

Chapter 14

The Importance of Roman Temples in Urban Morphology through the Augustus Temple in Nicomedia

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Introduction

Anatolian geography, which has hosted many civilisations, has a multi-layered and multi-identity structure in cultural terms. In Anatolia, which is located at the intersection of the migration routes between east and west, great civilisations between 2000-600 BC have created unique urban spaces. Each civilisation was influenced by the cultural identity of the geography they migrated to, and especially the phenomenon of religion played an important role in the shaping of cities. Sacred places and temples became a point of attraction for each new civilisation, and although new layers were added, they preserved their place in the memory of the city. During the reign of Augustus, who started the Roman Imperial period and ruled the empire between 27 BC and 14 AD, the whole Anatolian peninsula came under the sovereignty of Rome. The Roman religion, which had a polytheistic religion understanding until this period, deified the emperors with Augustus and it was a new period in which temples were started to be built. In addition, with this period, the emperor attributed the honour of having a temple dedicated to the imperial cult with the title of neokoros to certain cities and gaining a special status. During the Tetrarchy period, which began with the accession of Diocletian in 284 AD, the centre of gravity of the Empire shifted from the traditional capital Rome to Anatolia and Nicomedia became the eastern capital of Rome in 286 AD. During the emperor cult that started with Emperor Augustus, Nicomedia was given the title of neokoros three times.

The biggest factor that interrupted the cultural continuity of the city of Nikomedia was earthquakes. The city, which was the capital of the Eastern Roman Empire and was destroyed many times, was repeatedly repaired and crowned with stronger public buildings due to its strategic importance. Although it lost its former importance with the transfer of the capital to Constantinople in 395 AD, the city's transport axis and public buildings continued to exist.

Another factor that influenced the transformation of the city as much as the earthquakes was the impact of the urban pattern reflecting the cultural life of the Roman Empire on the Ottoman Empire. Written sources show that while the road networks and public foci that form the morphological structure of the city were preserved, especially the religious and administrative building typologies were structured according to the new order. Opened on 3 May 1873, the Haydarpaşa-İzmit Railway was the first railway built with state funds in the Ottoman lands and transformed the sea city of Nicomedia into the railway city of İzmit. The urban fabric, which continued to be transformed with the urbanisation policies and modern planning decisions of the Republican period, made the biggest break with the filling areas that interrupted the city-coastal relationship interrupted by the D-100 highway and railway transportation axes positioned parallel to the coast after 1960.

While it was not subject to construction due to the limited urban development until the 1970s, the applications of filling areas to be dried for the purpose of combating epidemics, flood control or land acquisition were formalised with the İzmit zoning plan approved and put into practice in 1973. İzmit, which is no longer fed from the coast, has lost its identity as a capital city and turned into an industry serving Istanbul / Constantinople, has turned into a structure in which the traces of cultural heritage are increasingly faded with the holistic planning decisions that continue to be taken afterwards, where cultural heritage is not protected.

The importance of this study lies in the lack of studies that can reveal the cultural identity of the city of Nicomedia, which was such a religious and political centre, the capital of the period and home to many architectural structures. In this context, by overlapping the urban fiction of the Roman Anatolian geography with the urban morphology of Nicomedia, the traces of written literature, travelogues and individual determinations of important public buildings that constitute the

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historical memory will be traced, and thanks to the multidisciplinary reading method enabled by urban morphology, a city reading will be made through the temple architectures, which are the most important focal structures of the city.

Greek and Roman Temples in Anatolia

Since the first day of human existence, man has created his own sacred. Ancient civilisations had belief systems based on the life-giving forces of nature. Each force of nature was symbolised as a god and tried to make life and natural events meaningful. The earth, which gives fertility, was symbolised with a female character and was called by different names in various civilisations. As the agricultural society developed and transformed from city states to kingdoms, the characteristics of the gods in the belief systems changed. The mother goddess evolved into a goddess representing the fertility that comes with agriculture, or transferred her fertility-related characteristics to gods and goddesses with other names.

Anatolian geography has been home to civilisations since antiquity and has enabled the temples and beliefs of thousands of gods to survive to the present day. The difficult passage of large and high mountain ranges in Anatolia, climatic differences and difficulties did not allow a single state to take the whole of Anatolia under its sovereignty. The Hittites ruled only in Central Anatolia, the Phrygians in a part of Central Anatolia, the Urartians, Lydians, Lycians, Lycians and many other tribes ruled only in a small region of Anatolia, and the Greeks generally established small city states on the coasts (Akurgal, 1993). As the Hittite Empire, one of the oldest and largest civilisations of this geography, expanded its borders, it established a multi-cultural and multi-faith lifestyle by incorporating the gods of each culture it conquered into its own gods. This civilisation, which developed culturally, politically and religiously as a result of this choice, was destroyed by the second Aegean migrations in the XIIth century BC and these tribes continued on their way towards Syria after burning and destroying the cities established before them (Aktüre, 1997). However, some of these tribes settled in Western Anatolia and formed the Greek States (1000-700 BC). The political and sacred areas that formed the formal essence of the state became a nucleus and this organisation was called 'city-state'. As a result of market relations and strong relations established over the sea, they chose coastal slopes with natural protection opportunities as settlements.

When we look at the morphological formation of the Greek state cities that developed and spread in the classical period, we encounter an urban typology consisting of the 'Acropolis', which means 'high city' in Modern Greek, built on a high place, and the houses on its outskirts, including the agora. In Classical Greece, every important settlement had an acropolis and acropolises were the most important areas of large cities. The acropolis also had a religious function and included temples, treasuries and various institutions. The acropolis, which was reserved only for temples in the 5th century BC, was used as a shelter for the city people during an attack due to its location on a hill. Ancient Greek Civilisation built many Acropolis in Anatolia as well as in Greece.

The period when the cities in Anatolia started to be designed in a planned manner is the Hellenistic period. While the Persian invasion and the destruction of cities were observed in 500-400 BC, the Hellenistic period was experienced in Anatolia between 330 BC and 30 BC. One of the most important features of this period is the development of urbanism. In the reconstructed or newly founded cities, porticoes increased in the streets intersecting at right angles, winged stoas were built, agora plans were organised, and municipal council buildings were constructed. For Hellenic cities, the temples dedicated to certain gods or the temple of the greatest god of that city hold the centre, and the city structure is completed with the bouleuterion (city council), baths, theatre, odeon and the agora, which is the largest square where the roads intersect.

Archaic and Classical Greek religion, unlike the polytheistic beliefs that preceded it, is rooted in its own culture as well as in other traditions intertwined with Hellenic civilisation. It had no prophet or messiah to spread the religion, no dogmatic character, no specialised clergy, no church, and no text-based holy book. Despite all this, temples, sanctuaries and other religious buildings in Greek cities have an important place in the daily life and culture of the people. The temples are mainly located in the Agora and forum areas and in the Acropolis region. While the temples located in the Agora area reach more people by being located in the centre of the city, the temples located on the Acropolis have become a sign element by emphasising the protective nature of the gods. Temenos, which is defined as sacred lands surrounded by private walls within the city, points to the fact that the Greek terms temple and cutting are interpreted together and accordingly, the creation of a clearing by cutting trees in the forest, opening an empty space, separating this area from the natural and wild and sanctifying it.

In the temples in the temenos, the gods reside there permanently with large cult statues in human form. This space, which is seen as the home of the gods, is public and the common property of all citizens. the most important design element of these typologies is the surrounding walls. Within these boundaries there is inviolability and only the rules of the god are valid. There are also water reservoirs for the purification ritual before the cult. The reason for the proximity of these 'temenos' areas to the agora and the city centre was determined by the desire of the lower class people to come together without feeling the pressure of influential people.

Philosophers, who thought about how the ideal city should be, also expressed their thoughts on the location of the temples. In this context, in Plato's Laws, he states that the temples should form a circle surrounding the city and the agora in the centre, and that this returns to the city as a circle of purity, cleanliness and security, adding both a

material and spiritual protective feature to the city. Homer, on the other hand, defines the reason for this as the transformation of the Temenos, which were defined as sacred areas, from the areas where the fertile lands reserved for the lords of the city were bounded, to the land belonging to a god, which was rented out and with this income, both the needs and the cult requirements of the temple were fulfilled.

The personalities of the gods and the wisdom assigned to them also determine their locations in the city. For example, there are statues of Hermes, one of the most popular gods of Greece, in public squares and areas where trade is most intense. As the cunning god of travellers, thieves, sellers and merchants, he waits for the city dwellers in the squares of the Agora and on the roads where merchants travel with their goods. These statues were believed to protect traders and travellers against thieves. In the agora, one of the most important urban spaces of the polis, Hermes' title is *Agoraios*, and the female version of this epiclesis was used for Artemis, Athena and Aphrodite as *Agoraia*.

It is believed that the gods have prophecies and their spatial organisation with the place they choose is shaped accordingly. In the time of Pausanias, in order to consult Hermes, who was believed to be looking at a hearth surrounded by oil lamps in the market square in Phares in a prophecy, they would enter the agora at dusk, burn incense and oil lamps in the hearth, and then place a coin and an inscription on the altar. After these rituals, the petitioner would whisper a question in the god's ear and cover his own ears to block out all other outside noises. They would go out of the agora with their ears closed and accept the first sentences they heard as prophecy. Because of this divination practice, the ritual spaces were designed to be isolated from the outside world.

Considering the regions of Western Anatolia, Greece and Italy, which were heavily influenced by Hellenic culture, it enriched the urban planning and the planning of sacred areas designed with temples that shaped the city. While the streets in the cities of Greece were very narrow and the buildings were in the form of a dense texture, the cities in the Hellenised colonies were built according to a pre-designed plan. The direction of the city was determined by calculating the wind and sun, and wide and smooth streets intersected at right angles to regulate traffic (Mutlu, 2001). In this period, new cities were established in important and suitable areas that were not inhabited by people. In most of the Hellenic cities built by the sea, there are king residences spread over a large area, consisting of palaces and parks. These residences were located at the back of the hill and in the best-protected part of the hill, while the library, theatre and armoury were also located in this part, and several temples, court buildings and gymnasium were located on the main street running on the east-west axis. While all Hellenic cities were built according to similar regular plans, all large cities of this period were built similarly enough to be compared with each other. The cities in Western Anatolia were built either on a small peninsula, on the seashore or a little inland from the coast close to the sea (Akurgal, 1993). Akurgal (1993) stated that the reason why most of the Aeolian and Ionian cities in Anatolia were built on small peninsulas or on the seashore was that the Hellenes were sailors and lived on a market economy based on trade and exchange. In the morphological shaping of the cities, sanctuaries dedicated to the gods of the Ancient Age appeared in the Hellenic world and special attention was paid to the location of the sanctuaries in urban planning.

The sanctuaries are generally positioned in visual relationship with the theatre and agora structures. One of the best examples of this typology is Priene Athena Sanctuary. The perspective view of the sanctuary from the agora and the theatre was made as a design input and it was positioned in such a way as to give a perspective view with a viewing angle of 18° from the agora and the theatre. The Athena Sanctuary in the ancient city of Miletus, located in the Ionia region, is located adjacent to the southwest wall of the West Agora of the city. The sanctuary is orientated in the northeast-southwest direction and its facade faces southwest.

Sacred Space in Roman City Fiction

During the years 30 BC - 395 AD, Anatolia was one of the geographies with the most developed lands in the world. Since the Western Anatolian cities of this period came under the influence of the Roman Empire starting from about 200 BC, they had a level that did not lag behind Rome in any way. Roman architecture is a statist, practical and general-interest architecture (Ünsal, 1973), and it has preserved and developed this influence, especially in all geographies that have the heritage of Hellenistic architecture (Mutlu, 2001). The economy of the Romans was highly developed and accordingly, they utilised this economy in culture, art and primarily in public architecture, as well as agriculture, trade, basic industrial production, weaving and shipbuilding. Trade was mostly on a local scale and maritime transport was at the forefront. They created regional urban networks, parcelled agricultural areas, established new cities or developed old cities and gave importance to the construction of roads.

In Roman cities, the centre was monumentalised at a level where the power of urban planning and architecture was endowed with art, science and technique, and residences were pushed out of the centre in terms of hierarchy (Kolb, 1996). Roman cities, like most Hellenic cities, were geometrically planned; they were divided by diagonal roads, consisted of regular and quadrangular islands, and in the city plan, the two main streets in the north-south and east-west directions met and intersected in a square in the middle; in fact, the Romans inherited these principles from the Etruscans, and the principles of urban planning were also found in Greek, Egyptian and Chinese cities (Ünsal, 1973). Between the years 0-200 A.D., Roman Emperors built gymnasiums, stadions, theatres, municipal and

agora buildings, baths, libraries, comfortable houses, shaded colonnaded roads and large squares in every city with the taxes collected from the citizens (Akurgal, 1993).

Unlike in Hellenic cities, the centre of religion in Rome was the *domus* (house). In every house there are sacred sections where offerings are made and there is also a Greek-like pantheon of gods. For example, the equivalent of Zeus in the Greek pantheon is Jupiter in the Roman pantheon. Jupiter is also considered the protector of the state. The construction of the first real temples in Rome was inspired by Etruscan examples. The Etruscans were a very powerful civilisation living in the Etruria Region, today known as Toscana. The Etruscans became a very powerful civilisation here. Thanks to this power, they created a sovereignty area including Rome. Etruscans spread from the north of Rome to the north of Italy. However, traces of this culture extend even further north, to the Po River valley and the southern parts of Italy. The Etruscans, especially through trade, had a long cultural interaction with the Greeks, who began to colonise Italy in the early 8th century BC, and indirectly with the peoples of the Near East. Within this interaction, Greek influences on Etruscan religion and Etruscan gods began to manifest themselves from the early periods. Roman art and architecture could never be as original as Greek and Etruscan culture. Roman temples were greatly influenced by Etruscan temples. In the 6th century BC, Rome interacted with the Hellenes and thus the elements of Hellenic temple architecture began to be seen in Roman temples. From the 2nd half of the 3rd century BC, Rome developed a unique temple architecture. This ideal plan type does not exist in either Etruscan or Hellenic architecture. Rome created an ideal temple architecture by blending these two cultures and adding its own unique features.

Roman architecture has a cosmopolitan and universal structure thanks to the vastness of its territory and the cultural richness obtained from these lands. With the 7th century BC, Rome's understanding of art changed. Local elements were combined with overseas relations and thus a cosmopolitan culture emerged. However, the advances in the construction techniques of Roman architecture were its main distinguishing features. Greek architecture is the product of a self-confident civilisation that succeeded in creating a complete fusion of artistic design during the creative period between the 7th and 4th centuries BC. When one encounters architecture made by or under the influence of ancient Greece, there is no problem in recognising that it is Greek and distinguishing its characteristics. This original development was nourished and increased by commercial and political relations. Especially as relations with Egypt and the Near East increased, interaction in art and architecture increased, which was directly reflected in the works. From the moment the Roman Empire was divided and the Christian Byzantine Empire became effective, the cities were transformed typologically. Especially pagan Roman temples located at key points in the urban morphology were converted into Christian Roman churches or monasteries. Today, very few of these temples have survived with their old plan typologies. However, these monumental structures, the traces of which we can easily see in abandoned ancient cities, have been used in the urban planning of temples and urban morphology. However, these monumental structures, the traces of which we can easily see in abandoned ancient cities, show how important the connection between temple and urban morphology is in urban planning (Cerasi, 2001).

A Turning Point in Roman Religious Understanding: The Temples of Augustus

Ancient Rome was a city-state founded in the Italian Peninsula and grew around the Mediterranean and was under the rule of a single ruler. The Roman period started as a kingdom between 753-509 BC, as a republic between 509 BC and 27 BC, and as an empire in 27 BC when Emperor Augustus came to power. This period continued until 395, when, in order to ease the management with the growth of the territory, it was governed from two centres as East Rome-West Rome. In 476, Western Rome collapsed with the attacks of Germanic tribes coming to Europe with the Migration of Tribes, and Eastern Rome collapsed with the conquest of Istanbul by the Ottoman Empire in 1453.

The Roman Empire had a very diverse and eclectic belief system due to its vast territory and multicultural structure resulting from the fact that it was home to many civilisations. The religion, which initially adopted the practice of offering gifts to the spirits that governed nature, water, trees and the fire of the home hearth, centred on the house called "*domus*", and in this house, sacred sections were arranged where gifts and offerings were made to the spirits. Inspired by Etruscan and Hellenic architecture, it was developed and finalised with original interventions. The period of the Roman Empire, which began with Emperor Augustus in 27 BC, witnessed significant changes in the world of belief and worship. In addition to serving social needs, Roman religion was used in many areas from the development of the empire to its expansion.

The biggest innovation in the world of belief in this period was the deification of the emperors and the construction of their temples. Emperor Augustus was the initiator of this structuring. Augustus was an emperor who used mythology for ideological image and propaganda (Gradel, 2002: 34-35). He had a policy aiming to be the sole power by shaping his own image (Burgon, 2005: 23). By associating himself with Apollo, Augustus took the role of the representative of Apollo, the patron god who disliked immorality and excess (Albasan, I, 2020). The biggest step he took as a propaganda element was to order his temple to be built in the cities he determined and to grant privileges to these cities by giving them the title of '*neokoros*'. This system was continued by other emperors.

Neokoros is a Greek word meaning temple guardian. Temples of Augustus were built only when the city was given the title of neokoros. During the ancient Roman period, the honorary title was given to Greek cities, especially in Asia Minor (Anatolia), indicating that the city was home to a temple dedicated to the imperial cult. Some cities increased their prestige by receiving more than one neokoros title. Most of the cities with neokoros titles are located in Anatolia, i.e. within the borders of Turkey. These cities built temples dedicated to the emperor cult by following policies in line with Rome. The main reason for this is that Anatolia was one of the most economically and culturally rich and important regions of the eastern provinces of the Roman Empire. The number of known cities with the title of neokoros is 37 in the world and about 30 of them are located in Anatolia. In Western Anatolia, especially large cities such as Izmir (Smyra), Ephesus (Ephesus), Pergamon (Pergamon) and Izmit (Nikomedia) have received the title of neokoros more than once. These numbers and information are confirmed by inscriptions, ancient sources and especially coins.

Roman temples are a visual example of Roman religion. Besides being religious buildings, they also serve public use. The temples built do not have an architectural typology specific to the gods to whom they are dedicated. However, depending on the morphological structure of the city, the temples were shaped according to the area designated for the construction of the temple and the ability to afford the cost. There are temple forms named as Anta, Anta-Double, Tholos, Prostyle, Amphiprostyle, Peripteral, Dipteral and Pseudodipteral. The colonnade surrounding these temples is called peristatis. The extending end of the side wall of the temple is called Ante. The Naos is the sacred part and contains the most sacred part, called the adyton, where the cult statue is located. The Pteroma is the area between the Naos wall and the Peristatis colonnade. Finally, Opisthodomos is the name given to the section behind the Naos wall.

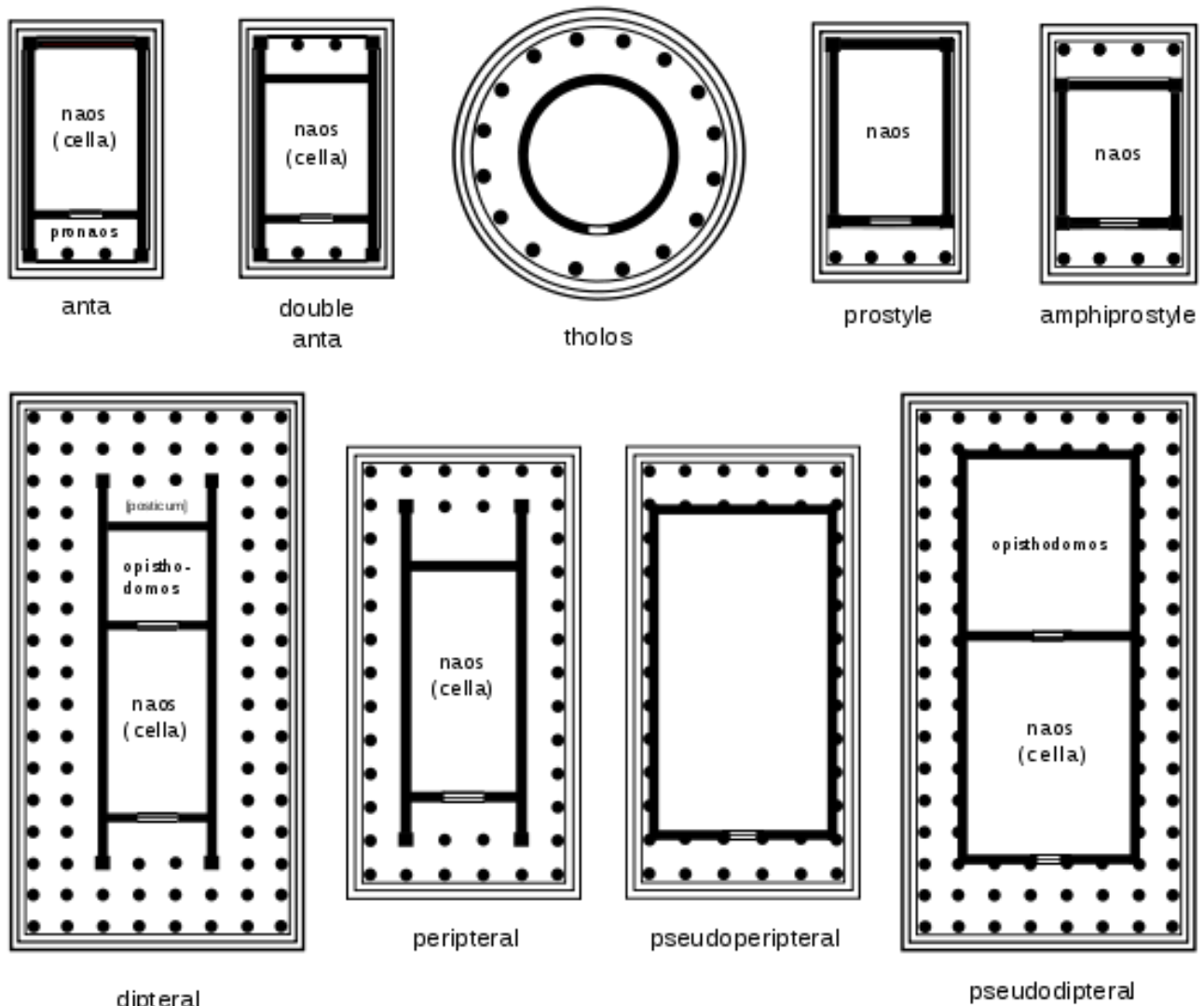


Figure 1. Temple Plans

The temples of the gods, who are seen as the supreme protectors of the city, are built on the hills dominating the city. The reason for this is the need to dominate the city at every point and to depict its greatness closest to the

sky. While determining the location of the temples, the area is chosen by taking into account the characteristics of the god to whom the temple is dedicated. For example, Mercury is an important Roman god in the field of profit and trade. For this reason, temples dedicated to Mercury were usually built in forums or trade centres. For the temples of Asclepius and Salus, who are believed to cure many patients with their healing powers, areas with water sources were determined. Apollo, the god of art, was located next to the theatre, Hercules, the symbol of power, was located in amphitheatres or sports fields, Mars, the god of war, was located outside the city but within the training area, and the temple of Venus, the goddess of love and beauty, was located at the main gate. Vitruvius mentions that the fortune-tellers had placed these temples outside the city so that Venus could protect the city from fire and disasters with prayers and Mars could form a shield against enemies. For the temples of other gods, areas were also selected according to their characteristics and built in the allocated spaces.

There is no specific direction when determining the direction of the temple facade. The entrance facade is mostly orientated to the west. The reason for this is that due to the presence of the altars positioned in front of it, when the people who come to sacrifice are directed towards the statue of the god, they are also directed towards the east direction where the sun rises. Thus, while praying, they both turn towards the temple and look at the east direction, which is considered sacred. However, if the place is not suitable for this, the facade of the temple is orientated in the direction of the city view as much as possible, or if there is a water source such as a river in the vicinity, it is also directed towards this view.

Another determinant of the typological characteristics of temple architecture is the monumentalisation by transforming the place chosen for the construction of the temple. After the location of the god to be depicted in the city is determined, it is excavated down to the hard ground and descended as much as the size of the structure requires. The entire ground is rubble and the ground is filled with coal. In places where hard ground cannot be found, piling is done. Then the foundation wall is made half a measure thicker than the height of the building and the column bases are positioned so that they do not protrude from the solid part of the infrastructure. The wall is raised and stabilised by pressing soil into the gaps and the columns are enabled to stand separately. After the foundations are brought to a certain height, the column bench is placed. The columns are arranged in such a way that the side facade is exactly twice as long as the front facade, so that the side facade is exactly twice the length of the front facade. The steps are designed to be an odd number. Thus, when you start climbing with the right foot, you will climb to the temple with the right foot (Vitruvius, 2017). All these structural and spatial typological features constitute clues that enable us to read the urban fiction in ancient cities through their contexts. The temples of Augustus, the majority of which are located in Anatolia, become very important in terms of the cultural heritage value of our country when they are evaluated both in terms of their place in the urban fiction and the neokoros title given, and the researches, excavations and excavations have an international importance.

Augustus Temples Found in Anatolia

27 BC The first emperor Caesar Divi Filius Augustus, who started the era of the Roman Empire, gave the most weight to public works in his lands after obtaining the title of Emperor, and supported this situation by placing part of the army in the colonies. He renewed the vitality of Roman traditions by making many arrangements in social and legal fields. In the wars that started in 17 BC and continued until 9 BC, the borders expanded and reached to the Elbe in the north of Czechia (Aydemir, 2022). In his own words, he "found Rome as a city of clay, but left it as a city of marble". During his period, Rome was a period of abundance and fertility never seen before in its history. In addition to these, the biggest innovation he made was that he was the first person to be deified in Roman history by developing a trend that enabled him to have a temple built by using Roman religion as a propaganda element. Augustus determined the cities where the emperor temple would be built and crowned them with the title of neokoros by granting privileges to these cities.

Temples dedicated to Augustus and buildings serving his cult were widely built in the cities of the Roman Empire in Anatolia. The largest part of the cities with the title of Neokoros are located within the borders of Turkey. These cities followed policies in line with Rome and built temples dedicated to the emperor's cult. The main reason for this is that Anatolia was one of the most economically and culturally important regions of the eastern provinces of the Roman Empire. The term neokoros was first given to Kyzikos in 38 BC and finally to Sardis in the 5th century AD (Baz, 1998, pp. 92-93). The number of known cities with the title of neokoros is 37 in the world and about 30 of them are located in Anatolia. Among these temples, the existence of Augustus Temples in Ankyra, Aizanoi, Sagalassos and Antioch has been proven with certainty. However, it is known through coins and ancient sources that there were temples or Sebasteion complexes dedicated to Augustus in major Roman cities such as Nikomedia, Psidia, Ephesus, Aphrodisias, Pergamon, Sardis and Side. In addition to those known for certain, there may be other possible temples of Augustus, supported by epigraphic or architectural remains. Definitive information on this subject should be clarified by archaeological excavations and epigraphic findings.

To give an example from the Augustus temples in Anatolia, one of the most important structures that we can trace typologically to the present day is the Ankara Augustus Temple. The Temple of Augustus was built in the city

of Ancyra in Galatia, in the Altındağ district of today's Ankara, between 25-20 BC. Galatia was an ancient region in the central Anatolian highlands, including Ankara and Eskisehir, named after the Gallic tribes who migrated from the Balkans to Anatolia and settled in the region. The Temple of Augustus in Ankara is one of the best preserved temples of Augustus. The Temple of Augustus has the only complete copy of the 'Res Gestae Divi Augusti', which describes the deeds of Emperor Augustus during his lifetime. It is written in two different languages, Latin and Greek. The Latin was inscribed on the ante-wall facing the pronaos (front room), while the Greek was inscribed on the outward facing side of the south-eastern wall of the cella (sacristy).



Figure 2. 1- Augustus Temple Sanctuary, 2-Antique Theatre, 3-Colonial Street, 4-Cardo Maximus, 5-Caracella Baths, 6-Roman Period Wall

Programmed as a sanctuary dedicated to the Phrygian god Cybele and Men during the Phrygian period, it was used as a sanctuary for the Emperor Augustus and the Goddess Roma during the Roman period. The temple is orientated southwest-northeast. It has a peripteros plan in Corinthian order, has an eight-step staircase and is placed on a podium. The temple is surrounded by 8 columns on the narrow sides and 15 columns on the long sides. In the plan order that has survived to the present day, there are 4 columns in front of the pronaos section, which is the front room, and two columns between two wall projections in the opisthodomos section, which is the back room.

During the Byzantine Empire Period, three large windows were opened on the southwest wall of the Cella, a closed space designed to prevent sunlight from entering the monument. At the northeast end of the Augustus temple, which was converted into a church, the wall between the opisthodomos, which also functioned as a treasure room in some cases, was removed and replaced with an apse wall and a crypt (Uçak, B., 2016). The position of the former opisthodomos wall is still evident in the inner parts of the side walls; on the contrary, the Byzantine apse wall can only be traced by the crypt walls between the former opisthodomos antechamber. This wall section and the crypt were not built using marble, the material of the original temple, but local stones. With the inclusion of the crypt, the length of the temple core was increased from about 28 to 37.5 metres. This cellar is entered from inside the temple through a small door. (Güven, S., 1998)

During the reign of the Ottoman Murad II in 1427-1428, the Hacı Bayram Mosque was built in connection with the northwest corner of the Temple of Augustus. This connection is physically in contact with each other. From the first written documents about the temple, the iwan added behind the opisthodomos and the graffiti written on the temple walls, it seems that the temple was used as a madrasah for a while after the construction of Hacı Bayram Mosque. The location of the Temple of Augustus, which has been stratified and subjected to interventions in the historical process, has made it one of the most important sacred areas of the city with the mosque and the tomb right next to it. In this change of function, no change was made in the temple structure, only the function was changed.

İsmet Fazıl Pasha Tomb, located in the courtyard of Hacı Bayram Mosque, is thought to have been built in the 18th century. İsmet Fazıl Pasha Tomb, which reflects the morphology of Ottoman tombs with its typological

approach, has an octagonal plan and is covered with a dome. With the mihrab inside, it was designed as a mausoleum and used as a muvakkithane after an unknown reason. Muvakkithane is a place where prayer times are determined and in some cases astrological studies are carried out (Şaşmaz, E., 2019). This situation leads to the conclusion that the functional transformation, which is a fate of the Temple of Augustus, is a palimpsest architectural typology not only in the temple, but also in itself, as a result of the fact that other buildings on the area where it is located.

Another temple, Kütahya Aizonai Augustus Temple is located in Çavdarhisar, Kütahya. It is one of the best preserved temples of the Roman Imperial Period. This temple is dedicated to Augustus and Zeus. It is one of the most important structures of the city of Aizonai. The city draws attention especially with the well-preserved Temple of Zeus, the theatre-stadium complex and the macellum, the world's first known stock exchange. Aizanoi was included in the UNESCO World Heritage Tentative List in 2012.

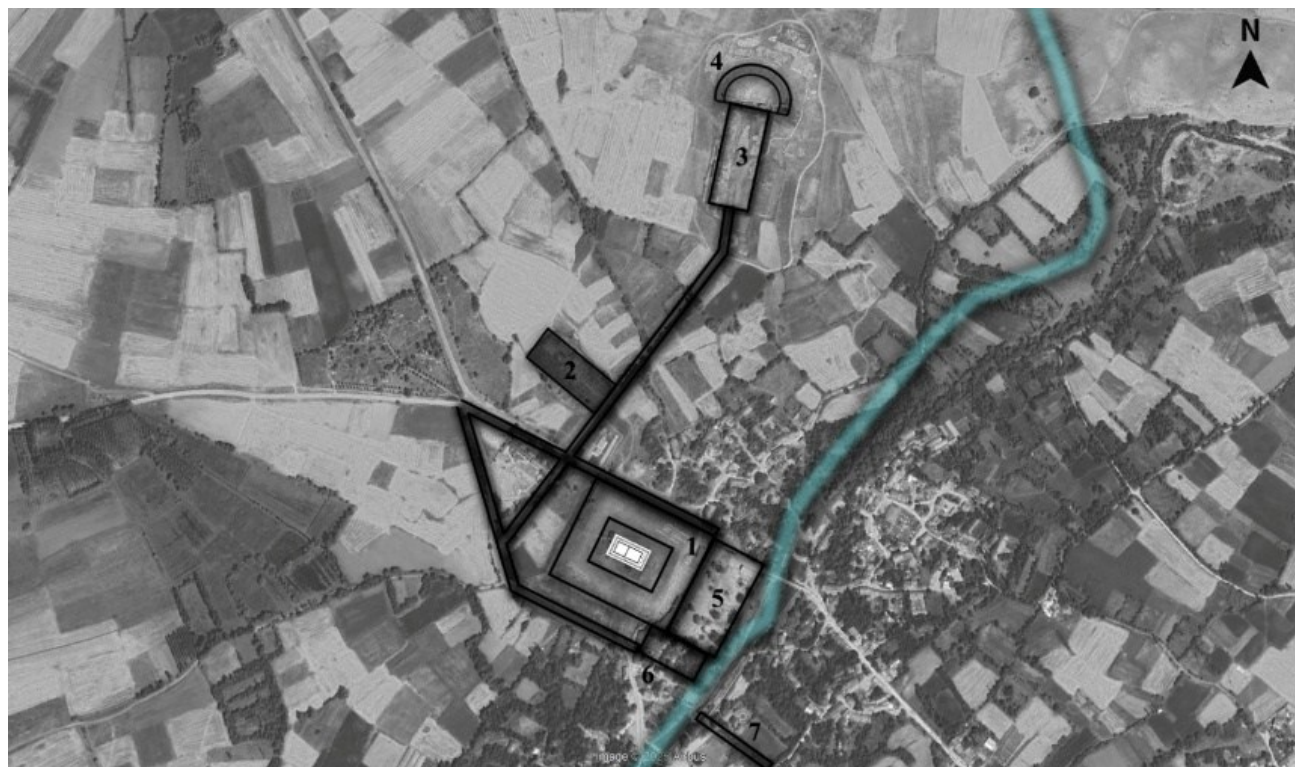


Figure 3. 1- Augustus Temple Sacred Area, 2- Roman Bath, 3-Stadium, 4-Antique Theatre, 5-Great Agora, 6-Doric Agora, 7-Columned Street

Although the Temple of Zeus, one of the most remarkable structures in Aizanoi, is dated to the Hadrianic period (117-138 AD) in terms of its architectural features and decoration style, some elements used in the construction of the temple may belong to the Augustan period. The inscribed architrave and other architectural details on the facade of the temple reflect the architectural features of the early period of the Roman Empire (Tandoğan, E. and Tandoğan, E. 2020)

The temple has a pseudodipteros plan, but in fact the inner row of columns on the sides has been removed. This architectural type is called pseudodipteros. The main sacred building (cella) is placed longitudinally and surrounded by columns. Its dimensions are approximately 35 x 53 metres. Local limestone and marble pavements with quality workmanship were used in its construction. The columns surrounding the temple are in Corinthian order with capitals decorated with acanthus leaves. There are 15 columns on the long side and 8 columns on the short side. The height of the columns is about 9 metres. The temple was built on a high podium. This feature was directly inspired by Roman architecture. At the bottom of the podium is a vaulted crypt. It is thought that this area was dedicated to the goddess Cybele. There are depictions of gods and mythological scenes on the friezes and pediment. There are inscriptions on the architraves; one of these inscriptions is dedicated to the emperor Hadrian. The temple has both religious and political meanings.

Sagalassos Augustus Temple is located in the ancient city of Sagalassos in the Ağlasun district of Burdur. Sagalassos is one of the strongest representatives of the imperial cult in Anatolia. One of the most concrete examples of this cult is the structure dedicated to Emperor Augustus and also known as the Temple of Apollo Klarios. The temple was built between 27 BC - 14 AD, during the reign of Augustus. Although the god Apollo is not a god associated with this city, it was built to honour the emperor Augustus as he was the god he considered closest to him. It is located on a dominant hill in the Lower Agora of the ancient city of Sagalassos. This strategic placement symbolises both religious and political superiority.

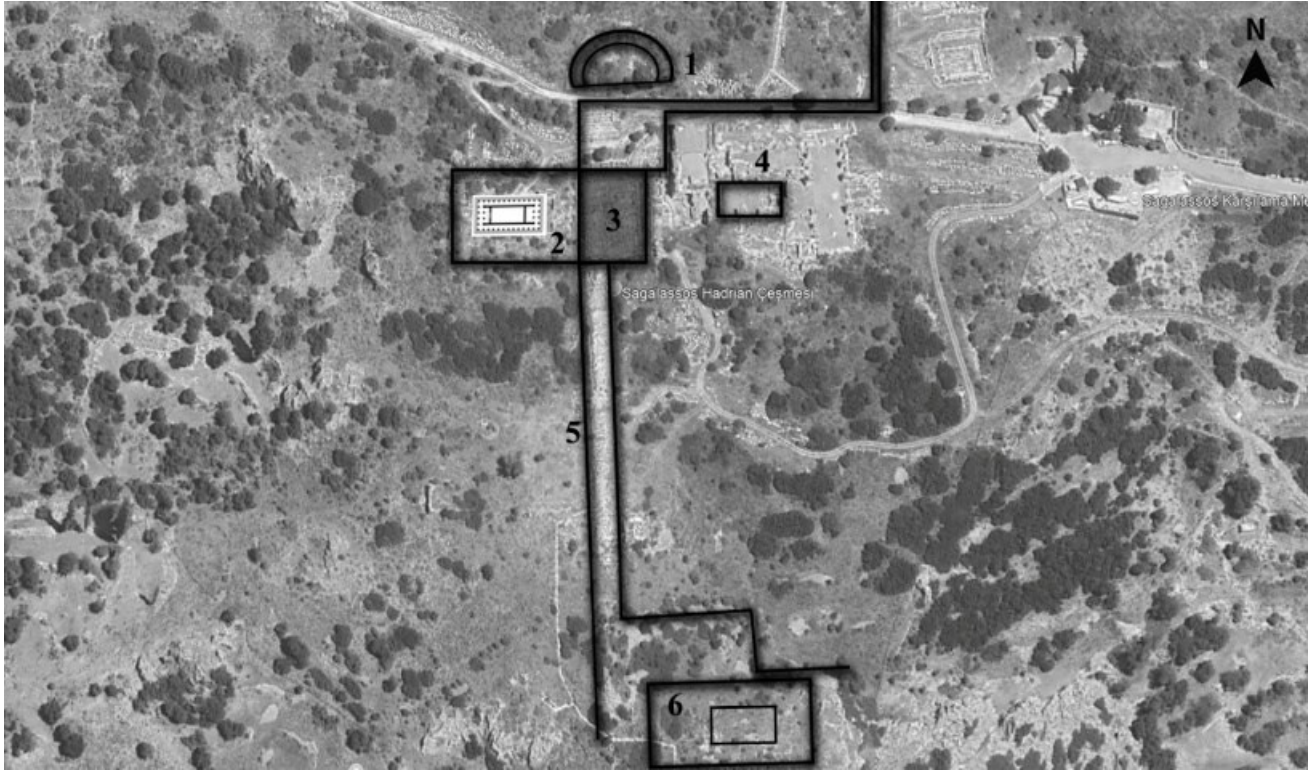


Figure 4. 1- Odeon, 2- Augustus Temple Sacred Area, 3-Lower Agora, 4-Roman Bath, 5-Colonial Street, 6- Antoninus Pius Temple Sacred Area

The temple is arranged as a sacred area with a temenos wall measuring 63 x 85 metres. It is thought that the statue of Augustus is located in front of this area. The temple was built in Ionic order. There are half columns on the front and rear facades. The temple has three main sections: pronaos (front entrance section), cella (main worship area) and opisthodomos (back room). These sections are designed with proportions reflecting the architectural understanding of the period. The temple, together with the other buildings of Sagalassos, shows the influence of Roman architecture in Anatolia. The inscription of the temple mentions the devotion to Apollo Klarios, Augustus and the abbot Titus Flavius Collega, his wife Flavia Longilla and her family (Sönmez, Z. 2020). This inscription appears to be a fragment of the *Res Gestae Divi Augusti*. It is accepted that the construction of the temple started in the Late Augustus Period and was completed in the Early Tiberius Period (Akgül Ö., S., 2013).

The Augustus Temple of Pisidia Antioch, located near the Yalvaç district of Isparta today, was reconstructed as an important colonial city during the reign of the Roman Emperor Augustus (27 BC-14 AD). In this process, the Temple of Augustus, which was built as a part of the imperial cult, is a concrete indicator of the influence of Rome in Anatolia. The temple was built on a rocky ground at the highest point of the city. This position symbolises both religious and political superiority. The architecture of the temple is in Corinthian order with four columns on the front facade. There are decorations such as wreaths and bull heads on the column bases. The pediment of the temple is decorated with lotus and palmette motifs, reflecting the influences of Roman architecture. The temple is surrounded by a two-storey semicircular portico, supported by about 150 columns. The platform is 14.2 x 27.95 m in dimensions and 2.6 m in height. The temple was built on this platform with dimensions of 13.6 x 23.5 m. While the sanctuary was used as a temple of Cybele and Men in the early period, it started to serve as the Temple of Augustus, and in the late period it was functionalised as an open-air church (Yalvaç Belediyesi, 2017).

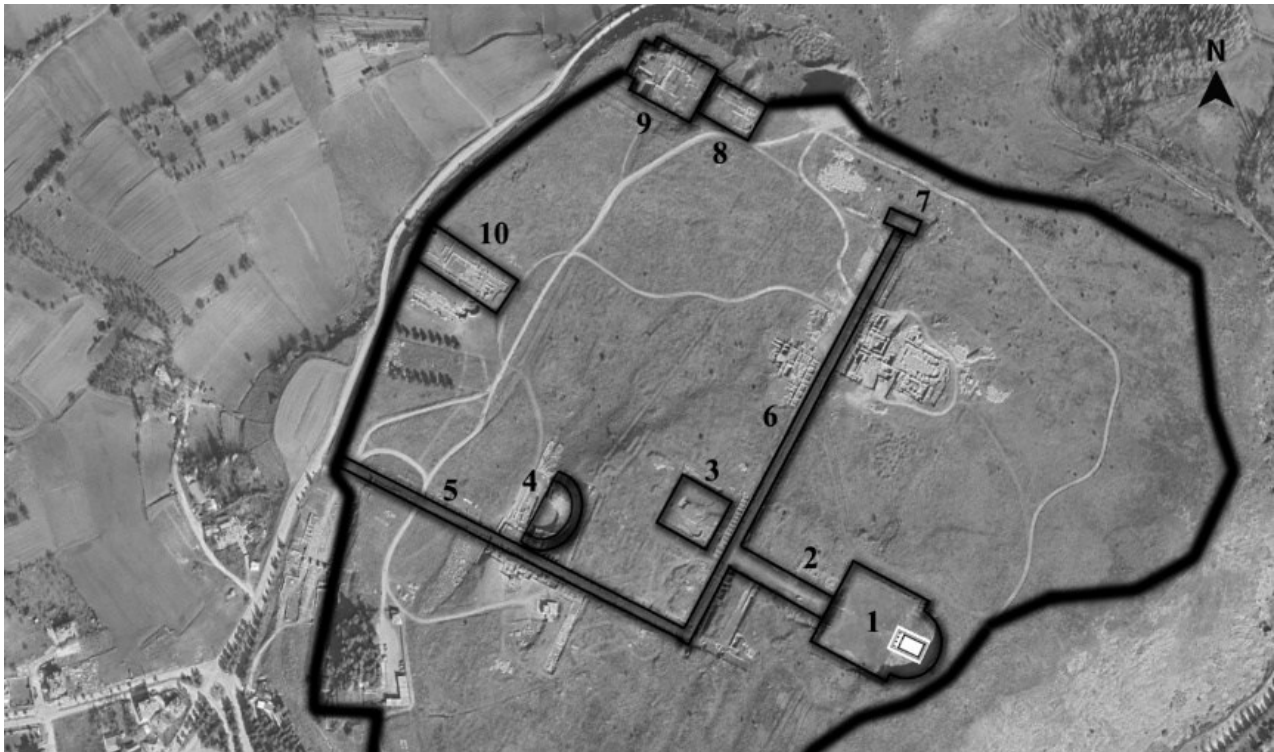


Figure 5. 1- Augustus Temple Sanctuary, 2-Columned Street, 3-Roman Bath, 4-Antique Theatre, 5,6-Main Street, 7- Nymphaeum (Monument), 8-Palaestra (Gym), 9-Roman Bath, 10-St. Paul's Church

When the table in which the geographical locations, dates, plan and column layouts, materials, podium features, dimensions, preservation status, facade orientation and artistic elements of the temples are tabulated, the similarities and differences with the typological data of the 4 Augustus temples sampled are tried to be revealed. Accordingly, in the next section, the urban fiction of the ancient capital of Nicomedia, which received the title of neocros many times, and the Augustus temple will be discussed in this fiction.

The Place of the Temple of Augustus in the Urban Morphology of the Roman Capital Nikomedia

The foundations of the settlement of Nikomedia, i.e. today's Izmit, were laid on Dua Tepe in 264 BC by Nicomedes I, King of Bithynia. The topography of the city is hilly and it was built on hilly areas providing natural defence (Strabo, *Geographica*, 12.4.2). In the Hellenistic Period, the city was founded as the Acropolis in 262 BC as the capital of the Kingdom of Bithynia, within the borders of today's Izmit district, on Dua Tepe between Kadıköy Neighbourhood and Bekirdere. Acropolis literally means the city located above. It is the name given to defensible hill settlements used for religious, military and political purposes in ancient Greek cities. This Acropolis has a Hellenistic and classical city fiction. Since the acropolis is at the top of the hill, living spaces were formed on the slopes and around it. The connection roads from these living areas to the acropolis wind around the acropolis instead of leading directly to the hill. The main reason for this is that it is a naturally developed route. The aim is to reach the hill by making the slopes on this road route as easy as possible. we can feel the traces of these roads to a great extent in today's city plan.



Figure 6. Location of Nicomedia in the Kingdom of Bithynia (Aktüel Archaeology Journal)

The city of Nicomedia, which was built on a hillside with the Hellenistic urban structure, evolved into a more regular grid plan after the Bithynian king Nicomedes IV gave it to the Roman sovereignty by will in 74 BC (Harris, 1980: 866). It developed as an important capital city during the Roman period. Due to its strategic location, port and administrative centre, it has been a geopolitically important coastal city and centre throughout history. It attracted the attention of many states thanks to its strategic location, its location on the trade routes between East and West and its convenience for maritime transportation, and it became a city rich in forums, baths, theatres and monumental buildings due to its administrative centre during the Roman period.

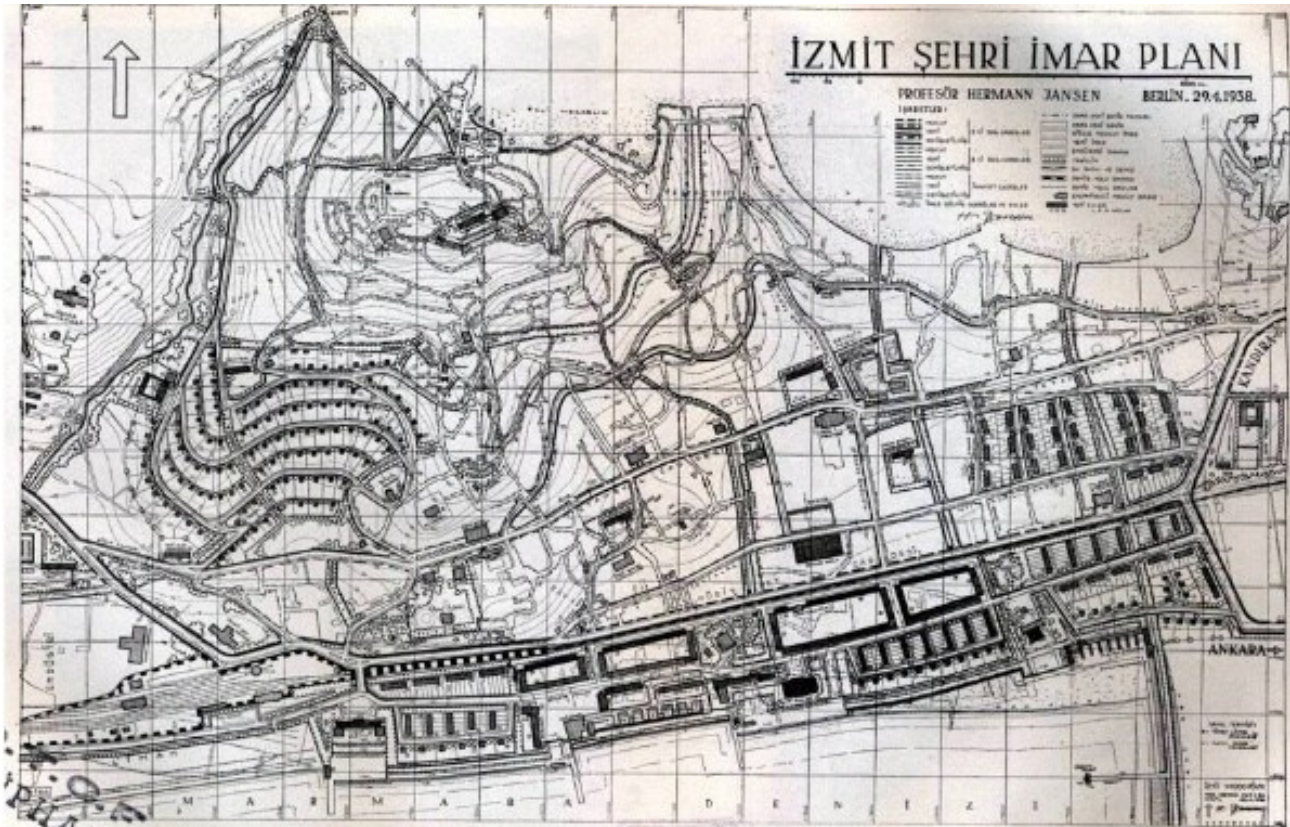


Figure 7. Traces of the Roman city grid plan in today's urban planning

The city was first established as a Hellenic city and then the Roman city structure was developed on the same fiction. With the Roman domination of Nicomedia, the city maintained its importance due to its geopolitical position and became one of the most important cities of the Roman Empire in Asia. In 284 AD, it was declared the eastern capital of the Roman Empire by Emperor Diocletian (Lactantius, *De Mortibus Persecutorum*, 7). As the eastern capital of Rome during Diocletian's reforms of the Tetrarchy, Nicomedia underwent a major architectural transformation to preserve the Hellenistic heritage of the region (Marcellinus, A., *Res Gestae*, 22.9.1). A large palace complex, Roman forum, hippodrome, theatre, baths and many pagan temples were built in the city. Especially the Palace of Diocletian was built as an eastern analogue of the imperial palaces in Rome.

In this palimpsest urban texture, it is seen that the temples of the polytheistic period and the temples of the monotheistic Christian and Muslim societies were built on top of each other. While it was an Acropolis-centred settlement in the Hellenistic period, it became an administrative and commercial centre in the Roman period, choosing a settlement close to the coast based on a grid plan. The city descended to the shore during the Roman period and the shore of the city has gained a spatial configuration that extends from the shipyard to the place where the wetland area begins, where the Pertev Pasha mosque is located today.



Figure 8. The relationship between the city of Nicomedia and the coast (Sirtçantam Issue 47)

With the transition of the Roman Republic to Imperial rule by Augustus in 27 BC, emperors were elevated to the status of gods. The fact that Augustus was called 'Theos Sebastos' (God Augustus) shows that he was deified while he was alive (Gülbay, 2009, p. 65). Emperor Augustus wanted the temples to be built during his reign to be more spectacular than other temples, and he wanted stone and marble to be used instead of wood (Tereman, 2007, p. 100). Augustus, who wanted to establish authority through the cult of the emperor, first granted the permission to establish a cult in Western Anatolia to the cities of Nikomedia, Pergamon, Ephesos and Nikaia and crowned these cities with the title of neokoros (Donaldson, 1859, p. 135).

According to the information obtained from ancient sources, coins and historians, a number of monumental buildings and temples were built in the city after it became the Roman capital. However, Nicomedia is one of the cities that received the title of neokoros with the emperor cult that started in the Augustus Period, and it became neokoros three times during the reigns of Augustus, Commodos and Elagabalus. This situation points to the existence of emperor temples built in the name of Augustus, Commodos and Helen Elagabalus in Nikomedia.

The first coins of Rome began to be minted in the early 3rd century BC, during the Republican Period of Rome. With the Roman emperor Augustus, architectural depictions and visual elements began to be used on coins, and in this period, depictions associated with the title of neokoros began to be seen on coins minted at the Nicomedia mint. Despite the depictions associated with the title of neokoros, temple depictions were added to these depictions during the reign of Hadrian. In addition to these depictions on coins made of gold, silver and bronze; depictions such as emperor-empress, god-goddess portraits, animal and plant motifs, temples, harbours, bridges, baths were also made (Tekdemir, N. 2016).

The city of Nicomedia, which was enriched with the fiction of temples dedicated to local Anatolian gods and Roman temples, increased its splendour with public monumental buildings after Emperor Diocletian chose Nicomedia as the capital. Bosh's plan shows two emperor temples and the temple of Demeter in the centre. In the 49th of Pliny's letters to Emperor Trajan, he reported that a new one was added to the old forum and that there was a temple of Demeter in the corner of this forum, and that this temple should be moved to another point due to construction, and in the 33rd letter, he reported that the Temple of Isis was destroyed in the fire. The torso analysed by S. Sezin Sezer in her study "Sculpture Works from the Ancient City of Nikomedia" suggests that there was an Asclepion Temple in the city. On the map of Nikomedia created by Sencer Şahin, the Temple of Demeter is located in Kozluk Neighbourhood. Libanius mentions that the Temple of Demeter was located on the hillside and connected to the harbour by a colonnaded street, and that a second main street extended through the city (Zeyrek, 2005, p. 49). It is also known that the gods Sabazios, Hera, Heracles, Zeus, Ares, Dionysus, Aphrodite, Eros, Athena, Apollo, Sarapis, Men and Priapos were worshipped in Nikomedia (Girgin, 2012).

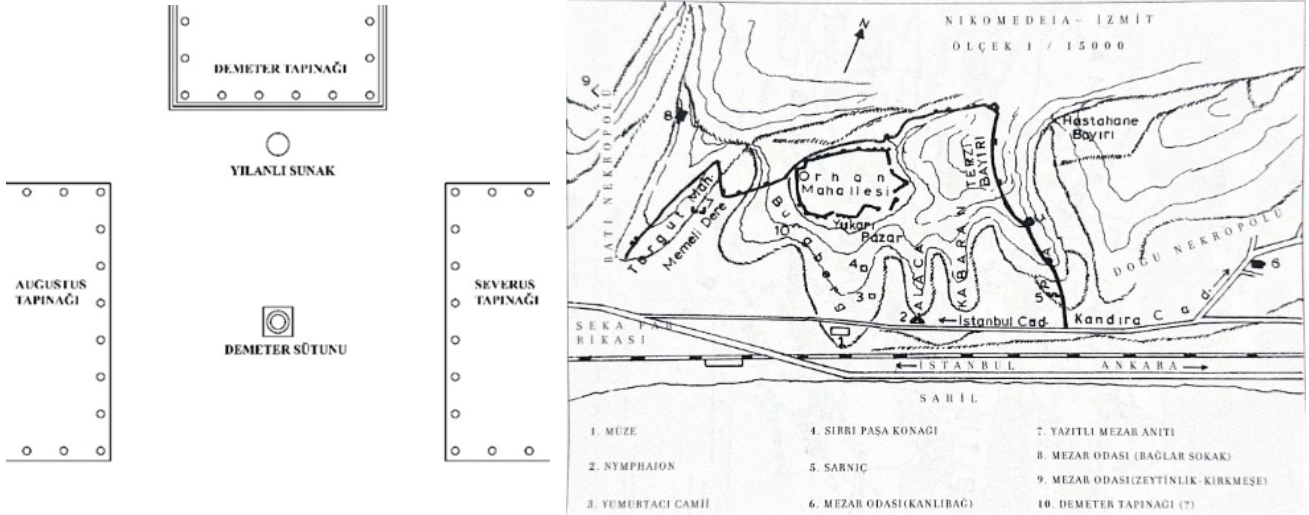


Figure 9. Bosch's plan showing the Emperor Temples and the Temple of Demeter and Sencer Şahin's city map

The depictions on the coins and archaeological data show the existence of the Temple of Demeter and two Emperor Temples in Nikomedia. The temple with eight columns on its facade found on the coins of the Hadrianic Period in Nikomedia is thought to be the Temple of Augustus, which was destroyed in the earthquake and restored during the Hadrianic Period (Zeyrek, 2005, p. 26). The temple structures most frequently depicted on these coins are the Demeter Column and the Temple of Demeter in the centre, the temple of the emperor on both sides and the colonnaded street leading down to the harbour. Bosch describes this layout as follows: "In the centre rises a monumental column decorated with the statue of Demeter, on one side of the Demeter column stands the Temple of Augustus and on the other side the Temple of Severus. The Temple of Demeter, which was later converted into the temple of the emperor, is in the centre. The altar is located just in front of the Temple of Demeter" (Bosch, 1937; p. 217).

The coins minted in Nikomedia generally depict a podium with six columns and 3 crepis (steps) on the facade of the Temple of the Goddess Demeter. Emperor temples are depicted with eight columns. Nevertheless, there are differences between the coins. Some depict the emperor temples with four columns, while the Temple of Demeter has two columns. These differences are the result of the transmission and depiction of the artist who minted the coin.

Discussion and Conclusion

Religion is a social institution that makes people believe in God, supernatural or sacred beings and adopt systematisation by worshipping in this direction (Akalın, 2009, p.531). At the same time, there is the act of forming its own society by keeping people belonging to the same religion under its patronage and imposing certain lifestyles. These societies started structuring their religious rituals by building sacred places specific to their religion and beliefs with the transition to settled life. This concept was formulated in a rational way in Sumer, which was perceived with certain rules, in Greece, which tried to make sense of religion with philosophy, or in Rome, which was shaped according to social needs.

Religious practices during the Roman Period were a programme organised in the name of social needs and the facilitation of administration. For this reason, they developed a political understanding that changed the names of the gods of the civilisations they dominated and added them to their own pantheon. After Emperor Augustus became the head of the Roman Republic in 27 BC and turned the administration into an imperial system, he rapidly spread the emperor cult in order to implement his policies smoothly (Zanker, 2010, pp. 304, 297). He declared himself as *divi filius* and took the title of the child of God, in this case, he was not the representative of God on earth, but God himself (Yurtsever, 2015, p. 13) and considered himself close to the patron god Apollo (Albasan, I, 2020). With this religious propaganda, he gave a special status to the cities he determined with the title of *neokoros* by making the emperor cult. With this status, cities were granted the privileges of hosting festivals and being exempt from taxation. This system was continued by other emperors and some cities increased their prestige by receiving the title of *neokoros* many times. In Western Anatolia, major cities such as Izmir (Smyra), Ephesus (Ephesus), Pergamon (Pergamon) and Izmit (Nicomedia) were honoured with the title of *neokoros* more than once. In addition, the main reason why about 30 of the 37 *neokoros* cities in the world were in Anatolia was to assimilate the Hellenic cities in Anatolia, which was called Asia Minor.

There are four Augustus temples in Anatolia. These are Ankara Augustus Temple, Burdur Sagalassos Augustus Temple, Kütahya Aizonai Augustus Temple and Isparta Pisidia Antiokheia Augustus Temple. The commonalities in the analyses of these four temples provide important clues for the remaining Augustan temples.

Feature	Aizanoi Augustus Temple	Ankara Augustus Temple	Sagalassos Augustus Temple	Antiokheia Augustus Temple
Location	Çavdarhisar (Kütahya)	Ulus (Ankara)	Sagalassos (Burdur-Ağlasun)	Pisidia Antiokheia (Isparta-Yalvaç)
Dedicated to God/Emperor	Zeus and Kybele	Emperor Augustus and the Roman goddess	Apollon Klarios and Emperor Augustus	Emperor Augustus
Date of Construction	2nd century AD (Hadrian period)	25–20 BC	End of the 1st century BC	Late 1st century BC
Architectural Plan	Pseudodipteros	Peripteros	Peripteros	With podium
Column Layout	Corinthian order	Corinthian order	Corinthian order	Corinthian order
Material	Marble and local stone	Local stone	Marble and local stone	Local stone
Podium Feature	High podium	High podium	High podium	High podium
Dimensions (approx.)	35 x 53 m	36 x 54 m	30 x 50 m	32 x 48 m
Inscriptions	Inscriptions dedicated to Hadrian	Res Gestae Divi Augusti (Latin and Greek)	Cult inscriptions and dedications to Apollo	Inscriptions belonging to the Augustus cult
Protection Status	Well preserved	Partially standing, inscription walls intact	Its foundations and some columns are still standing	Foundations and some blocks, some inscription fragments
Artistic Elements	Acanthus capitals, remains of statues in the crypt	Simple architecture, textual decoration in the foreground	Rich facade decorations, statues, altar ruins	Synthesis of Roman state architecture and local style
Facade Orientation	The temple was built on the southeast-northwest axis.	The temple was built on the north-east-south-west axis.	The temple was built on the east-west axis.	The temple was built on the southeast-northwest axis.

Table 1. Features of the four proven Augustus Temples in Anatolia

All four temples were built on a podium with local materials in the Corinthian order and orientated on an east-west axis. This is a common orientation in temple architecture unless there is a natural factor. The building was positioned by creating a sacred area with the temenos wall, and points close to the forum were chosen as the location of the temples. While the ancient city of Ankara, which houses the Temple of Augustus, is intertwined with the modern city, the temples in Isparta and Burdur and Kütahya are independent from the modern city. The main reason for this is the earthquake phenomenon. Cities located in the earthquake zone have experienced destruction in line with the tremors since the ancient period and the city has been reorganised and renovated. In the cities that are not in the earthquake zone, we see uninterrupted settlement since the ancient period and even the status of being a city centre. However, the cities in the earthquake zone appear as abandoned cities due to lack of geopolitical or economic conditions. In addition to these, cities located in the earthquake zone and at the same time at strategic points continue to urbanise despite all these negativities.

One of the best examples of this situation is modern İzmit, the ancient Roman capital of Nikomedia. The city is located around the western promontory, which is the natural harbour of the Marmara Sea, at a strategic point with geopolitical, economic and political advantages. Although it was previously established on the southern slope of this point, the city, which could not withstand the devastating earthquakes, was moved to the northern slope, to the city of Nicomedia, which developed approximately along the district borders of modern İzmit. Despite being located in a 1st degree earthquake zone, traces of the ancient city were traced and the modern city centre developed within the borders of the city of Nicomedia. The main reason for this is that the city is located at the most productive point in terms of geopolitics and economy, and it has assumed the identity of an industrial city with its natural harbour.

This situation has damaged the memory of the city to a great extent and caused the inhabitants to live unaware of the ancient city texture.

Nikomedia has not lost its importance from the day it was founded until today. The city has been renewed and stratified at periodic intervals due to the fact that the city has been subjected to periodic destruction and earthquakes. In this way, the traces of the previous city can be felt today. The most important of these traces are road axes and parcels. When the city typology is analysed in the light of these traces and ancient sources, the city has Hellenic characteristics in Dua Tepe, where it was founded as an acropolis, and after it came under Roman rule, it developed as a grid plan around the coast in accordance with the Roman city typology. Considering these road axes and parcels, İnönü Street, which is still in use today, *Cardo Maximus*, which divides the city of Nikomedia on the east-west axis, and Cumhuriyet Street, which is called the Walking Road, are ancient Roman streets. Another road developing between *Cardo Maximus* and the ancient harbour is the colonnaded street and in the light of ancient sources, the Demeter Altar and the Temple of Demeter meet us at the end of this road. With this definition, the Temple of Demeter is located in Kozluk Neighbourhood, as stated by Sencer Şahin on the city plan. Considering the relationship between the colonnaded road and the harbour, its approximate location is revealed. The Temple of Augustus, one of the rare Roman structures whose remains remain today, is located 300 metres north of Yenidoğan Mosque. This temple was destroyed in an earthquake during the reign of Emperor Hadrian and has been renovated several times. It is probable that the Temple of Severus was located at the eastern entrance of Nikomedia from İnönü Street, which Avni Öztüre labelled as the emperor's temple, in the area where Akça Mosque is located today. With these settlements, the relationship between the temples and the colonnaded street depicted on the coins and seen in Bosch's city plan emerges. The distance between the temples, which are very closely positioned on the coins, can be defined as a collage made by the minting artist in order to convey this relationship.



Figure 10. 1-Temple of Augustus, 2-Temple of Demeter, 3-Temple of Severus, 4-Eastern Entrance, 5-Main Street, 6-City Walls, 7-Acropolis Area, 8-Temple, 9-Palace, 10-Theater, 11-Temple, 12-Palace, 13-Hipodrome, 14- Roman Bath, 15-Palace, 16- Roman Bath, 17-Shipyard, 18-Agora, 19-Palace

Nikomedia was one of the first cities in Anatolia to host an imperial cult. This hosting started with the title of *neokoros*, which it received in 29 BC. Based on the remains, it is concluded that the orientation of the temple is north-west-south-east and the front facade is orientated towards the bay. According to the measurements of the temple wall made from Google Earth, the length of the temple is approximately 50 metres, in line with the other Augustus Temples. The pseudo peripteros, a common architectural element in the Roman period, is still visible on the side wall of the temple. Again, the presence of the platform read from this side wall shows that it was a classical Roman temple with a podium.



Figure 11. Location and situation of the Temple of Augustus in the Yenidoğan region of İzmit (obtained from Google Earth)

Although there are serious findings regarding the location and architecture of the temple with the information obtained as a result of the researches, on-site studies are inadequate. Currently, there is a distorted urbanisation on and on the spot where the Temple of Augustus is located. This situation causes the city dwellers to be unconscious about the place where they live and greatly damages the memory of the city. Within the scope of this study, the location and architectural elements of the Temple of Augustus in the city; ancient sources, other Augustus Temples proven by conclusive findings and ancient city-modern city traces were tried to be discussed, and it was aimed to increase the urban consciousness and the indicators that constitute urban consciousness.

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Conflict of Interests

The author(s) declare(s) no conflict of interest.

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