

# DENİZLİ

# Some Historical and Cultural Aspects



PAMUKKALE FİLARMONİ DERNEĞİ

PAMUKKALE PHILARMONICAL ASSOCIATION

The city of Denizli is a growing industrial center with a central population of more than seven hundred thousands in the central Aegean Region of Turkiye. The province of Denizli is famous with forests, mountains, lakes and antique cities. Textile, marble, cable, food, mining, chemistry industries, agriculture and tourism are the leading production lines. There are many modern shopping centers, beautiful fine dining restaurants, city forest and other recreative parks, museums (Archeological museum is situated in Pamukkale) concert halls, a state theater are als olocated in the city. There is a university with students of more than fortyfive thousands, Pamukkale University, in the city central campus.

The ancient ruined city of Hierapolis, as well as ruins of the city of Laodicea on the Lycus river valley, the ancient metropolis of Phrygia, are nearby. Also in the vicinity of Mount Honaz (Mount Cadmus) , about 16 km east of Denizli is, what was, in the 1st century AD, the city of Colossae.

There are more than seven antique cities in Denizli like Laodikeia, Hierapolis, Tabea, Colossae, Eumania, Heraclia , Salbace, Attuda, Tripolis



As you can see from the image above, Laodicea, Hierapolis, and Colossae were in very close proximity, and in terms of wealth and power, the cities formed the metropolises of their day. They are at the eastern end of the Meander River valley, with Miletus and Ephesus on the Western end of that valley. Therefore, it was a natural passage way to distribute goods to and from Ephesus. A second valley, the Lycus River valley, ran Northwest to Philadelphia or southeast to Syria.

## ANCIENT CITY OF LAODICEA

Laodicea ad Lycum - 6 km north of Denizli near the village of Eskihisar. The city was established by Seleucid King, Antiochus II in honor of his wife, Laodice. This trading city was famous for its woolen and cotton cloths. A letter written by a Laodecian says: "I am happy. I have fortune and I am not in need of anything." Following a large earthquake which destroyed the city, what remains of the ancient city are one of the seven churches of Asia Minor, the stadium, the amphitheatre and the odeon, the cistern and the aqueduct.

The city of Laodicea is infamously known as the home of the apostate church that was heartily condemned by the Lord Jesus in Revelation 3:14–22. Situated in the Lycus River Valley, Laodicea, a hub of banking, law, and commerce, was frequented by travelers journeying along the east-west and north-south routes of the Roman Empire. Ephesus, one of the most referenced cities in the New Testament, was located about forty miles east of Laodicea.

Laodicea was built on a spur of Mount Salbacus,; the city was about a mile from the south bank of the Lycus River. Roughly two centuries before the birth of the Messiah, Laodicea, then known as Diospolis, was part of the kingdom of Pergamus. Ravaged by war, the city fared far better and even flourished under Roman rule. By the close of the first century BC, Laodicea was a leading city in Asia Minor, its economy bolstered by finance, industry, and trade.

Besides being a major center of commerce, Laodicea was significant in the Roman judicial system. As the citizens enjoyed no small measure of prosperity, the city was adorned by an impressive amphitheater and other notable monuments. Because of the city's economic well-being, the Laodicean congregation of professed believers boasted they were in need of nothing, but the Lord Jesus, unimpressed by the city's grandeur, charged them with spiritual bankruptcy (Revelation 3:17).

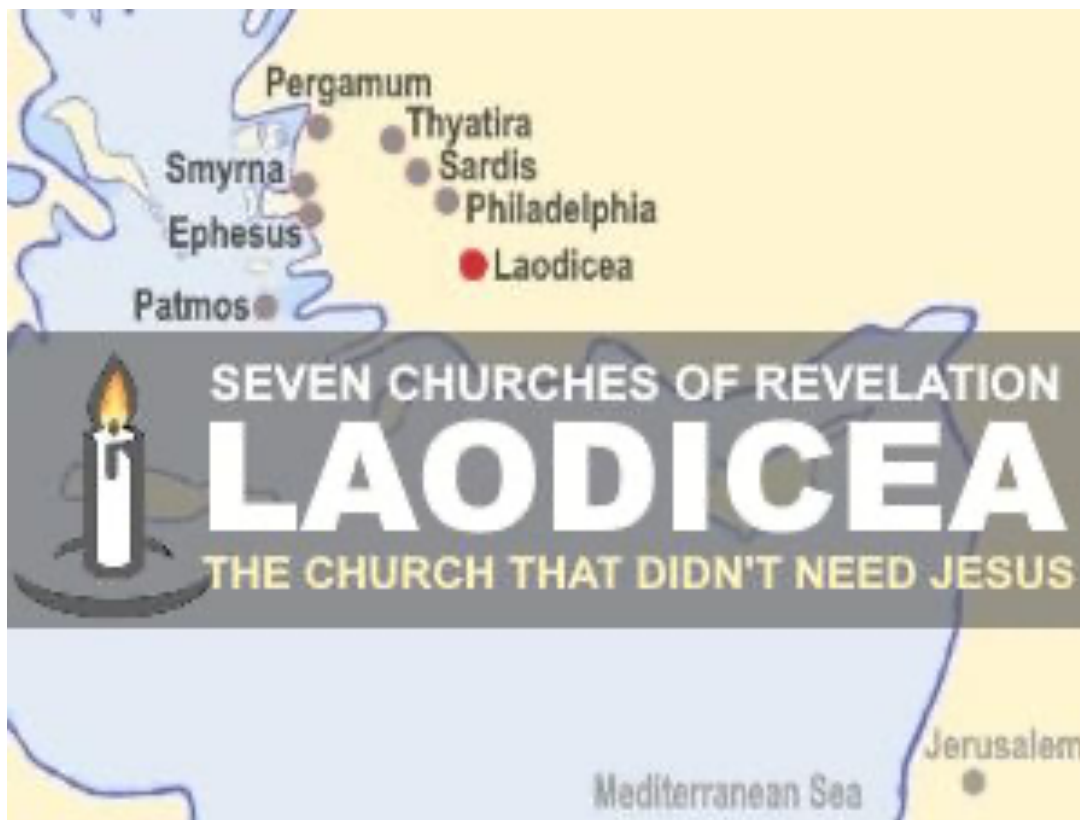
In chastising the Laodicean church for their lukewarm condition, that is, the deplorable state of indifference in their loyalty and affections, the Lord may have been referencing the tepid water supplied by the city's aqueduct. Unlike the therapeutic hot water that benefited the citizens of Hierapolis or the cool, refreshing water enjoyed by the people of Colossae, the water of Laodicea was scarcely palatable. Water served at a lukewarm temperature is neither pleasant nor satisfying. Jesus warned the lukewarm Laodiceans that He would spew them from His mouth, just as one might violently expel a disagreeable-tasting liquid (Revelation 3:16).

Other than woolen products and sandals, Laodicea exported a locally made eye salve throughout the Roman Empire. The effectiveness of this Laodicean balm is doubtful, but the Lord made reference to its production. In rebuking the apostate believers for their spiritual blindness, Jesus told them to buy from Him "salve to put on your eyes, so you can see" (Revelation 3:18).

**A thriving Jewish community existed in Laodicea as in Hierapolis and Colossae,** before Christ's birth. Opportunities in banking, finance, manufacturing, and medicine abounded. Many Jews who made Laodicea their home enjoyed a substantial measure of economic prosperity as well as religious freedom. Initially, the church in Laodicea was comprised primarily of Jews; in time, Gentile converts joined the congregation. Possibly, the Laodicean church was founded by Epaphras, a disciple

of the apostle Paul. Epaphras was from nearby Colossae (Colossians 1:6–7); therefore, it is reasonable to think he may have founded the Laodicean church.

The reference to the "White raiment" may refer to the cloth trade of Laodicea. The city was known for its blackwool that was produced in the area. The reference to eye medication is again often thought to reflect the historical situation of Laodicea. **According to Strabon, there was a medical school in the city**, where a famous ophthalmologist practiced. The school erected by Zeuxis as an Herophileon in the First AD. The city also lies within the boundaries of ancient Phrygia, from where an ingredient of eye-lotions, the so-called "Phrygian powder", was supposed to have originated.



Through the apostle John in Revelation 2–3, Jesus addressed seven letters to seven churches in Asia Minor. They were individualized letters of instruction, rebuke, and encouragement to the local congregations. To the last church, the lukewarm church in Laodicea, Jesus made this urgent plea:

**“ Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with that person, and they with me ”** (Revelation 3:20).

The city of Laodicea was a thriving, prosperous financial center, but Jesus chastised the church there for saying they had need of nothing when, in truth, they lacked Him (Revelation 3:17). He was outside the church door, yearning to be invited in and take His rightful place within the church.

Jesus at the doorstep of Laodicea Church



## CICERO STAYED IN LAODICEA

Cicero, one of the ancient world's greatest philosophers, orators, and statesman, was a chief architect in the formation of the Roman Empire and influenced the law, philosophy, rhetoric, and literature. Cicero resided in Laodicea while serving as governor of Cilicia, in 50 AD.

## ANCIENT CITY OF HIERAPOLIS (PAMUKKALE)

**Hierapolis** was originally a Phrygian cult centre of the Anatolian mother goddess of Cybele and later an Ionian city. Its location was centred upon the remarkable

and copious hot springs in classical Phrygia in southwestern Anatolia. Its extensive remains are adjacent to modern Pamukkale in Turkey.

The hot springs have been used as a spa since at least the 2nd century BCE, with many patrons retiring or dying there as evidenced by the large necropolis filled with tombs, most famously that of Marcus Aurelius Ammianos, which bears a relief depicting the earliest known example of a crank and rod mechanism, and the **Tomb of Philip the Apostle**.

Pamukkale was added as a UNESCO World Heritage Site in 1988. The Italian Archaeological Mission of Hierapolis of Frigia (MAIER) has operated at the site since 1957 and is currently directed by Grazia Semeraro, Professor of Classical Archaeology at the University of Salento, Lecce.

Pamukkale, meaning "cotton castle" in Turkish, is the natural formations inside the archaeological site. The area is famous for the travertine limestone deposited by the hot springs since antiquity.

In 133 BC, when Attalus III died, he bequeathed his kingdom to Rome. Hierapolis thus became part of the Roman province of Asia. In AD 17, during the rule of the emperor Tiberius, a major earthquake destroyed the city. **Through the influence of the Christian apostle Paul, a church was founded here while he was at Ephesus The Christian apostle Philip spent the last years of his life here.** The town's Martyrium was alleged to have been built upon the spot where Philip was crucified in AD 80. His daughters were also said to have acted as prophetesses in the region. During the 4th century, the Christians filled Pluto's Gate (a ploutonion) with stones, suggesting that Christianity had become the dominant religion and begun displacing other faiths in the area. Originally a see of Phrygia Pacatiana, the Roman emperor Justinian raised the bishop of Hierapolis to the rank of metropolitan in 531. The Roman baths were transformed to a Christian basilica. During the Roman period, the city continued to flourish and also remained an important centre for Christianity.





A detaille from Octagon Apostolos Phillipus Curch. Hierapolis.

## EPICTETUS WAS FROM HIERAPOLIS

Epictetus ( c. 50 – c. 135 AD) was a Stoic philosopher. He was born into slavery at Hierapolis, Phrygia (Pamukkale) and lived in Rome until his banishment, when he went to Nicopolis in Northwestern Greece, where he spent the rest of his life. His teachings were written down and published by his pupil Arrian in his Discourses and Enchiridion. Epictetus taught that philosophy is a way of life and not simply a theoretical discipline. To Epictetus, all external events are beyond our control; he argues that we should accept what ever happens calmly and dispassionately. However, individuals are responsible for their own actions, which they can examine and control through rigorous self-discipline.

Epictetus



## APOSTLE PHILLIP MARTYRED IN HIERAPOLIS

Philippe is a name among the 12 apostles of Jesus . One of the Gnostic codices discovered in the Nag Hammadi library in 1945 bears Philip's name in its title, on the bottom line. An early extra-biblical story about St. Philip is preserved in the apocryphal Letter from Peter to Philip, also one of the texts in the Nag Hammadi Library, and dated to the end of the 2nd century or early 3rd. This text begins with a letter from St. Peter to St. Philip, asking him to rejoin the other apostles who had gathered at the Mount of Olives. Some believe that this letter indicates an early tradition that "at

some point between the Resurrection of Jesus and the final parting of his risen presence from the disciples, Philip had undertaken a sole missionary enterprise, and was, for some reason, reluctant to return to the rest of the Apostles. " Later stories about Philip's life can be found in the anonymous Acts of Philip, probably written by a contemporary of Eusebius. According to this account, through a miraculous healing and his preaching Philip converted the wife of the proconsul of the city. This enraged the proconsul, and he had Philip, Bartholomew, and Mariamne all tortured. Philip and Bartholomew were the crucified upside-down, and Philip preached from his cross. As a result of Philip's preaching the crowd released Bartholomew from his cross, but Philip insisted that they not release him, and Philip died on the cross. Philip is also said to have been martyred by beheading, rather than crucifixion, in the city of Hierapolis.



Tomb of Philip the Apostle, Hierapolis

In 2011, Italian archaeologist Francesco D'Andria claimed to have discovered the original tomb of Philip during excavations in ancient Hierapolis, close to the modern Turkish city of Denizli. The 1st-century tomb, found to be empty of relics, stood at the centre of the 4th- or 5th-century three-apsed basilica, the Church of the Sepulchre, which was one of the focal points of an entire ancient pilgrimage hill complex dedicated to Philip. Ancient Greek prayers are carved in to the walls of the tomb and church venerating Philip the Apostle, and a 6th-century bread stamp shows Philip holding bread (John 6) with this specific three-apsed church on his left side, and the previously identified nearby martyrion church to his right, removing all doubts about the basilica being the one to contain the original tomb of the apostle.



In 2012, Bartholomew, the patriarch of Constantinople and primate of the Orthodox church, celebrated the liturgy of St. Philip in the Church of the Sepulchre and in the martyrion church of the apostle.

Located on a hill north of the Ancient City of Hierapolis, St. Philippe Martyrion Church (Octagon Apostolos Phillipus) is one of the oldest and most important ruins of the region. St.. M.S. . It is estimated that Martyrion was built in the memory of St. Philippe at the end of the 4th century and the beginning of the 5th century. During the reign of the Roman Empire Justianus . Both of this Martyrdom and Hagia Sophia in Istanbul were build by architectes of this Phrygian Region, which are presumably sincere pythagoreanist as a religion popular amog craftsmen and scientists of that era. Pythagoreanism was a philosophic tradition as well as a religious practice. As a religious community they relied on oral teachings and worshiped the Pythian Apollo, the oracular god of Delphic Oracle. Pythagoreans preached an austere life. They believed that the soul was buried in the body, which acted as a tomb for the soul in this life. The highest reward a human could attain was for the soul to join in the life of the gods and thus escaped the cycle of reincarnation in another human body. . It is thought that Philippe's grave is also here. St. Philippe Martyrion Church is located in the north of the ancient settlement and is among the most visible historical ruins of Hierapolis.

## THE WAR THAT CHANGED THE COURSE OF THE SECOND CRUSADE: KAZIKBELİ ( BATTLE OF MOUNT CADMUS)

The Battle of Mount Cadmus took place near Laodicea, at Chonae, on 6 January 1148, during the Second Crusade. The French crusader army, led by Louis VII of France, was defeated by the Seljuks of Rum.

The ill-disciplined Crusaders, especially in the German Crusade, had caused a number of incidents with the passage of the crusading army through the Balkans. The Roman emperor, Manuel I Comnenus, feared that the troops of the crusaders would strengthen the Principality of Antioch, which he wanted to restore to his sovereignty, and also would weaken the Roman-German alliance against Roger II of Sicily. While Conrad III and Louis VII refused to pay homage to the Roman emperor in the autumn of 1147, they retained the Roman troops. Consequently, Roger II seized Corfu and Cephalonia, and plundered Corinth and Thebes.

The French and Germans decided to take separate routes. Conrad's army was defeated at the Battle of Dorylaeum 25 October 1147.

The remnants of the army of Conrad were able to join the army of the king of France. The armies followed the path left by the first Crusaders advance to Philadelphia in Lydia. In this city, the Germans were still exposed to attack and decided to return to Constantinople. Conrad III, reconciled with Manuel, captured Acre with Roman ships. The troops of Louis VII followed the coast and then took the road to the east. The Seljuks waited on the banks of the river Meander, but the Franks forced the passage and marched to Laodicea, which they

reached on 6 January, the day of the Epiphany. They then marched to the mountains that separate Phrygia from Pisidia.

### Battle

The vanguard, led by Geoffrey de Rancon, was recklessly placed too far ahead of the army. King Louis, with the main column, ignored that fact, and proceeded onward. The French soldiers walked with confidence, convinced that their comrades occupied the heights in front of them. However, the Seljuks had the advantage when the French ranks broke and rushed upon them swords in hand. The French retreated to a narrow gorge, bordered on one side with precipices and crags on the other. Horses, men, and baggage were forced into the abyss. King Louis VII was able to escape the fray, leaned against a tree and stood alone against multiple attackers. At night, the king took advantage of the darkness to join the vanguard of his army, which had been believed dead. After the battle, the army of the king of France, which had suffered heavy losses, barely reached Attaleia on 20 January.

## ÇAL VINEYARDS

### Çal Bag Road (Routeto Çal Vineyards)



Çal region has a special position in grape production, especially in winegrape production. In addition to the region's Sultaniye and Çal Karası grapes, increasing amounts of Syrah and Öküzgözü

grapes in recent years have proven to have high potential in wine production. Wine producers operating in the region are carrying out projects together to develop this route towards protourism. With the 2022 season, the Çal Bağ Yolu (Route to Çal Vineyards) Project started to become a colorful destination for local and foreign visitors with its unexpected surprises. In addition to grape harvesting activities, vineyard tours, producer visits and tasting events, it is a unique experience to visit nature and touristic areas in the immediate vicinity.



Lermonos Vineyards are located in Çal district of Denizli, in the basin where the Maineros / Menderes river passes on the road to the Lykos Valley, which in ancient times connected the Central Anatolian plains to the bluewaters of the Aegean, at an altitude of 850 meters, in one of the important wine regions of Turkey, where grapes have been produced since ancient times.



There are four companies of vineyards arranged in this Project. Çal Karası, Kalecik Karası, Öküzgözü, Bogazkere, Chardonnay, Merlot, Syrah and Cabernet Sauvignon grapes are leading grape varieties. Each parcel has its own unique soil structure and grape varieties selected accordingly. All wines in Lykos Valley brand are made from grapes grown specifically on different parcels in Çal Vineyards. Carovino branded wines are innovative products processed with different techniques, with the characteristic features of Çal Karası grapes, which are specific to the region, and Kalecik Karası grapes, which adapt very well to the region. Rindera wine series will start to appear on the shelves in 2023. Rindera Fume Blanc and Chardonnay were bottled in French oak barrels for 10 months. Rindera Öküzgözü & Bogazkere blends and C.sauvignon and Merlot blends are ready to take their place in the palate.