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UNESCO World Heritage in Turkey 2019

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GÖREME NATIONAL PARK AND THE ROCK SITES OF CAPPADOCIA

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GEOGRAPHICAL LOCATION AND BOUNDARIES OF THE PROPERTY

Exremely interesting geological formations were created under the influence of water, wind and volcanoes that erupted repeatedly millions of years ago and produced their final shape on earth. Cappadocia has hosted many civilizations since prehistory, from times before there was writing until the present-day and is unique in the world, not only with its fairy chimneys, but also with the rock tombs hewn in the fairy chimneys, the rock-hewn houses, storages, dovecotes and subterranean settlements.

The Cappadocia Region was a region in the antique age that extended to Malatya in the east, to Tüz Gölü (Salt Lake) in the west, to Pontus in the north and to the Taurus Mountains in the south. The present-day Cappadocia Region covers the provinces of Nevşehir (Nyssa), Aksaray (Kolonoia), Niğde

(Nakida), Kayseri (Kaisareia) and Kırşehir (Thermae). The geographical boundaries of the Cappadocia Region today can be thought of as the geographical region remaining within the Kayseri, Niğde and Kırşehir triangle. Nevşehir Province and the surrounding settlements of Ürgüp, Ortahisar, Derinkuyu and Göreme are at the center of this triangle and have the cultural and architectural relationships, buildings and settlements that reflect in the best manner the Cappadocia Region.

However, the Göreme National Park and the Rock Sites of Cappadocia determined to be a World Heritage Site are located in the Central Anatolia Region within the Nevşehir Province boundaries. Furthermore, this area includes the Kaymaklı Subterranean City, Derinkuyu Subterranean City, Karain Village Settlement, Karlık Village Settlement, Yeşilöz Village Settlement and Soğanlı Village Settlement. However, the Soğanlı Village Settlement remains within the Kayseri Province boundaries.





Fairy Chimneys

Fairy Chimneys



PHYSICAL, NATURAL, HISTORICAL AND CULTURAL CHARACTERISTICS OF THE PROPERTY

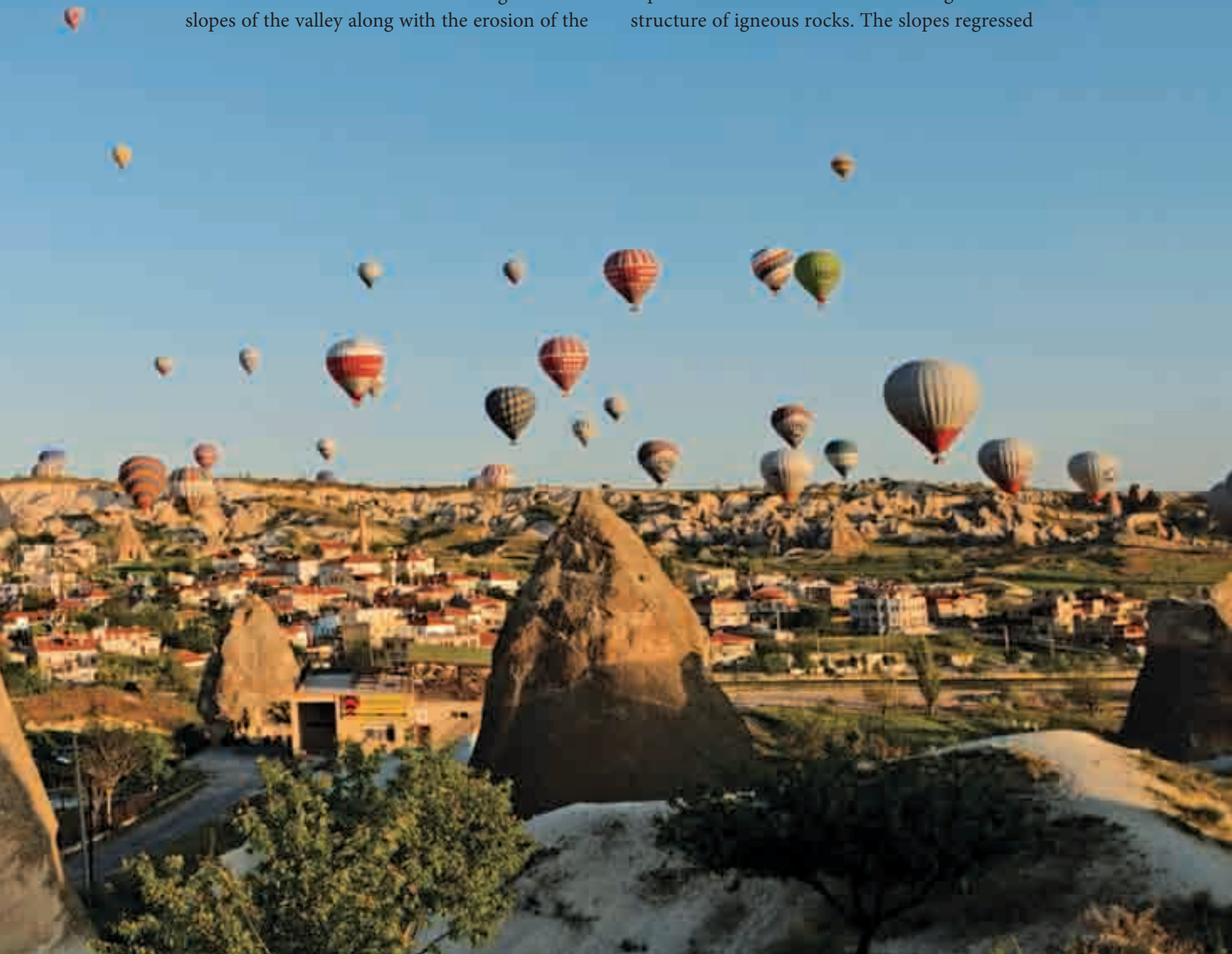
Cappadocia's natural, historical and cultural attributes can be examined under 8 basic headings: Fairy Chimneys, Antique Cities, Subterranean Cities, Churches and Monasteries, Seljukid and Ottoman Period Architectural Works of Art, Traditional Residential Architecture of Cappadocia, Dovecotes, Apiaries.

Fairy Chimneys

The wind and floodwaters descending from the slopes of the valley along with the erosion of the

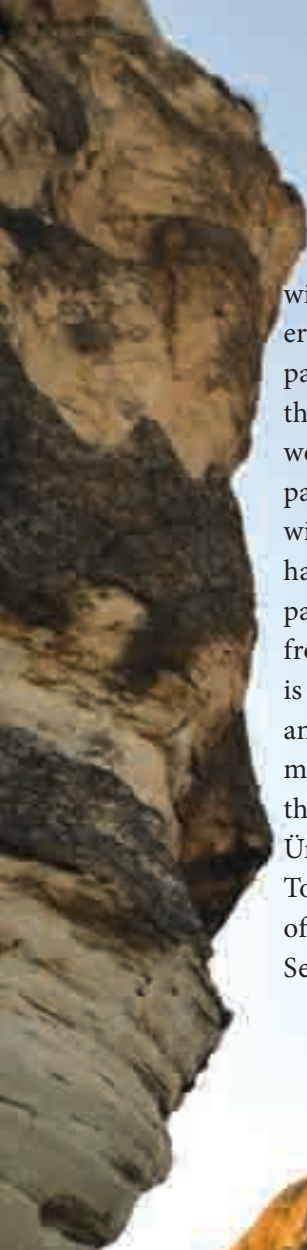
tufas created the interesting formations called "Fairy Chimneys." The Erciyes, Hasandağ and Göllüdağ Mountains in the Cappadocia Region became active volcanoes in the Tertiary Period and started to erupt in the Upper Miocene (10 million years ago) Epoch and continued until the Pliocene Epoch of the Quaternary Period (2 million years ago). The tufas reaching a thickness of approximately 200-300 meters appeared on earth with tectonic events.

The lavas erupting at different times, temperatures and densities accumulated on top of each other and caused changes in the structure of igneous rocks. The slopes regressed











with the deep hollowing out of the materials that erode more easily and that are found in the lower parts of slopes and thus, after the harder rock in the upper parts eroded less, the fairy chimneys were created with a conic-shaped body and a part at the top called a hat. The fairy chimneys with hats are found mostly around Ürgüp and have a conic body and a rock block in the upper parts. The body is from igneous rock formed from tufa, tuffite and volcanic ash. The hat part is formed from hard igneous rock, such as lahar and ignimbrite. The fairy chimneys are the most intensive in the valleys remaining among the Ürgüp-Uçhisar-Avanos triangle, between Ürgüp and Şahinefendi, in the environs of Çat Town of Nevşehir Province, at the Soğanlı Valley of Kayseri Province and in the surroundings of Selimiye Village of Aksaray Province.



Water sources influenced the formation of the region to the same extent that volcanoes did. The main riverbeds and the branches that feed the Kızılırmak (Halys) River to the north, the Melendiz River to the southwest and the Mavrucan to the southeast determine the hydrographic features of the region.



Other than the fairy chimneys, the water flow lines formed by rain waters at the valley slopes make interesting convolutions, adding a separate feature to the region. The color harmony observed at some slopes is due to the temperature difference of the lava layers. These formations are observed at Uçhisar, Çavuşin-Güllüdere, Göreme-Meskendir, Ortahisar-Kızılçukur and the Pancarlı Valleys.

The Ortahisar and Uçhisar citadels rising to 50 meters and called “Castle” among the people are the other important attributes of the region. These gigantic fairy chimneys were created as the result of the erosion of tufas and in time, they were hewn by people and used with the objective of defense and settlements. The summits of the Uçhisar and Ortahisar Citadels are used today as panoramic viewing points of the region.

Antique Cities

The Cappadocia Region is also rather important for ancient history. The first traces of settlement were encountered at the Civelek Cave close to Yaylacık Village of Gülşehir County. The stratigraphy of the cave provides findings from the Early Neolithic Age. The findings from the Civelek Cave are exhibited at the Nevşehir Museum today. The findings of the historical activities concentrated on the tumuli show that the first settlement in Cappadocia started in the Holocene Epoch ten thousand years ago. Agriculture was started, animals were domesticated and tools were developed and used in hunting by processing the volcanic obsidian materials in this epoch. Findings that they were exported were found at the Aşıklı Tumulus close to Kızılkaya Village of Aksaray Province.

The pottery findings representing the Neolithic Age at Köşk Tumulus, the Copper Age findings known as the Chalcolithic Age found at Gelveri and the Bronze Age findings at the Zank Tumulus of Avanos prove the early period settlement of the Cappadocian Region. Kanesh (Kültepe) is a ruins area that has cultural layers between 3000 B.C. and the Roman Period. Gökçetoprak Village of Gülşehir County displays the richness of the cultural- architectural relationship of the Cappadocia Region, due to prehistorical, Hittite, Greek and Christian Period buildings and findings.



Derinkuyu
subterranean city

Other than these, Yassı Höyük close to Ovaören Town of Gülşehir County and Suluca Karahöyük of Haçibektaş County are the Protohistoric Period settlements in the Cappadocia Region. The settlement places from a later period are the Sobesos Antique City at Şahinefendi Village of Ürgüp County and the Kurtderesi Necropolis at the Kuşçin Location of Avanos County. The Sobesos Antique City in the Şahinefendi Village, which is a city from Roman Period, was found by chance fifteen years ago. The city includes a Roman Bath and a Basilica which are highly ornamented with mosaics in their interiors; and it was stated by Nevşehir Museum officials that the city was abandoned after fire or epidemic diseases.

During the last decade, the scientific excavations started in Yassı Höyük in Ovaören Village of Gülşehir County revealed the significant information about Protohistoric Period. After the excavations carried out by Prof.Dr Yücel Şenyurt during the decade, it was descended to the Chalcolithic period which was accepted as 5500 BC. After the excavations in the following years, it is possible to go back even further from the Chalcolithic.

Subterranean Cities

Six subterranean cities in the Cappadocia Region were built completely underground with multi-storied settlements composed of a large number of spaces connected to each other just like a labyrinth and surrounding the ventilation shafts. A majority of the rock settlements were made with the hewing of the tufa from below and towards the depths. The spaces in the subterranean cities formed of hundreds of rooms were connected to each other with tunnels, just like labyrinths and long galleries. It is thought that the reason for the galleries being low, narrow and long was to restrict the movements of enemies.

The defense, ventilation and production practices of the subterranean cities reflect in the best manner the living culture. The oil lamps used for lighting the underground settlement also meet the heating needs by the heat spread from the burning linseed oil. There are bolt stones for defense that separate the spaces between stories from each other. These bolt stones, which have a diameter of 1-2.5 meters, a width of approximately 30-50 centimeters and a weight of 200-250 kilograms, could be opened from within, but it was impossible to open them from outside. The hole located at the middle of the bolt stone, just as it was useful in opening and closing the door, it was also useful for seeing enemies who could come from behind or for attacking the enemy with weapons, such as bows and spears. These bolt stones, other than a few examples, were made by cutting them in place.

It is unknown when the subterranean cities were first built, but it is supposed that they date back as far as the Prehistorical Period. However, it is known that they were made for defense purposes. The people living in the region were always under threat since Cappadocia was on the Silk Road. As a result, the Cappadocian people, who were subjected to attacks and invasions, also used the subterranean cities as a temporary place of shelter during unusual times. The most intensive use was mainly in the Early Christian Period.

There are approximately 200 underground settlements existing in the region. At present, of those where archaeological excavations have been made and have been opened to the public, the most interesting are Kaymaklı, Derinkuyu, Özkonak, Mazı, Özlüce and Tatların Subterranean Cities. Of these, Derinkuyu subterranean city has eight layers descending to a depth of 55 meters. It includes spaces for production, living and shelter purposes at different layers. A finding that some



Derinkuyu
subterranean city

of the subterranean cities are connected to each other has the attribute of proving that at the same time, these cities also used the underground as roads.

Churches and Monasteries

The Cappadocia Region was a settlement as of the prehistoric periods and is a region where the Christian communities lived from the fourth century up until the thirteenth century. Since Ürgüp was a religious center of the Christian period, the concentration of rock-hewn chapels and churches in the region is striking. The churches at Göreme and the surroundings were built by hewing into the tufa rocks that formed the natural structure of Cappadocia. The architect, while hewing easily the volcanic-structured rock, could design the architectural plan desired, but the masters had to be very careful. There was almost no compensation for a mistake that would be made, because the column or dome broken during hewing could not be repaired.

The single nave and barrel-vaulted plan type widespread in these buildings was the most suitable architectural style for the religious types living in the region and for the monks who withdrew into solitude. These types of buildings were also used as tombs. The transverse rectangular plan type was of Mesopotamian origin. These types of buildings in Göreme were probably built for specific foreign groups who settled at the region. Despite the fact that the two-nave building type was only observed in the St. Eustathios Church at Göreme, it was an architectural plan made at lot at the Soğanlı and Ihlara churches. Even if altars, as the most important ceremonial furnishing of churches, have not lasted until the present-day, it is known that they were found at all of the churches in Cappadocia.

Interior view of the
Selimiye Monastery





Exterior view of the
Karanlık Church
Monastery



Unfortunately, an insufficient number of inscriptions have been obtained to learn the building dates of the large number of monasteries, churches and chapels at Göreme and the environs. Consequently, the religious buildings in the region are mostly dated according to either the iconography of their paintings or the architectural attributes of these buildings.

It is thought that the monasteries at Cappadocia were so small that they were only sufficient for the use of a maximum of 20 persons. The Girls' and Boys' Monastery and the Karanlık Church Monastery within the Göreme Open-Air Museum are the most important ones. The early examples of churches were decorated with the Maltese cross, fish and symbolic motifs preferred



by the Christian world. Especially the Middle Age churches were decorated with wall paintings on plaster in the fresco secco technique. Even if very rare, there are also examples where the fresco technique was used. The scenes depicted in the churches and chapels were from the life of Jesus, the Bible and from the Torah. Furthermore, the saints of the Christian world and Cappadocia's

important persons were also depicted. In general, the immortals were on the dome, the mortals on the walls, and the "Deesis", which is the prayer scene depicting Christ enthroned and flanked by the Virgin Mary and St. John the Baptist for forgiving the sinners are on the main apses.

It is estimated that there are approximately four hundred sanctuaries that have been spread to

Wall paintings on the walls of the Karanlık Church Monastery



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Interior view of the
Karanlık Church
Monastery



Interior view of St. Barbara Chapel



Interior view of the
Yılanlı Church





almost the entire region. The most important of these are the Tokalı Church, Elmalı Church, St. Barbara Chapel and the Karanlık Church within the Göreme Open-Air Museum. Besides these, the best-preserved churches are the St. John Church and the Kırk Şehitler Church at Gülşehir.

Seljukid and Ottoman Period Architectural Works of Art

After the Roman and Byzantine Periods, many architectural works of art have lasted until the present-day at Cappadocia from the Anatolian Seljukid States and the Ottoman Period. The Seljukids interpreted within their building programs, which was an expression of their own religion and life culture, the Hittite, Phrygian and Christian period architectural culture of Cappadocia and reached a new synthesis. The most important Seljukid contribution within this synthesis is figural stone decoration. Among the decoration elements of geometrical and natural motifs used, besides the animal motifs, such as the lion, eagle and snake, there were vegetal motifs, such as palmette, lotus and acanthus, and also dragon and human motifs. Generally, the architectural works of art during the Seljukid Period were buildings for defense and accommodation. The most beautiful examples of these are the Sarihan, Doğala and Dolayhan Caravansaries. The Hasan Dede Tomb close to Acıgöl from the Beylics Period is one of the best-preserved buildings. Although the Taşkınpaşa Madrasa close to Ürgüp is dated to the Beylics Period, it is one of the significant examples that continue the Seljukid stone decoration tradition.

Furthermore, the Hacı Bektaş Veli Social Complex at Hacibektaş County is among the important works of art of the Ottoman Period. Sultan Gazi Murat (Orhan Bey) (1326-1389) had

Interior view of the
Çanklı Church



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Interior view of
St. Basil Chapel

the Hacı Bektaş Veli Social Complex constructed in the memory of Hacı Bektaş who lived in the thirteenth century. The Hacı Bektaş Veli Complex and Tomb are accepted as the center of the Bektaşî order, which has spread to the world, and constitutes the foundation of Hacı Bektaş Veli's teaching based on humanity, the universe, love of God and tolerance. Since the Hacı Bektaş Veli Complex and Tomb are directly related to this system of belief that has international importance, it has been shown as a candidate for the World Heritage List due to its reflections to architecture of the rituals and symbols of this belief system.

The Damat İbrahim Pasha Complex which is one of the most important architectural works of the Tulip Era in the center of Nevşehir, was built by Damat İbrahim Pasha, the grand vizier of the Tulip Era in the first quarter of the 8th century in 1726 - 1727. The building complex, which is a complex built outside from Istanbul in the Tulip Era, included the mosque, almshouse (*imarethane*), library, bath, primary school (*sibyan mektebi*), madrasah.

Traditional Residential Architecture of Cappadocia

The tufa rocks within the special geological structure, which is the product of long volcanic processes at the Cappadocia Region, has provided for the enrichment of the local building culture by permitting a diversity of building techniques from the aspect of its easy hewing and by hardening upon contact with air and that it provided the opportunity for being used as a building stone. This richness, besides the monumental buildings formed with religious purposes in the region, has also provided for the development of residential architecture examples, which are the product of the traditional building culture built by hewing the tufa rocks.

The traditional residential architecture of the Cappadocia Region is the product of the local building culture and tradition. The traditional residences in the region are the product of the interactions within different cultural layers in the historical process of those experiencing the cultural practices, the cultural expressions of the building masters and environmental factors. The Cappadocia houses can be divided into three main groups typologically connected to the processing techniques of the tufa rocks:

1. Rock Hewn Buildings
2. Stone Masonry Buildings
3. Mixed Houses

Using the carving-out and building-out techniques produced the traditional buildings in the Cappadocia Region. According to the construction techniques, the buildings can be defined as "rock hewn" or "stone masonry" by using tufa that is the local building material and presents an architectural variation that is the product of the different unions of two different units. The mixed houses, which are formed of hewn and stone masonry units in different combinations, are the building types observed the most intensively in the region. There are examples of a mixture of both housing types by hewing the part of the houses leaning on rock that is used for a pantry, storage or stable.

Although it is known that the rock hewn buildings in the Cappadocia Region are much older, a majority of the stone masonry buildings can be dated to around the end of the 1800s and beginning of the 1900s. The production and consumption relations and the relations between cultural practices are reflected to the spatial organization of the traditional buildings. The most basic characteristic reflected to buildings in these relations is the separation between







production and living activities. This separation and grouping also determines the order of hewn and stone masonry spaces. While preparations for winter, the making of grape molasses and daily production activities are generally made in the hewn spaces, the building-out units are usually used as living spaces. The rock hewn and stone masonry spaces present a comfortable environment for those living in them since they are warm in winter and cool in summer.

The insulation feature of the walls having a thickness of 60-100 centimeters at the hewn units constitutes suitable conditions for storing food for long periods of time. In general, some of the production spaces made with the hewn rock system are spaces, such as “*tandır* (clay-lined pit or large earthenware jar buried in ground and used as oven) house”, “winter house”, *tafana* (*tandır* plus place to store food, a sort of kitchen and pantry), “summer house”, “storage” and



“stable”. *Şırhaneler* are specialized spaces used for the production of molasses in the traditional buildings of Cappadocia Region.

Private open areas and courtyards assume a determining role in the spatial organization of the traditional residential architecture of Cappadocia. Sometimes the houses with courtyard have two or three courtyards. The private open areas are called *Hayat*, are multi-purpose spaces that provide the opportunity for

the social interaction of women, besides daily life and production activities, they are multi-purpose spaces that provide the opportunity for the social interaction of women. The production of grape molasses, which is one of the important cultural practices unique to the region, is made in the courtyards with the collective labor method at many rural settlements in the region from among the different foods made during the summer in preparation for winter.

The traditional residences in the Cappadocia Region make use of the sloping land and other than the underground hewn rock units, they are generally two stories as of the ground level. The residences include many terraces at different levels and related to different cultural practices. The best examples of these can be seen at Avanos, Uçhisar, Ortahisar, Ürgüp and Mustafapaşa.

The traditional residences of the Cappadocia Region, besides the spatial organization and architectural attributes also have significant values from the aspect of cultural expressions continued within the local building tradition in the architectural and decorative elements by the building masters. It is possible to see the best examples of regional stone workmanship on the external façades of the traditional residences built with cut stone. Especially, the molding decorations made between the floors of the houses and the stone decorations surrounding the front façade architectural elements draw attention. The most beautiful expressions of those living in the houses and the identity of the building masters, the traditional meanings of the cultural practices, the original meanings of the building culture and the creativities of the masters are reflected to the architectural decorations in the traditional buildings. The decorations contain geometrical ornamentations, such as passionflowers in panels, rosettes, wavy lines, Solomon’s seal, stars and

tree of life. They are mostly seen in Mustafapaşa, Göreme, Avanos and Ürgüp center and nearby villages.

Rock Hewn Storages

The climatic features of spaces hewn from tufa stone, besides adding hewn storage spaces in different scales for keeping winter foods and agricultural products to the residence program, was the reason for making a large number of storages that were the spaces for the cold air storage made in the past with the storing of winter provisions that continued throughout the valleys at Cappadocia. Just as in Uçhisar, Göreme, Ortahisar and Mustafapaşa in the Cappadocia Region, they are among the centers of the cold air storages. These storage are leased to those who want to store citrus fruits, fruits and potatoes. The cold environment of these storages, just as it prevents the deterioration of fruits, is preferred since they increase the taste and weight. The moisture of the tufa has decreased in the present-day under the influence of dry weather and this situation has negatively affected warehousing.

Dovecotes

Raising pigeons has continued for centuries in the Cappadocia Region as an important tradition. The dovecotes constructed at the upper elevations of almost all of the valleys or the top parts of the fairy chimneys generally look to the east or south of the valleys. A great majority of the dovecotes located in the Cappadocia Region can be dated from the end of the nineteenth to the beginning of the twentieth centuries. However, the examples made in the eighteenth century are encountered, even if very rare. These small structures, which do not draw the attention of most of us, are important for displaying the rather rare Turkish-Islamic folk art of painting in the Cappadocia Region.

A majority of the dovecotes have three to four holes side-by-side on their façades or three holes on top of each other. The inner part is a nest, which is not over five to ten square meters, and on three sides of the nest, small hollows have been opened in the form of four to five rows for the birds to roost and lay eggs and when necessary, wooden perches have been placed from end to end. This order can be followed easily at some dovecotes whose façade has been destroyed. Even the smallest of the dovecotes has the capacity to shelter more than one hundred pigeons.

Dovecotes formed with the closing of the empty spaces for windows and entrances of buildings hewn from rock as a monastery or church in the Byzantine period are another type of dovecote. The best examples of these are the Çavuşin (Nicephorus Phokas) and St. John the Baptist Churches close to Çavuşin Town, the Virgin Mary Church at Kılıçlar (Kuşluk) at Göreme, the Durmuş Kadir and Yusuf Koç Churches at the Karşibucak Valley and the Hallaç Monastery at Ortahisar.

Besides the dovecotes hewn with Cappadocia rocks, there are also dovecotes built from hewn stone. The dovecotes made just for pigeons, which are no different from the regional houses with one or two stories used as residences by people, are intensive in the Güvercinlik (Dovecote) Valley close to Uçhisar Town and in the Üzengi Valley close to Ürgüp. Besides the rock hewn and hewn stone dovecotes extending throughout the valleys, the dovecotes found on the façades of the traditional residential architecture is an indicator of the importance of raising pigeons in the life culture tradition.

A majority of the dovecotes in Cappadocia were made with the objective of making use of the birds' droppings. Although pigeon droppings are not as rich as guano (a type of fertilizer from the feces of



Dovecotes





Dovecotes

sea birds and with the accumulation of the dead (for years) for the nitrogen they contain, still it is a very effective fertilizer. The pigeons have 20-25% organic materials, 1.2% nitrogen and 0.50-1.5% phosphoric in their bodily constitutions. The farmers in the Cappadocia region have used pigeon fertilizer in order to obtain more products from their limited lands and to increase the productivity of their vineyards and gardens. Consequently, a large number of dovecotes were built. The dovecotes, besides obtaining fertilizer for increasing the productivity of their vineyards and land, also have many symbolical and religious connotations. Besides the various geometrical motifs with special colors made for scaring away large birds at the dovecotes, “*Maşallah*” (May God preserve him/her from evil!) is written on them to ward against the evil eye.

Apiaries

Since Cappadocia is 1000 to 1200 meters above sea level, bees and apiculture have acquired importance in the region. The apiaries have been built in places close to the summits of the rocks and are reached from the valley by a narrow passage.

Apiculture is unique in Central Anatolia and Cappadocia where a continental climate prevails. The fact that the rocks at Cappadocia are hot in winter and cool in summer has provided an advantage for apiculture. The apiaries are a production technique in which basket type beehives are placed within the rocks. The bees make natural honeys in the interior spaces of the beehives reached from the valley through narrow entrances like a lengthwise grid hewn to the rocks.

The apiaries are not comprehended very much when considered from outside, but have a rather important place in the regional agriculture.

STATE OF CONSERVATION OF THE PROPERTY AND CONSERVATION MEASURES

The cultural assets inventory within the World Heritage boundaries of the Göreme National Park and the Rock Sites of Cappadocia was shown in a Table as of 1.1.2018.

As it can be observed from the table, there are nineteen ruins sites in the province in general. In contrast to this, due to the fact that some ruins areas are also located in an archaeological site area, the number of ruins sites increases to thirty-three. The ruins sites with these attributes are the Kaymaklı, Derinkuyu, Tatlarin, Göynük, Özkonak and Mazı Subterranean Cities, the Uçhisar and Ortahisar Citadels and the Sobesos and Ovaören Antique Cities.

Site Areas and All of the Cultural Assets

County	Ruins Site	Archaeo-logical Site	Urban Site	Natural Site	Mixed Site	Total
Acıgöl	2	21	1	4	2	30
Avanos	5	31	3	3	1	43
Derinkuyu	1	21	1	-	1	24
Gülşehir	2	34	1	-	1	38
Hacıbektaş	-	13	-	3	-	16
Kozaklı	-	31	-	-	-	31
Center	3	28	6	10	4	51
Ürgüp	6	6	8	16	1	37
Total	19	185	20	36	10	270

Cultural Properties

	Mosque	Fountain	Church	Bridge	Madrasah	Tomb	Subterranean City	Khan	Masjid	Fairy Chimney	Chapel	Bath	Monastery	Citadel	Others	Dwellings	Total
Acıgöl	3	2	6	1	1	1	1									9	24
Avanos	12	1	13	4	2			2	1	3	2				6	164	210
Derinkuyu	3	2	6		1			1	1		2				2	36	54
Gülşehir	7	6	14	1	1	2	1				1	1	4		7		45
Hacıbektaş	3	9		1		3									7	7	30
Kozaklı	3														1		4
Center	28	28	45		1	2				291		2	8	2	23	393	823
Ürgüp	29	35	52	3	3	9		5				2	2	3	32	575	750
Total	88	83	136	10	9	17	2	8	2	294	5	5	14	5	78	1184	1940

In general, Nevşehir is rather abundant for tumuli and antique cities. There are a total of 185 archaeological sites and they are distributed throughout Nevşehir Province.

There are a total of 20 urban site areas: Avanos County Center, Özkonak and Çavuşin Villages of Avanos County; Tatların Town of Acıgöl County; Derinkuyu County Center and Suvermez Town; Gülşehir County Center and Gümüşkent Town; Göre, Göreme, Nar, Uçhisar, Kaymaklı and Güvercinlik Towns; Ürgüp County Center, Ortahisar and Mustafapaşa Towns; and Ayvalı, İbrahimpaşa, Sarıhıdır, Taşkınpaşa and Ulaşlı Villages.

The boundaries of the Cappadocia site area were determined with the Decision No. A-69 and dated 10 July 1976 by the Supreme Council of Real Estate Antiquities and Monuments. İhlara Valley of Aksaray Province was also included within the site boundaries.

Five years after Cappadocia was determined to be a site area in 1976, the 1/25,000 scale Tourism Plan was prepared by the Ministry of Tourism and it was deemed suitable and approved on 6 November 1981 by the Ministry of Public Works and Housing, General Directorate of Planning and Public Works. This plan was a planning that also covered the surroundings of the site areas determined in the No. A-69 Decision. The objective of this planning that emphasized tourism was to organize the tourism areas of use in harmony with the geomorphological and cultural attributes in accordance with the preservation-development principles. The plan is aimed at preservation and includes obtaining the opinion of the Ministry of Tourism for all kinds of plans that would be made and in the planning process.

However, due to the fact that the No. 6831 Forest Law was promulgated in 1956, it was legally

impossible to announce areas without forests as National Parks. After the promulgation of the No. 2873 National Parks Law in 1985, the boundaries of the Göreme National Park were determined. The boundaries of the National Park determined were approved by the Council of Ministers' Decision No. 86/11135 and dated 25 November 1986 and went into force by being published in Issue No. 19292 of the Official Gazette.

At the conclusion of the activities prepared by the Ministry of Culture, General Directorate of Antiquities and Museums, Cappadocia was proposed to the World Cultural and Natural Heritage List based on international agreements and protocols. The Göreme Historical National Park was accepted on the World Cultural and Natural Heritage list as the Göreme National Park and Cappadocia Rock Sites with Identification No. 357, dated 6 December 1985.

The thorough study of the Decision No. A-69 and dated 10 July 1976 by the Supreme Council for Real Estate Antiquities and Monuments made it obligatory to be based on Law No. 2981. The research activities were started under the coordination of the Nevşehir Directorate of the Council for the Preservation of Cultural and Natural Assets (with the participation of the experts from the Ministry of Culture, Ministry of Tourism, Ministry of Public Works and Housing, Ministry of Forestry, General Directorate of National Parks and the Institute of Mining Exploration) and the new site boundaries determined were found to be suitable with the Decision No. 1123 and dated 12 November 1999 by the Nevşehir Directorate of the Council for the Preservation of Cultural and Natural Assets.

Although the newly determined site boundaries overlap with the Göreme National Park boundaries, the settlement centers of Kaymaklı, Derinkuyu, Karain, Yeşilöz and Soğanlı remained

outside of the newly determined site boundaries. However the determination and registration procedures were realized for these settlement centers to be urban or archaeological site areas and as cultural assets that should be preserved.

The “Nevşehir and its Environs Tourism Area” was announced by the Ministry of Tourism in 1989 at the area covering the Göreme National Park and the Cappadocia site areas boundaries, but the tourism area was reduced to a significant extent in 1997. In 2005, the Cappadocia Region was announced as the “Cappadocia Culture and Tourism Preservation and Development Region” and the tourism area was removed with the proposal of the Ministry of Culture and Tourism and the Decision No. 2004/8328 of the Council of Ministers. This decision was published in Issue No. 25692 of the Official Gazette and went into force on 6 January 2005.

In recent days, a new law has been enacted on the site management, which is obligatory for World Heritage Sites. The law, issued by Law No. 7174 law has passed in the Parliament of the Republic of Turkey on 23.05.2019. Then, the law approved by the Presidency entered into force by being published in the Official Gazette dated 1.6.2019 and numbered 30791. The law will change the administrative structure of Cappadocia completely; and some regulations will be carried out in accordance with this law. After the new arrangements to be carried out, the site will be managed under a single management.

Management Structure

The World Heritage Site of the Göreme National Park and Cappadocia Rock Sites, besides having different statuses, it is located within the boundaries of more than one administrative unit and has many parts. The institutions responsible for the management of the World Heritage Site

are the Ministry of Culture and Tourism, Ministry of Environment and City Planning, Ministry of Forestry and Water Works, the Governor’s Offices (Nevşehir, Kayseri, Niğde and Aksaray) and the Municipal Mayor’s offices are responsible for the local administrations.

Conservation Problems in Cappadocia

Cappadocia does not have a plan at an upper scale. Consequently, it is generally impossible to meet supplies and demands. The first and only plan that could be made was the “1/25,000 scale Cappadocia Environmental Plan” made with the authority by the Ministry of Tourism and ratified in 1981. This plan was only aimed at tourism planning. Other than this, there is no plan whatsoever that would guide in development of the area or at an upper scale related to the development of the area.

The General Directorate of National Parks prepared the Long-Term Plan (LTP) for the National Park Areas. As a requirement of Law No. 4848, the plan should have been prepared jointly as a result of its being under the responsibility of the Ministry of Culture and Tourism due to the fact that Cappadocia is within the Culture and Tourism Preservation and Development Region. The LTP could not be completed due to problems stemming from the confusion of authority among ministries. Additionally, the plan entered an even greater deadlock due to the increase in the number of responsible ministries with the No. 648 Decision Having the Force of Law going into effect.

What needs to be done is to start from an upper scale at the area where the World Heritage Site is located and start and complete an area planning process with the low scales. It is not important which ministry assumes this task. What is important is that the plans are made correctly and that they receive the approval of the related organizations.

Basically, a visitor's management plan of the Göreme National Park and Cappadocia Rock Sites, that is, the World Heritage Site, should be made and according to the plan for visitors to visit the region within the planning. Perhaps it would be possible to adopt certain limitations on the number of visitors due to the fact that the rocky places and structure of the area are extremely suitable for erosion.

Proposals for the World Heritage Area

Among what should be done at the Göreme National Park and Rock Sites on the World Heritage List, the measures are as follows: forming a definite protection zone, providing effective cooperation in the management structure and management by a single person, preparing a management diagram, forming a visitor management plan, informing the local administrations related to its being a world heritage site and increasing societal awareness and increasing communications and cooperation among institutions on the subject of preservation of the area.

If the required procedures that should definitely be made in the Cappadocia Region are listed, first of all, it is necessary to promulgate the Cappadocia Preservation and Development Law. It is necessary to make a plan at an upper scale of the area, to manage the infrastructure problems from a center, to determine the scientific intervention methods against the wearing out, deterioration, splitting and destruction of the fairy chimneys and churches and to take the required measures in this direction, to make with urgency the master plans and implementation plans of the settlement units aimed at preservation and to reinforce the area with technical personnel.

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