bagnères-de-Bigorre. oaphb65.gmail.com

SAMPAIO, Jorge. Área Arqueológica do Freixo - Património Cultural I.P. jorgesampaio@patrimoniocultural.gov.pt

SCHAER, Andrea. Independent researcher. andrea.schaer@archaeokontor.ch

SEKULOV, Vane P. NI Institute for protection of cultural monuments and the Museum of Strumica. v.p.sekulov@gmail.com

SOEIRO, Teresa. CITCEM-Faculty of Letters. University of Porto (FLUP). teresasoeiro@sapo.pt

TABOLLI, Jacopo. Università per Stranieri di Siena. jacopo.tabolli@unistrasi.it

TURCHETTO, Jacopo. Department of Cultural Heritage, University of Padova / Research fellow, piazza Capitaniato, 7. 35139 Padova (Italy). jacopo.turchetto@unipd.it

ÜSKÜPLÜ AKGÜL, Gamze. Research Assistant, Trakya University, Faculty of Letters, Department of Archaeology, TR-22100 Edirne/Turkey. gamzeuskuplu@trakya.edu.tr

YARAŞ, Ahmet. Prof. Dr., Trakya University, Faculty of Letters, Department of Archaeology, TR-22100 Edirne/Turkey. ahmetyaras@trakya.edu.tr

ZANOVELLO, Paola. Department of Cultural Heritage, University of Padova / Associate professor, piazza Capitaniato, 7. 35139 Padova (Italy). paola.zanovello.1@unipd.it

The Role of Statues in the Thermal Springs of the Province of Asia during the Roman Imperial Period

Ahmet YARAŞ
Dr. Prof. Trakya University, Faculty of Letters, Department of Archaeology, TR-22100 Edirne/Turkey,
ahmetyaras@trakya.edu.tr

Gamze ÜSKÜPLÜ AKGÜL
Research Assistant, Trakya University, Faculty of Letters, Department of Archaeology, TR-22100 Edirne/Turkey,
gamzeuskuplu@trakya.edu.tr

Abstract: During the Roman Imperial Period, thermal springs appeared in various forms depending on the usage factor and healing aspect, and the climatic and social conditions of the different geographical areas.

The scope of this study comprises the thermal springs (for example at Allianoi, Sultaniye, and Çağa) in which statues appear. They were investigated, based on scientific research, publications, and excavation reports. Statues in thermal springs in the provinces of Asia Minor and Galatia were examined, and the places where the sculptures were found in the thermal springs and the conditions under which they were found are described, together with the typology and characteristics of the sculptures used in these thermal springs. [1]

In Turkey, scientific excavation areas are limited, except in the cases of Allianoi, Güre, Hierapolis, Sarıkaya, Çağa, and Sultaniye springs. Investigations were also made regarding where the statues were exhibited in these thermal springs. In line with these investigations, it has been determined that sculptures in thermal springs, which are structurally and functionally similar to Roman baths, are comparable to the areas where they are exhibited in the baths. The places where sculptures are exhibited in thermal springs comprise podiums, pedestals, and square- and apsidal-shaped niches. The features required for displaying the sculptures in apsidal- and square-shaped niches are specified. In the last chapter, the statues and their types found in the thermal springs in the Roman Central Province and other provinces are examined, and their relations with the thermal spring sacred area and with the cities they are affiliated to are mentioned.

Keywords: Imperial Period, Province of Asia, Statue, Thermal Spring

Introduction

During the Roman Imperial Period, some buildings or groups of buildings were constructed near hot water springs to benefit from the therapeutic functionality of hot water springs in the best and most effective way.

Thermal spring structures began to be used as an alternative to medical healing methods because of some architectural innovations and medical advances. Based on their development and architectural features, it is known that thermal springs do not have a specific typological, chronological, or systematic structure like classical Roman baths. However, every thermal spring has a specific system depending on the geographical area where it was established, the region, and the location of the water. Examining the architecture of thermal springs, F. Yegül divided them into three groups based on their structures, architectural sections, and sizes (Yegül 2006: 145).

Statues in the Asian-Galatian provinces' thermal springs (Figure 1)

Turkey has many different hot water resources due to its geomorphological and geological features. It is known that there are more than 600 hot water springs in total with temperatures higher than 20°C (Özşahin ve Kaymaz 2013: 26).[2] Asia Minor, a region rich in hot water resources, is also important in terms of the number of thermal springs built in antiquity. Since scientific archaeological excavations and research have not been sufficient, studies of the locations, typology, and architecture of these hot springs have remained incomplete. In line with current research, the thermal springs used in the Roman Imperial Period and Late Roman Period in modern day Turkey are as follows: Kestanbol Thermal Spring (Çanakkale), Küçükçetmi (Aphrodite) Thermal Spring (Çanakkale-Ayvacık-Küçükkuyu), Allianoi (Izmir-Bergama), Cleopatra Thermal Spring (Izmir-Bergama), Agamemnon Thermal Spring (Izmir-Balçova), Güre Thermal Spring (Balıkesir-Güre), Ilıca (Balıkesir-Balya), Hierapolis (Denizli-

[1] This paper is derived from the Master's thesis titled 'Roman Imperial Period spas with sculpture findings', prepared under the supervision of Ahmet Yaraş and completed by Gamze Üsküplü Akgül at Trakya University Social Sciences Institute Archaeology Department Master's program. Supported by Trakya University BAP coordinator-ship as thesis project number 2019/161.

[2] There are many hot water resources in Turkey that are known but not scientifically recorded. The following list includes hot water resources recorded until 2013 (Özşahin ve Kaymaz 2013: Tab. 2-3).

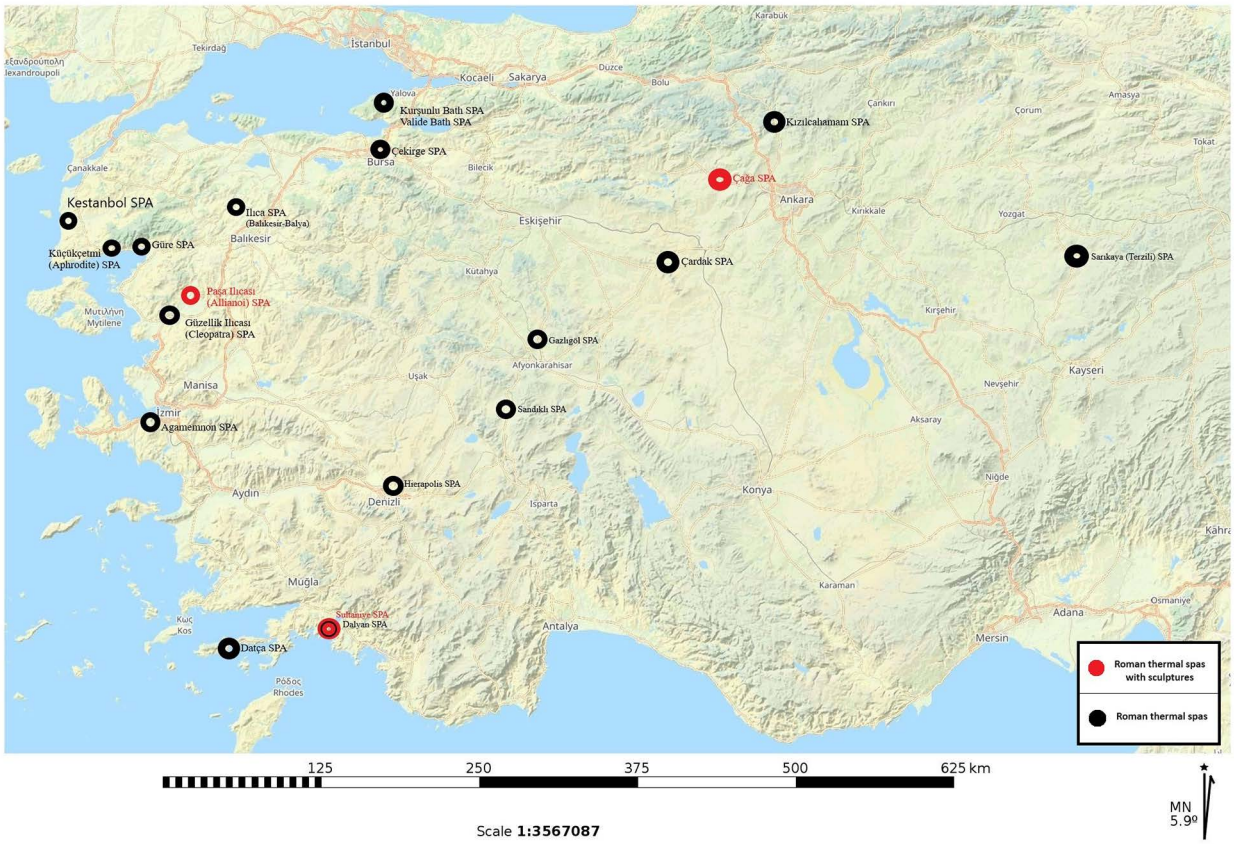


Figure 1. Roman and Late Roman period spas known in today's Turkey. (Edited by G. Üsküplü Akgül, https://caltopo.com)

Pamukkale), Sandıklı Thermal Spring (Afyonkarahisar-Sandıklı), Gazlıgöl (Afyonkarahisar-Gazlıgöl), Sultaniye Thermal Spring (Muğla-Köyceğiz), Dalyan Thermal Spring (Muğla-Köyceğiz), Datça Thermal Spring (Muğla-Datça), Kızılcahamam Thermal Spring (Ankara-Kızılcahamam), Çağa Thermal Spring (Ankara-Güdül), Çardak Thermal Spring (Eskişehir-Sivrihisar-Hamamkarahisar), Kurşunlu Bath (Yalova), Valide Bath (Yalova), Çekirge Thermal Springs (Bursa), and Sarıkaya (Terzili) Thermal Spring (Yozgat-Sarıkaya).

There are few archaeological healing sites studied in Turkey other than Allianoi, Güre, Hierapolis, Sarıkaya, Çağa, and Sultaniye hot springs. The thermal springs in question included in this study are Allianoi and Sultaniye in the Province of Asia and Çağa thermal spring in the Province of Galatia. Statues and statue bases were found during archaeological excavations in these springs.

The hot spring of Paşa (Allianoi) (Figures 2-6)

Allianoi is located in the area called *Pasha Thermal Spring*, approximately 18 km northeast of the Bergama district of Izmir (BAtlas, Paşa Ilıca, 56-E3).

Yortanlı Dam rescue excavations were started in 1998 by Bergama Museum Director Ahmet Yaraş and continued between 2000 and 2007 (Yaraş 1999; 2001; 2002b; 2003; 2004a; Yaraş and Baykan 2005; 2006; Yaraş *et al.* 2008; Müller 2004). Finally, Allianoi was submerged under the waters of the Yortanlı Dam in 2010 when only 20% of the Allianoi site had been excavated.

The fact that Allianoi is close to the ancient cities of *Pergamum* (Bergama) and *Gambreion* (Poyracık) shows that this thermal spring and health centre may have been used frequently by residents. The source of hot water is located on the fault line extending from Paşa village to Çeltikçi village.

Allianoi is a health centre spread over an area of 250-300m in the east-west direction (Yaraş 2002a: 72). The largest building complex in Allianoi is the thermal spa (9700m2). Many sections of the complex were identified, such as the *frigidarium, tepidarium*, and *caldarium*. In terms of its size and well-preserved condition, this thermal establishment is the largest and best-preserved structure containing hot water that has survived to the present day.

During the thermal spring excavations of Allianoi, seven niches were discovered in hall A1 of the northern section. In the north of the hall, there is a section with three niches in apsidal form; the width of this section (on the east-west axis) is 5.80m and the depth is 3.55m,

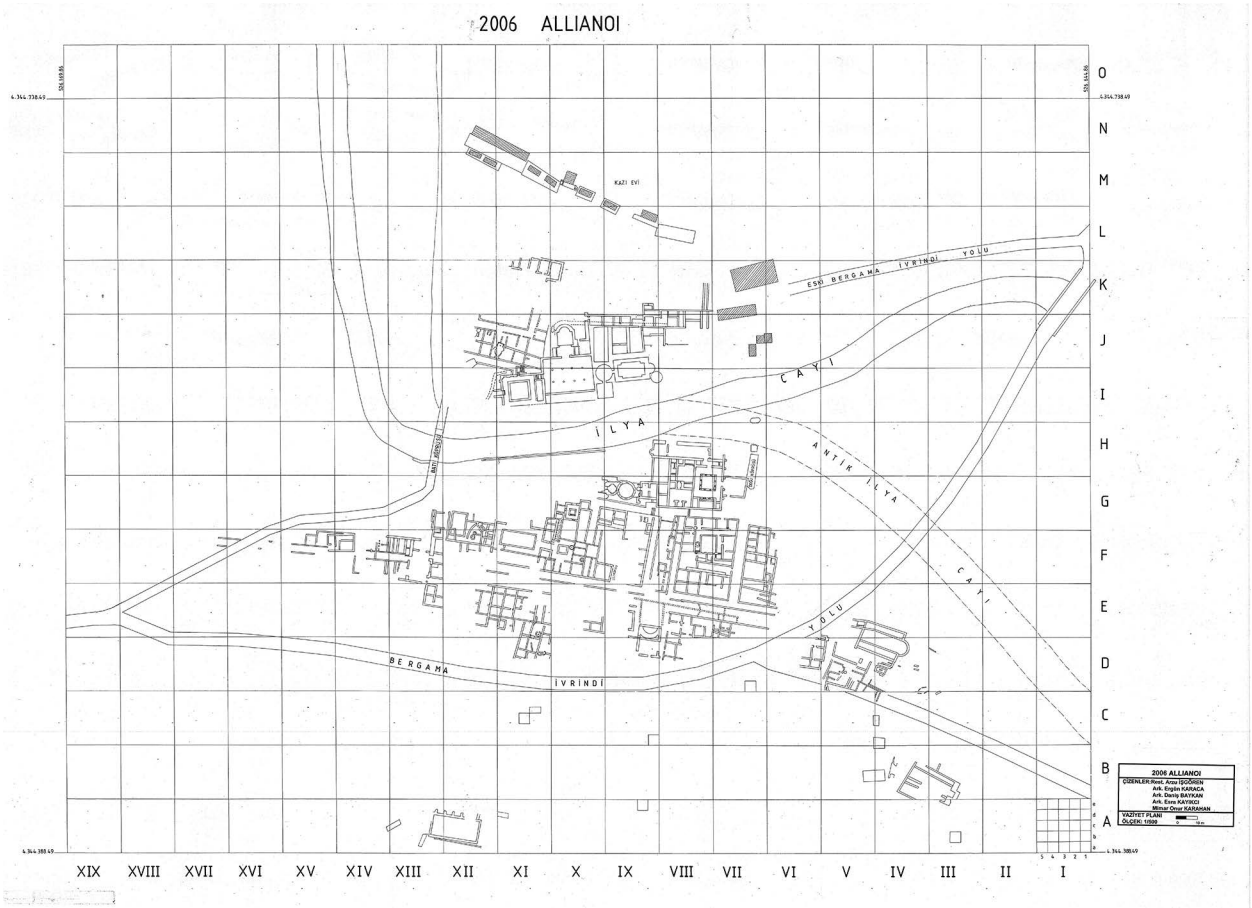


Figure 2. Plan of Allianoi (Archive of Allianoi Excavation)



Figure 3. The Northern Thermal Spring of Allianoi - Apsidal Section in the North of A1 Hall (Photo M. Günör)

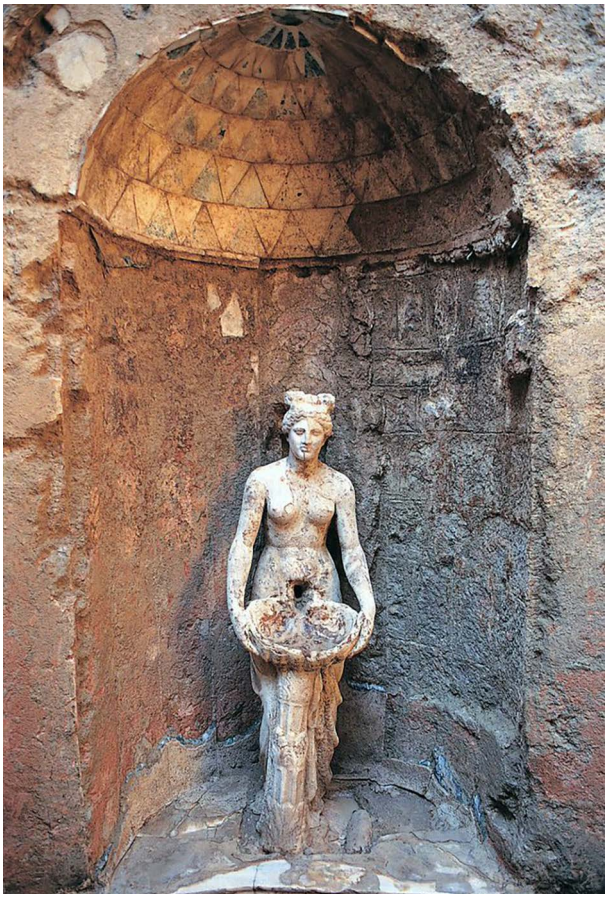


Figure 4. The Northern Thermal Spring of Allianoi - Apsidal Section in the North of A1 Hall (Photo by F. Sayılan)

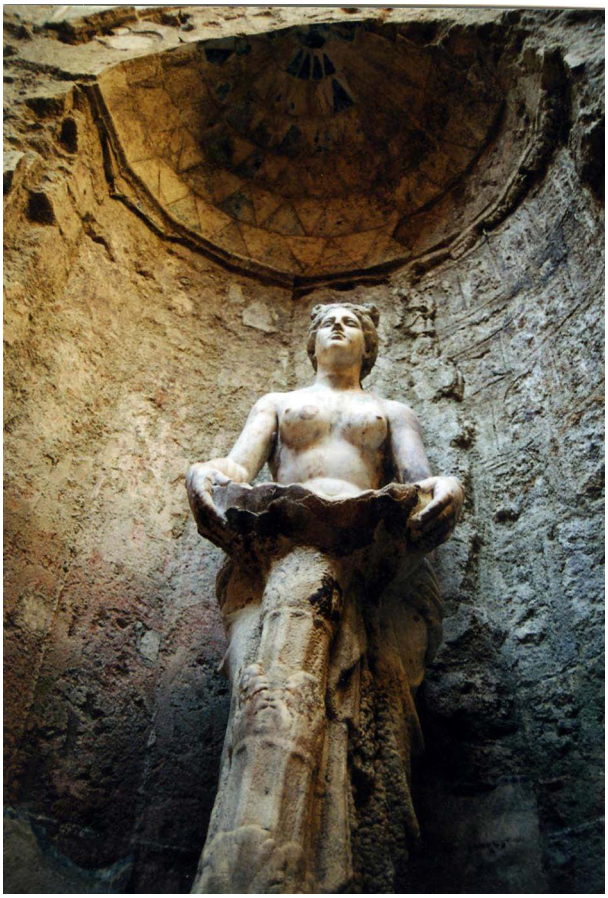


Figure 5. The Nymph Statue found in Allianoi (Photo by A. Yaraş)

up to the inner wall of the middle niche (on the north-south axis) (Yaraş 2004b: 805). The length of the A1 Hall, including the apsidal section in the north is 9.9m in the north-south direction, and its width in the east-west direction is 7.3m. The walls of hall A1 are tiled with a marble coating (Yaraş 2002b: 109). Of the waterspouts found above the three niches, only the one above the niche in the middle has survived to the present day. There are serpentine marble slabs in the form of square plates under this groove. The one in the middle of the three niches has a semi-circular plan, while the ones on the other two sides have a rectangular plan. The ceiling of the middle niche is semi-circular in shape, and this ceiling is triangular in white and green opus sectile style, and its wall is covered with black marble.

In 2000, a fully preserved nymph statue, which holds an oyster, was found *in situ* in the middle of Niche number 1 (Yaraş 2002b: 469). The nymph is depicted standing, leaning slightly forward. The statue is naked up to its lower hips. It is depicted with a himation that curves from top to bottom, starting from under its hips, and then goes down to its feet. The hair of the statue is divided into two from the front in a 'v' shape by a band, and the upper part is less wavy than the lower part. The hair extending from the top and sides to the back comes together and is combined into a stylistic bun at the back. The upper part of its hair is gathered in the front of its head in the form of a double-sided knot called a 'crobylos'. The statue is holding an oyster shell with both hands at the level of its crotch. The oyster shell is decorated with acanthus leaves at the bottom, middle, and top and is supported by a grooved column-shaped foot. The depiction of the statue leaning forward, and the bending of the abdominal lines are masterfully crafted. The hole in the belly of the statue is an indication that it was also used in Late Antiquity. The area where the nymph was located was completely covered with fill soil. For this reason, the surface of the statue is damaged. Apart from the damage caused by the fill soil, the ends of the oyster shell that the statue holds with both hands and part of the plinth are broken and missing.

It is known that there are many representations of a nymph holding an oyster shell in thermal springs (Visconti 1884: Pl. 26, 89, Fig. 101, 561). 'Crobylos', the hair style of the figure, is generally observed on



Figure 6. The Nymph Statue found in Allianoi (Photo by M. Güngör)

figures of Venus, the nymph, and Moses (Chauvel and Wuilleumier 1936: 98; Mendel 1912: 328, No. 121)[3].

The Allianoi Nymph has a different place among the statues of this type in terms of both its being *in-situ* and its durability. It is known that the statue was built for the purpose of displaying it in a niche[4].

Apart from the nymph statue found in the Allianoi thermal spa, statues and votive statues have been found in many different buildings in Allianoi. These comprise two Asclepius heads, two female heads, a Pan head, two torsos, 14 statues, votive figurines, and four statue fragments (Yaraş 2004a: 218-235, Cat. No. 1-26, Fig. 1-8).

[3] A similar type of statue head found in Aix-les-Bains is identified as Moses in Mendel's catalogue. Chauvel and Wuilleumier referred to the statue head found in the Faustina Bath of Miletus. For examples like the Allianoi Nymph, see: "Female head found in the Aix Thermal Spring, France" (Chauvel and Wuilleumier 1936: Pl. 2); and the headless and two-armed statue found in Aydın (Tralles), now in the Istanbul Archaeological Museum (Osman Hamdi and Ethem Hamdi 1904; Mendel 2014: 263, Cat. No. 543); the statue found in Crete, now in the Istanbul Archaeological Museum (Yaraş 2004a: 808; Mendel 1914: 303, No. 577); the statue in Ephesus Trajan's Fountain (Yaraş 2004b: 808; Önen 1983: 108); or the Nymph in the South Bath of Perge (Yaraş 2004b: 808-809).

[4] For details on the use and display of the Allianoi Nymph, see Yaraş 2004a: 810-811.

These statues were found outside the thermal spring and therefore were not included in the study.

The Sultaniye thermal spring (Figures 7a-b – Figure 8)

Sultaniye is located 5 km north of the ancient city of Kaunos, within the borders of Köyceğiz district of Muğla province. Since it was in the territory of Kaunos, it was always in interaction with the city. The archaeological excavation of Sultaniye Thermal Spring has just started. All work related to Sultaniye is being carried out by the Kaunos excavation team (Öğün *et al.* 2001: 180).[5] The thermal spring is at the nearest point to Köyceğiz Lake.

In the 1970s, the *Quintus Vedius Capito* monument was found in the harbour agora of the ancient city of Kaunos (Çörtük 2012: 67-78). Since the inscription on this monument and the inscription in the Sultaniye thermal spring are related to each other, the excavation team established the following connection between these two inscriptions:

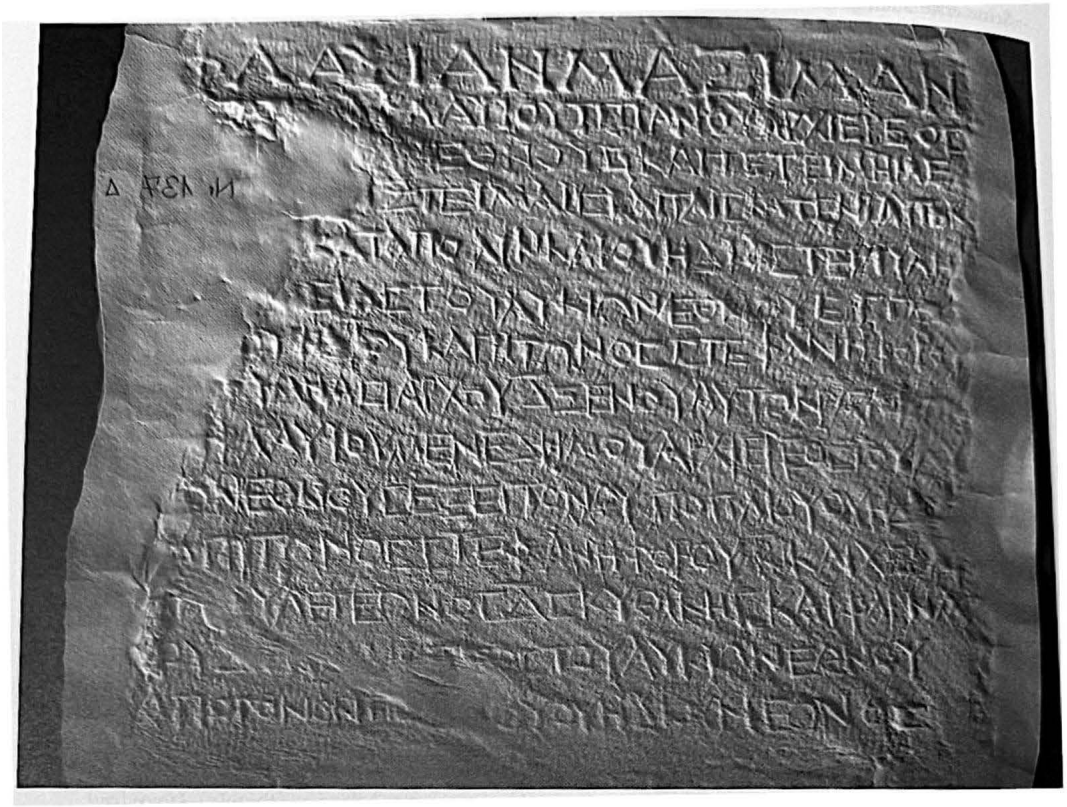
'The inscription on the post, which was seized here in 2000 and should belong to a large statue group monument, is indirectly related to Quintus Vedius Capito: Titianus, the father of Flavia Maxima, whose statue was erected on this post in the past, was the high priest of the 'Lycian League', and her mother, Vedia Tartulla was the high priestess of the same league. He is known as Flavius on his father's side and Vedius on his mother's side. On the other hand, the names of both his paternal and maternal grandfathers are known thanks to the inscription on the monument of Quintus Vedius Capito. The owner of this monument, Quintus Vedius Capito, is Flavius Maxima's maternal grandfather. Thus, both texts complement each other. The reason why the statue base of Flavius Maxima, the grandson of Quintus Vedius Capito, who was the high priest of the Temple of Leto in the 1st century AD, and Flavia Maxima, who lived at the end of the 2nd century or the beginning of the 3rd century AD, was found here can only be explained as follows: His priestly duty began with his grandfather and it must have been continued by later members of the same dynasty. In this context, it is possible for us to say that the real owner of today's Sultaniye Thermal Spring is the Goddess Leto, who provided healing in ancient times, and the buildings that have been re-planned in almost every period were built here in her name' (Öğün *et al.* 2001a: 178).

According to the findings, the only known statue in this hot spring, which is understood to be dedicated to the goddess Leto, is the statue of Flavia Maxima, the granddaughter of Quintus Vedius Capito, the high priest of the Leto Temple in the ancient city of Kaunos (Marek 2006: 315-317). The existence of this statue is known from the inscription on the statue base made in its name.

[5] On the Sultaniye thermal spring, see Akgül 2019: 34-37.



Figure 7 a-b. The *Quintus Vedius Capito* Monument in the Port Agora of Kaunos (Çörtük 2012: Plate 33a - 35e)





Φλαυίαν Μαξίμαν
[θυ]γατ[έρα]ν Φλαυίου Τιτιανοῦ ἀρχιερέος
[τοῦ Λυκίων] ἔθνους καὶ τετειμημέ-
[νου ταῖς τε] ιζ′ τειμαῖς καὶ ταῖς κατ᾽ ἐνιαυτὸν
5 [τειμαῖς] κατὰ πόλιν καὶ Οὐηδίας Τερτύλη[ς]
[ἀρχιε]ρείας τοῦ Λυκίων ἔθνου(ς), ἔγγον[ον]
[Κοΐντου] Οὐηδίου Καπίτωνος στεφανηφόρου
[. .] γυμνασιάρχου δ′, ξένου αὐτοκρατόρων,
[καὶ] Φλαυίου Μενεδήμου ἀρχιερέος τοῦ Λυ-
10 [κί]ων ἔθνους, ἐξέγγονο(ν) Ποπλίου Οὐηδίου
[Κ]απίτωνος στεφανηφόρου β′ καὶ χει[λιάρ-]
[χ]ου λεγεῶνος δ′ Σκυθικῆς καὶ Φαρνά-
[κ]ου [. . . . . ἀρχιερ]έος τοῦ Λυκίων ἔθνου(ς),
ἀπόγονον Π[οπλί]ου Οὐηδίου Νέωνος

Figure 8. The Statue Base in Sultaniye Thermal Spring (Marek 2006: 315-316)

The Sultaniye hot spring, which is actively used today, was examined by the Kaunos excavation team in 2000, and as a result, it was determined that the hot spring was the sanctuary of Leto (Öğün *et al.* 2001b). Currently, Sultaniye Thermal Spring is the only example in Anatolia of a thermal spring where the healing effect of the goddess Leto is observed. One of the important proofs of the existence of the healing power of the Goddess Leto is mentioned in Homer's *Iliad*[6]. Existence of a Leto statue is not yet known. However, the presence of a pedestal belonging to a statue of one of her priestesses indicates that the thermal site was identified with Leto, and it is necessary to examine it within the context of the sacred area and thermal site relationship.

[6] Homer mentions in his *Iliad* that Apollo brought Aeneas to Artemis and Leto and they healed him, see Hom. *Iliad*, 5.445.

The Çağa thermal spring (Figures 9a-b-c-d, Figures 10a-b-c)

Çağa/Kötü Bath is located at 75 km on the highway between Ankara and Beypazarı. Near to Sarıkaya, it is within the borders of Çağa town in Güdül district. There are still actively used hot water springs around the bath of Çağa/Kötü located in the south of the İlhan Stream (Canik 1973; Alagöz 2013, 2021).

The first excavations in this structure were carried out by the Museum of Anatolian Civilizations in 2003. During these excavations, considering the active hot water springs around the ruins found in Çağa, it was thought that the structure might belong to a thermal spring (Alagöz 2013: 365). Archaeological excavations were continued by the Museum of Anatolian Civilizations in 2012, 2013, and 2014, and geophysical studies were also completed (Alagöz 2013; Sağır and Alagöz 2016; Özen *et al.* 2015; Boyracı 2019).

As a result of the excavations, several main sections of the thermal spring were revealed. A large, longitudinally-shaped pool fed by natural hot water was found. Two apsidal-shaped spaces were found to the north of this pool, and another space with multiple apses was found to the northeast. The sections of the thermal spring, which was built over a large area, have not been fully revealed. A layer of yellow limestone was seen at the bottom of the large pool extending in a north-south direction. The depth of this pool is 1.35m. It is thought that this layer is the sediment accumulated in the pool by natural hot water (Sağır and Alagöz 2016: 47). In this context, it can be said that this is the large pool of the thermal spring which was fed with natural hot water and used for treatment.

There are apsidal and square niches in many parts of the large north-south oriented pool of the thermal spring. The heights and dimensions of the square and apsidal shaped niches in the northern apse unearthed suggest that there may have been statues in these compartments, as in other thermal springs.

During the excavations carried out in the northern part of the large pool, many statue fragments were identified. Apart from the study statue fragments, the head of an Asclepius statue was also found (Alagöz 2021: Res. 7). The detail under the head of the statue shows that it was not made as a monolith with its body. Asclepius' hair is depicted as wavy and parted in the middle. The facial details of the statue are depicted in a simple manner, and its beard is depicted as thick and flat. The statue is broken from the head down and the rest is missing. There is apparently extensive wear-related damage on the surface of the figure[7].

The places of statues in thermal springs

When statues are not found *in-situ*, their locations in the thermal spring structures during the Roman Imperial Period can only be determined by architectural details and the location of the finds.

In Antiquity, the areas where sculptures were exhibited were generally podiums, pedestals, and inside square- and apsidal-shaped niches. The niches in the architecture of thermal springs show that the sculptures here were exhibited in apsidal-shaped recesses and protrusions in areas integrated with the architecture.

The similarity of thermal springs to baths makes it possible that the sculptures exhibited in the baths are similar to the way they are exhibited in the thermal springs. Italy, as the centre of the Roman Empire, is known as the region with the highest number of sculptures unearthed in baths and thermal springs (Manderscheid 1981: 8). The period when baths and thermal springs were intensively built was the 2nd century AD (Manderscheid 1981: 9). Sixty percent of baths and thermal springs were built in this period[8]. The 2nd century AD is seen as the peak period in which sculptures were exhibited in thermal springs and baths, in direct proportion to the peak of construction rate (Manderscheid 1981: 9). According to H. Manderscheid, although this period had 60 percent of construction activities, the proportion of sculptures compared to other centuries was 70 percent or even more (Manderscheid 1981: 9). There are many niches built into the structure of thermal springs and baths of the Imperial Period (Manderscheid 1981: 10). Although the utilisation of apsidal- and square-shaped niches in thermal springs varies, it is generally accepted that these may be areas where sculptures were exhibited. It is possible to observe the niches where sculptures were once exhibited in Çağa and Allianoi. The significant point in constructing niches is to plan the niches for the first statues to be erected in them. If an interior space or a facade is equipped with niches for statues, the statues are expected to be placed there at the end of construction.[9] However, this does not mean that all the

[7] We would like to thank the experts of the Museum of Anatolian Civilizations, who carried out the Çağa Rescue Excavation, and also to the valuable colleague Umut Alagöz, Deputy Director of the Museum, who kindly shared the photos with us.

[8] Manderscheid discusses thermal springs and baths together. He carried out a numerical proportioning of the statues from baths and thermal springs by dividing them into centuries. Manderscheid determined that there were 53 statues in the 1st century, 114 statues in the 3rd and 4th centuries, and 393 statues in the 2nd century, when the most intense construction and sculpture activities were carried out. For more detailed information, see Manderscheid 1981: 8-20. New findings in line with the excavations in baths and thermal springs that continued after Manderscheid's study published in 1981 make it possible to change the distribution of the statues according to centuries.

[9] Manderscheid says that the statues to be placed in the niches were



Figure 9 a-b-c-d. Plan and 3D Axonometric Views of Çağa Thermal Spring (Archive of Çağa Excavation) (Sağır and Alagöz 2016: Drawing 1; Sağır *et al.* 2014: Pic. 9)

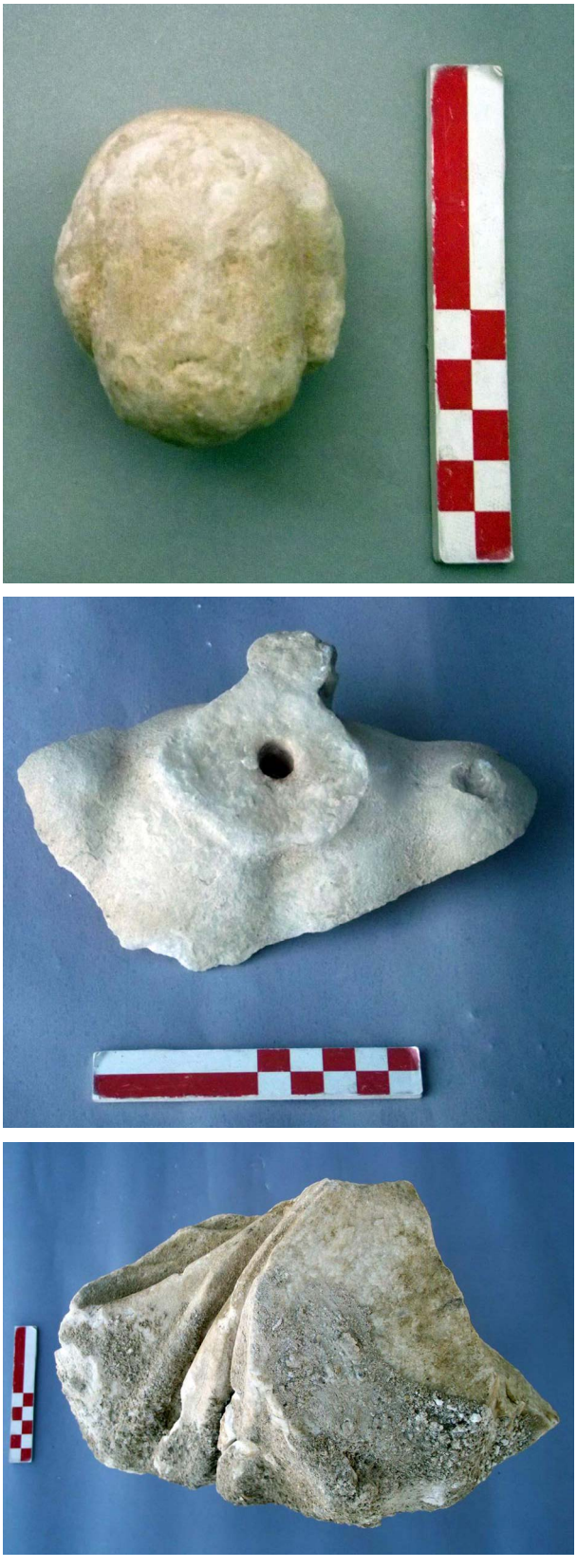


Figure 10 a-b. Sculpture Fragments Found in the Northern Section of the Large Pool of Çağa Thermal Spring (Archive of Çağa Excavation) (Sağır and Alagöz 2015: Fig. 11)

statues in thermal springs were used in niches made during the primary construction period. Such objects may have been donated to the building later, or they may have been used with a different display method. Apart from this, there may also be a secondary use of the statues, resulting from the placement of honorary sculptures in the niches during the repair of the building after a certain period of time following the original construction of a thermal spring (Manderscheid 1981: 10).

The place where the nymph statue was exhibited in Allianoi is in an apsidal-shaped niche. According to the available data, the statue in Sultaniye Thermal Spring is on a high pedestal, in a sacred section related to the thermal spring, or in a high niche by the pool. The statue in Çağa must have been displayed in one of the niches in the northern part of the large pool.

The types of statues used in thermal springs

typological classification of the types of statues found in thermal springs is limited. Although archaeological excavations carried out in hot springs do not show the full inventory of the statues in these structures, they provide some general information.

In the 1st century BC, the Roman architect Vitruvius made suggestions for choosing the right areas for the construction of temples and sacred areas (Vitruvius, 1.2.2). Vitruvius recommended that temples should be built close to water sources, and that temples to be built to healing gods should especially comply with this rule. The natural hot water bubbling from the underground depths always gave rise to a sense of wonder and belief in the unlimited powers of divine spirits (Dvorjetski 2007: 88). Although it was not directly related to cults regarding health, a local god as well as the divinity of the Roman god must have been accepted in most thermal springs. According to archaeological, epigraphic, and ancient sources, including the statues and votive offerings themselves, the gods and goddesses known to exist in hot springs are Asclepius, Hygieia, Apollo, Minerva, Venus, Mercury, Bacchus, Leto and Hercules. (Weiss and Kemble 1962: 11; Croon 1967: 230, 244; Jackson 1990: 5-9; Smith 1922: 393; Fytikas *et al.* 1999: 84-85, 91-94).

In many regions under the hegemony of the Roman Empire, the syncretism of local gods and goddesses, who were previously considered sacred and were worshiped, with Roman gods and goddesses is common. Considering the healing effects of thermal springs, it

finished with the building and the statues were placed in the niches after the construction was completed. He says that these niches would not be placed several decades or centuries later, depending on the purpose for which they were built (Manderscheid 1981: 10).

has been determined that Roman gods and goddesses were located within the building and in temples built as a complex with thermal springs. In the reliefs found in the Aquae Sulis spa-temple complex in Bath, England, Roman and Celtic goddesses are worshiped as a whole in the form of a single goddess. Sulis Minerva and the Roman god Mercury are depicted together with the Celtic goddess Rosmerta (Page 1906: 251). In North Africa, another province of the Roman Empire, a local Asclepius type (Tunisian type) emerged as a result of the syncretism of Eshmun, the local healing god, and Asclepius in Carthage and the lands under its sovereignty (Ploegs 2016: 286). A local Asclepius of this type was found at Henchir el-Hammam (*Aquae Flavianae*) in Kenchela, Algeria (Gsell and Graillot 1893: 512; Christofle 1938: 230); a statue of Hygeia and Asclepius at Jebel Oust (Ben Abed and Scheid 2015: Fig. 5); a Minerva relief found in *Aquae Sulis* Thermal Spring (Page 1906: Fig. 34); a Venus statue in Munigua, Seville, Spain (Mainer 2017: 339); a Venus, an Armoured Venus statue, and a Hermes statue with Small Dionysus in Agnano, Naples, Italy (Macchioro 1912: 284, Fig. 10, 11, 15); a Venus statue found in *Teanum Sidicinum*, located in Teano district of Ceserta province, Campania region of Italy (Gabrici 1908: 410, Fig. 10); the Apollo statue located in Bagni de Vicarello (*Aquae Apollinares Novae*) in Vicarello district of Livorno province, Italy (Sodano 2011: Fig. 12); all these constitute different examples in terms of showing the diversity of god and goddess statues exhibited in thermal springs.

Among the sculptures exhibited in thermal springs, there are also portraits of emperors and empresses. The statue head thought to be a portrait of Constantine found in the Aix Thermal Spring in France (Chauvel and Wuilleumier 1936: Pl. 6) and the portrait of Faustina the Elder, wife of Emperor Antoninus Pius, found in Valchetta / Bagni della Regina (Veio) in Rome (Fusco and Lattanzi 2013: Fig. 257) are examples of emperor and empress portraits exhibited in thermal springs.

It is also common to exhibit nymph statues, which are water nymphs, in thermal springs which were built primarily for different uses of the water. Muses, known as the source of inspiration, as well as Cupido, Ganymedes and Satyr, are examples of different sculptures seen in thermal springs. The nymph statue found in Munigua in Seville, Spain (Blech and Hauschild 1993: Pl. 27c) and the nymph unearthed in Allianoi in the Bergama district of Izmir province are among the examples of statues made to be exhibited in thermal springs. The head of Moses found in the piscine section of Aix-les-Bains in France (Chauvel and Wuilleumier 1936: Pl. II), and the five Moses statues found in Agnano and now located in the Liebieghaus Museum in Frankfurt (Cristilli 2008: Fig. 1-2) constitute examples of Moses statues made to be exhibited in thermal springs. Statues of Cupid or of children holding a goose can also be found in hot springs. Examples include the statues of Cupid with a goose in the *Teanum Sidicinum* (Gabrici 1908: 406, Fig. 5) and in the *Aquae Vescinae* in Lazio, Italy (Giglioli 1912: 48, Fig. 7). The Ganymedes found in Agnano (Macchioro 1912: Fig. 13), the river god mask (Romano 2006: 187-188), and the Satyr statue (Gabrici 1908: Fig. 7) found in *Teanum Sidicinum* are very important as they show the diversity of sculptures used in thermal springs. In addition, based on the statue base from Sultaniye Thermal Spring, it is possible to say that statues of high priests were also exhibited in the thermal springs.

It is very difficult to reveal the relationship of thermal springs with cults, and therefore with gods, goddesses, and other divine personalities, based on the current knowledge and research undertaken so far. The sculpture-reliefs found in thermal springs, such as nymph, Cupid, Moses, and animal and human depictions representing power, must have been used in many public buildings of the Roman Empire due to their properties representing the sanctity of water. Statues such as Hermes with Baby Dionysus, Satyr, and Ganymedes found in thermal springs may have been used to increase the visibility of the building due to the size and fame of the particular thermal spring. The emperor and empress statues and busts found in Roman thermal springs were added during the construction and repair of the thermal spring or for the purpose of administrative representation.

Evaluation and conclusion

In recent years, more studies have begun to be conducted on the nature and function of thermal springs of the Roman Imperial Period. Despite this, there is not yet sufficient research on the details of the sculptures used in thermal springs.

Architectural changes that occur as a result of the continuous use of thermal spring structures can be detected as a result of excavations and research. However, detecting the existence or change of statues is different from architectural structures. Comments on the use of statues remain incomplete due to situations such as destruction or relocation of statues, inscriptions, and other finds.

In general, the thermal springs built during the Roman Imperial Period within the borders of today's Turkey have not been explored as much as the thermal springs in England, Europe, and North Africa, and excavation projects have remained unfinished and incomplete. A number of statues and pedestal findings have been identified in the limited number of thermal springs that have been scientifically studied. These findings

have contributed to the research into sculptures used in thermal springs.

The presence of the Leto sanctuary in the Sultaniye Thermal Spring and the presence of a statue of a high priest in the thermal spring-sanctuary complex are innovations in this direction. In fact, it provides extremely important data in the context of the thermal spring-sacred area relationship. On the other hand, we observe that in such thermal springs, instead of common gods with healing powers, various gods of local importance are highlighted. We can say that such thermal springs are generally associated with the city in which they are located.

The statue of a nymph holding an oyster in Allianoi is a typology we are familiar with in baths and water structures. Despite this, the number of examples of the same type found so far in hot springs is small. These sculptures are also named according to their context or where they are exhibited. Statues with similar lines and shapes, whose heads are described as nymph, Venus, and Moses, sometimes cause difficulties when being named. In order to solve this problem, all factors must be examined together, and an evaluation must be made taking into account regional and general factors. This will be an important, albeit small, step towards solving the problem.

The Asclepius of Çağa Thermal Spring shows that the existence of such a cult, which we associate with health in general, also exists in Galatia Province. Apart from highlighting the secondary healing powers of local gods, it is possible to say that the reflection of the therapeutic spiritual power of the Asclepeions of the Roman Empire in hot springs is supported by the presence of the statue of Asclepius.

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