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REPLY TO MR. FERGUSSON'S PAPER
ON
THE TEMPLE OF DIANA AT EPHESUS

By J. T. WOOD, F.S.A., *Hon. Fellow.*

WITH OBSERVATIONS ON THE SAME.

By JAMES FERGUSSON, C.I.E., F.R.S., D.C.L.(Oxon), *Past Vice-President*



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[Extracted from the TRANSACTIONS, 1883-84, of the Royal Institute of British Architects.]

REPLY TO MR. FERGUSSON'S PAPER * ON THE TEMPLE OF DIANA
AT EPHEBUS. By J. T. WOOD, F.S.A., *Hon. Fellow.*

[Read on Monday, 9th June 1884, Ewan Christian, *President*, in the Chair.]

MR. FERGUSSON has published in our TRANSACTIONS his restoration of the Temple of Diana at Ephesus, making use of some of the data which I acquired by excavations on the site. His restoration differs so materially from my own, that I have thought it my duty to put before the Institute my own plan [Illustrn. xlv.], in order that the members may fairly judge which restoration is most probable, and most in accordance with what has been written about the temple, and with ascertained facts which cannot be put aside to accommodate ideas irreconcilable with them. There are many important points on which Mr. Fergusson and myself are at variance. I regret this very much, for many an interesting conversation on this subject have we had within the last sixteen years, and although I come forward this evening to dispute his theory, I can honestly say that it is not with any spirit of ill-natured antagonism that I do so.

It must not be supposed for a moment that I set to work in the year 1863 in search of this long-lost temple, without having first studied all that is extant concerning it—it was in fact, in a great measure, the study of such morsels of information as a few ancient writers have furnished us with that excited my curiosity, and inspired me with an uncontrollable desire to find, and open up to the light of day, the hidden mysteries of the glorious building which was so vaguely described, but was nevertheless designated as one of the seven wonders of the world. One of the most notable of ancient writers who describes the temple is Pliny. It seems strange that Mr. Fergusson should place such implicit confidence in all that this historian wrote on this subject, although it is well known that his Natural History was compiled to a great extent from the writings of others, and from hearsay, and it is so easy to make mistakes in the measurements of buildings, as I shall prove by a remarkable instance; and as, in the case of the temple, as Mr. Fergusson remarks, Pliny never saw it, and therefore the dimensions he gives must have been copied from the statements of others, I think we must reject any of his dimensions which we cannot possibly reconcile with the data acquired by excavations.

The dimension given by Pliny for the width of what he terms the “universum templum,” or the platform upon which the temple was raised, must be rejected for this reason; the actual width, measured on the lowest step, is 239 feet 4½ inches [Illustrn. xlv.] Philo tells us that the temple was raised upon a platform of ten steps: the lowest step, more than 100 feet of which were found *in situ*, was 1 foot 10 inches in width [Illustrn. xliii., fig. 161]; the two flights would therefore require 33 feet, thus leaving 206 feet 4½ inches or little more than 203 Greek

* See the TRANSACTIONS, 1882-83, page 147. Mr. Fergusson's plan forms Illustration lxii. in that volume

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and not 220 feet as Pliny states. For the length of the platform I found nothing at the end of the excavations to prevent our extending it for 425 Greek feet; by doing this I have ample space for one or more altars, as well as for large assemblages, and the marshalling of processions, such as that described in the interesting inscription found in the Great Theatre, [I would submit that this spacious area in front of the temple very much ennobles it. Fergusson suggests an arrangement of the steps in broad and narrow flights, which I think is inadmissible as a matter of taste, and those at the flanks and at the east end are inadvisable, as they do not work in with ascertained data. The foundations on the flanks extend to 21 feet from the front of the lowest step to the inner face of the masonry, and the greatest length of step at the east end [Illustn. xlii.] cannot be ignored as a limit in that direction. The steps of the platform did not, I believe, overlap, but the front of the riser of the upper steps was flush with the back of the step immediately below it; the bed of the step was sunk $1\frac{1}{2}$ inch below the tread of the step below it. This I had an opportunity of verifying during my recent excavations at a time when the water stood unusually low,—the excavations I should add being generally under water [Illustn. xliii, fig. 163].

The height from the pavement at the foot of the steps to the underside of the square capital of the outer column is 9 feet $5\frac{1}{2}$ inches. To mount up to this level, I have adopted seven steps of Philo of fully 8 inches each, and three steps of 11 inches each next the outer columns; this makes the temple complete with its ordinary three steps [fig. 161]. I ascertained that the inner columns had no square plinth. I found a few inches of the front of the step capital was here substituted for the plinth, and which proved beyond doubt that the inner columns were of the same diameter as the outer ones; the step under the base was also in three pieces [fig. 162], proving that it was part of a step and not a plinth, and therefore that the inner columns had no square plinths. I must here observe that I found in the foundation of the inner column an additional proof that the earliest of the three temples, of which only the first remains were found, was of the same size, for here I found the plinth and the lower part of a base *in situ*, forming part of the foundation-pier of the last temple [fig. 167].

The earliest of these three temples was probably that which was commenced towards the middle of the sixth century, B.C., under the architects Chersiphron and his son Metagenes, and the rich Croesus so largely contributed. This temple appears also to have been adorned with fluted columns, as fragments of archaic bas-relief, attached to a rounded surface, were found on the site, and may now be seen in the Archaic room at the British Museum.*

The second temple was commenced in the early part of the 4th century, B.C., by the architect Pceionius.

The last temple was commenced in the time of Alexander the Great, and must have far advanced towards completion when he came to Ephesus, as he proposed that he should be allowed to dedicate the temple to Artemis in his own name. According to my own restoration of the last temple, it measured 163 feet $9\frac{1}{2}$ inches in width and 342 feet $6\frac{1}{2}$ inches in length. Fergusson accepts the former measurement, but exceeds the latter by nearly 70 feet. The instance of mistake in measurements of building to which I referred is to be found in Mr. Falkener's book, entitled *Ephesus and the Temple of Diana*; he there states that the

* A large lion's head, and some other fragments of archaic sculpture, found in some foundation-piers of a period, must have come from the earliest of these three temples.—J.T.W.

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diameter of the Great Theatre is 660 feet, and from that calculates that it would hold 56,700 people, a dimension which, I believe, he obtained from some notes by Professor Donaldson, who visited Ephesus more than sixty years ago. Whether Professor Donaldson's first figure was a 4 and was mistaken by Mr. Falkener for a 6, as it may be so easily, I do not know, but his calculation of the capacity of the theatre from this dimension is greatly in excess of the truth. The theatre is in fact only 495 feet in diameter, and would seat 24,500 people. I do not here impute any blame to either Professor Donaldson or Mr. Falkener, who, as we all know, would be most exact in publishing from their own notes, but the example I have given shows how easily a mistake may creep in when transcribing notes made by others.

To return to my restoration of the temple, I have ventured to place two altars [Illustration, at A, A.] on the platform at the west end—one for the sacrifice of animals, the other for offerings, such as the fruits of the earth, &c.

The absence of positive information as to the ancient cult of Artemis makes it difficult if not impossible, to restore with certainty the plan of her temple from the remains found on the site, but it will interest my present audience to hear what Professor Paley, one of our most accomplished classical scholars, has to say upon this subject.

Artemis or Diana was the moon-goddess, and, as in sun-worship, human victims were offered in remote times, as part of the rite, so Agamemnon was persuaded to sacrifice Iphigenia to appease Artemis. In later times a symbolic blood-offering was paid to Diana or Aricia, by touching her altar from the blood of a pricked finger, as Martial seems to say. As Diana brings into light, as the goddess of light (Lucina), she was thought to rejoice in blood, but it may be doubted if the more savage superstition lasted, as at Mexico, to more civilized times. Professor Paley thinks that the great statue was hypæthral, because it was an object to let the moon shine directly on it, and that it would stand close to, and, as it were, preside over the principal altar.

As regards the plurality of altars, he thinks that, as the early church borrowed so much from Paganism, it might fairly be urged that the plurality of altars in churches, which date from very early times, was taken from temple-worship; he thinks also that an altar might have stood in the court in front of the temple, as at Delphi, and that the *προμπετή* or processions would as a matter of course go in by the main entrance, as now by the west door of a cathedral.

I gather from the valuable data with which Professor Paley has so kindly provided me that the sacrifice of animals was an essential part of the cult of the Ephesian Artemis, and that it continued as long as her temple at Ephesus stood, and that even human victims were offered in the times preceding the building of the earliest of the three temples of which remains have now been found.

The animal was slaughtered on an external altar, and morsels of the flesh were carried into the temple in a *patera*, and there put over fire; the smoke would then ascend from the altar, and make its way through the opening in the roof, and so propitiate the goddess, who was supposed to be hovering in the air over her renowned temple. Here again is one of several reasons why the *hypæthron* of Greek temples should be in the *cella* itself, and not, as proposed by Mr. Fergusson, in adjoining chambers. I have always imagined that the statue must have stood close behind the chief altar, and, as Professor Paley suggests, preside over it, and not 25 feet distant as Mr. Fergusson supposes.

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1 conversation with Mr. Fergusson on the subject of the *hypaithron* some time ago, I
ted that these openings in the roofs of temples admitted of the belief which was
ly indulged in by the ancient Greeks, and other worshippers of mythic deities, that
loated in the air, and would at times descend into the temples dedicated to them.
ergusson's characteristic reply to this was, "Let them walk in at the door like other
le."

or the width of the temple itself, and the position of the columns, we have certain
the bases of the outer and inner columns of the peristyle, the remains of the *cella* wall
south side, the impression of the *cella* wall on the north side upon the rubble masonry
foundation piers which were built against it, give us with certainty the dimensions
the temple, with the exception only of the two innermost columns of the peristyle
mensions longitudinally were ascertained by the impression of the extreme eastern wall
rubble masonry, the bases of the columns *in situ*, the inner *cella* wall at the west end,
he foundations which inclosed the south *anta* at the west end—also several long
sions taken between foundation walls. The intercolumniation of 17 feet $1\frac{1}{4}$ inches is
d from the measurement between the two bases of columns *in situ* which measured exactly
t $6\frac{1}{4}$ inches, and this was checked by the dimension from the centre of the outer column
south side to the centre of the last pier but two at the west end, as well as by a
r dimension on the north side. The intercolumniation of 19 feet 4 inches between the
ternal columns of the front was found repeated twice on the flanks by the dimension
he 2nd pier to the 3rd pier on the south side. I have not felt myself at liberty to
such a restoration of the temple as would tend better to satisfy the desire of those who
ie that groups of sculpture, bas-reliefs and statues, in addition to the sculptured
ns and freize, were needed to account for the lavish admiration bestowed upon the
e by ancient writers. There are many modes of accomplishing this, but in introducing
features, we must I think carefully avoid detracting from the grandeur of the building.
e ventured, however, to put statues on pedestals against the walls of the *cella*.

One of the most important points of difference between Mr. Fergusson and myself is in
t of the number of external columns. Pliny in describing the temple makes it doubtful to
inds of many: the passage, "*columnæ centum viginti septem a singulis regibus factæ*," may
d in more ways than one. I make Pliny's description agree with what was found, by
g a comma after the word *centum*, and thus I read that there were 100 columns, 27 given
igs. For this limited number only did I find places. It also appears probable that 27
ns would be about the number given by kings, and if there had been 127 columns, they
not *all* have been given by kings. Rich private individuals and communities would give
and I happened to find part of the base of a column which was inscribed, showing that
been given by a woman of Sardis.

Mr. Fergusson, however, reads the whole sentence* without a stop, and so infers that

Mr. Thompson, of the British Museum, has suggested a reading of Pliny's text, which seems best to
ll objections to the sense in which I have understood him, viz., "*Columnæ centum [viginti septem a
s regibus factæ] LX pedum altitudine, ex iis XXXVI cœlatæ.*" By thus putting a portion of this
tion of the columns in parenthesis, the true meaning of Pliny's text becomes apparent, *i.e.* that there
00 columns [27 given severally by kings] 60 feet in height, of which 36 were sculptured.—J.T.W.

there were 127 columns, the whole of which were the gifts of kings, and to accommodate this theory he lengthens out his temple to nearly 70 feet beyond its prescribed limits. Vitruvius describes the temple as octastyle, but if it had had three rows of nine columns in the *posticum* as suggested by Mr. Fergusson, he could hardly so designate it, and he would surely have made some allusion to so remarkable a feature.

The most interesting feature of the temple, and one that greatly accounts for its renown must have been the sculptured columns—"columnæ cœlatæ" Pliny calls them—which were thirty-six in number; I have placed eighteen in the *pronaos* and eighteen in the *posticum*. I exhibit this evening two modes of treating these columns, one with only the lowermost drum sculptured, the other with three tiers of sculpture, separated by bands of mouldings. Some architectural critics, who are accounted people of taste, will not allow the probability of the latter arrangement, but where are we to place the drum, which is only 5 feet 7 inches in diameter, not 6 feet 0½ inch like the well-known drum? I do not despair of deciding this question by further discoveries on the site; for there may be many a beautiful example there still remaining to be unearthed.

I must here enter my protest against the proposal of Mr. Fergusson to adopt the two fragments, which I have suggested might have been parts of the frieze, as portions of pedestals for the sculptured columns. Mr. Fergusson was led into this belief by the marking of a large curve on the upper side of these blocks, which I think, myself, proved that they originally formed drums of columns of a more ancient temple; this curve approaches close to the edge of the blocks, which have only the bed-mould attached to them, and which could not therefore have been surmounted by columns. I need scarcely point out to the members of this Institute the incongruity of such a composition: some of the columns mounted upon pedestals and some resting directly on the pavement.

The proportion of the columns is another important question relating to this remarkable building. I have based my restoration of the columns upon the statement of Vitruvius, who informs us that in the building of this temple the "improved Ionic order" was adopted, and that the columns were 8½ diameters in height, exclusive of the base; the columns were therefore 55 feet 8¾ inches in height, including the base and capital. The diminution of the columns was unusually excessive, being from 6 feet 0½ inch at the base to 4 feet 9 inches at the upper diameter.

The method of describing the volutes of the capitals is distinctly shown in one of the examples in the British Museum. The eye of the volute has not been cut out like the other and the compass-points for turning the volute remain to show the method adopted, the radius diminishing in length as the eye of the volute is approached. The architrave consisted as usual of three *fasciæ*, but the fragments found have no bead-and-reel enrichment between the *fasciæ*, and the capping of the upper *fascia* is so hacked about that none of the mouldings or enrichments remain. If I am correct in supposing that the two angle-stones found at the west end of the temple formed part of the frieze, this part of the entablature was unusually high; part of the bed-mould of the cornice is worked upon these blocks, and nothing between them and the crowning *cymatium* has yet been found. The *cymatium* was 2 feet in height, and ornamented as usual with honeysuckle enrichment deeply cut, and with bold lions' heads and gurgoyles. Of the marble roof-covering many fragments were found, as well as one fragme

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mbrex or *antifixa*. A large and beautiful fragment of an *acroterion* was also found at the west end of the excavations, and it probably formed part of the central ornament at the apex of the pediment at that end.

The cost of the excavations made on the site of the temple was £12,000, not £16,000, as stated by Mr. Fergusson; the latter was the total amount spent at Ephesus by the government for the excavations made there. I never refused, as Mr. Fergusson states, to give up my services to the Trustees of the British Museum; I was never called upon to do so. It was my intention to publish a folio book to illustrate the temple with all its details, as far as the discoveries might allow me, but the excavations were abruptly stopped in 1874, and I did not then find enough of the superstructure to make the Order complete; and many important features have not even yet been found, but I hope that further excavations will be carried on by subscription, which will enable me to add materially to the marbles in the Temple Gallery of the British Museum, and to publish a more complete book. Meanwhile I have published, for general information, all that was possible under the circumstances. I have been engaged on excavations on the site of the temple during the spring of last year, and from November (1883) to last February, with the aid of private subscriptions, but the sum placed at my disposal only enabled me to explore a comparatively small portion of the ground that was to be examined. Some additional fragments of sculpture and of the superstructure of the temple were found, but not any large portions of the sculptured frieze, which I expected to find, and which I still hope may be found by further excavations.

J. T. WOOD.

* An abstract of this Paper was published, according to custom, in the *Journal of the Archaeological Institute of London*, issued on the Thursday following the meeting at which it was read. To that abstract Mr. Fergusson made a reply which was read the same evening and published in the same number of the *Journal*. See the *PROCEEDINGS*, 1883-84, page 167.

[Extracted from the TRANSACTIONS, 1883-84, of the Royal Institute of British Architects.]

XII. OBSERVATIONS ON THE PRECEDING PAPER ON THE TEMPLE OF DIANA AT EPHESUS. By JAMES FERGUSSON, C.I.E., F.R.S., D.C.L. (Oxon.), *Past Vice-President.*

[Paper communicated and ordered to be printed, August 1884.]

ALTHOUGH I was not able to be present on the 9th of June when Mr. Wood's Paper was read to the Institute, I have since had the advantage of reading it deliberately "in slip." Having done so, I can only express my surprize that, as he has so very little to advance in favour of his restoration, and still less in opposition to mine, he did not adopt at once the views set forth in the Paper I submitted to the Institute on the 11th of June last year, and so end the controversy. I accept without dispute every fact he ascertained in his excavations, and I utilize every discovery he made—as far as he has yet made them public—to as great an extent as he has done himself. We only differ in this, that I have been able to reconcile them with every fact and every indication contained in the works of the Ancients, which he has not, and have in so doing produced a restoration much more worthy of the admiration it excited when entire, or of the eleven years of labour he bestowed on the very scanty remains that are now left for us to exercise our ingenuity upon.*

As in his Paper Mr. Wood takes no notice of my criticisms on the constructive details of his restoration, I presume he has no answer to make, and I need not therefore repeat them. They are more obvious from the larger scale of the plans attached to this Paper than in that previously published, and to me appear fatal, but as he and others may not think so, I pass them over, and will confine my present remarks to the three points which interest the public most, and which all can understand without any technical knowledge.

The first is, the number of columns. There is nothing so clear and certain in Pliny as

* As I should be very sorry to lay myself open to the accusation of misrepresenting Mr. Wood, even unintentionally, I may here explain that I quoted the £16,000., which his excavations cost the Trustees of the British Museum, literally from his book (p. viii.), without any attempt to discriminate between what was spent on the temple, and how much was laid out on the theatre and other explorations. I did so because I assumed that if the Trustees undertook to publish his discoveries, they certainly would have included at least his excavations of the theatre, which are nearly as important as those of the temple itself. Till Mr. Wood measured it, it had been reputed as by far the largest in existence. On the faith of some measurements furnished by the late Professor Cockerell to Colonel Leake, and published by him in 1824 in his *Journal of a Tour in Asia Minor* (p. 328), it is there given as 660 feet externally, with an interior diameter of 240 feet, and is so quoted by Falkener from this work, as mentioned by Mr. Wood. The curious part of the business is that both in his plan of the city and that in which he represents its public buildings to a larger scale, he represents it with these dimensions as exactly as can be ascertained from the attached scales. Professor Donaldson never published anything on the subject, so far as I can make out, and it was left for Mr. Wood to ascertain its true dimensions. According to his plan (page 68) the external diameter was 474 feet, as figured on his plan the internal 110, a fact the knowledge of which is an immense gain to the history of Greek theatres, and there are other facts ascertained by his excavations and surveys which would be of great value if given to the public though not perhaps of such surpassing interest as those connected with the temple itself.—J. F.

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assertion that the number was 127, but so long as it seemed impossible to reconcile the existence of that number with the known principles of Greek architecture, it was allowable to insert commas and brackets, or use any expedient to explain what seemed to have been a mistake or a misconception. When, however, it dawned on me that thrice nine made 27, and I came to subtract that number plus 100, regarding which there was no difficulty, on the ground plan as revealed by Mr. Wood's discoveries, the problem was solved, and as explained in my Paper there was no further difficulty. That the number was great and the arrangement unusual is clear from the fact, that this is the only great temple regarding which Pliny, as far as I recollect, or any ancient author, mentions the number of the columns as a whole; but to contend that he could not ascertain this fact without going there himself, and counting them, seems to be one of the most untenable arguments that could well be advanced. At the end of the thirty-sixth book, in which the description of the temple occurs, he quotes thirty-four authors from whose works the statements in that book were derived. Among them is Vitruvius, who mentions (*præf. vii.*) the description that Chersiphron and Metagenes, the architects, left of its peculiarities, and Mutianus the Consul, who wrote a book on the image of Diana in this temple, and Democritus the Ephesian who wrote, as we know from Athenæus, a description of the temple. If from these and the other authors he quotes he could not ascertain so obvious a fact at the same time so remarkable a fact, he showed less intelligence and less knowledge than in any other part of his works.

It is inconceivable to me why Mr. Wood should persist in representing the Temple of Minerva as the smallest of the six great temples of the Greeks,* when a reasonable escape from the dilemma is afforded him. His contention is in direct contradiction to the express testimony of Pliny and Pausanias and the universal voice of all antiquity, which proclaimed it as the largest and most magnificent temple erected by the Greeks. Mr. Wood can claim for its magnificence only the thirty-six sculptured columns to compensate for such small dimensions. If the temple had only this merit we should probably have never heard its name mentioned, instead of its being reputed one of the wonders of the world.

The second point which seems of sufficient interest to be alluded to, is the appropriation of the four or five blocks, now in the British Museum, which are sculptured on two contiguous sides. Mr. Wood contends that these are the angle blocks of the frieze of the temple. If there are five that is of course impossible. If there are only four it is extremely unlikely that they alone should be preserved while not a vestige of the intermediate blocks remain. It would simplify the question considerably if Mr. Wood would let us know where these blocks were found. If they are the angle blocks they ought to have been found near the corners, but as far as can be made out from his "Popular Account" this was not the case, so the question must be argued on other grounds. My belief is that they formed portions of the square bases on which certain of the "columnæ celatæ" were mounted. In his excavations Mr. Wood found one sculptured drum of so much smaller diameter than the others, that, to meet the height of the column at the required height, he placed three sculptured drums one above the other to effect this, by what, I think, a most inartistic expedient. I propose effecting the same object by mounting them on square pedestals, which was frequently done in after times with a great beauty of effect. But we are not left to opinions on matters of taste to decide this

* See the TRANSACTIONS, 1876-77, p. 86.

question. One of the slabs (that represented by Mr. Wood opposite his page 214) has a figure in high relief, alongside of it an ogee moulding of great beauty. If this were a part of the frieze, this ogee forms the bed-mould of the cornice, and if it did so, the whole head and neck of the figure projected above the cornice, which, I need not say, was impossible, but as part of a pedestal was unobjectionable. Besides this, on two others of the slabs, there are distinct weather-marks showing that a circular column once stood on them. Mr. Wood explains this by supposing that the blocks formed parts of some previous temple, and were only re-used in this one. This is not impossible, but a more improbable supposition could hardly be suggested, and might be considered if other circumstances demanded it, but all the evidence hitherto brought forward points the other way.

The third point of interest is the arrangement of the *podium*, which, as far as it goes, is an immense improvement, in an architectural point of view, from that proposed previously by Mr. Wood, but still very far indeed from what I conceive it ought to be. In an archæological point of view it seems to me it would not bear a moment's investigation. The principal reason that has induced Mr. Wood to adopt this alteration is apparently a passage in Philo's work *de septem Miraculis Mundi*, which says that the temple was raised on a pyramid of ten steps. This, however, as Mr. Wood admits, is obviously incorrect, as it required fourteen steps to reach the level of the floor of the temple. According to my reading of the passage, the pyramid commenced from the extended floor of the first temple. This had the advantage of reconciling both Pliny's measurements for the length and breadth of the temple—425 Greek feet by 220—with Philo's 10 steps, besides giving meaning to Pliny's description of the "Univer-sum Templum," and in fact brought the whole into harmony not only with these two authors but with the level of the floors as ascertained by Mr. Wood. As he reads it he stretches the length of his platform to an unwarranted and most inartistic extent to accommodate it to Pliny's measurement of length, but fails entirely to reconcile it with his dimension for breadth, which it is fair to assume was as certain as the other, and if he were right in the one he could not be mistaken in the other. But what in his place I would consider as even more important, his *podium* does not agree with the level of any of the floors of the three temples as he ascertained them in his excavations, and he is obliged to use steps of different height and dimensions, for which he has absolutely no authority, to make them agree in even an approximative degree. Besides these mechanical difficulties the artistic considerations appear to me more than sufficient to decide the question in favour of the restoration I proposed.

This is not the place to enter on a discussion of how light was introduced into Greek temples. I have already said what I wanted to say on this subject in Papers in our TRANSACTIONS,* and in my work on the Parthenon,† of which Mr. Wood takes no notice. His views on the subject are of the crudest possible kind. He adopts the absurd and I hope now exploded notion that the Greeks were so utterly devoid of skill or art that they could only roof their temples by omitting the roof altogether, and had no other means but this of admitting light. Whatever may have been the case with other temples, however, it certainly was not the case with this one. Strabo's indignant refutation of the accusation that the

* November 1861, and January 1877. See the TRANSACTIONS, 1861-62, p. 17; and 1876-77, p. 77.

† *The Parthenon: an Essay on the mode in which light was introduced into Greek and Roman Temples* 40. Lond. 1883.

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ian treasure was improperly used for the restoration of the temple is in itself almost sufficient to settle the question. "There could have been no Persian treasure in the temple," says (bib. x, p. 641) "because after the roof was burned off would any sane person have deposited a treasure in a temple without a roof?"—ἐν "ὑπαίθρῳ τῷ σηκῷ. Besides this we have the distinct testimony of Vitruvius (book II, ch. 9) that it had a roof formed of cedar-wood; and even more distinct (xxvi, 40), that the roof was constructed with "trabibus cedrinis;" that some other mode of introducing light must be had recourse to. There is probably no example in antiquity in which this was so easily done. According to the account of the image described by Pliny from the Consul Mutianus, it must have been a mere *simulacrum** of the most gigantic form, and probably hardly life-size, so that the mode of lighting it must have been of the least possible consequence. All that was required in this case was that sufficient light should be introduced to enable the pictures and other adornments of the temple to be seen to advantage, without the least reference to the artistic mode in which this was introduced.

No one doubts the learning of Professor Paley, but before any one accepts his dicta regarding this particular temple one would like very much to know in what form the case was presented to him on which he gave the opinions Mr. Wood quotes with such unctiousness. So far as I can gather from the context his account of the worship of Artemis may be most valuable, but has no especial reference to the Ephesian temple, which is the only one with the peculiarities we are at present concerned with.

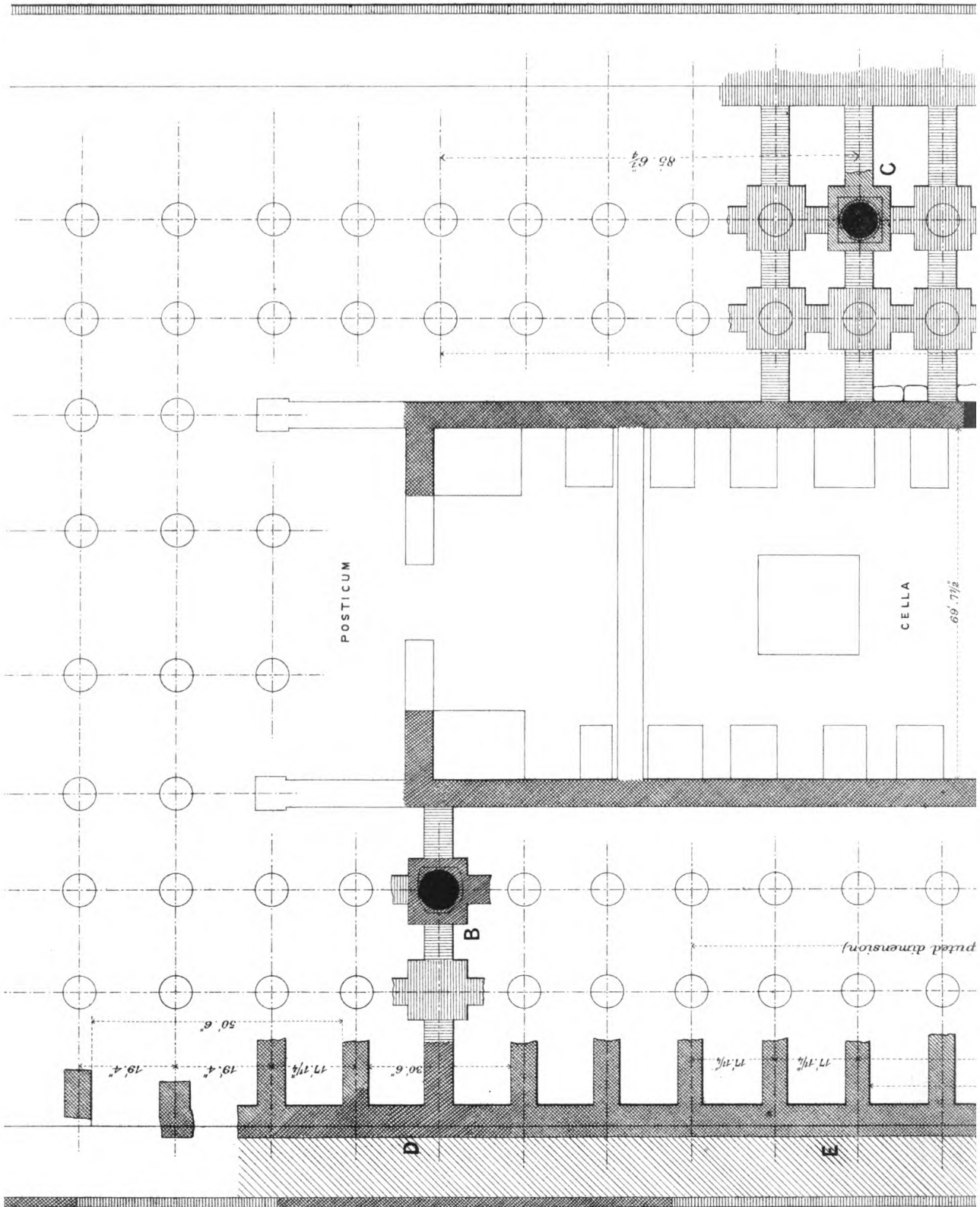
I have now gone several times over the evidence on which my restoration of the Temple of Diana at Ephesus is based—the last time with the benefit of Mr. Wood's detailed criticism upon it. Having done so, with, I hope, every intention to admit any fair or valid objection that can be made to it, I feel convinced, in the first place, that Mr. Wood's discoveries in so far as they have been published—are quite sufficient to admit a restoration of the temple being made which shall be correct in all essential particulars, and in the next that the plan I have proposed represents both the plan and the elevation with as much truthfulness as is obtainable under the circumstances. When further details are published there may be some minor points which may require rectification, but my impression is that nothing can now be brought to light which will cause any modification in any essential parts of the design.

JAS. FERGUSSON.

Where Mr. Wood discovered that I placed the image 25 feet behind the chief altar I am at a loss to give an answer: I am not aware that I ever expressed any opinion on the subject.—J. F.



FOUNDATIONS RESTORED
RESTORATIONS INDICATED



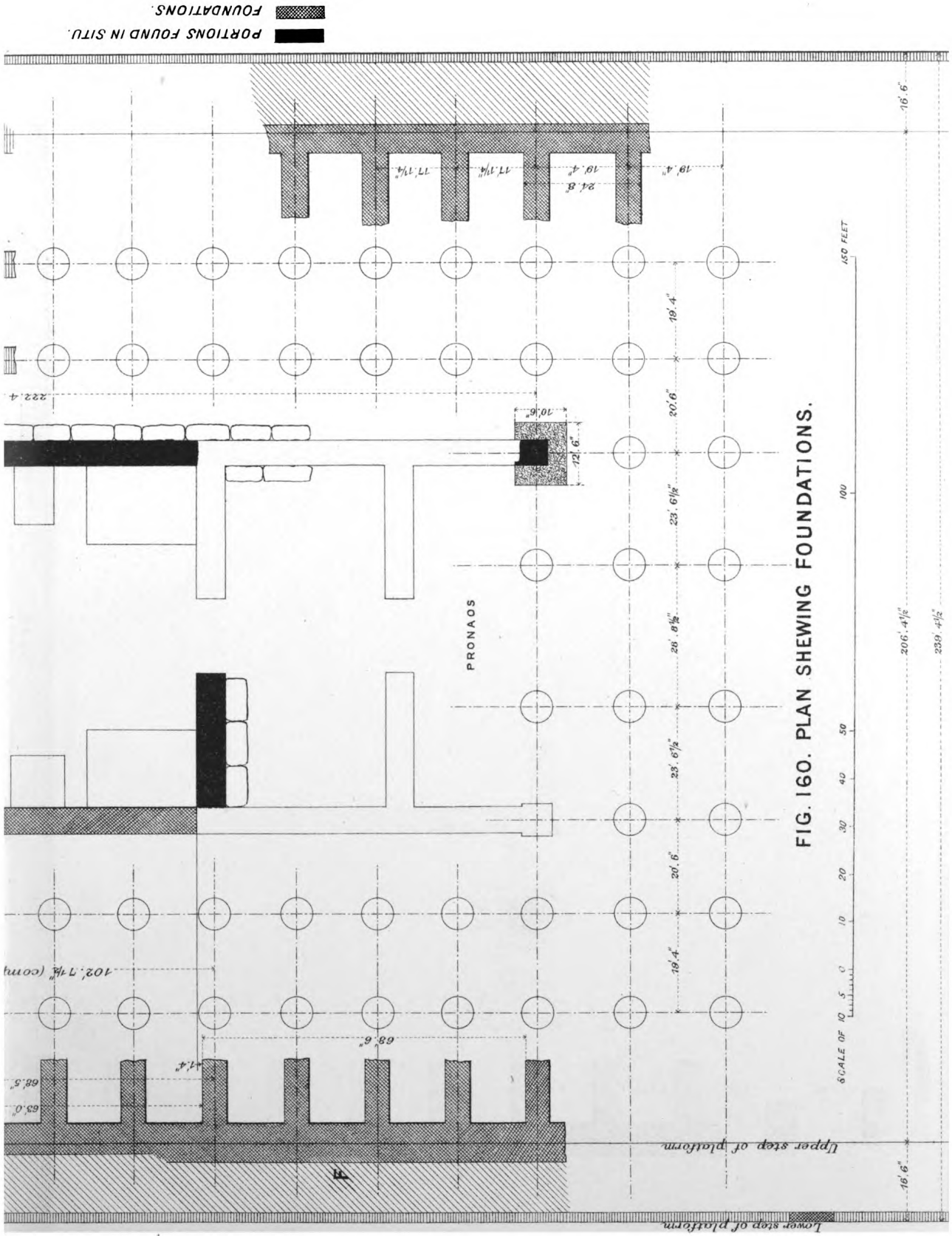
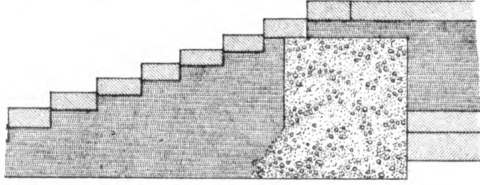


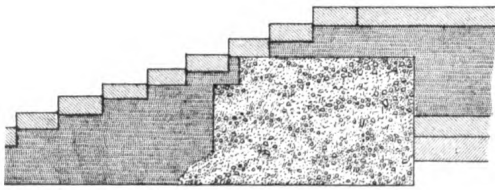
FIG. 160. PLAN SHEWING FOUNDATIONS.

■ PORTIONS FOUND IN SITU.
 ■ FOUNDATIONS.

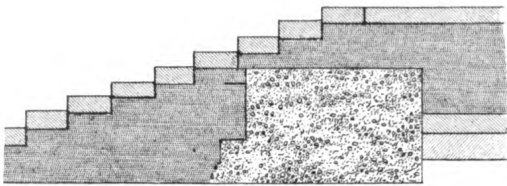
ADDENDUM TO MR FERGUSSON'S PAPER ON THE TEMPLE OF DIANA AT EPHESUS (xliii)



4. SECTION AT D ON PLANS.



3. 165. SECTION AT E.



6. 166. SECTION AT F.

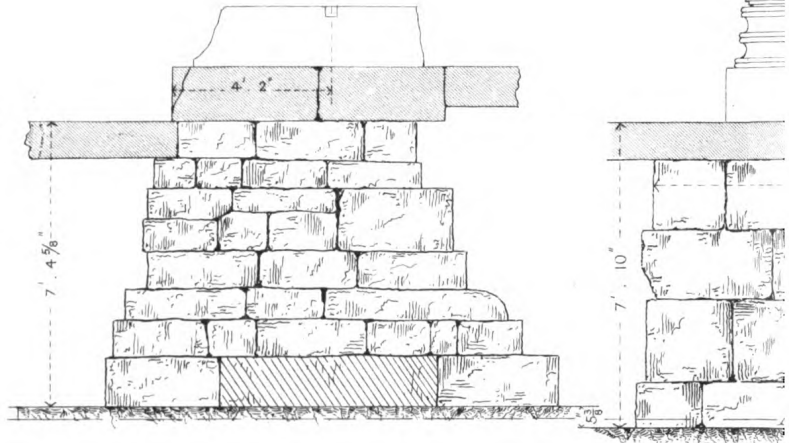


FIG. 162. FOUNDATION OF INNER COLUMN, B PERISTYLE.

FIG. 163. FOUNDATION OF OUTER COLUMN, B PERISTYLE.

SCALE OF 5 4 3 2 1 0

SCALE FOR FIGS

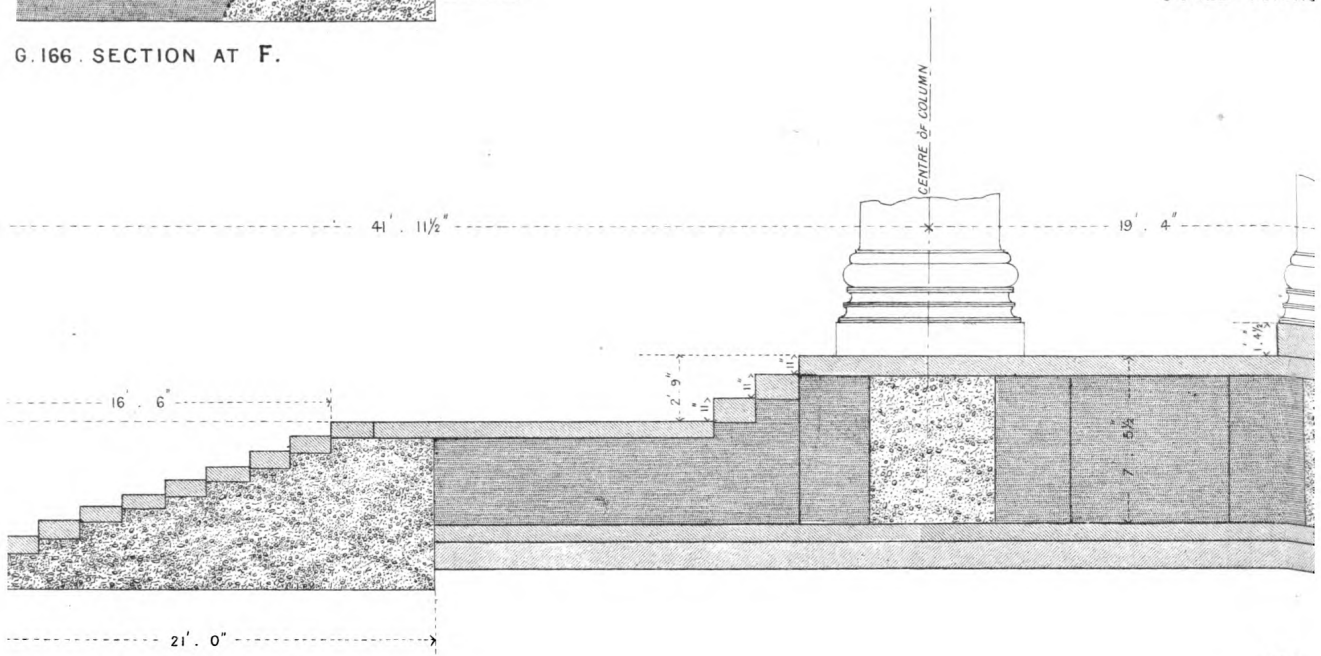


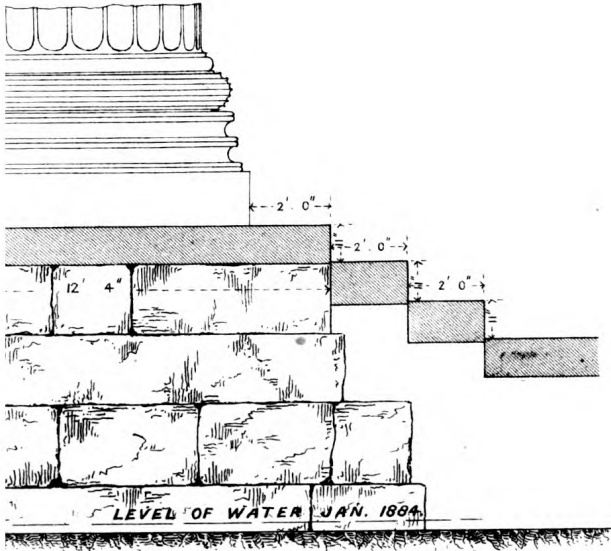
FIG.

TRANSVERSE SECTION

SCALE OF 5 4 3 2 1 0

10

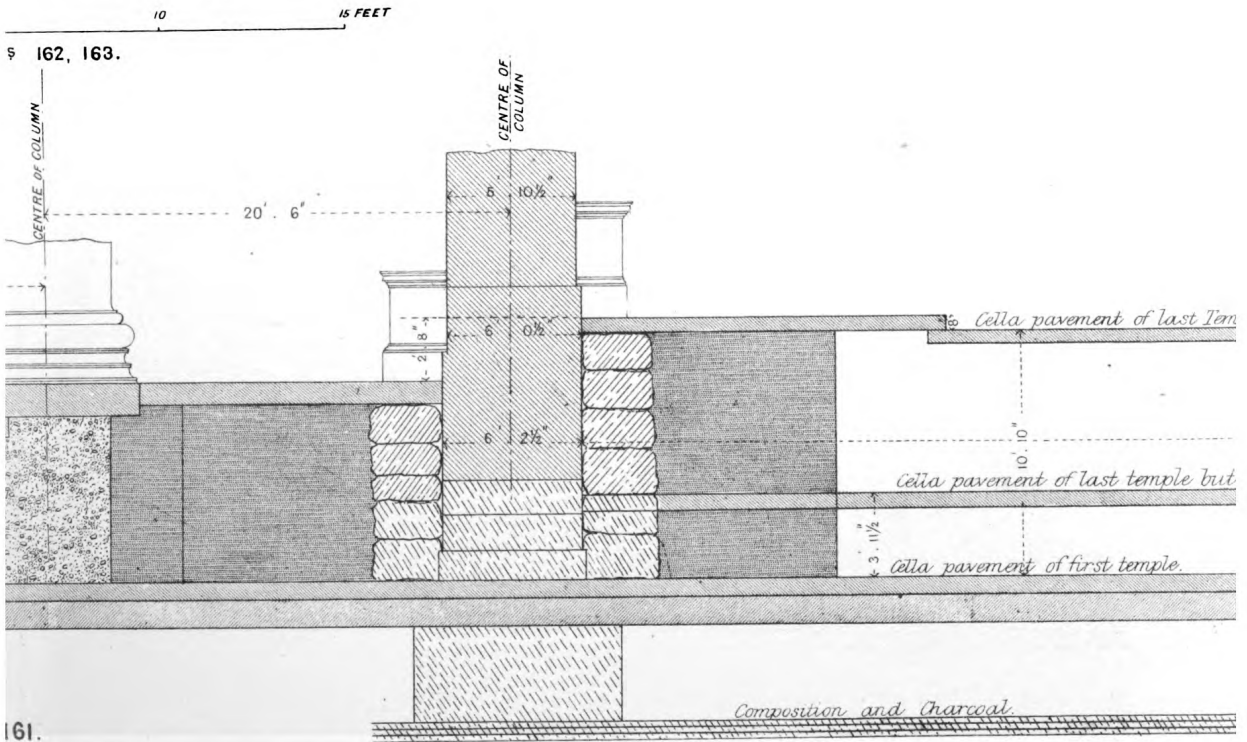
SCALE FOR FIGS



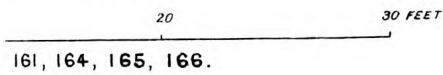
FOUNDATION OF OUTER COLUMN, C.
PERISTYLE.



FIG. 167. SKETCH OF BASE AND FOUNDATION-
OF INNER COLUMN, B.



SECTION.



161, 164, 165, 166.

P O R T I C O

25' 0"

30' 10"

430' 9"

342' 6 1/2"

85' 6 1/2"

C

P O S T I C U M

O P I S T H O D O M O S

H Y P A I T H R O N

STATUE

ALTAR

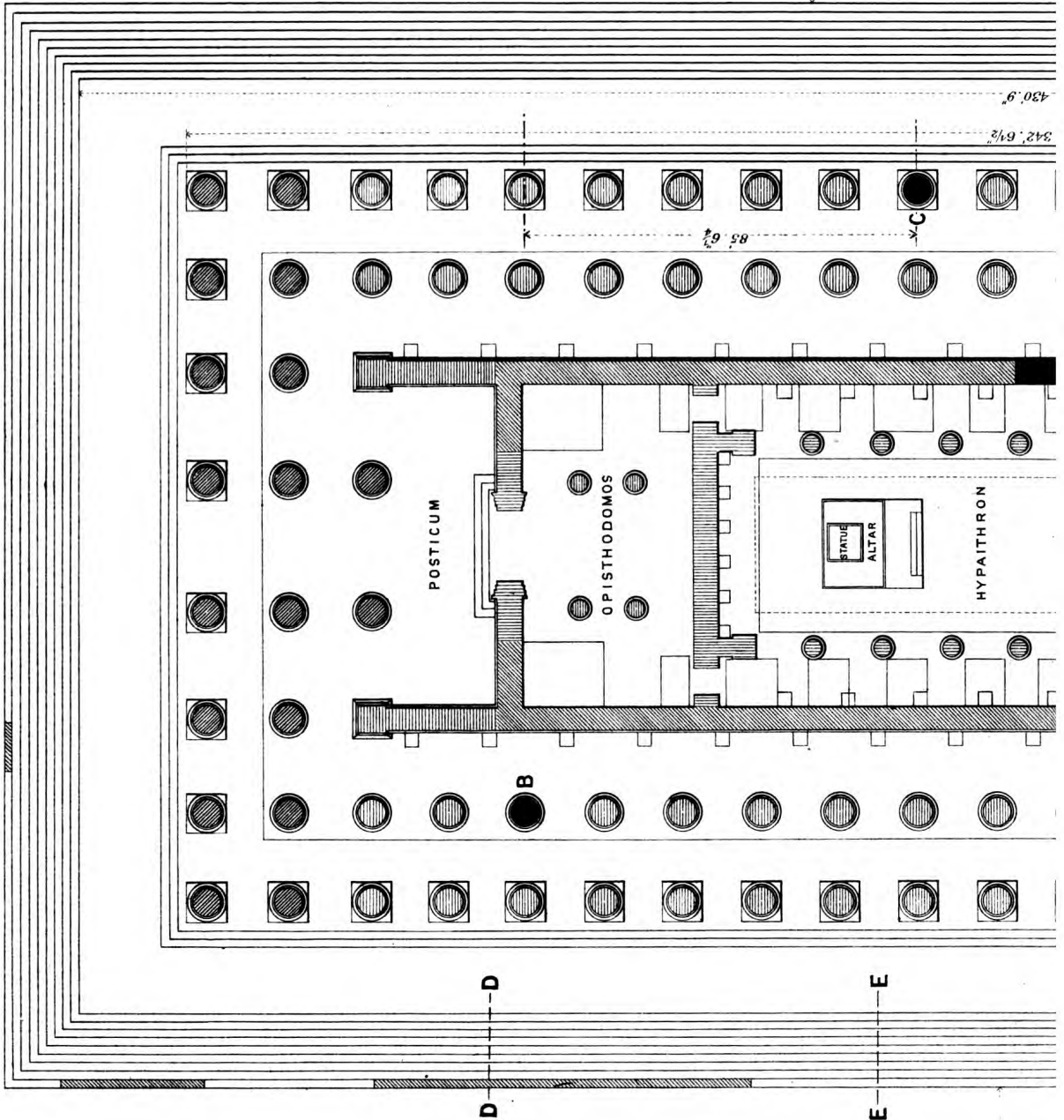
B

D

E

30' 10"

P O R T I C O



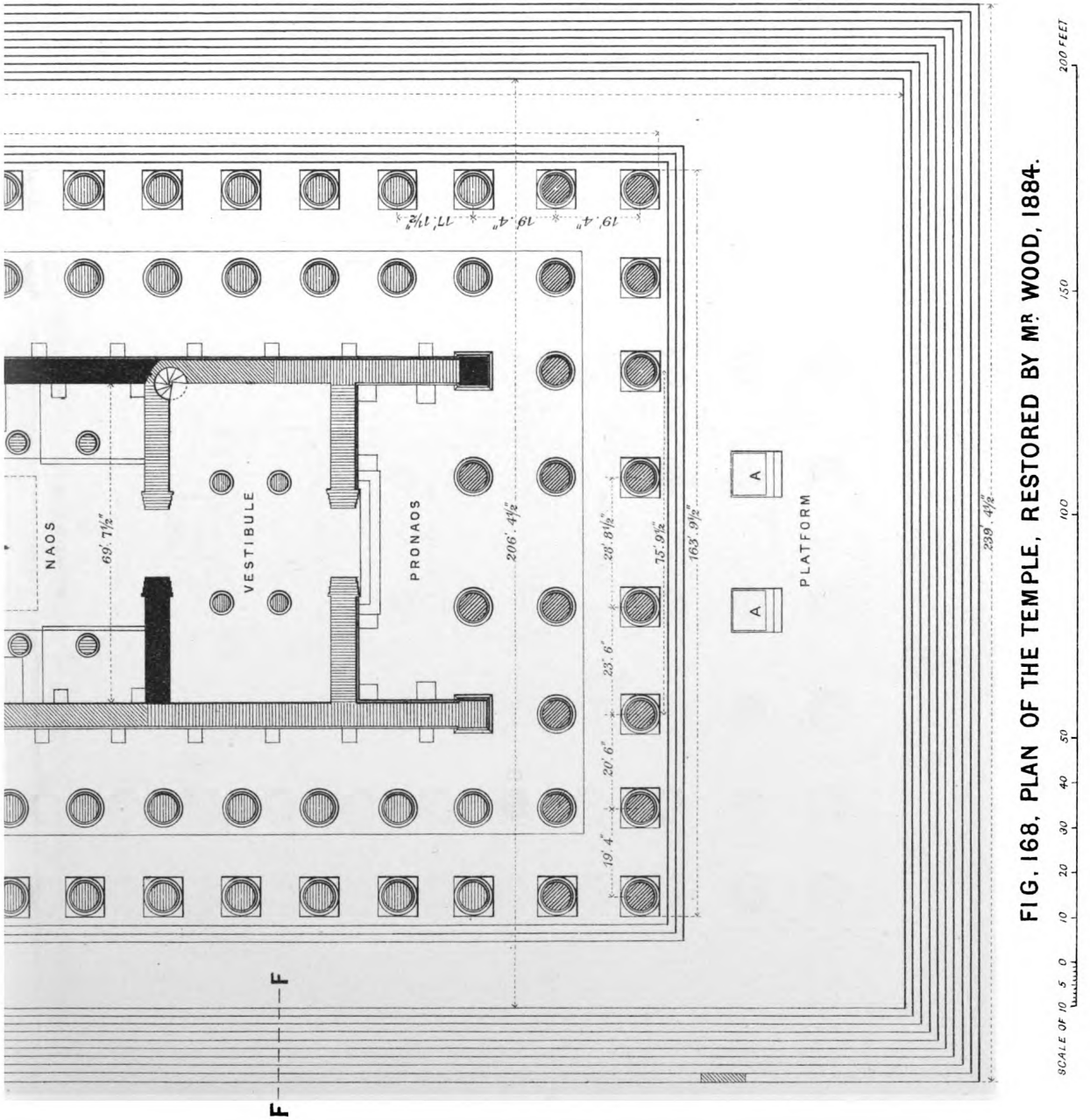


FIG. 168. PLAN OF THE TEMPLE, RESTORED BY MR. WOOD, 1884.



