

inspiring  
city



Ephesus  
selçuk  
inspiring  
city



World Heritage  
Convention

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**E**phesus Selçuk located on the western edge of the Aegean Region of Turkey, lies 73 kilometers South of İzmir on the İzmir-Aydın highway, and 9 kilometers east of Pamucak, which is on the seashore and has clean natural sandy beaches and crystal clear waters. Ephesus Selcuk has an area of 295 square kilometers. The region enjoys a typical Mediterranean climate. The cultivation of cotton, olives, grapes, peaches and citrus fruits is the driving force in the economy, in addition to the tourism industry. The town can about 10.000 visitors. Ephesus Selcuk, the beginning of whose history date back to 6000 B. C., is an important center for three religions, all of which spread throughout the world. It was first a center of pagan worship in the polytheist world of antiquity. The Temple of Artemis, one of the seven wonders of the world, is a good example of this. Christianity was disseminated from Ephesus Selcuk by St. John and his disciples. The Church of the Virgin Mary, the Church of St. John, and the Tomb of St. John are important buildings from this period. The Isabey Mosque is a significant example of architecture from the Islamic era.

## FROM APASAS TO EPHEBUS SELCUK

New excavations in Çukuriçi Hüyük take Ephesus Selcuk back approximately 8600 years. Here, a settlement that lasted until the end of the Bronze Age begins a journey to today's Ayasuluk Hill, in the middle of modern Ephesus Selcuk a journey that still goes on...

Apasas, a city mentioned in Hittite documents relating to the second half of the second millenium BC, was probably located in an area near Ephe-

sus. Findings from the excavations on Ayasuluk Hill show that Apasas, the capital of Western Anatolia's Arzawa-Mira Kingdom, which was semi-dependent on the Hittite Empire,

was probably situated on the Ayasuluk Hill. Legend says that Ephesus was founded on the slopes of the Mount Panayır in around 1000 BC by Androklos, the son of the king of Athens, Kodros. This city's population was made up of Anatolian peoples,







Carians, Lelegians, and Lydians, before the coming of the Ionian Greeks. Ancient sources suggest that Apasa was founded by the Amazons, and also had such names as Alope, Ortygia, Amorge, Smyrna Trakhia, Haimonion, Ptelia. Historically however, it was mostly known as Ephesus.

This ancient city was forcibly relocated to a site surrounding the Temple of Artemis by the Lydian king Croesus in 560 BC. Subsequently, it was refounded in its current location by Lysimakhos, one of the successors of Alexander the Great, because the original site was silting up due to the action of the River Cayster and slowly turning into a swamp. A wall nine kilometers in length and ten meters in height surrounded this new city which was located in the valley between Mount Panayır and Mount Pion.



Lysimakhos named this new city after his wife Arsinoe. The settlement was made up of orthogonal streets constructed in a way that reflected contemporary urban planning. Soon however the city was once more called Ephesus.

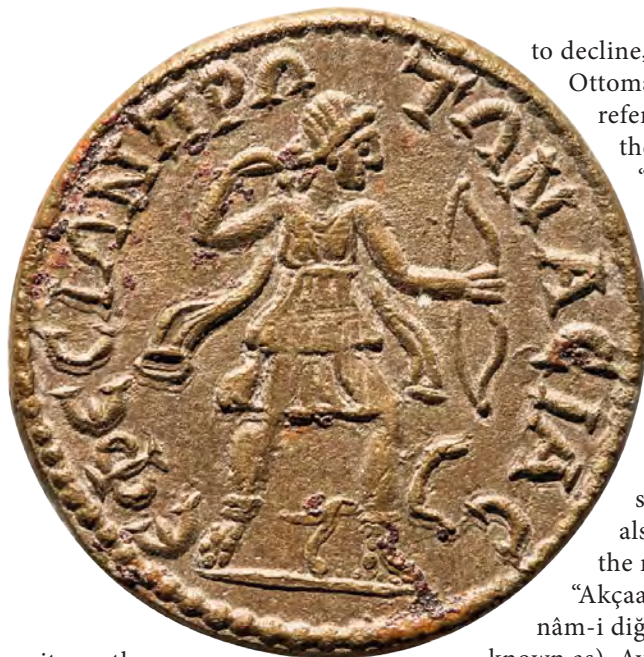
In the Byzantine period, the city was relocated for the last time, owing to the silting of the harbour, when the population of Ephesus ended up once more on Ayasuluk Hill where the earliest discoveries were made. The site of St. John the Evangelist's burial was the most important

reason for this and important churches were built over this particular grave. The new city began to develop from the 7th century AD around the Ayasuluğ Hill, where the Ayasuluk Castle is located.

It acquired its new name, Hagios Theologos (The Holy Theologian), from the title originally given to St. John. Since the beginning of the 14th century, when the Turks arrived in the region, the name of the town was once more transformed from the Greek Hagios Theologos to the more Turkish Ayasuluk/Ayasuluğ. Subsequently, when







it was the capital during the 14th century Aydınogulları Emirate, the name Ayasuluk was even corrupted to the more Italian “Alto Luogo” in Genoese trade agreements. During the Ottoman period, “Ayasuluk/Ayasuluğ” continued to be used. Because the flourishing city of the Aydınogulları then started

to decline, the Ottomans also referred to the city as “Viranşehir-City of Ruins”. Some 17th century sources also have the name “Akçaabad nâm-i diğr (also known as) Ayasuluğ”. We also encounter the name “Akıncılar” given to the inhabitants.

The current name “Selçuk”, however, is the result of the nationalist policies of the Committee of Union and Progress, who simply named towns and townships with Turkic names. The name Ayasuluğ was officially

changed to Selçuk on 16 November 1914 and in 1941 it was located in the district of Şirince until that was closed down. On 1 January 1943, the Municipal Council of Ephesus Selcuk was founded with 57 staff members as a part of the township of Kuşadası – Akıncılar Nahiye Department. On 19 June 1957, the township of Kuşadası was incor-



porated into the Province of Aydın, Ephesus Selcuk on the other hand was given municipality status in the Province of Izmir.











- |                                  |   |
|----------------------------------|---|
| 1- Ephesus                       | 14- Hospital                                |
| 2- House of Virgin Mary          | 15- Tourism Police                          |
| 3- Seven Sleepers Cemetery       | 16- Ephesus Museum                          |
| 4- Ephesus Airport               | 17- Tourism Information                     |
| 5- Artemision                    | 18- Bus Station                             |
| 6- Gendarme                      | 19- Selçuk Governor                         |
| 7- İsa Bey Mosque                | 20- Ephesus Selçuk Municipality             |
| 8- Basilica of St. John          | 21- Bath                                    |
| 9- Selçuk - Ayasuluk Castle      | 22- Train Station                           |
| 10- Çamlık Open Air Train Museum | 23- Şirince Village                         |
| 11- Byzantine Aqueducts          | 24- Ephesus Ancient Harbour                 |
| 12- Police Station               | 25- Bird Paradise                           |
| 13- Swimming Pool                | 26- Pamucak Beach                           |
|                                  | 27- Selçuk Ephesus Collective Memory Center |

#### Important Telephone Numbers

Tourism Information 0 232 892 69 45 – 892 63 28

Selçuk Ephesus Museum: 0 232 892 60 10 Tourism Police: 0 232 892 89 69

Hospital: 0 232 892 70 36 - Ephesus Selçuk Municipality: 0 232 892 69 25

#### Selçuk Ephesus Transportation:

Selçuk – Ephesus: 3km by regular midibus services

Selçuk Meryem Ana Evi: 9 km only by taxi

Selçuk – Şirince: 8 km. Regular midibus services

Selçuk – Pamucak: 9km. Regular midibus services

Selçuk – Belevi Mausoleum: 13 km. Regular midibus services

Selçuk – Çamlık: 8 km. Regular midibus services

Selçuk – Kuşadası: 18 km. Regular midibus services

Selçuk – İzmir: 75 km. by bus, train and subway

Selçuk – Denizli (Pamukkale): 195 km. by bus and train

Selçuk – Efes Havaalanı: 2 km. on the way of Ephesus, charter service

İzmir Adnan Menderes Airport: 60 km. by bus, train and subway

Kuşadası – Samos Ferry: Everyday at 8.30 am in season



## EPHESUS

The first establishment of the Ephesus Ancient City dates back 6000 BC at Neolithic Age. The Ephesian geography also hosted prehistoric settlements in mounds, human activity during the Bronze Age in Ayasulug Hill and human settlements belonging to the Hittites. The name of the city was Apasas during the Hittites era. Ephesus, as a coastal port city, received migrants from Greece in 1050s BC well before

the city settlement moved around the Temple of Artemis in 560 BC. Today's Ephesus which enchants its visitors was established by Lysimakhos, a general of Alexander the great, in 300s BC. Due to movements of human settlement at different time periods, Ephesian remnants spread over a wide area of around 8 km<sup>2</sup>. Excavations and restorations were held within this area to better present the remnants of this great ancient city.

facing the nave (central aisle) bear their monograms. Persecution Gate forms the entrance to the walls of the Byzantine fortification, and is decorated with reliefs depicting scenes of pursuit from the life of Achilles. It probably dates back to the sixth or seventh century AD.

## BYZANTINE AQUEDUCTS

Only a few city centres in the world still host Byzantine aqueducts. Starting from St.John's Persecution Gate, passing through Selcuk train station and heading towards the North, the ruins of Byzantine aqueducts make Selcuk's city centre one of the gifted places in the Aegean. The aqueduct had been used to deliver potable water from natural springs located between Belevi and Selcuk to the Byzantine settlement at the



Ayasulug Hill and to the Church of St.John- a pilgrimage centre of the Middle Age. The 15-metre high aqueducts were built with the marble stones originating from Ephesus and Artemision. Thanks to the then-day construction technique, today's visitors can enjoy the magnificent view of this Byzantine heritage.

## AYASULUG CASTLE

Constructed at the top of the Ayasulug Hill, the Citadel welcomes the visitors of Selcuk with a picturesque view resembling a crown on the



## BASILICA OF ST. JOHN

The basilica of St. John was built over the tomb of St. John, the creator of one of the four Gospel accounts. The church, which was donated by the Emperor Justinian and his wife Theodora, is cruciform and roofed with six massive domes. The capitals





top of the hill. The surviving stone walls date back to Selcuk-Ottoman era. The citadel is fortified with 15 towers and there are five cisterns inside of the citadel. A partly-visible minaret belongs to the Citadel Mosque located in the Southern part of the centre. In essence, the Ayasulug Citadel provides a brilliant first impression of Selcuk.



### ISABEY MOSQUE

The mosque was constructed by the architect Ali ibn Al-Dimishki from Damascus in 1375 as ordered by Aydinoglu İsa Bey. Architectural pieces, collected from Ephesus and the Temple of Artemis, were used in the construction of this mosque. Tiles, marble works and stone crafts ornament the interior of this elegant piece of architecture. The essential aesthetic of Isabey Mosque, along with the ruins of other mosques in Selcuk, demonstrates how outstand-

ing examples of Islamic culture hosts Selcuk.

### GALESION CASTLE

The castle -locally known as the goat's citadel- is located in the 9th km of Selcuk-Torbali highway. The citadel is at the height of 300 metres over the hill. Visitors should keep an eye on the top of the antique Galesion hill to see the magnificent posture of the castle. The hill hosts ruins from Hellenistic to Byzantine period. The Galesion hosted an important monastery where Lazarus of Bethany taught his teachings in the 12th century. Three priests educated in this remarkable monastery became patriarchs.

### HOUSE OF VIRGIN MARY

According to Christian narrative, Virgin Mary together with St.John had arrived in this region and lived



her days after the Resurrection of Christ. The house, therefore, is accepted as one of the holy pilgrimage destinations. The place, which is currently owned by the Association of the Virgin Mary's House, was discovered by Lazarists of Izmir in 1891 and was accredited as a place of pilgrimage.



### SELCUK CAMLIK OUTDOOR STEAM LOCOMOTIVE MUSEUM

This interesting museum is located in Camlik Village, on the way from Selcuk to Aydin. The museum was established to commemorate Tur-

key's first railway plantation between Izmir and Aydin (dates back to 1866). Active since 1991, the Museum hosts nearly 30 vapour locomotive having German, British, French, American, Swedish, and Czechoslovakian origins. One of these is

the British-made wood-burning locomotive of which there is only 2 left in the world. If you are eager to go deeper in what this Museum offers, you can find a toilet from 1850s and a very old 900 metre-long tunnel.



### EPHESUS SELCUK COLLECTIVE MEMORY CENTER

This outstanding building harbours a wide variety of objects, photographs, ephemera, books and documents demonstrating the heritage of the town's collective memory. Visitors are invited to familiarise themselves with Selcuk's attracting tradition of tobacco cultivation as well as the city's 8600 years of history. Contrast and continuity between the past and present find their spatial meaning in this old masonry structure, constructed in the second half of the 19th century and was used as the Regie Warehouse during

the Ottoman Empire. Visitors are more than welcome to feel the sincere warmth of the collective memory and cultural heterogeneity of the town. In this center, you may find a unique opportunity to be a part of the continuous collective memory studies aiming at increasing urbanite identity in Selcuk.

## EPHESUS SELCUK MUSEUM

Having its first traces back in 1929, ancient pieces from Ephesus started to be collected and the construction of the first part of this modern museum was completed in 1964. Among the outstanding inventory of the Museum, there are sculptures of Artemis, Eros on Dolphin, Head of Eros, Priapos, Egyptian Priest, Isis, other mythological gods and goddesses, and head of Socrates.



The most unique piece of the museum is the sculpture of the Ephesian Artemis. In contrast with the Greek and Latin mythology where Artemis is a sign of virginity, in Ephesus, Artemis represents a maternal goddess as a sign of fertility. As one of the Seven Wonders of the World, the Ephesus Temple of Artemis is dedicated for this maternal goddess.

## THE SEVEN SLEEPERS

The Seven Sleepers is a site dedicated to the Myth of the Seven Sleepers emerged at the time of Emperor Theodosius II circa 450 AD. The site was transformed into a Church of tombs at Byzantine period. According to the narrative, at the time of Decius, as of the Late Roman Emperors, Seven Christian believers that were escaping from the persecution of idolaters, were sheltered in these caves nearby Panayir Mountain and fell into a 200-year long sleep at the end of which they woke up as Saints. The city of Selcuk invites you



to better discover the Myth of Seven Sleepers on the ground.

## TEMPLE OF ARTEMIS

As the first temple made of marble in the Ancient World, the Temple of Artemis is one of the Seven Wonders of the World.

Although the area that harboured the Temple of Artemis was home to various sacred idols during the preceding Ancient Kingdoms, the Temple was undoubtedly a Wonder in terms of its architectural symbolism, artistic influence, design excellence and magnificence. As a result of a 120-year lasting work, the construction of the Temple having 36 columns adorned with reliefs was completed. In 356 BC, a mentally deranged Ephesian named Herostratos burned the Temple in a night when Alexander the Great was born. At the end of the 4 century BC, the repairment was completed and the Temple remained alive until being burnt by the Goths in 263 AD. Artemis is the chief goddess of Ephesus. The ancient city owes its

reputation among the Pagan world to Artemis which has traces of rituals from Eastern religions, combines more than one godly essence, and has the ability to address peoples of Asia Minor. The Temple of Artemis is considered as the continuation of Kubaba of Hittites and Kybele of Phrygians. Visitors have often been enchanted by the magnificent historical background of the Temple in Selcuk, Ephesus.



## POLLIO AQUEDUCTS

Outside the city, on the road between Tralleis (modern day Aydın) and Magnesia, a great architectural structure lies with its excellence: Pollio Aqueducts. Passing over the still-alive rivers of Selcuk, asymmetrical inscription written on the ancient stones of the aqueducts reveals that an ancient road used to pass under the aqueducts. Two lines of inscription, Latin and Greek, also



indicates that the C. Sextilius Pollio, his wife Ofillia Bassa and his son-in-law C. Offilius Proculus financed the construction of the aqueducts and devoted it to Augustus, Tiberius and to Ephesian people. The Pollio aqueducts is a part of a larger structure constructed by the Emperor Augustus named Aqua Throessitica providing water to Ephesus. The Pollio Aqueducts is worth discovering for feeling the inherited atmosphere of this magnificent ancient structure.



### ŞİRİNCE VILLAGE

The establishment of the village, which was called “Ephesus on the Mountain”, dates back to the 5th Century A.D. A few factors played a role in the settlement of people in this area and the establishment of the village that was once named

as Kirkinçe-Çirkinçe. The first one of these was the advantageous positioning of the village on the mountain providing the necessary means for defense against enemy attacks. Secondly, the people of Efes and Ayasuluk Village wanted to put as much distance as possible between themselves and the malaria disease originating from the swamp created by the Small Menderes River. Thirdly, the area was rich in terms of water resources, productive soil and great climate.

### GEBEKİRSE GÖLÜ

Gebekirse Lake is located in Zeytinköy Village and is admitted within the boundaries of Important Bird Area. Gebekirse Lake and its surroundings are protected as ecological heritage with the declaration of wildlife development area since

2006. Thirteen different fish species live in this lake.

### ÇAKAL LAKE

The Çakal Lake administratively is located within the boundaries of the Barutçu district. Çakal Lake is within the boundaries of an Important Bird Area (IBA). Also this wetland is home for 12 fish species. Throughout history, many settlements were founded in the area and Çakal Lake even in the ancient times was a wetland for human activities. The lake also existing during the period of Strabo was called “Selinousia”. According to Strabo, the privilege for fishing at the Selinousia lake belonged to the temple of Artemis at Ephesus (Strabo, 2000).



### BELEVİ LAKE (PEGASOS LAKE)

The Belevi Lake administratively is located within the boundaries of the Belevi district. Being the largest lake in the region, the Belevi Lake hosts various fish, bird and mammal species. Therefore is a regionally significant wetland. Not having an assessed conservation status, the wetland is an important activity area for sportfishermen coming from local and surrounding settlements. The Belevi Lake is home to 6 fish species.



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