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HIERAPOLIS OF PHRYGIA: FROM FOUNDATION TO SELJUK PERIOD¹

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Abstract

Hierapolic Phrygia was founded during the Hellenistic period has an important place in Anatolia has been backed by the ancient natural forces. The thermal springs in ancient period, fertile land of Lykos valley, numerous marbles and travertine quarries around Pamukkale make contribution to the developing of architect view in city. As in the other cities in Anatolia pagan religion made an important area using the seismic movements. Hierapolis is also supported about being the center of Christian took a turn for the worse and became losing the civil domination after the 7th century.

Keyword: hierapolis, phrygia, pamukkale, history, archeology

Özet

Hierapolis Phrygia: Kuruluşundan Selçuk Dönemine

Helenistik dönemde kurulmuş olduğu düşünülen Hierapolis Phrygia antik doğal güçleride arkasına alarak Anadoluda önemli bir yere sahip olmuştur. Antik kent alanında bulunan termal kaynak su, Lykos vadisinin verimli toprakları ve Pamukkale çevresinde bulunan çok sayıda mermer ve traverten ocakları kentteki mimarinin zenginleşmesine katkı sunmuştur. Anadolunun bir çok antik kentinde olduğu gibi buradada pagan inancı sismik hareketleride kullanarak Hierapolis i önemli bir noktaya taşımıştır. Bizans döneminde Hristiyanlığın merkezi olma konusunda Roma dan yardım alan Hierapolis, VII. Yüzyıldan sonra kendini toparlayamamış ve kamu hakimiyetini tamamen kaybetmeye başlamıştır.

Anahtar kelimeler: hierapolis, phrygia, pamukkale, tarih, arkeoloji

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Hierapolis is an ancient city in Denizli has natural and archaeological resources that takes an important place in the world. Çürüksu is one of the tributary of Menderes takes place on a fertile valley that is on streaming Lykos river. The geographers in ancient time do not agree that Hierapolis is in Lydia or Phrygia and Karia. This area takes place on a strategical place that units the entral anatolia Region and Aegean region. The name 'Pamukkale' is called because of the lavatera trimestris, travertina whiteness. Pamukkale means a blessed city and there are another ancient cities with the same name. For example; Hierapolis-Kastabala, in Capadocia Hierapolis-Komana, Hierapolis-Karopissos in Asia and Hierapolis-Bambyke city in Syria. These datas take place in ancient sources and they have matriarchal understanding². (Ritti 1985: 5-6; Human 1898:15-16). It is predicted that Hierapolis established in 3th cent BC and administered the kingdom of Hellenistic Seleukos. (Ramsay 1887:468).

In spite of the name of the Seleukos' family iwas carved in the basement of theatre in Hierapolis, it is disproved that Eumenis and Attalis tribus' being the founder of Hierapolis. However, the people in Hierapolis believed that they are the founder. In that case we can understand that Hierapolis citizens do not know their history well or the dominants made them believe it. The plan of this ancient city has not changed until today, there is no important changes in the plan. (D' Andria 2001:96 -115) (Fig.1). The history of Hierapolis tells us the struggle of administration and religions and it has agriculture, commercial things and Hierapolis placed with its all magnificent on Lykos valley. In ancient time thermal springs is used to make the red colour in textile but now they do not use this thermal springs because of changing chemical agents. Kybele is one of the important heaven administered in the first years of city but later Nauman became integrated cult of Apollan, 1967, 218. Although we see the domination Kybele and Apollan, we can encounter the culture of Men that is original of Anatolia as an warrior. It is encountered the Men culture on specia and stel. Apollon has an huge existence in city presented itself on numerous specia. The holy in Hierapolis is effected from the ancient Greek but not totally it is also affected from the Anatolian holiness. All cultures influenced each other.

As Strabon's said, the devoloping of economy like these days in Denizli has taken an imporant place at the wool and fabric in 2 B.C-1 A.D.

This richness of Hierapolis has been encountered in the other fields that has remarked in Nekropol has lots of graves. (Equini 1972: 95-138) As a

² Strabon (XII,8,17)-(XII,4,14), Pilinio (N.H.,II,207,8), Apuleo (De mundo,17), Cassio Dione (LXVIII,27), Ammiano Mercellino (XXIII,6,17-18); Ploutonion ;Strabon XII,8,17. Strabon XII,4,14. Pilinio.NH.II, 207- 208. Apuleo.De mundo, 17.

parallel to the developing of ancient city, Nekropol is full of the proofs struggles economic and aristocratic. The monument construction of Agora exists with a great mastership with the best examples. The economical abundance of Hierapolis affected the cultural wealth.

Hierapolis ancient city is a good example because of the effects the geological events on holy thoughts. The gases existed after the big earthquakes in this area and these gases and thermal springs provided to be rich in this land. The earthquakes happened in the land could be seen easily in addition to that Strabon called the ancient city as an 'eusistos' it means that the place includes numerous earthquakes. It proves that these earthquakes are known in ancient times. (Altunel 2000:301-313)

The inscriptions illuminate the large of the period of religious life in Hierapolis. Apollon and his chapel is known certainly (Ritti 1985:129-130; Ritti-D'Andria 1985:181; Bejor 1991: 8-9).

The prophecy inscription in Apollon sacred space in ancient city proves the importance of the knowledgeable activities. Likewise there are some proofs that cult belonged to Apollon Kareios. Apollon Kareios inscriptions also come from the environment of Hierapolis. (Guarducci 1974: 198) Apollon Lairbones is on left of Menderes and 40 kilometres to Hierapolis is dated 3cent AD.(Robert 1962:140-141) It has been found two inscriptions in the east of the Güzelpınar village and in the east of Hierapolis devoted to Apollon Kareios. These antiques explain the existence of Apollon Kareios. (Ritti-Yılmaz 1998: 439-544) Oraclar alphabet is dated the second term of 2 cent AD and devoted Sabina and is written for Apollon's statue. Although Hierapolis has big cult belief, they haven't found any cure in some periods. In that period Hierapolis refuted the other religion. Hierapolis appealed for help from Apollon Scientism center is important in the worldwide near the Kolophon in Klaros.

The prophecy inscription starts 24 lines Greek letters.(Pugliese Carrateli 1964: 351-357) The line versus to prophecy has responded by drawing a letter. As in antique Greek world, it is believed that the hell is under the ground in Kybele religion, too. Ramsay and the other ancient writers believe the cult of Kybele is near the thermal springs. In Augustos period it is known that the priests often go down when Kybele space turns Plutonium. As in the ancient times in Apollon holy, today in this area there are lots of holes that comes out gases and thermal springs in it. The hot water is in the center of the city in the holy area like in the other Anatolian cities. People live in ancient times hold the domination with this way. Ancient resources are related to Plutonium Charonion. (Cichorius) The poisonous gases from coming out is believed that it is the hell and it is the gate for entrance to hell and they used a gate called 'Plutonium'. It is used for the

routine things. Plutonium is mentioned as the king of hell in Greek resources. Strabon mentions a circle (about 150 metres) that only a human could walk in it and there are barriers round it and adds a parapeti divided the visitors from the hot water. While the weather is windy, they don't approach to there. He says each animal goes to the parapete feels the death slowly. He gives information about how the bull sacrificed with the poisonous gases for holy god. The ancient period writers mention to sell small cattles in the holy area. Birds die because of the poisonous gases and they show the birds to the other cities to prove the poisonous gases they have. Strabon knows Anatolia well and he has stayed near this city and he is a student of Aristodemo in Nysa. He gives information about Acharara village has a Plutonium and his visiting there and mentioned the poisonous gases. Cassio Diona mentioned visiting to Plutonium and mentioned about the priests went there but nothing happened to them. Unlike Rome and ancient Greek it is known that the priests is closer Kybele.

The priests is in a hierarchy in holy area belonged to local community and a holy space presented many people. In Hierapolis holy space Apollon and Kybele cult are effective. Hierapolis holy space placed in the center of the city and has a city view since first century.

Seleukoslar and Apollan's relation that they hold the domination is worth for examination. Didyma is related to oracle prophecy and mentioned about Seleukoslar I and Apollon. An epigraph has been found in Erythari in ancient period that includes Seleukoslar I is son of Apollon. We see these kind of epigraphies in Antiochos III in Iasos, Miletos and Ksanthos. We encounter Apollon as arhegos and arhegetes in epigraphies, arhegetes is related to Hierapolis. Seleukoslar managed the government by using the holy space. The role of king is known in the epigraphies in ancient Lydia.

The holy space and heavens are not only used to continue their domination but also they used for agreement between cities. For example;

Miletos and Tralleis presented Apollan and Zeus as a gift by bunching together to a city that agreement happened. There is an example for this in Alabanda. This condition is also seen in the wars. It is meaningful that Antiochos III ordered his army invaded Amyzon not to destroy Apollon and Artemis chapels. Zeus cult, Ecate in Lagina, Zeus Karios, Zeus chrysoreus are great holy places in Panorama. Apollon chapel is mentioned in Nysa ancient city in the time of Antonius Pius.

Stratonieka, Laodikeia and Nysa ancient cities depended on their local religious forces. Magnesia also depended on Seleukos family like Hierapolis and Laodikeia.

It is known the effects of the cult on Olympia and Aktia game activities besides Apollon Pytheos. (Ritti 1979:183-187) Since Arkaik

period, the religious activities in different organizations during the year has a significant place on social life of city. The governor performed these activities because it means to be a respectful value for them. The city earned money from this like in Hierapolis. They give some gifts to the winner of the competition and the gifts take their names who give the money for the competition. Therefore those people have prestige. This thing is similar with the other cities of Anatolia. The games and competitions are very related religion and governor in Rome Empire or previous periods but it is important to contact with the other communities. The change of an old game or add some new things are too difficult. It is needed an approval from the empire. The competitions are an important means of the relation to the other city and with this way the city send theoroi and they take the approval from the governor and start the races and holy game.

The oldest one of the competitions is made of music aroused Apollon cult in Hierapolis. It is important the traditional of killing python by Apollon. The games continue until forbidden by Theodosius in 394 AD. It is known that the games doesn't include only Greek culture perform in 1st cent AD for empire Augustus. The activities in games are the piece of in great organizations at the same time this organization causes a relationship with the other cities. They publish limitless species that made the game immortal. The prize for winners is a big crown made from holy sods and called 'brabeio'. After the empire, the crown is made from metal, silver and bronze. Some of them have a name space on it. There is a good example for this crown in Hierapolis in 2nd-3rd cent AD. Empire gives the reward to the cities for these holy games. It is seen that this is statement of liturgical recovering of building a monumental fountain on holy teatro construction in 3rd cent AD. Teatro construction is in the organization and holy games has seismic breaks that it means this construction is also built on the outdoor of the poisonous gases come from consciously. Tholos construction is found in the south of Apollon holy space and a fountain around it is also built on the way of poisonous gases. (D'Andria 2003) Papias and Apollinarios are patriarches with developing Christianity in 2nd cent AD. (Amsler 1996:18) St. Philippus is one of the twelve apostles of Jesus comes to Hierapolis with his two girls but he dies and buried there. He takes place in the war of the Montanus in Hierapolis Phrygia. The city is Christian in 5th cent AD but there are still wars between the groups of religion. Plutonium still has visitors although St. Philippus placed instead of Apollon cult. (Ritti 2007) Some writers like Damaskus mention someone goes into the cave for Kybele in Justinian's period. St. Philippus cult is developed as opponent for pagan belief

has some symbols of Apollon and Kybele cult. It is known the pagan heaven Apollon killed the python. After 400 years the belief changed in Hierapolis but Christianity is only the change of form of Pagan belief. It is

important these informations that StPhilippus and Jean killed the bad python. The holy games continue at the end of 4th cent. The theatre orchestra became colimbeta and performed water games. Hierapolis architecture changed at the marbles art certainly in the end of 5th cent, it started to change its old architecture at the end of 4th cent. It presents itself its own cult. The holy space placed on a hill another place out of the city . The effect of the new cult start to reduce since 8th cent. The roads of the city became to be narrow because of the decreasing the commercial. The poor and small houses on the edge way, it is seen that the earthquake isn't affect the city before but now it destroys the city. Since there is no repairment in big monumental churches they returned to chapel. The civil buildings are built on the governor building. The quality building returned the poor buildings. This condition goes on until Seljukians comes to the city

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Caption of Illustration:

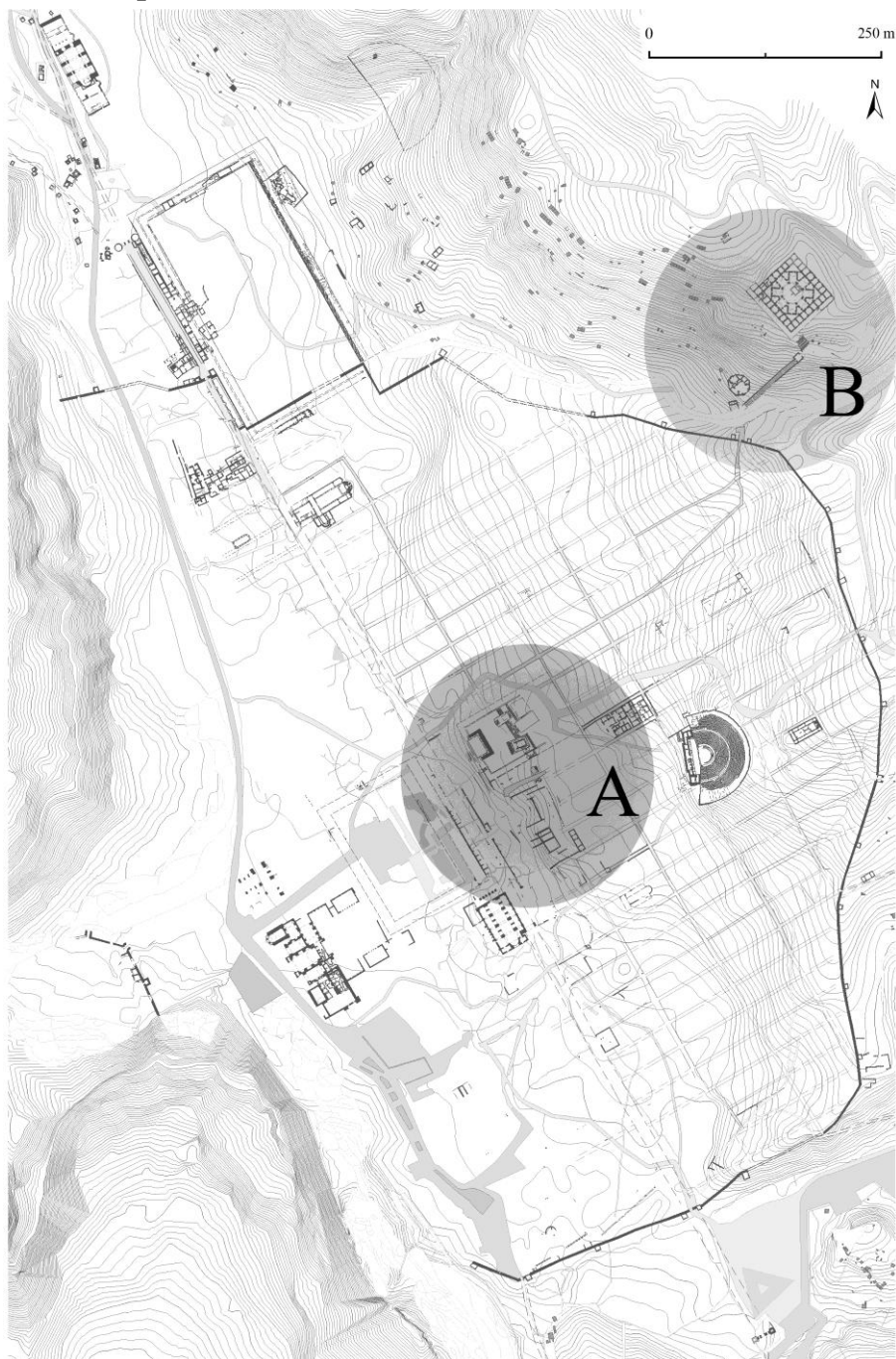


Fig. 1. General plan; a. pagan area ; b. Christian area