

ICOMOS

INTERNATIONAL COUNCIL ON MONUMENTS AND SITES
CONSEIL INTERNATIONAL DES MONUMENTS ET DES SITES
CONSEJO INTERNACIONAL DE MONUMENTOS Y SITIOS
МЕЖДУНАРОДНЫЙ СОВЕТ ПО ВОПРОСАМ ПАМЯТНИКОВ И ДОСТОПРИМЕЧАТЕЛЬНЫХ МЕСТ

WORLD HERITAGE LIST

N° 485

A) IDENTIFICATION

Nomination : Hierapolis-Pamukkale

Location : Province of Denizli

State Party : Turkey

Date : December 22, 1987

B) ICOMOS RECOMMENDATION

That the proposed cultural property be included on the World Heritage List on the basis of criteria III and IV.

C) JUSTIFICATION

Pamukkale, which literally means "cotton castle", is the name the Turks gave to the extraordinary site of Hierapolis after their conquest of Anatolia. The name was inspired by the preternatural landscape of bizarre forms created by calcite deposits from the hot springs that surface through a fault-- mineral forests, petrified cascades and terraced pools of an immense natural nymphaeum. Such a geological phenomenon is not rare. However in this superb setting in the foothills of the Cökelez mountains, it appears unusual because of the 100-200m cliff that has been formed by the spill and which dominates the plain of Cürüksu.

The Ancients could not believe these gigantic concretions were anything but extraordinary. Attributing healing powers to the hot springs (35°C) equal to their power to metamorphose the landscape, they founded a thermal station on the site in the late 2nd century. Though it is not certain that the project was instigated by Eumenes II (c. 197-159 B.C.), the idea for the new Hellenistic city, with its regular layout, definitely originated with the Attalid dynasty, the kings of Pergamum.

The history of Hierapolis followed the same course as many Hellenistic cities in Asia Minor. The Romans acquired full control of it in 129 B.C. along with all the lands of Attalus III, King of Pergamum, and it prospered under its new rulers. It was a cosmopolitan city where Anatolians, Greco-Macedonians, Romans and Jews intermingled. The hot springs which attracted throngs of people "taking the waters" also served another purpose : scouring and dyeing wool. Indeed, the thermal, holy city of Hierapolis was also an important textile centre.

During the 1st century A.D., despite being severely damaged by earthquakes on two occasions, Hierapolis continued to thrive and grow. According to ancient tradition, Philip the Apostle converted it and was crucified there by Domitian around the year 87. The Roman city was at its apex during the 2nd and 3rd centuries. As happened with Ephesus, decline did not set in until after 330 when Constantine solemnly consecrated Constantinople, the "new Rome." However, during the Byzantine period, Hierapolis did remain one of the two metropolises of the Phrygia Pacatiana as well as being a bishopric. Imposing Christian monuments and a fortress built on the cliff testify to this ultimate phase of its history.

ICOMOS recommends the inclusion of Hierapolis-Pamukkale on the World Heritage List on the basis of criteria III and IV.

- Criterion III. Hierapolis is an exceptional example of a Greco-Roman thermal installation expressly established on an extraordinary natural site. The therapeutic virtues of the waters were exploited at the various thermal installations which included immense hot basins and pools for swimming. Hydrotherapy was accompanied by religious practices, which were developed in relation to local cults. The Temple of Apollo, which includes several Chthonian divinities, was erected on a fault from which noxious vapors escaped. The theatre, which dates from the time of Severus, is decorated with an admirable frieze depicting a ritual procession and a sacrifice to the Ephesian Artemis. The necropolis, which extends over 2 kilometers, affords a vast panorama of the funerary practices of the Greco-Roman epoch.

- Criterion IV. The Christian monuments of Hierapolis, erected between the 4th and the 6th centuries, constitutes an outstanding example of an Early Christian architectural group with a cathedral, baptistry and churches. The most important monument, situated outside the northwest wall of the city, is the martyrion of St. Philip. At the top of a monumental stairway, the octagonal layout of the building is remarkable because of its ingenious spatial organization. Radiating from the central octagon are chapels, polygonal halls and triangular rooms which combine to culminate in a square structure encircled by rectangular cells bordered with porticoes.

ICOMOS Observations

The delimitation of the site of Pamukkale in the annex of the dossier conforms to that of National Park project drawn up in 1969, which has not yet received official authorization.

ICOMOS, July 1988