

UNESCO WORLD HERITAGE IN TURKEY



United Nations
Educational, Scientific and
Cultural Organization



Turkish
National Commission
for UNESCO

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UNESCO World Heritage in Turkey

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UNESCO
WORLD HERITAGE
IN TURKEY




Birleşmiş Milletler
Eğitim, Bilim ve Kültür Kurumu



CULTURAL HERITAGE FOR PEACE AND DIALOGUE

☞ Come, let us all be friends for once,
Let us make life easy on us,
Let us be lovers and loved ones,
The earth shall be left to no one.

Yunus Emre (Thirteenth Century) ☞

Translated by Prof. Talât Sait Halman

The United Nations Educational, Scientific and Cultural Organization (UNESCO) was established immediately after World War II with the thought of opening the channels of peace and dialogue among societies through education, science and culture. The international societal leaders who founded the UNESCO perceived that a lack of tolerance among peoples and societies was one of the basic reasons for the major destruction behind this war. A great majority of the prejudices that encourage a lack of tolerance were stemming from a deficiency of education and ignorance. The prerequisite for achieving and establishing permanent peace among peoples was through the elimination of prejudices. Waging war could not occur with people who know and understand each other. No doubt, the best way for people to become

acquainted with each other was by getting to know each other's cultures. Around this ideal, the representatives of 44 countries that met in London in November 1945 accepted the Founding Charter of the UNESCO. Turkey set forth its strong support given for the realization of the thought of peace and dialogue of the UNESCO by being in tenth place among the first twenty states that signed this Charter. Turkey with Law No. 4895 and dated ratified the UNESCO Founding Charter 20 May 1946. Subsequently, the Turkish National Commission for UNESCO, which has the attribute of the sole and legal representative in Turkey of the UNESCO General Directorate, started activities on 25 August 1949 in accordance with Article 7 of the UNESCO Founding Charter. The Turkish National Commission for UNESCO celebrated its 64th founding anniversary in 2013

and at the same time, continues its activities as one of the oldest and longest established National Commissions in the world.

It has been more clearly observed over time that the Charters of the UNESCO for preserving culture are among the best instruments, which serve for the provision of the establishment of dialogue and peace among societies. In fact, the most significant proof that the thought of the UNESCO for the preservation of culture and transferring culture to future generations has become successful are the Conventions made in this field and the interest shown by the member states in these Conventions. The Convention Concerning the Protection of World Cultural and Natural Heritage that was accepted in 1972 has been ratified by 190 countries today and is an excellent indicator of the extent of interest shown to the World Heritage List. This convention is a shared text for the recognition and preservation of the cultural and natural heritage as the common assets of humanity and has been adopted in the most widespread manner by the international community. Turkey became a party to this Convention in 1983. Turkey welcomes with appreciation the contribution to the development of culture for peace and dialogue of the efforts expended by the international community for the preservation of the heritage sites announced by the World Heritage Committee as one of the most important results of the processes for preservation of all kinds of cultural heritage under the framework of the UNESCO.

Our objective as the Turkish National Commission for UNESCO is to present to the attention of the international readers through this publication the areas having unique attributes that are included on the World Heritage List from Turkey in accordance with the ideals we expressed above. The total number of cultural,

natural and mixed assets included on the World Heritage List has reached 962 in the fortieth year of the Convention. In the 30-year period that has passed from 1983 when Turkey became a party to the Convention up until 2013, nine cultural sites and two mixed sites for a total of eleven sites from our abundant cultural and natural heritage could be included on the World Heritage List. Nevertheless, Turkey's over ten thousand-site areas and close to one hundred thousand immovable cultural assets are under protection within the scope of the national laws. Of these properties that reflect Turkey's historical and rich cultural diversity, 41 are included on the Tentative List. When the sites of Turkey that were included on the World Heritage List in recent years and the updated Tentative List are considered, it will be observed that there is an approach dedicated to the ideal of preservation of the world heritage for humanity for the following decades.

The Turkish National Commission for UNESCO is aware that the targets of preserving the cultural and natural heritage and transferring them to future generations cannot be reached solely with the efforts of governments or individuals and for a long time has supported projects for education, creating awareness and the participation of shareholders on the subject of preserving Turkey's cultural and natural heritage. We support the activities for increasing the roles, authorities and responsibilities of youth, women, non-governmental organizations and the private sector in parallel with the Open UNESCO approach, which is one of the main themes of the 36th General Conference on the preservation of heritage sites, and we are expending efforts to implement a balanced and sustainable preservation between Tangible and Intangible Cultural Heritage. However, just as in the entire world, some insufficiencies also emerge in Turkey on the preservation of cultural and natural

heritage as stated in the articles of this book. The Turkish National Commission for UNESCO is continuing its activities with the authorized and related institutions and organizations for eliminating the deficiencies observed in the preservation of Turkey's cultural and natural sites.

The Turkish National Commission for UNESCO, which is aware of the UNESCO memory and experience strengthened by the Convention for the Preservation of Intangible Cultural Heritage that was accepted in 2003 and which emphasizes the necessity of considering the cultural and natural heritage together with the intangible elements for a world with a sustainable future and within dialogue, continues its activities with determination with the vested authorities in cooperation and dialogue with extensive cross-sections of the society.

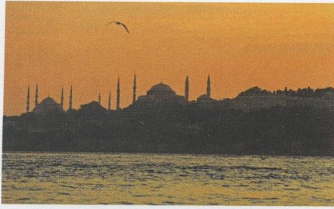
This book was prepared within the scope of the 40th Anniversary of the Convention and is composed of articles written based on original research studies and independent evaluations of the esteemed academicians known in Turkey and internationally and that make known the

properties of Turkey included on the World Heritage List. The preliminary preparations were made in 2012 for this study by Prof. Dr. Öcal Oğuz and Asst. Prof. Dr. Özlem Karakul for the 40th Anniversary and were transformed into a publication in 2013 at the end of the editing and preparation for publication carried out by Assoc. Prof. Dr. Yonca Kösebay Erkan, Deputy Chairman of the National Commission's Tangible Cultural Heritage Specialty Committee; Dr. Gaye Çulcuoğlu, the Committee Report Writer; and Asst. Prof. Dr. Özlem Karakul, Committee Member. Osman Nuri Yüce, photographic artist, who went to all of the sites on the World Heritage List, photographed them in 2013 especially for this book. The Secretariat of the Turkish National Commission for UNESCO provided coordination of the activities in the preparatory process. This coordination was undertaken by Şule Ürün who is employed as a Tangible Cultural Heritage and Natural Sciences Sector Expert at the Secretariat. Ellen Yazar translated the Turkish articles to English and edited the English articles. Grafiker Publishing realized the composition and printing of the book. I thank all of them separately for their efforts and contributions.

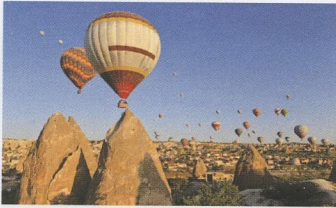
Prof. Dr. M. Öcal Oğuz

Chairman, Turkish National Commission
for UNESCO

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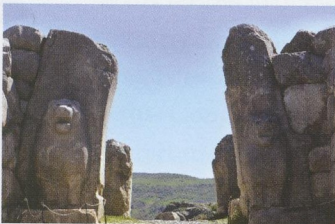
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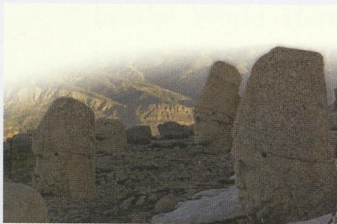
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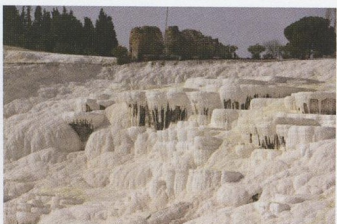
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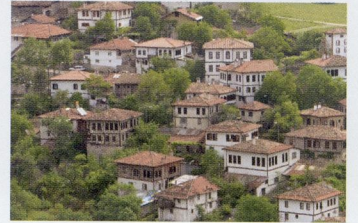


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Site Name	Nemrut Dağ
Year of Inscription	1987
Id N°	448
Criteria of Inscription	(i) (iii) (iv)



Crowning one of the highest peaks of the Eastern Taurus mountain range in southeast Turkey, Nemrut Dağ is the *hierothesion* (temple-tomb and house of the gods) built by the late Hellenistic King Antiochus I of Commagene (69–34 BCE) as a monument to himself. With a diameter of 145 meters, the 50 meter high funerary mound of stone chips is surrounded on three sides by terraces to the east, west and north. Three separate antique processional routes also radiate from the east and west terraces of the Tumulus.

Five giant seated limestone statues identified by their inscriptions as deities face outwards from the Tumulus on the upper level of the east and west terraces. A pair of guardian animal statues – a lion and eagle – at each end flanks these. The heads of the statues have fallen off to the lower level, which accommodate two rows of sandstone stelae, mounted on pedestals with an altar in front of each stele. One row has relief sculptures of Antiochus as a descendant of Darius through his father Mithridates as his paternal Persian ancestors, the other as a descendant of Alexander through his mother Laodice as his maternal Macedonian ancestors.

Inscriptions on the backs of the stelae record the genealogical links (**Criteria iii**). This semi-legendary ancestry translates in genealogical terms the ambition of a dynasty that sought to remain independent from the powers of both the East and the West.

A square altar platform is located at the east side of the east terrace. On the west terrace there is an additional row of stelae representing the particular significance of Nemrut, the handshake scenes (*dexiosis*) showing Antiochus shaking hands with a deity and the stele with a lion horoscope believed to be indicating the construction date of the cult area. The north terrace is long, narrow and rectangular in shape and hosts a series of sandstone pedestals. The stelae lying near the pedestals on the north terrace have no reliefs or inscriptions.

The tomb of Antiochus I of Commagene is a unique artistic achievement. The landscaping of the natural site of Nemrut Dağ is one of the most colossal undertakings of the Hellenistic epoch (some of the stone blocks used weigh up to nine tons) **Criteria (i)**. Its complex design and colossal scale combine to create a project unequalled in the ancient world and in building the colossal statues and orthostats (stelae), a high technology was used, which was seen nowhere else in that age. The syncretism of its pantheon and the lineage of its kings, which can be traced back through two sets of legends, Greek and Persian, is evidence of the dual origin of this kingdom's culture **Criteria (iv)**.



NEMRUT DAĞ

Assoc. Prof. Dr. Neriman Şahin Güçhan
Middle East Technical University

INTRODUCTION

The Mount Nemrut Tumulus (MNT), one of the eleven UNESCO World Heritage Sites in Turkey, is located in Karadut Village at Kahta County of Adıyaman Province. The MNT was included on the UNESCO World Heritage List (WHL) in 1987 due to its specific features.

Belonging to the Kingdom of Commagene period, the MNT was constructed to the north of Karadut Village on a mountain with an altitude of 2206

meters dominating the environment. The mound is at a distance of 77 kilometers from the city of Adıyaman and 43 kilometers from Kahta County. The MHT is within the borders of Kahta, which is surrounded by Gerger County to the east; the city of Şanlıurfa, Euphrates River and Atatürk Dam to the south and southeast; Samsat, the ancient capital of the Kingdom of Commagene to the southwest; the city of Adıyaman to the west; and Sincik County and the city of Malatya to the north. The mountain ranges with an altitude



The east terrace of
The Mount Nemrut
Tumulus





of 2000 meters are to the north of Kâhta, the southern part is covered with plains and lowlands; the southern boundary of the county is formed by the Atatürk Dam spreading throughout the Euphrates River basin.

History of the Kingdom of Commagene and Nemrut Dağ Tumulus

The greater region called the Fertile Crescent amidst the Euphrates, Tigris and Nile Rivers, where Commagene was located, has a strategic importance due to its dominance of the passages at the Euphrates Basin and Taurus Mountains and has been inhabited ever since the Paleolithic Period.

It is supposed that Ptolemaeus who revolted against the Seleucids established the Kingdom of Commagene in the area covering the important intersection points in the Euphrates Valley where it ruled for more than 200 years (~163 B.C.-A.D. 72). After Ptolemaeus, Samas II (130-100 B.C.) founded the Kingdom's capital Samosata. Subsequently, Mithridates I Callinicus (~100-69 B.C.) maintained the welfare of the Kingdom through rational diplomacies relying on marital relationships committed with the Seleucids to the south and the Parthians to the east.

Related to Alexander the Great from Macedonia on his maternal side and to the Persian King Darius on his paternal side, King Mithridates I Callinicus amalgamated the beliefs, culture and traditions of his eastern and western ancestors and named the Kingdom "Commagene" meaning "a collection of genes" in Greek. The Commagene Kingdom lived its most prosperous period and reached its largest boundaries during the reign of King Antiochus I (69-32 B.C.) (Dörner & Goell, 1963; Goell, 1952, 1961; Sanders, 1996) (R2).

The MNT, which was constructed during the reign of King Antiochus I, is the most significant



monument of the Kingdom of Commagene that has survived until today. The Kingdom of Commagene was a unique Anatolian civilization. The Commagene region, which remained mostly within the boundaries of today's Adiyaman Province, consists of many historic vestiges and sites, such as Arsemeia, Yeni Kale, Severan (Cendere) Bridge and Kızılın Bridge, Gerger Citadel, Karakuş tumuli, Sofraz and Sesönk.

Architectural Features of the Mount Nemrut Tumulus

The *Hierotherion* (sanctuary) of Mount Nemrut that was constructed by King Antiochus I as his tomb encompasses a conical tumulus with a 30-35 degree slope at the center, three surrounding terraces to the east, west and north and three sacred processional roads approaching the sanctuary from the northeast, east and southwest (R3). Currently the height of the Tumulus from its apex to the terraces is 50 meters and its diameter is 145 meters. It spreads over an area of approximately 2.6 hectares together with the surrounding terraces. While the East and West terraces were configured in a similar way, the North terrace was constructed in a completely different manner (R4).

Five limestone sculptures of the deities and King Antiochus I and two pairs of animal protectors, a lion and an eagle on both sides, stand facing backward in front of the Tumulus on the east and west terraces. The deities between the animal protectors stand in the same order on both terraces from left to right: King Antiochus I, Commagene /Tyche, Zeus/ Oromasdes, Apollo / Mithras-Helios-Hermes and Heracles/Artagnes-Ares (R5-6). An inscription (*nomos*) comprising the will of King Antiochus I written in ancient Greek is placed behind the row of sculptures that are identical at both terraces (R7). Both





The general view of the East Terrace



East Terrace, Head block of statues of Protective Eagle, King Antiochos I and Goddess Commagene



Wonders of Turkey
in the UNESCO
World Heritage List

Head block of statue of King Antiochos I on the East Terrace



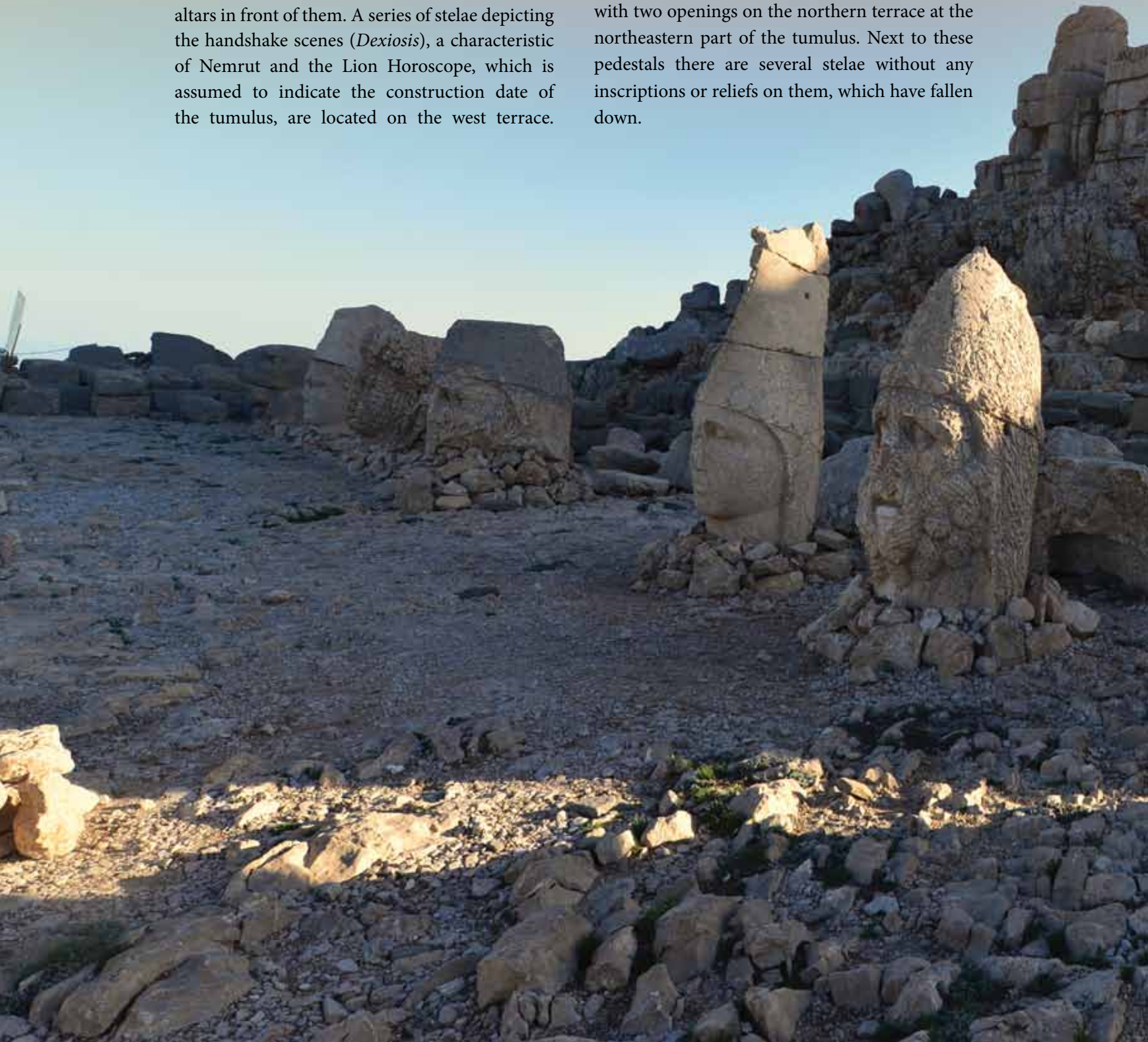


The head block of
statue of Herakles on
the West Terrace

the Hellenic and Persian names of the gods are mentioned in the inscription, due to the strategic location of the Kingdom of Commagene on the Euphrates River, accepted during antiquity as the border separating the east and west.

In addition to the colossal sculptures on the east and west terraces, there are also bases of stelae with altars in front of them. A series of stelae depicting the handshake scenes (*Dexiosis*), a characteristic of Nemrut and the Lion Horoscope, which is assumed to indicate the construction date of the tumulus, are located on the west terrace.

These stelae were transferred to a Temporary Laboratory to the northwest of the tumulus in 2003. There is also a square platform that is defined as a “stepped pyramid” by Theresa Goell and an “altar” by the other researchers/scholars on the east terrace (Sanders, 1996) (R8). There is a long row of sandstone pedestals interrupted with two openings on the northern terrace at the northeastern part of the tumulus. Next to these pedestals there are several stelae without any inscriptions or reliefs on them, which have fallen down.

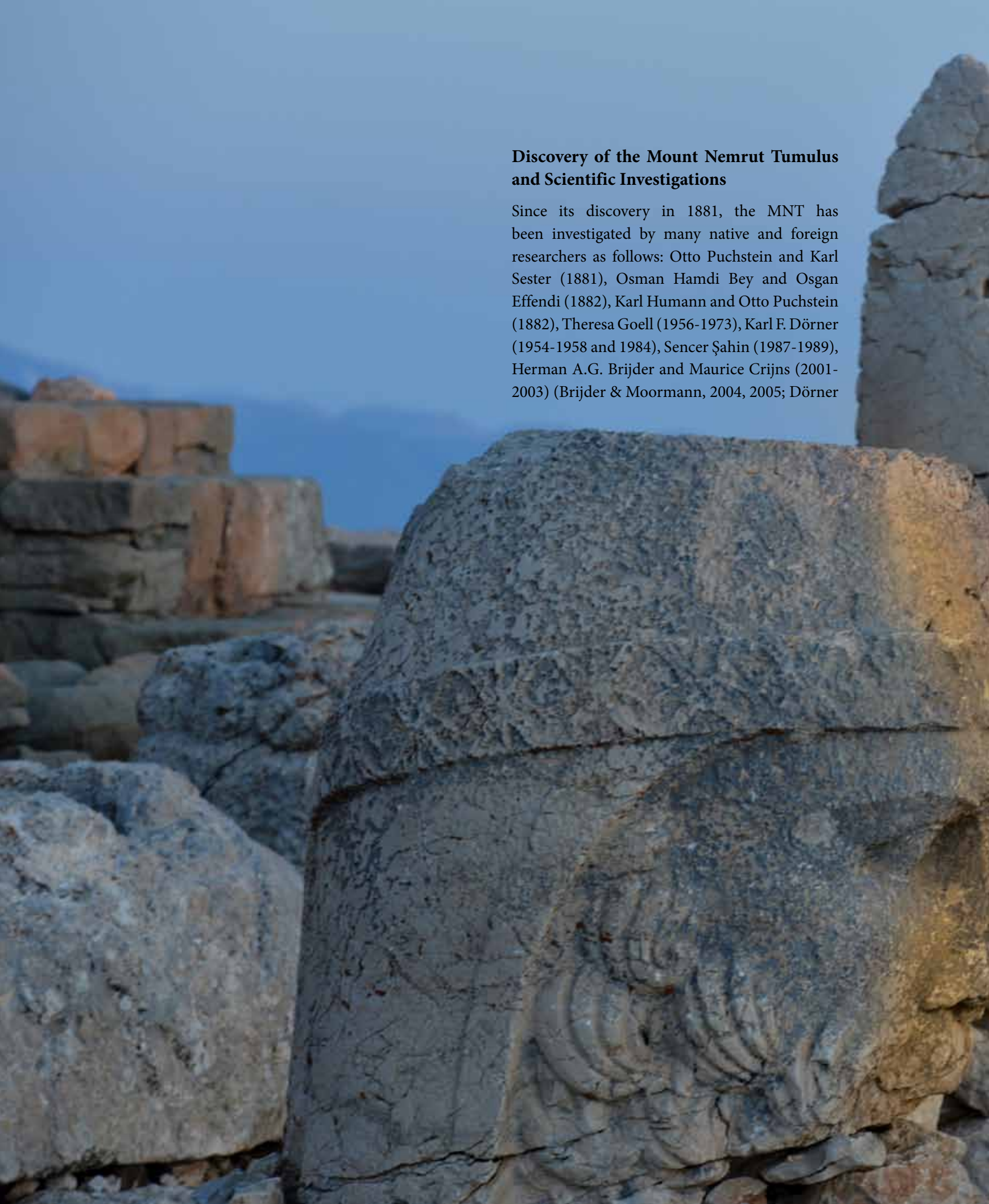




The general view of the East Terrace

Discovery of the Mount Nemrut Tumulus and Scientific Investigations

Since its discovery in 1881, the MNT has been investigated by many native and foreign researchers as follows: Otto Puchstein and Karl Sester (1881), Osman Hamdi Bey and Osgan Effendi (1882), Karl Humann and Otto Puchstein (1882), Theresa Goell (1956-1973), Karl F. Dörner (1954-1958 and 1984), Sencer Şahin (1987-1989), Herman A.G. Brijder and Maurice Crijns (2001-2003) (Brijder & Moormann, 2004, 2005; Dörner





& Goell, 1963; Dörner, 1990, 1991; Goell, 1952, 1961; Humann & Puchstein, 1890; Osman Hamdi & Osgan Effendi, 1883; Sanders, 1996; Şahin, 1988, 1991a-b, 1992, 1998a-b, 2004) .

The major aim of these studies at Nemrut that have lasted more than 100 years was to discover the tomb chamber of King Antiochus I. Despite all these efforts, the mystery of King Antiochus' burial chamber remains. Although a few repairs and restorations were made, especially after 1973 (R9), the vestiges of the MNT could not be

The head blocks
belonging to statues
at the East Terraces

conserved effectively nor are they presented to visitors in an appropriate contemporary manner. In fact, some implementations even damaged the monuments (Sanders, 1996; Dörner, 1991; Şahin-Güçhan, 2011a, 2010a; Brijder & Moormann, 2004-2005; Şahin, 2004).

The Ministry of Culture and Tourism (MCT) formed in 2005 the Nemrut Dağ Academic Advisory Steering Committee (NDAASC), composed of top-level experts in this field in Turkey, in order to solve the conservation problems of the MNT. Based on their on-site investigations, the NDAASC identified the priorities and a work plan for the conservation of the MNT together with the MCT. In the light of these priorities, the Commagene Nemrut Conservation and Development Program (CNCDP) was defined with a protocol signed between the MCT and Middle East Technical University (METU) in 2006 comprising the necessary investigation and implementation projects to conserve and present the MNT (Şahin-Güçhan, 2010a, 2011a).

PROBLEMS AND POTENTIALS RELATED TO THE CONSERVATION OF THE MOUNT NEMRUT TUMULUS

According to the studies made for the protection of assets at Nemrut, the problems that formed the basis of the CNCDP are as follows (Şahin-Güçhan, 2010a, 2011a):

Deterioration of assets

Besides the natural factors, such as harsh climatic conditions, snow loading and earthquakes; vandalism and improper implementations have caused the deterioration of assets at Mount Nemrut and this situation is still continuing (R10). It is necessary to make an investigation of the attributes and dimensions of the deterioration of the works of art and according

to this investigation, to determine, implement and monitor the forms of intervention that would not damage the works of art in order to prevent this situation. Within this framework, the most significant conservation problem is to slow down the deterioration of the stones in a controlled manner.

Deficiency of Archives

Although Nemrut has been studied for more than 100 years, there are neither central nor local archives in Turkey to bring these studies together. The records of scholars who investigated Nemrut are kept in private or university/research institute collections in countries, such as the United States, Germany and The Netherlands. In this respect, Turkey needs to establish its own archives to be used as the basis of present and future studies.

Scientific Evaluation

Although the MNT was researched archaeologically, the conservation studies on the area are very inadequate. The applications have

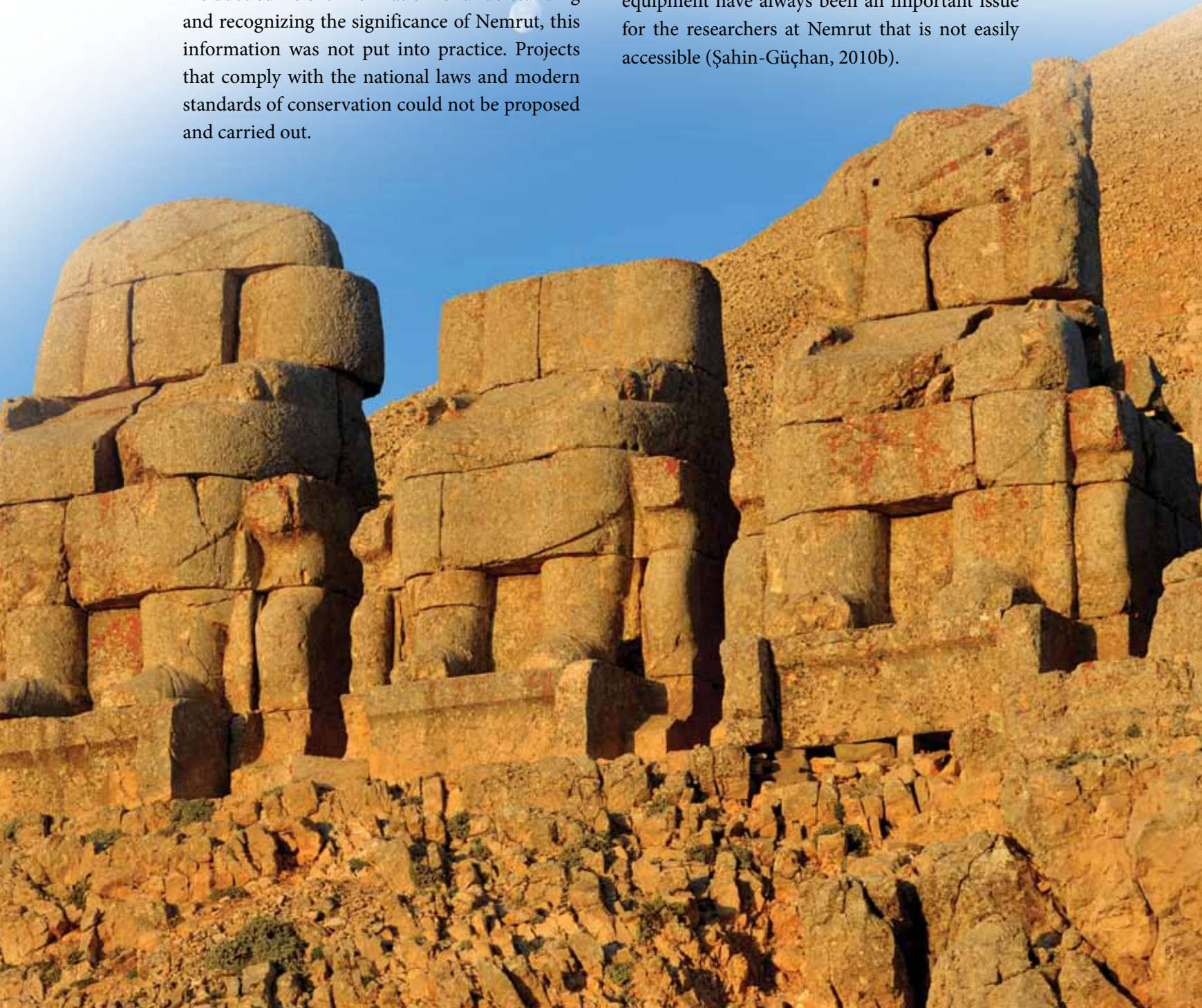


not been defined and conducted in the scope and detail required by science. Up until 1985, some limited conservation activities have been made, but in the long-term these interventions harmed the monuments. The implementations in 2003 were made without preliminary research and insufficient knowledge and had certain detrimental effects on the monuments.

Although the archaeological studies made included sufficient information for understanding and recognizing the significance of Nemrut, this information was not put into practice. Projects that comply with the national laws and modern standards of conservation could not be proposed and carried out.

Uses of the Area, Safety and Presentation

The MNT is open to visitors for about 7 months, between April and October, and is a location, especially for watching sunrise and sunset. Unlike the other archeological sites, the MNT is open 24 hours. The guards work in shifts throughout the season and reside in shanties at the site. Meeting the needs of the research, conservation and excavation teams, storing the devices and equipment have always been an important issue for the researchers at Nemrut that is not easily accessible (Şahin-Güçhan, 2010b).



There are serious preservation and hosting problems at the MNT, which welcomes approximately 100,000 visitors annually according to 2012 data (Şahin-Güçhan & Kabasakal-Coutignies, 2008). On the other hand, the number of visitors attending the annual Nemrut Festival organized by the Adıyaman Governor's Office is increasing dramatically. The needs of neither the visitors nor the festival performers can be addressed at the site.

Considering all these different uses and users, it can be said that the MNT is not presented properly to visitors and the spatial capacity to meet the demands of current usage is very limited. (R11)

The MNT is presented to visitors together with Arsameia, Karakuş Tumulus and Yeni Kale, which belong to the Commagene civilization and Cendere (Severan) Bridge from the Roman period. Although this limited presentation makes Adıyaman a touristic magnet, the duration of stay at Adıyaman Province is very short. The Kingdom of Commagene is a unique Anatolian civilization and its remaining monuments constitute the greatest part of the cultural assets of Adıyaman. Including these monuments in Nemrut's presentation within a more extensive historical and geographical context could increase the touristic potential of the region. In this respect it is remarkable that the focus of the CNCDP on the MNT provides policies and actions to prompt

this potential in the province (Şahin-Güçhan, 2010a-b).

The interest and perception of local society

It was revealed during interviews with authorities and local people in Adıyaman that people perceived the name "Nemrud" negatively due to religious reasons and this situation hampers the embracement of the monument locally. When the name Nemrut/Nemrud is studied etymologically from this perspective, this name is in various sources or those semantically equivalent to it (R12).

There are two different mountains in Turkey named Nemrut: The first is at Adıyaman Province where the Nemrut monuments are located. The second is at Tatvan County of Bitlis Province, a volcano at the Nemrut Crater Lake that is also called by the same name. Since some scholars studying the MNT in the past did not know about the second mountain they have misidentified the limestone used in the monuments as volcanic tufa.

The local people recognize *Nemrut/Nemrud/Nimrud* as Nimrod, the king of Shinar who is mentioned in holy books as well as Arabic and Persian legends. In fact these variations of the name are mentioned in the Holy Scriptures and Islamic tradition. *Nemrud* was a ruthless tyrant

Looking Mount
Nemrut Tumulus
from west

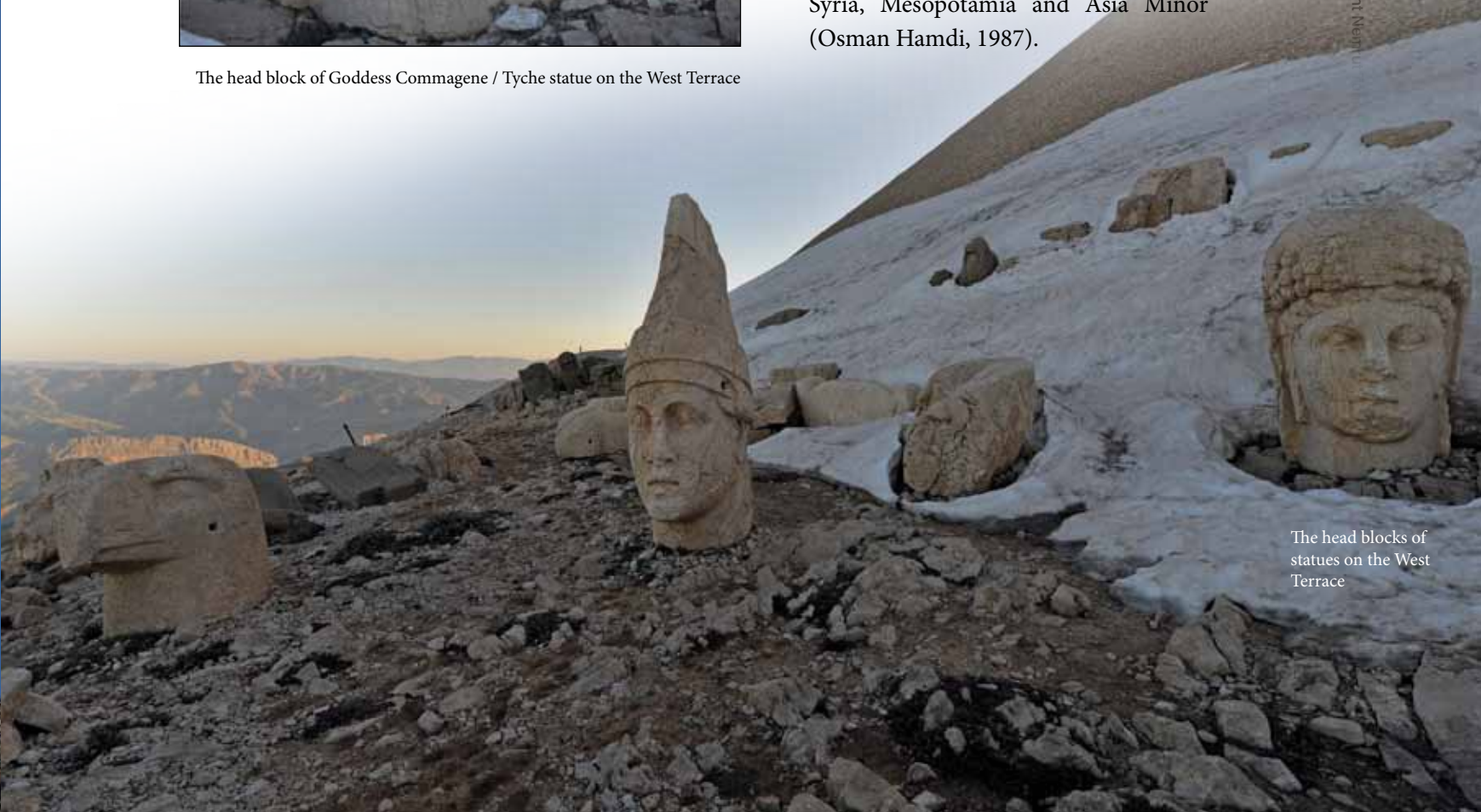




The head block of Goddess Commagene / Tyche statue on the West Terrace

who rebelled against God. He is correlated with the Abrahamic period. It is believed that Abraham lived around the beginning of second millennium B.C. However considering the fact that King Antiochus I who built the monument lived in the first century B.C. (69-32 B.C.) **R13** it is not possible think that these two figures were the same King. Thus, there are around 2000 years between the Nimrod in the holy books and the building of the MNT. Moreover, there is no evidence that this mountain was named Nemrut/ Nemrut/Nimrod during the reign of Antiochus I. Coming up with similar results in “Le Tumulus de Nemroud Dagh” Osman Hamdi states:

For Muslims Nemroud Dag was named after the first tyrant Nemrod a man of power who built enormous edifices. In folklore every natural and artistic work that exceeded normal sizes were attributed to him. Consequently, there are many Nemroud Hills, Nemroud Mountains and Nemroud Citadels in Syria, Mesopotamia and Asia Minor (Osman Hamdi, 1987).



The head blocks of statues on the West Terrace

Considering the places with this name in Turkey, Osman Hamdi's approach seems reasonable. However, Prof. Dr. Sencer Şahin (2004: 31) suggests another explanation:

Instead of the widespread spelling of "Nemrut Dağ", the "Nemrud Dağ" form should be preferred, because here Nemrut is not associated with Nimrod in the Tanakh, but is an adjective derived from it. Therefore, the Mountain we speak of is not Nemrut's Mountain, but Nemrud-Dağ (Grim-Mountain), an adjective clause, just like Boz-Dağ (Grey-Mountain) and Ulu-Dağ (Great-Mountain). Lenition of the dental T is due to the dental lenis that follows it.

In addition to Şahin's explanation, it should also be kept in mind that while the variations of the word end with the letter D in Arabic, it might

turn into the letter T in speech due to Turkish phonetics and habit. Lexically, Nemrut means "grim, cruel, merciless" in Turkish (<http://tdk.gov.tr>). Although the etymology of the word has not been studied yet, the aforesaid legends should be considered as its possible origin.

As mentioned before there is not any historical, temporal or spatial correlation between Nemrod, Nimrod, Nemrut in the holy books and legends and the monument at Nemrut Dağ. Perhaps the use of Nemrut was because the statues evoke idols to people or because the natural or man-made monumental structures are often named in this way in Mesopotamia R14.

The reason behind the negative image of Nemrut is probably due to these traditional legends, tales and religious beliefs. This viewpoint is crucial for embracing the monument by local people and visitors. To prevent these rejections, prejudices



The Lion Statue on
the East Terrace

and negative approaches the local people should be enlightened on the subject that these statues do not belong to King Nemrut as they had thought.

The Importance of the Site for Adiyaman Province

Although there are studies, most of which were made by foreign teams, about the Commagene civilization and the MNT, so far these could not be utilized to improve the context of conservation works at Nemrut. While Nemrut's role in Adiyaman Province's development was included in the upper scale planning works, these decisions did not influence the studies on Nemrut and

therefore, their contribution to the physical and social environment could not be achieved.

Yet, when the local scale is considered, Nemrut is the most important cultural resource for Adiyaman, which is among the least developed cities of the Southeastern Anatolian Region. Adiyaman has lost 80% of its fertile lands to the dam basins of the Southeastern Anatolia Project (SAP). In this regard, Nemrut is considered to be an important economic source for the province of Adiyaman to become a national and international brand. Nevertheless, the visitor statistics indicate that Nemrut lags far behind the similar World Heritage Sites (Şahin-Güçhan, 2010d) **R15**.

View from West
Terrace, Heracles
on the left and King
Antiochus I at the
back

When conservation of Nemrut is extended beyond the individual conservation problem of the MNT and statues and taken as a whole together with the other remnants of the Commagene, then its probable social and economic potential for Adiyaman will be activated. Consequently, the ways for developing touristic activities in Adiyaman should be planned and different social projects for improving the local people's education and employment should be included in the main Nemrut project.

The status and administration of the site

The MNT and the important historic vestiges in the close vicinity were first declared a Grade 1 Archeological Site by the Supreme Council for the Conservation of Cultural and Natural Assets (SC) with Decree No. 2036, dated March 13, 1986. The greater region of 13,850 hectares comprising the MNT, which was previously nominated as a World Heritage Site in 1987 and other historical and natural sites, were declared as the "Nemrut Dağ National Park" (NDNP) by a Decree of the Council of Ministers on December 7, 1988 (Official Gazette No. 20052, January 17, 1989). With this decree, another condition for the conservation of the area enlisted in the World Heritage Area (WHA) was brought, which ensured the conservation of a wider buffer zone around the monument and its vicinity; thereby, the national and international status of the Nemrut Dağ Tumulus was identified. Decree No. 781, dated January 25, 2008, determined the current Grade 1 Archeological Site boundaries of the MNT and Decree No. 44, dated October 26, 2011 by the Şanlıurfa Regional Council defined the boundaries of the Interactive Transition Zone (or Buffer Zone). With this status, the MNT became a site upon which international and national claimants have administrative and legislative authority and responsibility. The concrete results

of this as of 2006 when the CNCDP was launched can be described as follows:

Although the MNT is directly under the responsibility of Ministry of Culture and Tourism (MCT) in accordance with Turkey's law on cultural assets, the authority of the NDNP, which covers the MNT and its vicinity, is under the Ministry of Environment and Forests (MEF). However, the Ministry of Public Works and Housing (MPWH) is the authorized central organ for the approval of plans at all scales within the National Parks in accordance with the planning legislation in Turkey. The authorized regional



The head block of
statue of King Zeus
on the West Terrace

and local institutions at the MNT and NDNP are the Republic of Turkey Prime Ministry GAP Administrative Chairmanship, the Şanlıurfa Regional Council for Conservation of Cultural and Natural Assets (RC), Kâhta and Pötürge Provincial District Offices under the Adıyaman Governor's Office, Directorate of the Adıyaman Museum and the NDNP Natural Protection and National Parks Branch Office Directorate.

The conservation efforts directed at the Nemrut Dağ Tumulus could not be implemented effectively and the problems for providing services at the site could not be resolved until today, due to inconveniences caused by the dispersion of power and authority, the expertise on different subjects at the institutions and their lack of widespread and effective experience in developing joint programs and projects. R16

TOWARDS A HOLISTIC CONSERVATION: COMMAGENE NEMRUT CONSERVATION DEVELOPMENT PROGRAM

Conservation and presentation of the MNT is composed of a number of intricate components, as was indicated by the problems and potentials mentioned above. Together with a holistic approach and a strong coordination for the solution of these complicated problems, the components of conservation and presentation should be defined; the projects/works, phasing, procurement, implementation, responsibilities and resources must be determined and planned; and the process must be directed and monitored as an integrated whole. On the other hand, the active participation of all stakeholders with different decisions and authorities must be achieved. Based on these foundations, the METU, under the direction of the Restoration Graduate Program, developed the Commagene Nemrut Conservation and Development Program

(CNCDP), which went into effect with the protocol signed between the MCT and METU in August 2006. The projects defined under the Program were finished in 2011. The main goal of the CNCDP, which includes a series of research and application projects, was defined in the protocol signed as follows:

To conserve, interpret, present and secure the continuity as an entirety, the architectural, archaeological, historical, economic, social, cultural, natural and ecological assets in accordance with the international principles of conservation of the region including the monuments belonging to the Commagene civilization whose names are given below and that are remaining within the boundaries of the Nemrut National Park, led by the Nemrut Dağ Tumulus, which is on the UNESCO World Cultural Heritage list.

Within the scope of the CNCDP the Commagene Nemrut Management Plan (CNMP) was prepared that included 15 works of art/sites in Adıyaman Province in general with a majority belonging to the Commagene Kingdom with successive research and projects for conservation and presentation focused on the MNT. Brief accounts of the projects realized or partially applied within this scope are given below:

Studies focused on the Mount Nemrut Tumulus

The works on the conservation of the MNT include various research studies and projects composed of urgent on-site interventions, analyses on the structural condition of monuments, estimation of the deterioration levels in stone materials and determination of adoptable methods and materials for restoration and architectural and presentation projects.

Primary steps for Introduction and Presentation of the MNT

At first, the CNCDP digitalized almost all of the Nemrut Archives, which became the basis for future studies. The content of the archive was published online at www.nemrut.org.tr. Additionally, the “CNCDP 2006-2008” an exhibition of the first two years of studies was organized.

Realization of Landscape Design Projects and Visitor Centers at the MNT

While long-term conservation works were continuing at the MNT, the Preliminary Landscape Design Project was prepared in order to provide for contemporary presentation and better impressions of the site and then the related architectural implementation projects were completed by the SAYKA Limited Company with the support of the METU (R17). The goal of this

The head blocks of statues on the West Terrace





project was to meet the needs of various users, including visitors and visitors with disabilities and maintaining on-site security.

After the spatial capacity for the uses at the site was arranged, in addition to guardhouses, site offices, restroom units and a festival area for the annual Nemrut Festival was designed. A CCTV system was installed for the security of the site and the visitor capacity of the site was determined. A *management model* was developed for organizing the circulation of visitors and preventing damages to the assets. Moreover, pedestrian walkways, an itinerary for visitors with disabilities, information/ orientation signs and the arrangement of vista points and landscape elements, such as benches/ trash containers have been designed. The contract for the implementation of the MNT Landscape Design Project was handled by the MCT in October 2012.

Preliminary projects and development plans for two Visitors' Centers to provide information and meet the needs of visitors before arriving at the site, one on the way to Adıyaman and the other on the way to Malatya, were prepared by the METU. The construction of these Centers, with the application projects prepared by SAYKA Ltd. and the support of the METU should be completed by autumn 2013. (R18)

Measured Drawings, Restitution and Restoration Projects of the MNT

Main Theme: Conservation of Stones and Solution for Structural Problems

The characteristics of the sandstone and limestone materials used in monuments were determined in the research studies made, the types and mechanisms of micro-scale deterioration in stones were analyzed and the geological structure of the area and the stone quarries used were established. According to these determinations,

mortars that would be used for partial or long-term plastic repairs were prepared with chemical solutions in different concentrations that were compatible with the natural materials for the consolidation of the sandstone and limestone blocks, which display different resistances to harsh climatic conditions. These chemicals were first tested under laboratory conditions and then implemented in-situ and observed for 18 months. According to the results, the successful mixtures will be applied on stone blocks at the site (Topal, Deniz, Şahin-Güçhan, 2012; Akoğlu, 2012; Güney, 2012; Caner, 2011).

In addition, laboratory and field experiments were made for different textile material coverings that are water-resistant, vapor-permeable, but that permit drying in order to prevent another type of deterioration in stone material that is caused by the wetting-freezing-melting cycle, and according to the positive results of the experiments, textile covers were made from the successful materials to protect statues during winter when the site is closed to visitors.

In the structural analyses conducted in parallel with the material studies, it was attempted to understand the structural problems and the probable causes at the NDT, led by the seismicity with the Reverse Engineering methods, and the necessary measurements, including climate data related to the site were made. The results of these analyses were shown with simulations on how the statues were demolished by earthquakes and snow loading and the requirements for supporting restoration structurally were defined (Türer, Aktaş-Erdem & Şahin-Güçhan, 2012).

Archaeological and Architectural Evaluation of the MNT

The 1:50 scale measured drawings were documented in detail for the archaeological and



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architectural evaluation of the present status of the Nemrut site. Furthermore, the *Architectural Blocks Database* including 748 stone blocks from the site was prepared. The 408 blocks with priority have been drawn in the 1:10 and 1:20 scale, and their *decay maps* have been prepared. Later a Restitution Project was prepared demonstrating how the original design of the site was made (R19-20).

Consolidation of the limestone and sandstone pieces and interventions to solve structural problems were evaluated as a whole in the Restoration Project at the NDT and interventions for different decays in terraces were proposed. Especially, the removal from the site of some heavily decayed sandstone blocks, such as the Lion Horoscope and Dexiosis stelae, to be preserved in a covered place and so that visitors

could understand them better, replicas were put in their places. Other arrangements were made for the enhanced understanding of the site, such as the use by visitors of processional routes to the site, by installation of replicas for vestiges that are non-existent today and the benchmarks/elements of the ritual at this sanctuary were made recognizable.

Certainly, the restoration at the MNT is not a short-term process. It is anticipated that the implementation, which encompasses the consolidation of each single stone block, will be completed in several years, while providing access to the site for visitors. On the other hand, the principle has been adopted to design this process so that it would create an area of employment for the people in the environs and that will increase the local awareness of the people.



Mount Nemrut
Tumulus Restitution
Project, East Terrace,
courtesy of
Dr. Donald Sanders



Mount Nemrut
Tumulus Restitution
Project, East Terrace,
courtesy of
Dr. Donald Sanders

Studies on Adiyaman as a Whole: Commagene Nemrut Management Plan

It was necessary to prepare a Management Plan within the CNCDP for the MNT as a World Heritage site. However, when the MNT is compared with similar heritage sites in the world, has a rather low number of visitors and its economic value as a cultural source. Therefore, the Management Plan was planned and prepared by including the other cultural assets in Adiyaman by determining them as a special destination together with Nemrut. The aim of the plan is to add other places in Adiyaman to the Nemrut-focused route, to increase the periods of accommodation in Adiyaman and consequently, to increase tourism revenues throughout the province and to increase the multiplier effect of the conservation projects and implementations continuing at Nemrut through cultural tourism.

This aim is fully compatible with the Final Communiqué of the 17th ICOMOS General Assembly and Scientific Symposium: “Heritage, driver of development” held in Paris on 27 November-2 December 2011.

With this aim, starting as of 2006, all of the cultural heritage assets of Adiyaman were studied, so that while establishing the Cultural Inventory of Adiyaman Province, an itinerary was formed based on the various destinations with tourism qualities and strong relations with each other that will have the capacity for presentation after a few interventions. Among the scenarios developed for these destinations, the most realistic and feasible in the short term were selected jointly by the MCT and the CNMP, with full consideration for the areas and vestiges within the scenario. As most of the chosen areas and edifices belong to the Kingdom of Commagene period, the

plan has been named the *Commagene Nemrut Management Plan* (CNMP).

The CNMP, which was prepared for the next five years and has to be updated every five years in accordance with the national legislation, focused on four counties of Adıyaman. It is possible to extend the borders of the project in case the expected results are achieved in the desired period of time. In fact, the scenarios and priority places were determined during the research to designate the borders of the CNMP. The properties and sites comprised by the CNMP are as follows:

- 1. Kâhta County:** The Mount Nemrut Tumulus, Arsameia Archaeological Site, Yeni Kale, Cendere Bridge and Karakuş Tumulus
- 2. Sincik County:** Heroons of Derik
- 3. Adıyaman Central County:** Perre Archaeological Site (Pirin Village), Palanlı Cave (Palınlı Village), Haydaran Rock Tombs (Taşgedik Village), Turuş Rock Tombs, ancient stone quarries and Tuzhan and Otrakçı Bazaar Site Area in Adıyaman city center
- 4. Besni County:** Atmalı Village and Rock Tombs (Özbağlar), Archaeological remains of Old Besni, Sofraz Tumuli and Kızılın Bridge and Village

Initially, the historical, architectural and natural attributes of these places have been determined. In parallel with this, meetings were held with the stakeholders to obtain their opinions and suggestions in the villages where the vestiges/sites were found. Subsequently, the vision, policy and strategies related to each of the vestiges/settlements were established and sub-projects to be realized for each strategy area were determined.

In the last phase that was completed in 2011, the priority projects to be realized in the first five years were determined in detail. The

responsibilities of the local stakeholders for each project were determined and an Action Plan and Spatial Strategy Plan were prepared with the participation of administrative units, such as the Ministry of Culture and Tourism, Adıyaman Governor's Office, Adıyaman Municipal Mayor's Office and the County officials from Kâhta and Besni, and institutions, such as the Adıyaman University, Adıyaman Chamber of Industry and Commerce, Chamber of Merchants and Artisans, Adıyamanlılar Foundation, Besni Foundation for Culture and Education and also including some nongovernmental organizations.

The CNMP Site Management Unit will be formed and a collaborating Project Office will be established in the structure of the Special Provincial Administration of the Adıyaman Governor's Office in order to implement the CNMP in conformity with Law No. 5226. Concomitant to the national legislation, in addition to these offices, after the establishment of the Board of Coordination and Supervision and the Advisory Committee, the CNMP is expected to be approved at a central and local level and to be put into practice within the next five years. Thus, after the CNMP becomes a reality, Commagene will be presented to visitors according to the following scenario:

Visitors who come to **Adıyaman** for cultural tourism will start their tour at a very special center of attraction at **Mount Nemrut in Kahta** and the exhibitions at the Visitors' Center. Subsequently, they will continue on to **Arsameia** where the summer palace of the Commagenian Kings is located. They will enjoy the panorama at **Yeni Kale**, a Commagenian, then a Memluk citadel and used later by the Ottomans, which is on the opposite hill and dominates the Kâhta Valley below. Next, they will arrive at the **Cendere Bridge**, a Roman-period vestige, and will be able

to cool off in the **Cendere Canyon** where local people used to come for picnics.

While tracing the history of Commagene, visitors will arrive at the **Karakuş Tumulus**, which offers evidence of the importance that the Commagene Kingdom placed on women, and form a visual relationship with King Antiochus I who rests on Nemrut with the gods, and on the other side, to the north, King Mithradates, the father of Antiochus I.

After Karakuş, following a road that passes through a deep valley, visitors will arrive at **Sincik**, the Roman period **Heroons**, where they will have the opportunity to experience the harsh geography that bore witnesses to the settlement of the region throughout history. In these places during the early spring, the visitors will also be able to see the Inverted Tulip (*Fritillaria imperialis*), locally named Crying Bride, which is an endangered endemic species of Adıyaman. Traveling downwards from Sincik, they will pass through small villages that have preserved their local character in the **Palanlı Valley**, after which they will arrive at the **Palanlı Cave** and the **Haydaran Relief**, and will complete the trilogy with the **Perre Necropolis**, close to the Adıyaman city center. Visitors will arrive at the Adıyaman city center after a two or three day trip through the preserved original landscape of the Commagene from 2000 years ago and will step into a huge, entirely rock-cut necropolis, which is one of the richest examples of its kind. In the **Adıyaman** city center, they will visit **Tuz Khan** and the traditional commercial center, namely the **Otrakçı Bazaar**, which is famous for its local produce, and will have the opportunity to taste the delicious local food.

The visitors will then continue their journey to the south, where they will visit the modest **Atmalı Rock Tombs** on the way to **Besni**. They

may then rest in the teahouse of the **Old Village of Atmalı** and visit the mud brick houses with flat earthen roofs, and may browse the traditional village market place where they will be able to become acquainted with the local products made by the women of the village. Continuing south from Atmalı, they will arrive at the ruins of a Turkish bath and mosque in **Old Besni**, which has been transformed into a vineyard. Afterwards, when stopping for lunch in **Besni**, they will be introduced to Besni grapes and their various by-products. The visitors will then head east to **Sofraz**, where they will experience the original interiors of two Roman period *tumuli* that are different from those found at Nemrut. In the evening, they will dine in a fish restaurant on the banks of the **Sofraz River**.

The next day, the visitors will continue south and will arrive at **Kizilin Village**, where they will relax in the rock-cut teahouses and restaurants along the banks of the **Euphrates**. From here they will climb down 20 meters on the rock-cut footpath to reach the banks of the Euphrates, where they will take a boat from the landing pier and sail through a 20-30 meter high rock canyon on the Euphrates that is considered to be sacred in many religions. On both banks of this canyon, rock-cut spaces, which have seen inhabitation since the early periods of history, can be found. They will be refreshed by the icy waters of the Euphrates, which throughout its history was famed for being wild and impassable, and will then pass on to the **Abul-Deş Caves** to the north.

After following the route of a newly built wooden pier, the visitors will scale the narrow rock-cut stairs to reach the upper levels of this multi-story early-period settlement. At the uppermost level, they will pass into a main central space where traces of different productions from the antique period can be observed and will arrive at a point

8-9 meters above the Euphrates and admire the sight of the turquoise color of the river. After exploring the cavern, they will again board the boat and continue north to **Göksu Canyon**. After a journey of 2.5 kilometers through this lower canyon, they will reach the Roman **Kızilin-Göksu Bridge**, although partly destroyed; it still bears the evidence of centuries of wheel tracks on the approach ramps on both sides. From here the visitors will also be able to see a number of cavern settlements and burial chambers to the south while watching the stunning yellow/orange/violet colors of the sunset.

When the day is over, they will again board the boat, and on the return journey to **Kızilin** they will be entertained with stories and ballads related to the river while watching a light show on the canyon walls of the Euphrates after dark. Thus, visitors will have completed the itinerary for the **Call of the Euphrates**, and this part of the journey will come to an end with a dinner prepared using local products obtained from the unpolluted soil of the village and fish caught from the Euphrates, before retiring for the night at accommodations in the village.

The next morning, after a rich traditional village breakfast, the visitors will arrive at the **Turuş Rock Tombs** in **Kuyulu Village**, which is on the way back to **Adıyaman**. Here, they will be able to observe the burial tradition on flat areas, in contrast to the steep slopes of the other areas. In **Turuş**, which was used both as a stone quarry and for the creation of rock tombs, visitors will be able to see how the stones were quarried in the antique period, from which they will gain an understanding of the traditional building methods. On the following morning, they will continue to the south along the **Euphrates**, and following the canyon, will arrive first at **Rumkale**, and then at **Zeugma** (Görkay, 2010, 2011), where

they will observe the rich daily life of the city from mosaics that date back 2000 years that can be found in the pavilions. This point represents the final city of Commagene's expansion.

By following this itinerary, visitors will be able to realize the vision defined in the CNMP that the Ancient Commagene was a civilization that ruled over the Euphrates River's passageways, considered at the time to be the boundary between the **East and West**. The Commagenian King Antiochus I, referring to the particular location of his country and its existence on an arduous geography, aimed to demonstrate how he was able to unite the East and West by binding his family's roots to the **East, based on his Persian ancestry**, and to the **West, based on his Macedonian ancestry** in his will (*Nomos*) at Nemrut, also illustrating himself as facilitating a handshake between the **Eastern and Western** gods.

In the region, the relationship between the **natural environment** and the **built environment** is still preserved, especially where the cultural assets exist. Nemrut, which is a World Heritage Site, will unite the small villages and the people in the **locality** with people coming from all over the **world**. When the projects defined under the vision of the CNMP are realized, visitors will become acquainted not only with Nemrut itself, but also with the *material* and *immaterial* features by **following the traces of the Commagene**. It has been the vision of the CNCDDP to reflect all of these features with the slogan:

“Tracing Commagene: Where East and West, nature and structure, local and global meet.”

The CNMP, which was prepared in accordance with the Management Plan in Law No. 5226, will no doubt be an important example as the first Management Plan of this scope in Turkey and at the stage of approval of the CNMP. Besides, the

CNCDP, which has been prepared with a team reaching 50 researchers from time to time at METU since 2006, can be defined as **Nemrut's first generation management plan.**

Looking back from the point reached today, many sub-projects have been formed that are designated under the name of the Commagene Nemrut Conservation and Development Program. Firstly, the needs of the MNT were determined and the required projects were prepared in accordance with the conservation laws in Turkey in order to fulfill these needs. On the other hand, the required research studies were made in a scientific manner and compatible with international standards to provide for the conservation of Nemrut, a World Heritage site.

Finally, the scope of the CNMP was not restricted to the MNT, instead a model in which the greater part of Adıyaman is turned into a cultural-touristic destination and Nemrut is the headliner was suggested in order to improve the economy of Adıyaman, which is among the least developed provinces in Turkey. After completion of the preparatory phase, many projects started to be implemented as of 2013. Noticeable changes at the MNT and Adıyaman Province will indicate the success of the Program. Consequently, despite all of the obstacles, the success of implementation will be the collective product of the people from Adıyaman in the lead and the Ministry of Culture and Tourism, the Adıyaman Governor's Office and the Middle East Technical University.

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