




The Ancient City of Anazarbos and Its Significance as a World Heritage Site

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ABSTRACT

The concept of world heritage constitutes an important political, cultural and economic agenda in contemporary society, even though it has been criticized for being Eurocentric. In the case of developing countries such as Turkey, inclusion in the UNESCO World Heritage List helps generate much needed income through grants and tourism activity. There are currently eighteen sites in Turkey that are on the World Heritage List, and another eighty-three on the tentative list, the majority of which have been inscribed in the last decade. However, such an acceleration of attempts to promote sites as world heritage because of their attributes can also lead to conflicts about the values of the sites, project management, community enhancement and the degree to which important related studies are carried out. The ancient city of Anazarbos is one that exemplifies such a situation. The site's history as cultural and military cross-roads in the Cilicia region, and the potential to reveal those who successively inhabited and controlled it paved the way to its inclusion in the tentative list in 2014 by meeting the outstanding universal values. In this context, this study aims to provide an accurate background of in the hope of raising its status so that further

research can be carried out. The study first presents the case for the concept of world heritage and then offers a thorough assessment of the city in terms of its heritage significance. Following a discussion on the values associated with the site and the changing dynamics after its inclusion to the list, the study concludes with suggestions for its holistic conservation.

Résumé: Le concept de patrimoine mondial représente un important programme politique, culturel et économique dans la société contemporaine, bien qu'il ait fait l'objet de critiques pour son eurocentrisme. Dans le cas des pays en voie de développement comme la Turquie, un ajout sur la Liste du Patrimoine mondial de l'UNESCO contribue à générer des revenus forts nécessaires grâce à des subventions et à l'activité touristique. Il existe actuellement dix-huit sites en Turquie qui sont inscrits sur la Liste du Patrimoine mondial, ainsi que quatre-vingt-trois autres figurant sur la liste provisoire, dont la majorité a été inscrite au cours de la dernière décennie. Cependant, une telle accélération des tentatives visant à promouvoir des sites au titre du patrimoine mondial en raison de leurs attributs, est également susceptible de causer des conflits liés aux valeurs des sites, à la gestion du projet, à l'amélioration de la communauté et à l'ampleur suivant laquelle d'importantes recherches en rapport sont menées à bien. La cité ancienne d'Anazarbos est un exemple illustrant une telle situation. L'histoire du site en tant que carrefour culturel et militaire dans la région de Cilicia comme le potentiel d'une mise en lumière de ceux l'ayant occupé et contrôlé avec succès, ont ouvert la voie à son inscription en 2014 sur la liste provisoire en raison de sa conformité aux valeurs universelles exceptionnelles. Dans ce contexte, cette étude a pour but de fournir des antécédents historiques exacts dans l'espoir de promouvoir son statut afin qu'une recherche supplémentaire soit mise en œuvre. L'étude présente d'abord l'argumentaire à l'appui du concept de patrimoine mondial puis propose une évaluation rigoureuse de la cité en termes de signification patrimoniale. Après une discussion sur les valeurs associées au site et l'évolution de la dynamique après son inscription sur la liste, l'étude se conclue par des suggestions quant à sa conservation holistique.

Resumen: El concepto de patrimonio mundial constituye una importante agenda política, cultural y económica en la sociedad contemporánea, aunque ha sido criticado por ser eurocéntrico. En el caso de países en desarrollo como Turquía, la inclusión en la Lista del Patrimonio Mundial de la UNESCO ayuda a generar ingresos muy necesarios a través de subvenciones y actividades turísticas. Actualmente hay dieciocho sitios en Turquía que están en la Lista del Patrimonio Mundial y otros ochenta y tres en la lista tentativa, la mayoría de los cuales se han inscrito en la última

década. Sin embargo, tal aceleración de los intentos de promover sitios como patrimonio mundial debido a sus atributos, también puede dar lugar a conflictos sobre los valores de los sitios, la gestión de proyectos, la mejora de la comunidad y el grado en que se lleven a cabo importantes estudios relacionados. La antigua ciudad de Anazarba es un caso que ejemplifica tal situación. La historia del sitio como encrucijada cultural y militar en la región de Cilicia y el potencial de revelar a los que lo habitaron y controlaron sucesivamente, allanaron el camino para su inclusión en la lista tentativa en 2014 al cumplir con los valores universales sobresalientes. En este contexto, este estudio tiene como objetivo proporcionar antecedentes precisos al respecto con la esperanza de elevar su estatus para que se puedan realizar más investigaciones. En primer lugar, el estudio presenta el caso para el concepto de patrimonio mundial y luego ofrece una evaluación exhaustiva de la ciudad en términos de su importancia patrimonial. Después de una discusión sobre los valores asociados con el sitio y la dinámica cambiante después de su inclusión en la lista, el estudio concluye con sugerencias para su conservación integral.

KEY WORDS

Archaeology, World heritage, Archaeological heritage, Anazarbos, Adana, Anatolia

Introduction

Laurajane Smith in her book *Uses of Heritage*, describes the concept of heritage as an ongoing negotiation and construction of values, meanings and even senses, and as such something that is subject to change (Smith, 2006, pp. 2–3). Implicit in this definition is the complexity of context driven heritage discourses. However, she states that the most dominant of these is the “top down” approach that originated in Europe in the nineteenth century and sought to protect non-replaceable heritage for the benefit of future generations (Smith, 2012). She refers to this as “Authorized Heritage Discourse” (AHD) (Smith, 2006, p. 3; Smith, 2012). In the light of post-war development, the need for housing and other infrastructural projects posed a threat to cultural heritage sites and in order to protect these a robust policy framework was required (Smith, 2012). This situation also provided a ground for professionals to unite and establish guidelines for safeguarding heritage for future generations (Jokilehto, 1998, pp. 17–9).

The resulting meetings, conventions, resolutions and charters have played an important role in the formation of policies and legislation concerning heritage (Baird, 2014, pp. 7445–46). Countries who signed these international agreements adopted the principals in order to establish best practices for the conservation of cultural heritage. In this sense, conservation became the responsibility of each individual country. Although international heritage consciousness was initiated in the late eighteenth century, it was not until the mid-twentieth century, and particularly UNESCO's campaign to safeguard Nubian monuments from the Aswan Dam in 1960, that the concept of world heritage was born (Di Giovine, 2016, pp. 1025–26, Cameron & Rössler, 2013, p. 94). From a critical lens, it also paved way to formation of a top-down approach about which heritage assets are universal and how to protect them. Debates about how best to protect 'universal heritage' led to the UNESCO World Heritage Convention. In 1972, as a result of the general conference of UNESCO, the Convention Concerning the Protection of World Cultural and Natural Heritage was adopted as an international agreement (UNESCO, 1972). The Convention provided a new approach for the collective safeguarding of heritage particularly for those that possess outstanding universal value for all of humanity (Meskell, 2013, p. 483). This approach of identifying heritage sites that are of global significance represents the genius of mankind, and thus deserve to be safeguarded with the help of other nations (Labadi, 2013, p. 57). The world heritage concept in this sense implies that certain inherited goods were no more limited to a community but concern the entire world and therefore become universal. Established in 1992, World Heritage Center still acts as a coordinating unit for UNESCO for world heritage nominations (Meskell, 2013, p. 485). It is also concerned with the management and upgrading of the convention so that new approaches for a wider engagement of the international community can be implemented (Meskell, 2012, p. 150).

World heritage listing helped several undervalued sites to get international attention. Today, the List includes 1121 sites, but this number is steadily increasing. The impacts of listing are discussed and evaluated both by UNESCO and states parties. It is also a subject of discussion in academia who have presented studies on the assessment of several aspects of the inscription in the world heritage list. The economic impact on local communities (Vanblarcoma & Kayahan, 2011, pp. 143–64), on tourism activity (Yang, 2010, pp. 827–83; Cuccia et al., 2016, pp. 494–508), and on various other aspects (Cuccia, 2012, pp. 169–90) have been well documented. From these studies, it is evident that inclusion on the list improves the visibility of sites attracting more tourists and benefitting local communities. The studies also make the point however that tourism activities need to be managed to prevent the obstruction of research and excavations. Although both the positive and negative effects have been presented in various stud-

ies (Shackley, 2006, p. 85; Frey & Steiner, 2011, pp. 5–6; Frey et al., 2011, pp. 5–7), inclusion on the List is both popular and important, especially for developing countries that depend upon the economic benefits (Meskell, 2013, p. 492). Ratified in the World Heritage Convention in 1983, Turkey could be considered as one of these countries. As of 2020, there are 16 cultural and 2 mixed sites inscribed in the world heritage list in Turkey while the number rises to 83 on the tentative list including Anazarbos in Adana province. The ancient city of Anazarbos is added in the tentative list in 2014 by meeting the outstanding universal value criteria iii, iv and vi. The criterion iii refers to Anazarbos had been inhabited by various civilizations for more than two millenniums, while criterion iv relates to the existence of significant architectural structures such as amphitheatre and stadium among the many others. Besides the physical features, being the birth place of the famous ancient pharmacologist Dioskorides and his five-volume book providing medical treats from the rich flora of Anazarbos links to the criterion vi.

Salvage excavations in Anazarbos was initiated 50 years ago and interrupted several times until 2013. Since then the excavations have been carried out by Adana Archaeological Museum in the summer each year which were mostly limited to surface analyses only. Recently Çukurova University Archaeology Department in Adana have been responsible for the excavations. Even the remains on the surface demonstrate that Anazarbos was an important city in its time, and one with great potential. Especially compelling is the site's history as cultural and military cross-roads and its potential to reveal a succession of rulers who inhabited and controlled it. These include Luwians (the earliest Indo-European settlers of southern Anatolia), Persians (apparently the source of its name), Greeks, Imperial and Late Romans, Byzantines, Arabs and Armenian allies of the Crusaders, before its destruction by the Turkic Mamluks based in Egypt. The bulk of the architecture and other finds are Roman Imperial, Early Byzantine, and Armenian. Late Hellenistic (Greek) coins indicate that it was the seat of a local kingdom as the area passed from Hellenistic to Roman control.

Its inclusion on the tentative list demonstrated the high visibility of the city after long neglect. Having appeared on the news several times since then, the ancient city has attracted several interest groups including politicians, public institutions, local and foreign visitors. Also, it attracted academicians and interdisciplinary work that was presented in a local symposium in 2019, the publication of which is still ongoing (İpekçi et al., 2020).¹ However, like other areas included in the list in Turkey, the city has been impacted by its fame in both good and bad ways. The speed required to make the deadline for the nomination process meant that certain stages were omitted including the compilation of a comprehensive management plan. It therefore presents a suitable case for the discussion

about the nomination of archaeological sites as world heritage in Turkey and elsewhere. The literature about Anazarbos currently focuses on a description of the site based on visual observation, some surface surveys and the history of the region, which are cited under section two. Very little attention is paid to its significance as a world heritage site. A recent study examines the site through reviewing the literature but lacks site survey and other technical matters (Özbey & Saban, 2019, p. 312).

Within this framework, the study is structured under five sections. There follows a detailed description of the ancient city in section two. The significance of Anazarbos as a world heritage site, the criteria it met when it was proposed for the tentative list, and its place among other properties are discussed in the third section. Finally, the fourth section provides current debates on world heritage inscription both generally and in Turkey and discusses the case of Anazarbos together with some suggestions for future action.

The Ancient City of Anazarbos

Description

The ancient city of Anazarbos lies 70 km northeast of the city of Adana today, within the borders of the village of Dilekkaya that is 27 km from Kozan District (Figure 1). According to the epigraphic research, the name Anazarbos derives from the word *Nezarba*, which means invincible in Persian (Gough, 1952, p. 92). Throughout history, the name of the city had been mentioned as *Anazarbus* (Greek), *Anazarbos* (Latin), *Anazarba*, *Ayn-Zarba* and currently as Anavarza in Turkish (Salman, 2000, pp. 179–201; Ünal & Girginer, 2007, p. 419).

In ancient times, the city was located in the centre of the Eastern Mediterranean highway network and used to connect Karatepe, Kastabala, Flaviapolis to the east, Karaisalı, Pozantı and Taurus Mountains to the west, Misis and Adana to the south and Kommana, and Kayseri and Capadocia to the north (Figure 2).

The city was built on approximately 400 hectares (4000 acres) of land along the edge of a rocky mass that is 222 m high and located on the eastern edge of the city. A passage through the middle of this rock mass (Ali Kesigi) provided access to the ancient city of Flaviapolis (Bell, 1906, p. 12; Sayar, 2007, p. 89; Sayar & Ercan, 2008, p. 79). It is a fact that earthquakes and wars were given great damage to Anazarbos (Buyruk, 2018, p. 300). Since the lower city was established on the plain, it became the first target for all sieges and attacks. The walls of the lower city with moats, double walls and towers were often inadequate in the face of prolonged attacks

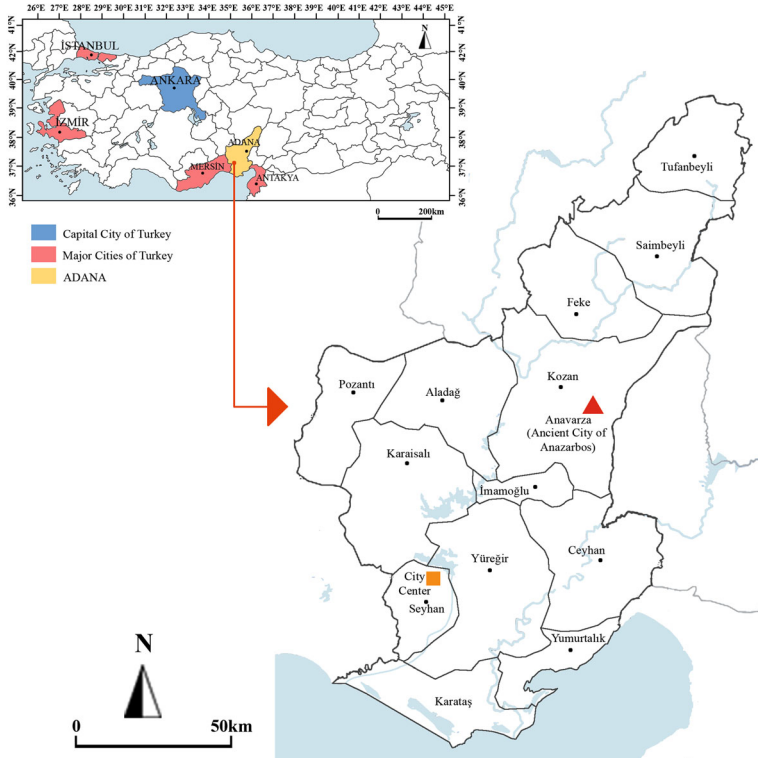


Figure 1. Location map of Adana and Anazarbos in Turkey (by S. Güler)

and sieges. Therefore, it is possible to see the traces of Roman, Byzantine, Armenian and Arab repairs on the lower city walls. The situation in the upper city is different. Earthquake damage is more prominent here than the destruction caused by the tribes (Buyruk, 2018, p. 302). Two major earthquakes in 524 and 561 AD caused large-scale destruction in Anazarbos (Ünal & Girginer, 2007, p. 424). The earthquakes that occurred in 1157, 1170, 1200, 1202 and 1269 AD also caused great damage to the city (Molin, 2001, p. 137) Consecutive earthquakes after the abandonment in 1370 accelerated the destruction (Frleey, 2008, p. 175; Gough, 1952, p. 85; Buyruk, 2016, p. 141). Looting is another significant issue harming the structures, but this is mostly under control thanks to security cameras and guards.

Anazarbos was abandoned almost 650 years ago after the Memluks attacks and left to its fate (Buyruk, 2018, p. 302). Today, it is possible to find traces from every period of history in this ancient city. The remains of



Figure 2. Location map of Anazarbos in Cilicia region (by. S. Güler)

Anazarbos city provides enough evidence to determine the plan of the city and most of its architectural structures. The ancient city's cordo, theatre, stadium, the monumental gate with three entrances, aqueducts, rock tombs, the necropolis, ancient road to the west of the city, mosaics and the Medieval Castle, bath and church ruins are important works that can be seen above without major excavations (Figs. 3, 4).

Within part of ancient city is the more recent village of Dilekkaya, which has been inhabited since the beginning of the twentieth century. According to the latest population data in 2019, its population is 480. There are approximately 140 buildings, mostly houses with outbuilding including storage and barns, two grocers, one mosque, one school and visitor units, which are generally accumulated on the sides of the main road of the village passing the ancient city. Stones from the ancient city were



Figure 3. **a** General view of Anazarbos showing northern part of the main village road **b** General view of Anazarbos showing southern part of the main village road (by S. Güler and F. Gülsen)

used in the construction of the buildings. The disused school building close to main gate is used as an excavation office and store. The main activities of the village are agriculture and livestock. On the fields around the site they grow corn, wheat and sunflowers. The cows and sheep walk freely among the ruins. The existence of these buildings has a direct effect on the conservation area boundaries of Anazarbos, which was designated as cultural property in 1981. The boundaries of the conservation area were updated in 1994 and 2019. The 1st Degree Archaeological Site, located in the centre of the ancient city, spreading to the west of the rock mass, is 1145 acres, and the 1st, 2nd and 3rd degree archaeological sites are around 2300 acres (Figure 5). The 1st degree sites cover the area inside the city walls built during the Arabic reign, the castle and the remains on the south part of the main village road. All visible remains and few houses are inside this boundary. The 2nd degree boundary defines the area where some unidentified remains are found, while the 3rd degree sites shows the possible area covered by the ancient city according to its comparative size.

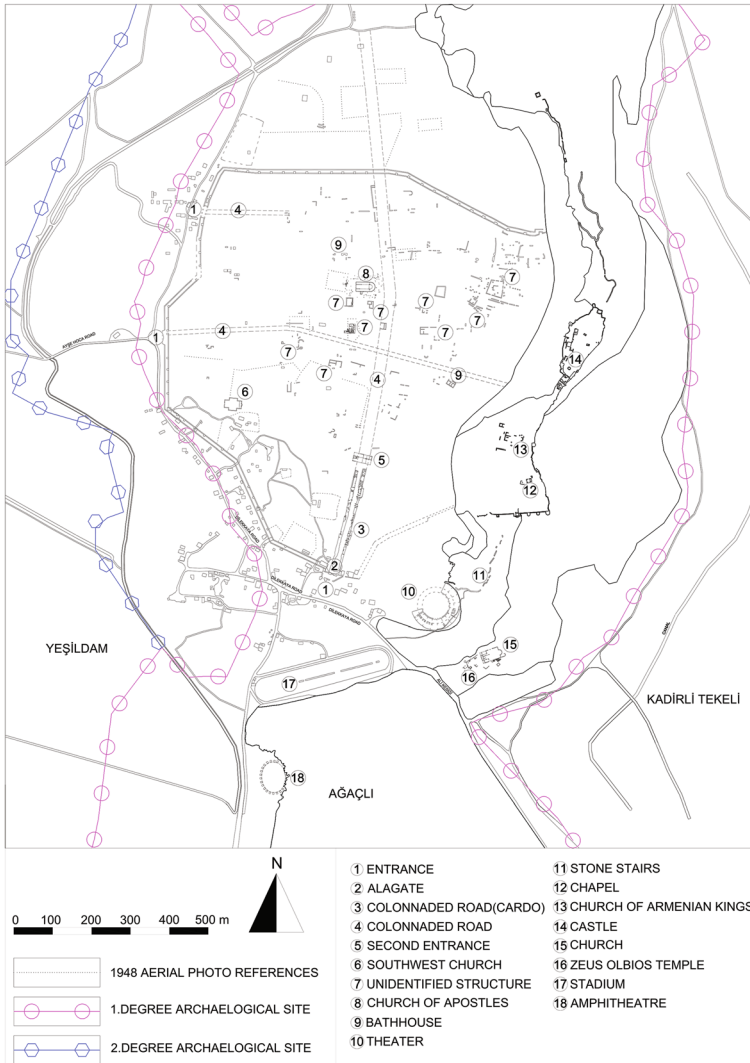


Figure 4. Map of Anazarbos showing significant archaeological remains (by S Güler and H.Yüceer)

Throughout the time Anazarbos attracted several foreign, mostly European, visitors who wrote about the city. In the 1830s, Charles Texier was the first to visit the city followed by William Barker. In 1852 Victor Lanlois visited and in 1857 E.J. Davis. In 1905 Gertrude Bell visited, and at the beginning of World War I. Prof. Dr. A. Wilhelm and Professor J. Keil

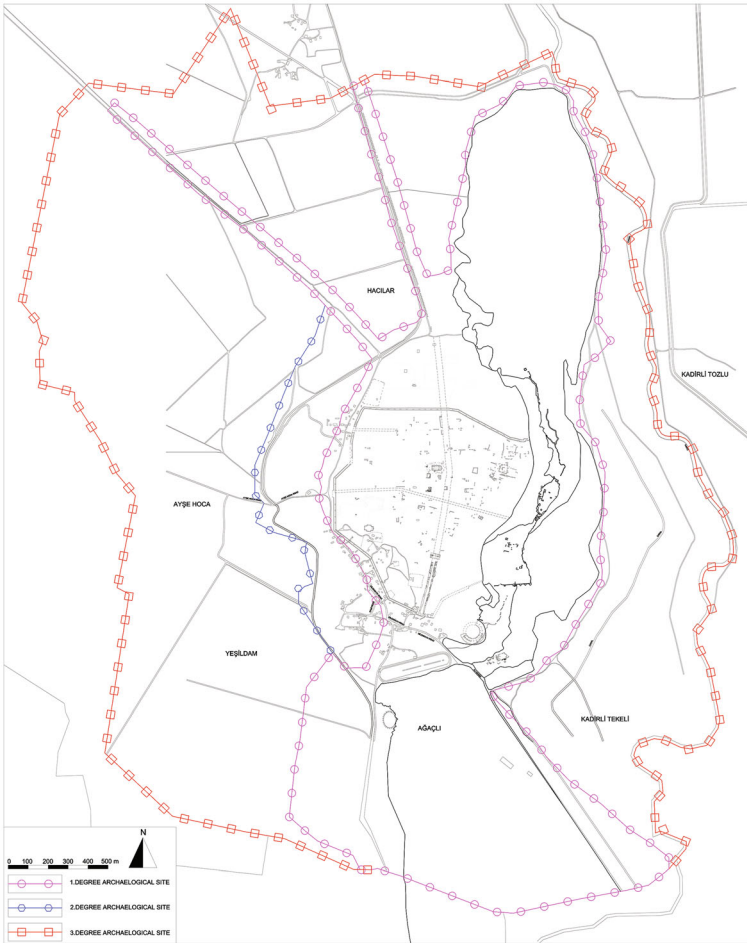


Figure 5. Boundaries of 1st, 2nd and 3rd degree archaeological site (by S. Güler and H. Yüceer)

and later Michael Gough brought the city to the attention of a wider group of historians (Gough, 1952, pp. 90–1).

After long neglect, in 1964, a resident of Dilekkaya village, Hatun Dilci came across mosaics in the garden of her house while digging the foundation. In 1969, she and her husband were assigned as guardians and started to protect the mosaics and the site remains until 2003 when she retired. Since then the guardianship has been carried out by her son until 2016. Meanwhile, in 1972 the Directorate of the Archaeology Museum in Adana started the first salvage excavations which continued for two years, but have not been carried out regularly until 2013. In the last seven years, the

archaeological excavation and restoration works have been carried out under the responsibility of the Adana Archaeology Museum Directorate and the scientific consultancy of Assoc. Prof. Dr. Fatih Gülsen, who is based in Çukurova University Archaeology Department. As of June 2020, he was assigned as the head of excavations under the authority of Ministry of Culture and Tourism, General Directorate of Cultural Property and Museums. The works done during this time period include limited excavations covering the cordo, gate and amphitheatre, analysis and restoration works for the main gate and construction of some units for the visitors such as toilets, cafe and shop, which are still not in use.

Some of the findings from Anazarbos are stored in the excavation house archive and others can be found in the Adana Archaeology Museum. Most compelling is the pool mosaic belonging to the Sea Goddess Thetis that was found in the guard's house and moved to the museum in 2016 (Figure 6). Because the guard Hatun Dilci was very upset about its removal, the Ministry replaced a replica of this mosaic in its original place in 2019, just three months before she passed away.

Inventory studies of the movable and immovable cultural assets in the vicinity of Anazarbos and its outer parts are still continuing. Work has been completed to create a tourism reception area on the opposite side of the excavation house and main gate. The excavation house will be moved later. The visitor center has been designed for a site in Dilekkaya Village.

Detailed descriptions of buildings are provided in Sect. 2.3.

Historical Development

From the coins and inscriptions, it is understood that Anazarbos and its environs have a history dating back to the first century BC, but there has been evidence from recent excavations and research that the city existed in

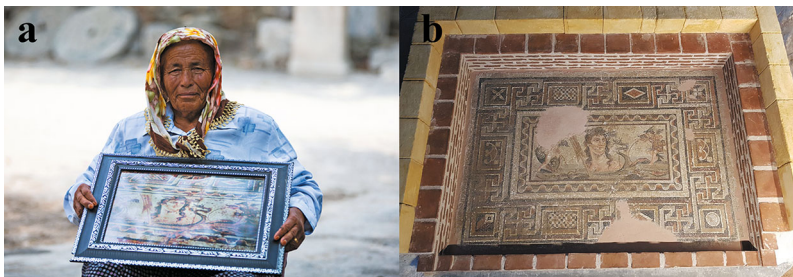


Figure 6. **a** Hatun Dilci (the photograph is adopted from the following link: <https://www.aa.com.tr/tr/yasam/anneden-ogluna-gecen-tarihi-gorev/1227256>) and **b** the mosaic of Thetis

the Hellenistic period (Gough, 1952, p. 91). In the second half of the first century BC, the Romans controlled the Ceyhan Basin and later left the region to the Vassal King Tarkondimotos (Erhan, 2015, p. 304). The ancient city of Hierapolis-Castabala in Kadirli was the center of the Tarkondimotos Kingdom. Following the visit of the Roman Emperor Augustus to the city in 19 BC, Anazarbos was probably re-planned and was dedicated to Augustus as Caisareia (Sayar, 1999a). Anazarbos began to be regarded as an economic and political centre of the Kingdom of Tarkondimotos and as a result, the city grew rapidly (Burrell, 2004, p. 220; Spanu, 2003, p. 5).

At the end of the second century AD, the city turned into a large metropolis and was able to compete with Tarsus, which was the capital of Cilicia at the time. The city was given the same status as Tarsus and Mopsuestia when the Roman Emperor Septimius Severus officially raised the level of the city to a metropolis (Buyruk, 2016, pp. 696–7). The city, which supported the Emperor Septimius Severus during the Roman civil war, developed rapidly after this date and turned into an extensive and important city. The Emperor Septimius Severus honoured the city in 198 and 203 AD as a *neocoros*, and in 204 AD as a *metropolis* (Sayar, 1999a, p. 213; Arslan, 2000, p. 60; Posamentir, 2008, pp. 1015–23). With such affiliations, the city was given the duty of organizing the festivals and sports games of the time, namely the Severeia Olympia Epineikia and the Severeia Philadelphia. The city had become a privileged state in the construction of the Imperial Cult with the title of *neocoros* and in 204 it has become the leading city in the region with the gathering of the state council in Anazarbos. However, Traianus, who was Emperor between 249 and 251 AD, honoured the city as a *neocoros* for the third time and thus increased the importance of the city, which had the power to organize the Dekios Oikumenikos games (UNESCO n.d.).

The title of *neocoros*, which was granted to 37 cities by the Roman emperor or senate, was first granted to Pergamon in 29 AD during the Augustusian period (Burrell, 2004, p. 23). The ancient city of Ephesus, which was one of the most important and splendid cities of Anatolia, used to be one of the rare cities that have managed to get the title of *neocoros* 5 times. The city of Anazarbos, which has succeeded in taking the title of *neocoros* three times as well as its metropolitan title, is important in terms of showing the development of the city together with Pergamon or Ephesus. In the Roman Imperial period, the *Neocorians* (the Temple Protector City) was a prestige title that had only been given to the most important cities of the State. It also provided a privileged position in economic, political, cultural and religious relations between the imperial and the local administrations (Burrell, 2004, pp. 216–22).

By equating the gods/goddesses of the Neocoron cities with imperial cults, the worships were held under the common cult with the title of *neocoron* (Price, 1984, p. 56). For example, in Tralleis, it was revealed that the emperor of Zeus Larasios was associated with the imperial cult; Augustus and later with other emperors were associated with Zeus and worshipped throughout the imperial period (Üreten, 2014, pp. 359–61). Similarly, the emperors were worshipped by following the imperial cult with Artemis in the cities Ephesos, Magnesia, Perge and with Apollon in the cities of Miletus, Hierapolis and Side, and in our example in Anazarbos by identifying the emperor with Zeus, the god of the city. Neocoron temples were built in few cities, and it is understood that the temple of the chief god, who was often present in the cities, hosted these cults (Burrell, 2004, pp. 216–22). The neocorosis is a privilege that gave political and economic benefits to those cities which in reality emphasized their religious identity. These privileges continue not only in the ancient world, but also today. For example, it is not just a coincidence that some cities in the Neocorre such as Pergamon and Ephesus are on the UNESCO World Heritage List, and that some major cities like Anazarbos have been included in the World Heritage Tentative List. Many of the ancient cities, which are considered to be the priority in UNESCO World Heritage for political reasons, have already gained this privilege by taking the title of neokoros in the ancient world. Anazarbos also stands out in the history of Anatolia as an ancient city that has received this title three times (Ziegler, 1985, p. 104).

Anazarbos was accepted as an ideal settlement for the Roman army in the Roman war against the Parthians. Because of the ease of transportation provided by the city on the plain, as well as on the main road routes, warm climate, proximity to water resources, and the large and fertile agricultural areas of the city, the Roman Army's logistics support unit was prominent (Sayar, 1991, pp. 19–40; Ziegler, 1985, pp. 71–126). In the first half of the third century, this prosperity increased and was reflected in the architecture of the city, with the contribution of its emperors. During this period, the city experienced its most brilliant period and became the most important city of the whole region. Many monumental structures such as the magnificent 3 arched triumphal arch, colonnaded street, theatre, amphitheatre, Circus Maximus (stadium), temples and baths were built during this period (UNESCO n.d.). In addition, other structures in the city, such as rock tombs and waterways, were designed to be quite ostentatious and suitable for a large metropolis.

The political, economic, commercial and military activities of the Anazarbos continued the competition to become the region's leading city with Terzi / Tarsos (Tarsus). As a result, in 408 AD, during the Emperor Theodisius period, the state was divided into two capitals: Tarsos as the capital of Cilicia Prima (Rough Cilicia) and Anazarbos as the capital of

Cilicia Secunda (Plain Cilicia) (Ünal, 2006, p. 84). The city was destroyed by two major earthquakes in 525 and 561 and was later rebuilt during the Justin and Justinian periods. Occupied by the Arabs in the seventh and eighth centuries, it had changed hands several times by both Arabs and Byzantines in the following centuries. In 964, the city was captured by Nikephoros Phokas and remained within the Byzantine borders. The city was occupied by 1st Toros in the eleventh century and became the capital of Little Armenia. After the attacks of Mamelukes to the Armenian Kingdom from 1375 on, the city, which had lost some of its importance, was completely abandoned due to several natural disasters including plague epidemics (Gough, 1952, p. 98).

The Archaeological Remains

The city of Anazarbos is situated on Çukurova Plain at an altitude of 33 m. An isolated ridge extends towards north–south direction and forms the foundations of upper city and the castle. The lower city is situated on the plain of this ridge to the west. Both upper and lower city is surrounded by walls and altered several times. There had to be a Forum (or Agora) at the center of the city, with major civic governmental buildings and temples, even if they have not been identified. The stones used in the construction of the buildings were carved from the cliffs towards the south east.

Upper City Walls and Citadel

The upper city is located on the 4–5 km long calcareous rock ridge at extending from south to north (Buyruk, 2016, p. 697). The widest part of the upper city is at the south end. After 16 m. it narrows to the north end and expands again at the south end. The city has an impressive 1500 m long city wall system that surround a steep and high castle and can be seen from the whole plain with 20 bastions, which are situated approximately every 34 m (Gough, 1952, p. 103). The walls of the city walls are rectangular in shape and exhibit excellent workmanship. The walls in the west and east were built in the third and fourth centuries and those with four towers in the rocky part were built much later. Its south and east slopes slightly towards the plain, and the entrances are provided from both directions. The north is in the form of a rocky wall and provides its connection with the hill in the northwest. Stairs carved from the bedrock provided access to the acropolis from the lower city.

Surrounded by very steep cliffs on its western side, the castle is composed of three parts (Gough, 1952, p. 119). The first enceinte, which is on the southern part of the castle, acts as the barrack area and has a small

church. Between the larger second enceinte and the first one there is a tower, and the second enceinte consists of enclosed units, storage areas and water tanks (Gough, 1952, p. 119).

Monumental City Gate

There are 4 gates and 4 transportation routes to the Ancient City of Anazarbos. Although the 222 m high rocky mass extending along the eastern edge of the city does not allow any transportation from the east to the city, there are four gates in other locations: 1 in the north, 2 in the west and 1 in the south. No ornamentation or inscriptions were found on these gates which contained high arches. While 2 of the gates to the west are standing today, the gates in the north and south are completely destroyed. The lower city walls and gates were constructed quite simply. Apart from the 4 gates in the Eastern Roman period walls surrounding the city, there is a monumental South Gate (Ala Gate) that is the main gate of the city (Posamentir, 2011, p. 209). The main road that provides access to the city is the southern road from the direction of Mopsehestia (Misis) and Antiochia (Antakya). The South Gate at the point where the South road meets the city is also the main city gate of the city and is called the Ala Gate. The plan and facades of the Ala Gate are designed in the same way as the triumphal arches in the ancient city of Rome in the Roman Empire. Therefore, the Ala Gate can be considered as the most monumental, the oldest, and the most important of the Roman Period (Gough, 1952, pp. 98–104). The south door, which was completely destroyed by the four Eastern Roman gates opened in the Lower City Walls surrounding the city, is directly opposite the Ala Gate.

Until recently, a part of the triumphal arch that survived in its old form has been destroyed. The 3-arched monumental gate at the southern starting point of the colonnaded street in the north–south direction is one of the most spectacular and unique buildings in the region with its unique architecture. This structure, with three vaulted entrances was most probably built to commemorate the victory against the Parthians at the end of the second century. The height of the main entrance is approximately 10 m. The width of the triangular sheath is 22.60 m, and reaches 30 m with side walls and is 5.60 m thick. The large arch at the centre is 3.75 m wide and the arch arches on the sides are 3.40 m wide. It is built on eight pillars forming three vaulted arches that provide the gate. In this way, the structure was complex, with the weight being transferred to the vaults and arches. The building material is cut limestone from the foundation to the belt and the arch curves are constructed from harder and high quality limestone and smooth rectangular cut stones. according to existing traces the arches were made of solid rubble stone covered with stone panels.

The Ala Gate is placed on a large plinth, the floor of which is covered with smooth multi-edge cut stone panels. In the direction of the main arch in the middle of the Alakapı, the stone paving of the street is seen from the direction of the small arches on both sides of the street. This finding reveals that horses and horse-drawn carriages passed through the main arch while pedestrians used the paved roads underneath the small arches on both sides. The documentation of Ala Gate consists of detailed plans made with a UAV (unmanned aerial vehicle), spot cloud samples obtained from colourless 2D detailed area scan, coloured and combined 3-D point cloud data, laser scanner scans and survey drawings (Avdan et al., 2014, pp. 1–7). Ground surveys were completed by drilling down to a depth of 22.5 m on the ground of the triumphal arch. The restoration and reconstruction drawings of Ala Gate were completed on the basis of documented studies and the restoration works of the building were completed by 2020.

Decumanus Maximus (Colonnaded Main Street): Cardo

Due to the importance of the street passing through the central axis of the city and the positioning of the structures in relation to this street, the excavations focussed on Ala Gate and the Colonnaded Main Street. Starting from Ala Gate and extending to the north–south axis, this street can be considered as the largest, longest and most monumental street of the ancient world with its dimensions 30–34 m wide and about 1500–2000 m long (Figure 7). As a result of the archaeological excavations carried out since 2013, 320 m. of the street has been fully unearthed. This monumental road is the main street and divides the city into two equal sections. The columns of the main street are 4.5 m high and their diameters range between 0.70 m. and 0.85 m. The distance between the columns is 3.5 m as observed from the in situ columns. If the diameters of the columns and the distances between remain similar along the main street, it can be estimated that approximately 1000 columns existed on both sides. Such examples of very large colonnaded streets can be seen at Palmyra and Apameia Orontes.

The main colonnaded street is intersecting 2 other colonnaded streets starting from the western gates of the lower city walls and extending in an east–west direction. Although the east–west extension streets were planned to be smaller than Main Street, there are many columns in this area. The fact that 1360 columns were identified in the city during the surveys conducted in past years shows that the street complex is planned to monumental proportions. The 34 m wide and 250 m long section of the main street has been neatly exposed by excavation and cleaning. The plan drawings of the 34 m wide and 100 m long section of the cordo was completed.



Figure 7. **a** Colonnaded Main Street Plan and **b** Colonnaded Main Street Drone Photograph (by S. Güler and H. Yüceer)

Amphitheatre

According to current archaeological information, in Anatolia there are only amphitheatres in the ancient cities of Anazarbos, Pergamon and Cyzicus. The Anazarbos amphitheatre is one of the best examples of these structures (Ward-Perkins, 1981, p. 325). The amphitheatre is located at the southern end of the rocky mass extending along the eastern edge of the city. While resting on the main rock to the east, the structure was built on the arched columns in the other directions. This elliptical structure of 62×83 m is hardly noticeable even in the aerial photographs since it was completely demolished. According to the examination of the aerial photographs and the on-site studies, 18 exterior columns are detected. Each of these is approximately 3.50×4.50 m wide and is located around the amphitheatre at intervals of 5–6 m (Figure 8).

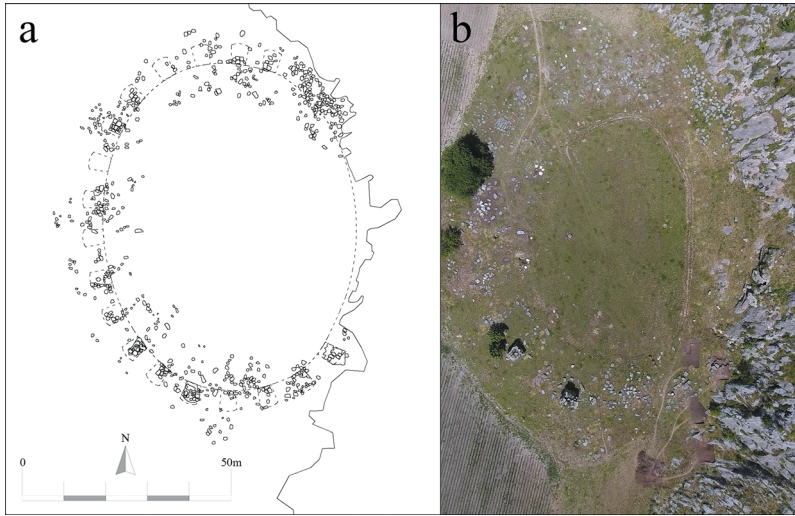


Figure 8. **a** Amphitheatre Plan and **b** Amphitheatre Drone Photograph (by S. Güler and H. Yüceer)

Stadium

At the southern end of the city, between the Ala Gate and the Amphitheatre, the stadium is approximately 400×65 m and is the largest structure in the city after the walls. At the southwest end of the building, a large section of a rather ornate Stadium consisting of pediment, architrave and friezes starting from the edge of the present highway is carved into the bedrock. In the middle of the Stadium, the spina section extends and it is understood that monumental columns existed. However, as there is no trace on the seating steps along the northern edge of the building, it is thought that either this section has been demolished or constructed from a non-permanent material such as timber.

The structure, which started from the edge of the passage called Ali Kesîği, was built along the cliffs extending westwards. The stadium was used in ceremonies such as sports competitions and parades, as well as being an important structure that offered a wide range of training for Roman soldiers. The city was given the title of *neocoros* twice by Emperor Septimius Severus in the years 198 and 203 AD, which enabled it to organize the *Severea Olympia Epineikia* and *Severea Philadelphia* festivals and games. Following this, the Emperor Traianus conferred the title of *neocoros* for the third time between the years 249–251, and the city was granted the power to organize the *Oikumenikos* festival and sports games that were organized in honour of the emperor (UNESCO n.d.).

Theatre

The Roman era theatre is located on the sloping terrain where the Roman walls meet the rocks towards the south. Only the stone plan of the Theatre, leaning against the rock slope in the southern part of the Arabian fortification walls, has been preserved to this day. The lower part of the theatre sits on the hillside, while the upper part rises above the vaults. Largely destroyed, the seating steps were used on the foundation of the Arab fortifications (Gough, 1956, p. 173). However, as seen from aerial photographs, the structure is semi-circular and approximately 115×90 m (Figure 9).

Aqueducts

In Anazarbos, water was brought from the Sumbas Stream, which is about 25 km north of the Acar-mantas region of the present day. These aqueducts, which are thousands of kilometres long, are among the longest and most spectacular examples in the world. According to an inscription found in Anazarbos and still exhibited at the Adana Museum, this transport system was built in 92 AD by the emperor Domitianus. A second waterway was needed to meet the increasing water requirements of the city from the second century onwards, and this was obtained from a spring in the vicinity of Hamam village and Alapınar. It is understood from the inscription on a statue base that was found near the source in the past years that this waterway was dedicated to a woman by the prominent wealthy people of the city (Gough, 1952, pp. 106–10).

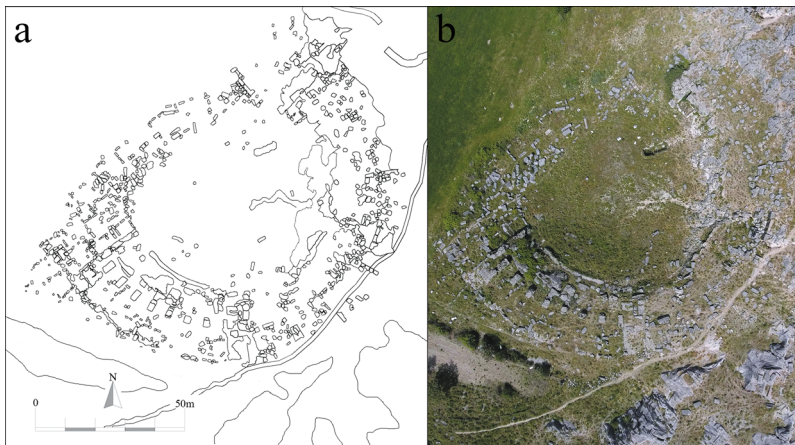


Figure 9. **a** Theatre Plan and **b** Theatre Drone Photograph (by S. Güler and H. Yüceer)

North Bath

Following the aqueduct to the west of the main colonnaded street is the northern bath, one of the largest and most important baths in Anazarbos. Like many examples in Anatolia, the baths here were built of bricks (Gough, 1956, pp. 170–73). There were probably two domes above the mortared area.

Religious Buildings

The Church of the Apostles The church, built in the early Byzantine period, is dedicated to the apostles of Jesus. It dates from the fifth century AD (Gough, 1952, pp. 115–16). The structure had three naves and a basilical plan with high quality granite columns of approximately 50×25 m. On the structure was applied a decorated frieze and architrave, and ornate roof blocks. There are cantilevers with sculptural niches on the exterior of the church (Figure 10).

The Southwest Church The southwest church is approximately 35×50 m. The structure has a different design to the churches in the area with its cruciform plan (Figure 11). The west end of the south wing has a mosaic floor. From the glass stone mosaics that were used and its inscription, church is thought to date back to the year 516 AD (Gough, 1952, pp. 113–14).

Rock Church (Apostle Church) The Apostle Church, also known as the Rock Church, is located to the south of the acropolis. It was noticed that this church was built on an ancient insula. There are ornamental elements in different styles on the ornamental block stones outside the building blocks that make up the body of the building. It is therefore thought that these stones were transported from two or more separate structures from

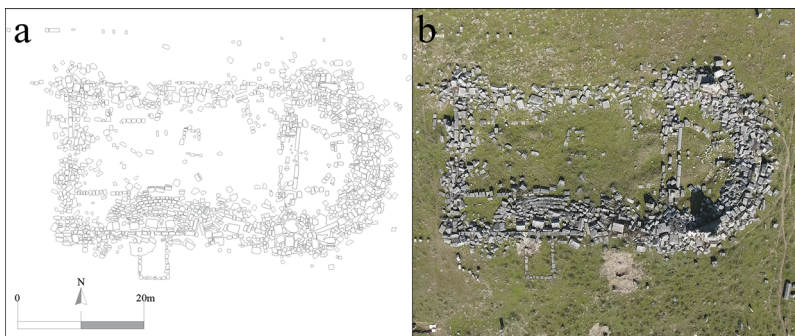


Figure 10. **a** Church of the Apostles Plan and **b** The Church of the Apostles Drone Photograph (by S. Güler and H. Yüceer)

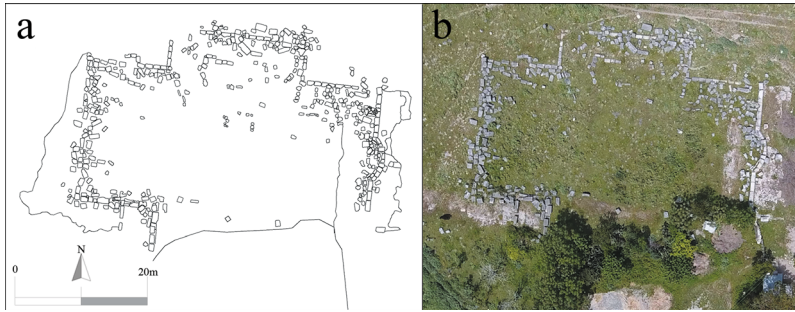


Figure 11. **a** Southwest Church Plan and **b** The Southwest Church Drone Photograph (by S. Güler and H. Yüceer)

earlier periods. The church was built at the beginning of the sixth century AD (Gough, 1952, p. 134). The planar dimensions of the church are approximately 56×30 m (Figure 12).

Burials

Due to the topography and geology of the area, many graves were built and used in Anazarbos. 3 necropolis areas have been identified around the theatre, circus and colonnaded street, which were arranged in accordance with the urban fabric. Many free standing sarcophagi, chmazorion sarcophagi and numerous rock tombs and underground chamber tombs were found in the necropolis.

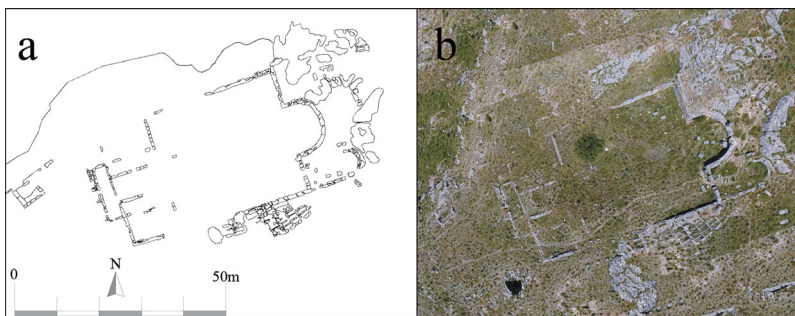


Figure 12. **a** Rock Church Plan and **b** The Rock Church Drone Photograph (by S. Güler and H. Yüceer)

Religious Cults and Persons Associated with Anazarbos

Zeus Olybris/Olybreus

We now know that Anazarbos was the central focus of a widely supported cult of Zeus Olybris/ Olybrius, which extended from Rome to Israel, and had as its figure head a local mountain god. It is therefore likely that a cult temple exists in the central acropolis that contains a description of the mountain god. (Sayar, 1999b, p. 132).

Pedanius Dioskorides

Anazarbos is the birthplace of the famous pharmacologist and military physician known as Pedanius Dioskorides (born c. AD 40, Anazarbus, Cilicia—died c. AD 90), who trained in medicine in Athens and Alexandria and served in the Roman Army during the reign of the Emperor Nero (Ataç & Yıldırım, 2004, p. 258). His 5-volume scientific work, which called “De Materia Medica” was taught in medical schools in modern countries as part of the teaching/doctrine of the eighteenth century. Dioskorides’ work has introduced about 1000 drugs and 4740 different uses of these drugs, and this aspect has made him one of the most special and respected names in the ancient world together with Herodotus and Hippocrates (Trapp, 2002, pp. 259–61). He was also regarded as the father of Pharmacology (Desideri, 2003, pp. 129–43). Pedanius Dioskorides is recorded as the most famous medicinal plants expert in antiquity and gave information about the morphological, pharmacological and toxicological properties of up to 500 plants in his world-renowned De Materia Medica. His scientific work has been translated into English, German, French, Italian, Arabic, Greek, Hebrew, Persian and Syrian.

During the ongoing scientific excavations, the ethno-botanical use of plants in the city (medicine, food, drinks, etc.), endemism and conservation statuses have been attributed to Dioskorides. The data obtained from the flora study conducted in the research area will be useful in developing the ancient city into a cultural and natural park. By investigating the effects of plants detected in the city on the historical environment, endemic and rare plant species spreading in the area can be determined. The aim is to protect the important plant species identified in this region as a natural heritage together with the cultural heritage on the site to support future archaeopark projects.

Although not mentioned a lot in association with Anazarbos, the famous poet Oppian was born and lived in the city in second century during the reign of Marcus Aurelius and Commodus. Also known as Oppian

of Anazarbos or of Cilicia, he composed a five-book didactic epic on fishing named as Halieutica (Desideri, 2003, pp. 129–43).

The Significance of Anazarbos as “World Heritage”

Being one of the most important cities in the region where the trade and cultural routes of Anatolia and Syria-Egypt and Mesopotamia-Iran and the Mediterranean intersect, Anazarbos carries the cultural traces of many important civilizations of Anatolia such as Hellenistic, Roman, Byzantine, Middle Age, Arab, Armenian and Ottoman. It was included in the UNESCO World Cultural Heritage Temporary List on April 15, 2014.

Criteria for the Justification of Outstanding Universal Value

The city justifies the outstanding universal value with three criteria identified by UNESCO. These are criteria (iii), (iv) and (vi).

- iii. to bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;

Anazarbos had been inhabited intermittently by different civilizations that reigned in Anatolia over a period exceeding two millennia. It houses remains from various cultures including the Tarkondimotos Kingdom founded in the Cilicia region, which was the largest and most noteworthy. During the Roman Period, the city bore testimony of being a *neokoros* three times with the opportunity for expressing the imperial cult. Apart from that it is known to be the centre of the cult of *Zeus Olybris/Olybreus*, an esteemed cult of a mountain god in regions stretching from Rome to Israel. The Emperor Septimius Severus, who nurtured the city and become the leader of the state assembly, honoured Anazarbos as metropolis. Festival and sports games organizations also helped the city to establish a significant place among all Roman cities. Anazarbos was the second largest city of the Armenian Kingdom of Cilicia after the capital Sis (Kozan) (Gough, 1952, pp.87)

- iv. to be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history;

The city of Anazarbos represents some of the superior features of a typical Roman city by its grid planning with many roads intersecting and having a stadium, amphitheatre, triumphal arch, large columnaded roads, aqueduct,

fortress and city walls all at the same time and often at a larger scale. The fortress with very long outer city walls is in good condition and is a rare example in Anatolia. The triumphal arch, Ala Gate, is the only example from the Roman period in the Cilicia Plain. It was designed both for vehicle and pedestrian traffic with double roads and represents a rare example. The use of natural landscape is another significant feature. The 200 m high rock mass on the eastern edge of the city was carved out to open a short passage to the ancient city of *Flaviapolis*. This is considered a masterpiece of human creative intelligence and power with the rock stairs carved out of bedrock connecting the city to the castle and acropolis. Churches from different periods are the site's abundant evidence of its changing ethnic and religious diversity through time. Anazarbos also houses good examples of Roman mosaics with rare depictions of gods, including the Thalassa mosaics depicting her with lobster claws on her head and the wheel on her shoulder. This mosaic is considered to be the earliest example of Thalassa mosaics.

- vi. to be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance;

Apart from the physical characteristics of the site that paved the way to inclusion onto the world heritage tentative list, Dioskorides is an important figure to be addressed and proclaimed. Anazarbos is known to be the place of birth of world-famous pharmacologist Dioskorides of Anazarbos, who is considered to be the "Father of Pharmacology", whose published works attracted global interest for hundreds of years. In his five-volume book, more than 600 herbal, 35 animal and 100 mineral drugs, botanical properties, medicinal uses and forms, side effects and dosages were studied in detail. In his first volume, aromatic plants, oils, ointments, trees, resins, fruits; in the second volume cereals, legumes, hibiscus, cruciferous and other garden grasses, animal drugs; in the third volume, roots, fruit juices, herbs and seeds used for medical or food purposes; in the fourth volume, narcotic and poisonous plants were included. In the fifth volume, which was his last book, information about grapes, wine and minerals were placed. Regarding the content of each volume, it is interesting to study the plants in *Materia Medica* by comparing them with modern research.

The Place of Anazarbos Among Other Properties

Although it is considered that Anazarbos is of outstanding universal value it is evident that criteria (iii) and (iv) are valid for most sites inscribed in the list from Turkey. A total of 15 sites out of 18 in the list meet criterion

Table 1 List of World Heritage Sites in Turkey as of 2019 and the criteria they meet

			i	ii	iii	iv	v	vi	vii	viii	ix	x
1	1985	Historic Areas of Istanbul										
2		Great Mosque and Hospital of Divriği										
3		Göreme National Park and the Rock Sites of Cappadocia										
4	1986	Hattusha:the Hittite Capital										
5	1987	Nemrut Dağ										
6	1988	Xanthos-Letoon										
7		Hierapolis-Pamukkale										
8	1994	City of Safranbolu										
9	1998	Archaeological Site of Troy										
10	2011	Selimiye Mosque and its social Complex										
11	2012	Neolithic Site of Çatalhöyük										
12	2014	Pergamon and its Multi-layered Cultural Landscapes										
13		Bursa and Cumalıkızık: the Birth of the Ottoman Empire										
14	2015	Ephesus										
15		Diyarbakır Fortress and Hevsel Gardens Cultural Landscapes										
16	2016	Archaeological Site of Ani										
17	2017	Aphrodisias										
18	2018	Göbeklitepe										
			9	10	12	15	2	5	2	0	0	0

(iv) by having outstanding examples of building types and 12 sites out of 18 meet criterion (iii) by bearing testimony to a civilization that disappeared (Table 1). However, due to the present status of the site, there is a need for further studies in order to make further comparisons with contemporary examples, even if it bears great potential in terms of its architectural and structural capacity and the building reserve it holds. Comparisons of unearthed singular structures still reveal the importance and uniqueness of the site among other properties. For example, the only other similar examples of amphitheatre in Anatolia are at Pergamon and Kyzikos. Ala Gate is the only triumphal arch from Roman period on the Cilicia Plain. Such a fortress entirely surrounded by quite long outer city walls is almost non-existent in Anatolia. As a result, based on the remains, it is claimed that the city is one of the most magnificent examples in Anatolia, bearing cultural traces of a particular civilization, who lived exclusively in this region. The presence of the ancient five-volume book on pharmacy by Dioskorides, helped in Anazarbos and therefore meets crite-

riion (vi), which only five other sites in Turkey meet (Table 1). The significance of the book and the possible existence of the herbs and plants described in the *De Metria Medica* also need further research in order to convey the uniqueness of the site.

Discussion

Turkey’s decision to be a part of the World Heritage Convention was made in 1982 and approved in 1983. Since then, a total of 18 heritage sites, including 16 cultural and 2 mixed have been inscribed in the World Heritage List. There are 83 sites on the Tentative List, the majority of which were proposed after 2000. In part, this may be due to the improved consciousness of cultural heritage protection within the local administrative bodies in Turkey. The popularity of archaeology as a recognized field of scholarship was first acknowledged by the elites of the Ottoman Empire during the nineteenth century who saw how it had been utilized as cultural capital in Europe (Dinler, 2018, p. 730). After the establishment of the Turkish Republic in 1923, a period of intense archaeological research begun. The conservation of archaeological sites, whose findings mainly centred around museum collections and on-site reconstructions. An interest in conservation however was often limited to intellectuals, academics and volunteer expert’s initiatives, but the State was cautious about these efforts. Although it was accepted that Anatolian heritage contributed to parallel European narratives, it was also seen as being at odds with the neo-liberal policies of modernization. More recently however, cultural heritage in Turkey has been seen as beneficial to its relationship with Europe and its international status (Atakuman, 2010, pp. 125–126).

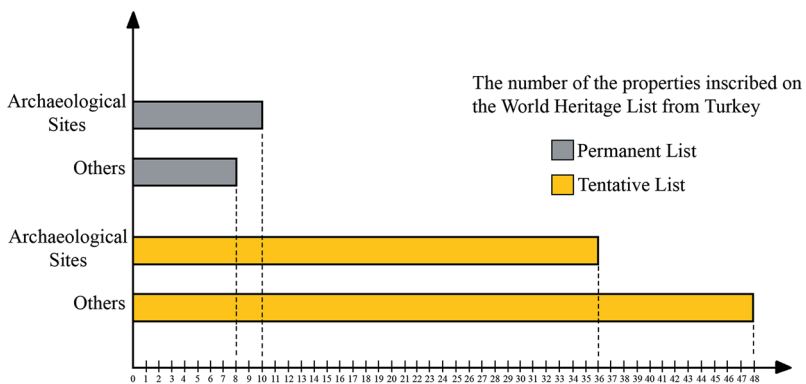


Figure 13. Number of properties in Turkey inscribed on the World Heritage List as of 2020 (permanent list and tentative list) (edited by S. Güler and H. Yüceer)

The “European Common Heritage” campaign, initiated by the Council of Europe in 2000, acted as an arena to present Turkey in a positive light and helped the acceleration of developments that paved the way for heritage conservation. One of the projects of the campaign was the establishment of a union for the development of cooperation between historical cities in the field of cultural heritage. Turkey participated in the meeting of the European Union of Historical Towns in 1999 as an observer and later established the Historical Cities Association with 52 member municipalities in 2000. With the motivation generated through meetings, educational activities and preservation competitions, central and provincial municipalities begun to develop conservation projects for both single buildings and historic environments. On the global stage however, the World Heritage Committee have been critical of Turkey’s approach to use heritage as a tool to reinforce national pride rather than accept the diverse and sometimes conflictual nature of its history and the impact this may have on national narratives. (Atakuman, 2010, pp. 127–128). One of the important issues is that established archaeological sites make up the majority of those inscribed on the permanent World Heritage List as these are often the subject of ongoing excavations by both local and foreign experts and as such already had a degree of acceptance, and can more easily meet the initial criteria. Smaller cultural properties however constitute the majority on the tentative list, as in some ways the application process is more complex (Figure 13).

The data required to fulfil the outstanding universal value criteria had already been investigated by national and international institutions and authorities for about a century and in some cases more, with the only exception of Göbeklitepe. Table 2 shows the archaeological sites that constitute the majority on the current list, and the dates of the inauguration of excavations. It is evident that these sites bear unique testimony justified not only by the findings from the excavations but also the research on various aspects related to the site and excavations. The preparation of site management plans in the last decade also accelerated their inscription process. Göbeklitepe, as an exceptional case, has had a faster pace due to its very unique site characteristics that attracted global attention.

Anazarbos is one of the 36 archaeological sites on the tentative list from Turkey. Even a short site visit can show that the site is a significant entity and raises questions of why it has been neglected for so long. As the current excavations were inaugurated in 2013, there may be a political dimension to this. 2013 was the year that Ömer Çelik, a journalist and politician from Adana was appointed as Minister of Culture and Tourism. He had previously been elected as a Deputy in Adana in 2002 and still acts as the AKP (Justice and Development Party) spokesperson. From 2016 to 2018, he also served as the Minister of European Affairs and the chief negotiator

Table 2 Archaeological Sites in Turkey inscribed on the World Heritage List sorted by date of inscription

Archaeological site	Date of inscription	Date of first excavation	First responsible authority for excavation	Current responsible authority for excavation
1.Hattusha	1986	1892	Ernest Chantre	German Archaeological Institute
2.Nemrut Dağ	1987	1883	Osman Hamdi Bey	Assoc.Prof.Dr.Andreas Schachahner
3.Xantos-Letoon	1988	1838	Charles Fellows	METU Team of Commagene Nemrut Conservation Development Programme Turkish Science Delegations Prof. Dr. Burhan Varkivancı
4.Troy	1998	1871	Heinrich Schliemann	Doç. Dr. Sema Atik Korkmaz
5.Çatalhöyük	2012	1961	James Mellaart	Prof. Dr. Rüstem Aslan
6.Pergamon	2014	1878	Karl Humann	Konya Museum Directorate Asst. Prof. Dr. Çiler Çilingiroğlu Ünlüsoy
7.Ephesus	2015	1863	John Turtle Wood	German Archaeological Institute Prof. Dr. Felix Pirson
8.Ani	2016	1906	Nicholas Yakovlevich Marr	Austrian Archaeological Institute Assoc. Prof Dr. Sabine Ladstätter
9.Aphrodisias	2017	1904	Paul Gaudin	Turkish Science Delegations Prof. Dr. Fahriye Bayram
10. Göbeklitepe	2018	1994	Klaus Schmidt	New York University Prof. Dr. R. Roland Smith Sanlurfa Museum Directorate Dr. Lee Clare Prof. Dr. M. Özdoğan Prof. Dr. N. Karul Prof. Dr. G. Kozbe

The information about the current responsible authority for excavations is based on General Directorate of Cultural Assets and Museums excavation and surface research activities latest in 2018 available at <https://kvmgm.ktb.gov.tr/TR-227176/2018-yili-kazi-ve-yuzey-arastirma-faaliyetleri.html>

for Turkish Accession to the European Union. He put great efforts into his hometown of Adana since entering parliament, but his main contribution was as Minister. Apart from the excavations, he also took great steps to provide an appropriate museum, as the capacity of the former museum was unable to accommodate the ongoing findings from the rich hinterland of Adana. Thus, one of the first factories of the city, the “National Textile Factory” located in the Seyhan District, was restored and reused as the Adana New Museum Complex. The construction started with funds from the investment programme of the Ministry in 2013. Within the scope of the initial phase, the works to the Archaeology Museum were completed and it was opened to visitors on May 18, 2017.² The restoration of the derelict factory was also an important issue for Adana’s cultural heritage, since it relates to Adana’s textile industry.

The inscription of Anazarbos as World Heritage Site is another mission of the Minister in collaboration with local authorities who are enthusiastic and supportive. The site has been considered as one of the symbolic entities of Adana and a showcase of the city to visitors. After centuries of silence and inactivity, major works on the conservation and presentation of Anazarbos happened within a in few years. With more research the site may receive the attention it deserves, and already meets some of the outstanding universal value criteria. For instance; **criterion ii** which is *to exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design*. It is known that different civilizations lived in the ancient city of Anazarbos. Architectural works such as castles, churches, theatres, amphitheatres, and walls are all located in the region. In addition, there are monumental works such as mosaics, inscriptions, and rock tombs on the site. In addition, **criterion vii**. *to contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance*; can also be associated with Anazarbos. As shown in Figure 3, the city was founded on the edge of a rock mass rising from the middle of a flat plain. The harmony of the castle on the rock mass and the city on the plain shows the integration of natural beauty with human activity.

The acceleration of attempts to promote the site has another effect which can be considered as both positive and negative. The partially standing main gate was restored during the nomination period but although its structural stabilization was much needed, its total reconstruction goes against contemporary best practice in conservation, and this is something that needs to be addressed.

Conclusion

The Anazarbos excavations have had a short history despite having been previously visited and surveyed. However, its current state requires a systematic approach to academic research together with archaeological excavations, which should consider the conservation of unearthed remains. Such a multifaceted inquiry can only be possible through multidisciplinary scientific research and will help the site bear its testimony. These studies should be carried out with the guidance of a site management plan, which has not completed yet. Previous and recent studies will be presented and shared with different stakeholders in particular the local community who take roles at various levels in the promotion of Anazarbos and act as direct beneficiaries. In this respect, the recent Anavarza (Anazarbos) Symposium can be considered as a significant step in promoting the impact of studies relating to the ancient city. It created a platform for the discussion of the current situation and the future of Anazarbos and promises a great future for regional tourism. 26 researchers from 13 different institutions, including nine different universities, three government institutions and one private sector organization, presented studies on various aspects. To be continued in the coming years, this symposium series will form a fertile environment for future research and help Anazarbos to reach global recognition.

In association with Dioskorides, a Medical and Aromatic Plants Laboratory could be established in order to act as a source of various scientific studies for today and the future. The plants grown in Anazarbos and its vicinity should also be tested in laboratories and brought into traditional medicine, cosmetics and pharmaceutical sectors. It is also important to increase the recognition of the region by establishing a garden of medicinal and aromatic plants, a library, herbarium and local seed units, and perhaps to create production greenhouses. In this way the legacy of Dioskorides will be preserved and transferred to future generations and will assist in the inclusion of Anazarbos in the list of UNESCO World Heritage.

Notes

1. The Anavarza Symposium was held on November 22, 2019. The related news can be found in the following links that are in Turkish only: [https://www.arkeolojikhaber.com/haber-anavarza-sempozyumu-muda-13-farkli-kurumdan-26-kisi-bildiri-sundu-23989/](https://www.arkeolojikh Haber.com/haber-anavarza-sempozyumu-muda-13-farkli-kurumdan-26-kisi-bildiri-sundu-23989/), <https://habermerkezi.atu.edu.tr/Sayfa/822/1.Anavarza%20Sempozyumu%20Yap%C4%B1ld%C4%B1>.
2. The details and illustrations of new museum complex can be found in the following link in English: <https://muze.gov.tr/muze-detay?SectionId=AAR01&DistId=MRK>.

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