

SANLIURFA AND THE SURROUNDINGS AREA



PREPARED BY :
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PREFACE

With various cultural and historical riches, Sanliurfa is the most genuine city in the region. The city, which had preserved its structure from foundation to late 1950s, has experienced some careless constuctions during the last 50 years. Despite this, Sanliurfa has maintained its historic texture comparing to other cities that share the same destiny.

As known, the considerable part of Sanliurfa's tourism potential is constituted by rich historic heritage. The city has various arts, folk dances, and ethnographic materials. Therefore, existing cultural values were endeavoured to be promoted in this book.

The name of the book was chosen from an Urfa folk song. It was considered that such a containing name would be more appropriate to promote cultural and historic values to the guests visiting the region.

I hope that this book will be useful for guests visiting Sanliurfa and for other related people. Special thanks to Mehmet H.OCAL, Remzi MIZRAK, Selahattin E.GULER,M.Emin KARAHAN, Nevin GÜLLÜOĞLU and Assistant Govenner Harun SARIFAKIOGULLARI who have contributed to this project.

Muzaffer DİLEK
Governor Of Sanliurfa

HISTORY OF SANLIURFA

Sanliurfa is located in southeast of Turkey, and at the center of the GAP (Southeastern Anatolian Project), which is a major development project of country.

As one of the oldest settlements in Mesopotamia, and due to its strategic location close the watercourses and cross-roads of trade, Sanliurfa always had a great importance throughout the history.

During the excavations held in the Orencik village of Gobeklitepe in 2001, it has been discovered that the history of Sanliurfa City goes back to as far as 9000 BC, to the Aceramic Neolithic period.

During the 11.000 years of its known history, Urfa had been ruled by different civilizations such as Eblan, Acadian, Sumerian, Hittite, Hurri-Mitanni, Aramaic, Assyrian, Persian, Macedonian, Roman, Byzantian, and became Seljuq territory in 1094. In 1098, Urfa passed to the county of crusaders. After dynasties of Ayyubid, Mamluks, Turkoman tribes, Timur's State, Turkomans like Akkoyunlular, Dulkadirogullari, and Safavids, the city was joined the borders of the new Ottoman State in 1516.

Urfa, as a district of the State of Diyarbakir, passed on to Aleppo province in 1876 and became an independent subdivision of the province in 1916. The English and afterwards the French occu-

pied Urfa in 1919 but the city became free on April 11th, 1920. The city became an independent province in 1924 following the establishment of the Republic.

The oldest name of the city known is Edessa. Although it is claimed that the name of Urfa comes from names such as Vurhai, Orhai and Ruhua but none of these has been confirmed so far. After a decree in 1984, the city's name was changed to Sanliurfa by attaching 'Sanli' in front of it due to heroism of people in Independence War.

The city has a fundamental cultural heritage

The first Islamic University of the world is located in Harran/Sanliurfa, which is considered to be included in World Cultural Heritage.

The City of Urfa seems to be an open-air museum with its Houses, Streets, Bazaars, Inns Baths, Fountains, Bridges, Mosques, Castle and City Walls.

The city is referred to as the "City of Prophets", because monotheistic religions' believers, including, Sabiism, and several prophets like Abraham, Job, Elisha, and Jacob lived here.

The artists, musicians, writers, poets, works of handicraftsmen, folk dances, cuisine and various features of the city contribute to the cultural riches of the city.

The profound marks left by the communities that ruled Urfa throughout history can be seen in the Old City Texture, in the museum, in the State Gallery of Fine Arts or elsewhere around the city.

Going through a change and a development with Southeastern Anatolia Project (GAP) in economic, social and cultural areas, the city has a high cultural and tourism potential.

Although some of the religious, archae-



1. A General View of Modern Sanliurfa

ological, traditional and other cultural riches of Sanliurfa had disappeared, many of them struggle to stand.

It is important to appreciate these cultural riches by documenting, researching, and conservation not only for the national values but also for the world cultural heritage.

GENERAL GEOGRAPHY OF THE PROVINCE

Sanliurfa, located in Southeastern Anatolia, is between 37o 45' 12" - 40o 10' 00" East Longitude and 36o 41' 28" - 37o 57' 50" North Latitude. The area of Sanliurfa is 19.615 km². The city's neighbours are Gaziantep in the west, Adiyaman in the northwest, Diyarbakir in the northeast, Mardin in the east and Syria in the south. Turkey-Syria's border line is the longest one among the Turkey's neighbors (184 km).

THE LANDSCAPE

Sanliurfa is located north of Saudi Arabian platform and southern feet of the Mid-Taurus Mountains. The land is 60.4% wavy, 22% mountainous, 16.3% plains and 1.3% plateaus.

The north of the province is mountainous and hilly. Towards the south, elevation decreases. Harran, Viransehir and Suruç plains are along the south half. Sanliurfa is surrounded by hills 600-800 meters high on the south, southwest, west and north.

A greater part of the land is formed of calcareous structure due to lava by the Mount Karacadag's eruption.

MOUNTAINS

The highest point of Sanliurfa is Mount Karacadag (1938 m.) which is located at the north side of the city. Tek Tek Mountains (449 m.), Susuz Mountains (801), Germus Mountains (771 m), Mount Arat (840 m.), Mount Nemrut (800 m) and

Sebeke Mountains (750 m) are the other highest points in the province.

Karacadag

Karacadag, the highest point (1938 m.) of an uneven mountain range in the region, is an inactive volcanic elevation. Karacadag has also shaped the geological structure of the region. The scattered lava over long distances has formed basalt layers in the land. The north and the east of Siverek district are covered with black stones formed by the cracks in these layers. 236 plant species were found during the research held in Karacadag in 2001. Wild Wheat type, reaching back to 3000 BC, known as "Kaplica" in the region, was among the species found. With its natural, unspoiled structure, Karacadag is a natural site, which needs to be taken under preservation.

CAVES

Hundreds of caves have formed in mountainous areas north of the city where the stone called 'Havara' extracted due to dominance of stones in Sanliurfa's architectural structure. The most important caves are 'Delikli (Perforated) Cave' which provides a passage from slope of a hill to another and 'Kanlı (Bloody) Cave' which has well-known legend among people.

In addition, Nalbant, Yıkık, Hamam, Develik, Dip, Grandfather's Cistern, and Ceylan Caves are the others to be mentioned. Recently tourists are come here to use these areas as a excursion spot.

PLAINS

Harran Plain

Harran plain is one of the most important and lowest plain of Sanliurfa. 375 meters above sea level. Viransehir plain is on the east side and Suruc plain is on the west side of the Harran. The plain is 150.000 hectares wide and it has become

productive yielding 3 crops a year with irrigation. It is covered with alluvial soil and has red color. Red color comes from higher iron oxide rate.

Suruc Plain: With the 710 km² land, this plain covered with new alluvial soil which is red.

Viransehir Plain: It is the biggest plain of Sanliurfa with an area of 1200 km². The land is undulating and uneven. It covers a large area between Tek Tek Mountains and Karacadag. Covered with alluvial soil, the plain has a calcareous structure.

RIVERS

Sanliurfa is not rich regarding rivers. In spite of rainfalls reaching up to 462 mm. per year, the rivers in Sanliurfa have an irregular regime because of high evaporation, 2048 mm annual. Moreover, the calcareous land structure makes the formation of rivers harder. The major river of Sanliurfa is the River Euphrates. Furthermore, there are also small streams such as Cavsak, Direkli and Culap.

The River Euphrates

Being the vital water source of Mesopotamia, Euphrates is formed by River Karasu and Murat jointly. It had been a very important river to be subject of Sumerian, Babylonian and Mesopotamian laws in early periods of history. Historian Herodotus mentions that the Babylonians built retaining walls on the river.

Entering Sanliurfa borders through Mektalan Passageway of Dagbasi subdistrict of Siverek district, The River Euphrates forms Sanliurfa-Adiyaman borderline flowing south.

In territory of Sanliurfa, its length is 270 km. The river has an irregular flow regime. The water level reaches the highest level in April, starts to fall down in May and reaches the lowest level in September.

The entire length of the Euphrates is 2800 km. It flows through Turkey 1263 km with its extensions and crosses the Syrian border west of Birecik District.

After irrigating Syria, the river joins the River Tigris in El Kurra region of Iraq and acquires the name Satt – ul Arab (The Arabian Gulf) pouring into the Persian Gulf finally.

As cornerstone of Southeastern Anatolia Project (GAP), the River Euphrates has five dams, and these are Atatürk, Karakaya, Keban, Birecik and Karkamis built on.

LAKES

Lake Aynzeliha

Located just south of Lake Halil – Ur Rahman in front of the Urfa Castle, Aynzeliha is a lake with an area of 150 m². According to the legend, the fish of this lake are sacred. According to a local belief, after Prophet Abraham was thrown into the fire of execution, Nimrod's adopted daughter Zeliha could not stand the pain and



2. Lake Ayn zeliha

threw herself into fire because of her love for Abraham. A lake emerges where Zeliha fell and the lake was named after her as Aynzeliha (meaning Lake or Spring of Zeliha).



3. Lake Halil-ür Rahman

Lake Halil – Ur Rahman

The lake, located in front of the Rizvaniye Mosque next to the historical and holy sites of the city, is 150 m. long and 30 m. wide. Depth is about 3-5 m. Carp fish, which has been subject of legends, live in this lake. These fish are respected by people and they are forbidden to be eaten.

According to the legend, after Prophet Abraham was thrown into, a miracle happens; the fire turns into water whereas the pieces of wood turn into fish.

Ataturk Dam Lake

Area of the lake formed behind the Ataturk dam is around 817km². It is the biggest dam lake of Turkey. Different kinds of fish and fish roes are thrown into the lake to start fishing and the lake is planned to become an important fishing center of the region in the near future. The trans-



4. Ataturk Dam Lake

portation on the lake is provided by ferries. During the formation of the lake, 34 villages, 85 arable fields and 1 district totaling 120 settlements were left under water. With Governorship's support, Water-Nature Sports and Youth Center was built on Ataturk Dam Lake's nearest point to Sanliurfa. The center serves as host to Ataturk Dam International Water Sports feast. In this case, the center functions as training base of local sportsmen in addition to development of water sports in the region.

1 m long and 250 kg. heavy green water tortoises, only in this region in the world can be seen in Ataturk Dam lake. Also a camping site with nice view is present.

CLIMATE

Sanliurfa has the characteristics of continental climate because of being closed to effects of the sea. The summers are hot and dry while winters are abundantly rainy and relatively warm. The highest temperature in Turkey was measured as 46.5 C⁰ in Ceylanpinar, Sanliurfa in July.

The average rainfall is 462 mm per year, the average temperature is 18.6 C⁰, humidity rate is %48, evaporation is 2048 mm, and the windspeed is measured as 2.8 m/sec. The number of frosty and snowy days are fairly low. The dominant winds blow from the northwest-west direction.

VEGETATION

Sanliurfa is fairly poor with regard to vegetation. The temperature of summer and drought prevents the growth of natural vegetation. The land is covered with steppes. Trees are accumulated around watercourses. Poplar and Willow trees are the most common ones. Oak, Medlar and

Valonia Oak are around Karacadag and Halfeti, whereas wild pistachio trees take to a large area on Tek Tek Mountains. These wild pistachios are occasionally grafted and rendered for production. Recently, afforestation activities are continuing to prevent erosion in the newly irrigated areas, especially around the River Euphrates basin.

STOCK BREEDING

Stock breeding in Sanliurfa is carried out by small family businesses which don't take advantage of capital and technological means. The majority of the animals are less productive native breeds. Forage growing, which is essential for stockbreeding, is not common. Pastures cover an area of 234.357 hectares and they are not high in quality. Gazelles are taken under protection in Ceylanpinar Agricultural Enterprise, which has been active since 1943. (!)Horse breeding is also carried out in Sanliurfa. The love for horses and the belief in horse's good luck helped to develop horse breeding in the area. In the Stallion Farm working since 1947, studies for horse improvement continue.

HORSES AND HORSE BREEDING

The most widely accepted horse breed in the Middle East is the Arab horse. There are 3000 purebred Arab horses estimated to be in Turkey today. 1/3rd, namely 1000 of these horses are in Sanliurfa and about 400 are used for breeding. In general, the number of horses in Sanliurfa is around 20,000.

Sanliurfa is one of the places that best Arab horses are bred in the world. People of Sanliurfa count horses as auspicious regardless of owning one. Experts of this



5. Arab Horses

business say: "Even if you cannot afford to have a horse, dig a hole on your neighbour's wall to let the breath of their horse diffuse in." It is believed that the house with a horse and the seven neighbouring houses benefit from it.

Crying, laughing and understanding horses have grown in Sanliurfa. It is seen that sometimes horses quit eating for a long time and even die due to failure to satisfy their owner in the race.

In Turkey, Urfa has a quite different place in horsebreeding. As clearly seen during Ottoman period until the first years of the Republic (1924-1928), locally bred mares and stallions were bought for state stud farms. For the purposes of horse breeding and improvement, a Horse Breeding Improvement Institution serving the entire East Anatolia region was founded.

The current number of the members from Sanliurfa enrolled in The Association of Turkish Race Horse Breeders and Owners is about 300. The love for horses has not declined in Sanliurfa despite all. The races are being followed with a great pleasure.

Sanliurfa is one of the 6 cities where official races are held in Turkey. The Sanliurfa Hypodrom constructed over a 3000 acres, is appropriate for all sorts of developments related to.

INDUSTRY

While there were only 4-5 flourmills in Sanliurfa during the first years of the Republic, the number of factories increased significantly after the activation of the Ataturk Dam within the Southeastern Anatolian Project (GAP). With the completion of Sanliurfa Organized Industrial Zone, the construction of industrial facilities boomed.

Being one of the cities given highest priority with regard to improvement, Sanliurfa has a great share from the incitements applied to industrial investments. During the 15-year period, between 1980 - 1995, incitement certificates were granted to 212 entrepreneur companies that wanted to make investments in the region. Besides Sanliurfa Organized Industrial Zone, other operating industrial sites can be counted such as Evren, Siverek, Suruc and Birecik Small Industrial Zones. The studies of Sanliurfa II. Organized Industrial Zone continue.

ATATURK DAM

The General Directorate of Electrical Works Research Administration commenced the construction of Ataturk Dam in 1960. As a result of research made

two years in advance, the location of the dam was chosen on a strait near Sam Village and a drilling base was founded to conduct basic researches.

Body construction of the dam started in 1983. Latest technology including computerized cement preparation and casting systems were used in the construction. During the busiest period of the construction, approximately 7800 people including 200 engineers were employed and 1000 vehicles worked three shifts.

On January 10th, 1991 the dam started to collect water and began to produce power in June 1992. Ataturk Dam is the



6. Ataturk Dam

third dam constructed on the River Euphrates after Keban and Karakaya.

Ataturk Dam is the biggest dam in Turkey. It is ninth in the world in height, third in volume of dike filling and eight in lake volume.

International Water Sport Festivals are being held on the Dam Lake since 1995.

TUNNELS OF URFA

Being one of the key constructions of the Southeastern Anatolia project (GAP), The Sanliurfa Tunnels will irrigate 476,000 hectares land, 118,000 hectares of which by pumping. The tunnel system will be composed of two circular concrete coated tun-

nels with a 7.62 m. diameter and 26.4 km length each. The total length of the tunnels will be 57.8 km including transportation and connection tunnels.

The tunnels will provide pumping of 328m³ water per second from the Ataturk Dam Lake. The water pumped will be used for power production in the Sanliurfa Hydroelectric Power Plant constructed at the end of the 4 km. long transmission tunnel extending from the outlet of irrigation tunnel of Urfa-Harran Plain. The power of the plant is 50 MW and it will produce 124 GWh power once it is completed. The water will be distributed to two channels after the power plant. The main Sanliurfa channel will irrigate about 50.000 hectares of land whereas Harran channel will cover a large area of 100.000 hectares. The total area that will be irrigated by these two channels is the most productive section of the region known as the "Upper Mesopotamia".

The Sanliurfa tunnels are the second biggest investment of our country after Ataturk Dam.

URFA AND PROPHETS

Prophet Adam

According to the local belief, the first human being and prophet Adam lived in Harran for a while and farmed here.

Prophet Abraham

Prophet Abraham is believed to be born and thrown into fire in Urfa.

According to present legend, King Nimrod, who had himself accepted as a God to his people, sees a bright star in his dream and gets worried. He has his dream interpreted by fortunetellers and oracles.



7. The entrance to the cave where Prophet Abraham is believed to be born

They say 'A child will be born in your country and he will be the cause of your destruction and the fall of your state.' Therefore, Nimrod has all newborn boys killed. Meanwhile, mother of Prophet Abraham, pregnant to Abraham at that point, hides herself in a cave and delivers her baby there. According to a belief in Sanliurfa, Prophet Abraham's mother delivered her baby in the cave next to Mevlid-I Halil (Dergah) Mosque.

While Prophet Abraham was in the cave, his mother often visited to feed him. At one time, she sees her son sucking on his three fingers; milk, water and honey coming out of each. According to another belief in city, a gazella breast-fed Prophet Abraham.

In Islamic resources; several different and inconsistent places are given as the birthplace of Prophet Abraham. Urfa is not among those unfortunately. However, as a result of the scientific researches carried out recently, the homeland of Prophet Abraham and his family was a neighborhood in which Harran was.

According to the Islamic belief, Abraham was assigned to spread the faith of God - the one and the only creator of the universe - among people who worshipped idols and celestial bodies (Moon, Stars and Sun). Despite all his efforts, only a few peo-

ple of his friend circle believed him. Prophet Abraham breaks all idols to prove that they cannot be Gods and enters into discussions with people worshipping celestial bodies to refute their belief in moon, stars and sun. Prophet Abraham is brought to presence of Nimrod for breaking idols. A heated debate starts between Prophet Abraham and Nimrod. Nimrod thinks that oppressing Prophet Abraham will make Prophet Abraham accept Nimrod's religion. However, Nimrod cannot cope with him, gets oppressed and humiliated in front of his people.

Nimrod sends Abraham to jail in order to punish him. Furthermore, Abraham is decided to be thrown into fire. Therefore Prophet Abraham is thrown into fire. God the Supreme ordered the fire: "O fire! Be cool and safe to Abraham!" (Enbiya: 69), and the fire doesn't burn Abraham. Prophet Abraham moves to Harran first and to Palestine next and lives there for a while. After staying in Egypt for some time, he returns. He builds Ka'be in Mecca with his son Ismail. He has thirteen sons from three wives. He dies at age of 175 and is buried in Makpela Cave, in Jarusselam, called El-Halil by Arabs and Hebron by Jews.

Prophet Job (Prophet who is famous for his patience)

According to an Islamic belief, Prophet Job has an uncountable wealth and many sons and he always prays to God for his blessings. God the Supreme decided to test Prophet Job, who has blessings no one easily can have, whether he will still pray to God in sickness and misery. God took away all his sons and wealth, gave him illness and misery instead. Job endures all the pains and still prays to God passing the test at the end. God gives his sons and

wealth back. Job hits ground with God's order and takes a bath with the water gushed out where he hit and recovers from illnesses.

According to the legend, Prophet Job lived between Urfa and Viransehir. During his illness, he stayed in the Makam Cave located in the Eyyubiye Quarter still visited



8. Mausoleum of Prophet Job

today. The water he bathed in is a well today and its water is believed to be healing. After his death, Prophet Job was buried in a village known as Eyyub Nebi Village today.

Prophet Jacob

Prophet Jacob migrating from Palestine came to Harran where he lived for a long time. He stayed, as a guest, in the Deyr Yakup Monastery (Jacob's Monastery), also known as Throne of Nimrod, which is located in southwestern part of Sanliurfa. It is predicted that the name of monastery comes from Jacob. It means Place of Jacob.

Prophet Joseph

Prophet Joseph, son of Prophet Jacob, was born in Harran. According to hearsays, he lived in Harran for two years and moved to Palestine with his father.

In Sanliurfa, a type of turtledove bird has been associated with Prophet Joseph, which is referred to as the "Catcher bird of

Joseph". According to the common belief, when Joseph's brothers threw him into a well in the desert, a bird landed at the well, singing 'catch Joseph!' to draw the attention of the caravans and caused Joseph to be rescued.

Prophet Lot

Prophet Lot, being the first man to believe in Prophet Abraham and dependent on faith of Hanif, was born in Harran. Various hearsays are told about him. According to the legend, he is son of Haran, the brother of Prophet Abraham. He is also the brother of Prophet Sare. He believed into God when he saw that the fire put up by Nimrod did not burn Abraham.

Prophet Shu'aib (Jethro)

According to the legend, Prophet Shu'aib lived in the city named after him 80 km the southeast of Sanliurfa. Prophet Moses also met Prophet Shu'aib in this city and lived there as a shepherd.

In city of Jethro, there is also a place believed to be Shu'aib's place and still visited today.

Prophet Elisha

According to the local belief, Prophet Elisha travels a long way to meet Prophet Job and finally gets close. However when he stops on the way to rest, the satan tells



9. Mausoleum of Prophet Elisha

him that his destination is still too far. Left in extreme grief, he passes away. He is buried in the Viransehir District, a place 500 m. away from the Eyyub Nebi Village, in the southwest of the mausoleum of Prophet Job. His grave has recently been restored.

Prophet Moses

Prophet Moses kills an Egyptian who is trying to beat one of his brothers and buries him in the sand. When Pharaoh hears that, he chases Moses to kill him. Moses comes to Madyan country. He sits down by well. Madyan Fortuneteller has seven daughters and they come to the well to water their father's herd but the shepherders there scare the girls. However, Moses helps to water their herd. The fortuneteller gives one of his daughters to Moses. It is believed that the story took place in Sogmatar, 16 km to City of Shu'aib, and the fortuneteller was Prophet Sua'aib and Moses got his miraculous scepter from Jethro. A well in Sogmatar is visited today as the well by which Moses met Shu'aib's daughter.

EXCAVATION SITES - ANCIENT SETTLEMENTS

Tumulus and archeological sites within province of Northern Mesopotamia's history and culture city Sanliurfa have always drawn attention of Turkish and foreign archeologists and 35 excavations have been held in our city since 1964. With this aspect, Sanliurfa is the province within which excavations are held most in Turkey.

The tumulus and other archeological sites that are present within the province of

Sanliurfa, the historical and cultural city of Northern Mesopotamia, has attracted not only Turkish but also foreign archeologists and many digs have been held since 1964. Thus, Sanliurfa is known as the city with the most number of excavations held in the Republic of Turkey.

The excavations held in the Akarcay Tumulus, Akarcay Hill, Ancient City of Apemeia, Bent Garden, Biris Cemetery, Necropolis of Camlik Park, Cavi Field, Fistikli Tumulus, Gobekli Tumulus, Gre Virike, Gurcu Hill, Hadji Nebi, Harabebezikan Tumulus, Harran Tumulus, Hassek Tumulus, Kazene Tumulus, Kurban Tumulus, Lidar Tumulus, Mezrea Tumulus, Mezrea-Teleilat Tumulus, Nevali Cori, Sogut Field, Sultan Hill, Lower Yarimca, Saskan Kumar Hill, Savi Tumulus, Tilbes Tumulus, Tilmusa, Tilobur, Tilvez (Meteler), Titris, Ulu Mosque of Urfa, Urfa Fortress, Necropolis of upper Goklu, Zeytinlibahce Tumulus have revealed information and documents related to all Mesopotamian cultures extending from the Paleolithic Age to the Ottoman period.

GOBEKLI HILL

It is an excavation site, located 20 km. east of Sanliurfa, near Orencik village. It is the oldest temple of Mesopotamia.

The excavations held by German Institute of Archaeology (DAI) and Sanliurfa Museum in 1996 led remnants of an ancient temple, belonging to pre-pottery Neolithic Age, which is 11,000 years old. In addition, stone carved statues of wild pig, vulture and turtoise of natural size decorating the temple were found.

The importance of the temple comes from the builders being hunter-collectors who have never been settled. This also shows that the reason for settled life was not economical or ecological, but probably long lasting religious ceremonies.

Archeologists in Gobekli Hill have discovered three circular areas as big as 15 meters. In excavation site, embossed designs of animals or stone carved figures on 'T' shaped 16 support and limestone layers were found. Furthermore, because of basalt pots and lighter stones, people lived here at least temporarily if not permanently. Gobekli Hill was probably a reunion place visited often by people for religious purposes.

Older structures have circular shapes and near dated ones are rectangular.

SULTANTEPE

It is a tumulus, located between Sanliurfa and Akcakale, 17 km away from Sanliurfa. Ministry of Education and the British Institute of Archeology held an excavation here between 1951 and 1952. The remainders of a settlement dating back to Late Assyrian Period, red pots and pans from various periods were found during diggings in 1951. The adobe and stone-based big structure is assumed to have been built in the first half of VII. Century BC. during Assyrian occupation. The west of the structure, which is thought to be made of rooms lined around one or two courtyards, was destroyed by late constructions in upper layers. In the structure, lots of ceramic pots and cuneiformed tablets were found.

A part of this great tablets archive belonging to Late Assyrian Period was found in 1951 and the other parts were found in 1952. Among these tablets, there were texts of Gilgamesh Epic and Creation Epic.

Moreover, a statue of Sin The God of Moon was found in Sultantepe.

HISTORICAL AND CULTURAL HERITAGE

CITY WALLS

The real construction date of city walls mentioned in written sources of VI. century AD is not known. A major part of the walls surrounding the city was destroyed and destructed since the beginning of XX. century but Harran Gate, Mahmutoglu Tower in Bey Gate and some remnants of walls and towers have managed to survive.

According to various sources, Urfa city walls have eight gates; Sakıbin Gate, Su Gate, Bati Gate on west, Samsat Gate, Saray Gate on northwest, Bey Gate, Su Gate, on east and Harran Gate on south.

Harran Gate (The oldest Gate remaining in Sanliurfa)

There are remnants of walls with pieces of V. century Greek inscriptions on the south facade of the gate known as 'Bab el-Harran'. Only a small part of five-line inscription could be interpreted:

"..... by Rome.... force..... emperors and kings..... in the year of....."

On the facade facing north, a quite long Arab inscription draws attention. There

isn't any date given on it. It can be interpreted as:

"One of charitable establishments built in the province by our master, sultan, sovereign, victorious, wise, just, supported and the star of religion and the world, the father of conquests, lawful Ebu Bekir Bin Eyyub and asking for God's mercy....."

According to the inscription, this section, namely north facade of the Harran Gate was built by el Melik-ul Muzaffer Shah Gazi Ebubekir bin Eyyub (The Victorious Ayyubid Sultan).

Bey Gate

The structure on the east of city wall was made by well-cut stones and it was mentioned as Kisas Gate or Bab el-Emir because it opens to Kisas. Today, Mahmudoglu Tower is the only remainder left of demolished Bey Gate.

Mahmudoglu Tower. (Historic structure of XII. Century)

The tower located in Bey Gate was built during Crusaders County. On the eastern section

of the building, there is a construction inscription of five lines in Armenian on three stones on upper part. The date used in inscription is the 571th year of Armenian calender. This date corresponds to February 19th, 1122 and February 18th 1123 in Gregorian Calender. The tower probably was built on the date on inscription. The translation of this Armenian inscription as follows:

'In the year 571 of Great Armenian



10. Mahmutoglu Tower

Calender, during time of religious, excellent, distinguished Christian soldier the Great Count Joscelin, and under the rule of God-lover Prince Vasil, the deputy of the Duke of Urfa, this superb castle was built with great works and costs. Therefore, God shall make those who built his castle victorious and invincible and shall bless them with honor on his second return. Amen."

The tower is named after the Mahmudoglu Family that overtook the gate lordship in the last periods of the Ottoman Empire.

THE URFA CASTLE

The castle is located on the foothills of Damlacik Mountain southwest of city. It is surrounded by deep defense moats engraved into rocks in three directions; north side is steep rocks.

It is a strong possibility that the castle was rebuilt in 814 under the Abbasid rule, on the remnants belonging to Seleukos period. It is comprehensible that the south moat engraved into rocks was made on rock graves of III. century AD.

The distance between the two Korinth columns known as catapults is 14m. Their height is 17.25 m and their periphery is 4.6 m. 3 m above the side of east column fac-



11. Monumental Columns of Queen Shalmath on the Citadel

ing to the city, an Esstrangela type inscription says

"I am Aftuha, the son of commander BARSAMAS (the son of sun). I made this column and the statue on it for my lady Queen Salmeth, daughter of crown prince MA'NU, King MA'NU's wife. The king mentioned in inscription is king of Edessa IX. MA'NU (214-240)."

If sovereignty period is taken into account, it can be assumed that the columns were built as memorial columns before the construction of the city walls and the castle in 814.

SAINT PETER - SAINT PAUL CHURCH (19th century Syriac Church)

It is located northeast of the Ellisekiz Square. It was constructed on remnants of a VI. century church in 1681. The church is named after the two apostles of Jesus Christ.

It was used as a church and theological school until the Syriac people of Urfa migrated to Aleppo in 1924. The construction inscription on the entrance to interior can be translated as:

"The whole world worships you, kneels

down and praises on behalf all languages. This holy Saint Peter – Saint Paul Church, the home of God where believing people enter is constructed in 2112 by the Greek Calendar (1861 by Gregorian Calendar) with the efforts of the believing Syriac-Jacobian people during the period of Patriarch Jacob the II. and Bishop Mar Gregorius David. God bless all for their contributions. "

The Church was turned over to the Administration of Monopoly in 1924. The Administration opened a tobacco-processing factory here and the place was used as storage for wine grapes following years. The church is known as the "Reji" (Regie) Church among the local people, using the French translation of the word "Monopoly". Seven tombstones from the church are exhibited in the Urfa Museum.

The church serves as a culture center since May 24th, 2002.

JACOB'S (DEYR YAKUP) MONASTERY (A III. century religious structure)

It is located on the mountains 10 km south of Sanliurfa. The monastery is colloquially referred to as the "Throne of Nimrod" and "The Grave of Nimrod".



12. St. Paulus - St. Peter Church

The east side of the ground floor of the two-storey, rectangular planned in east-west direction, monastery is a three-storey monumental grave. This grave room, entrance of which is through ground floor and where Edessa kings supposed to be buried, consists of three belted archoliosiums on the north, south and east. Archoliosiums are covered with lenticular stones. The ground floor of the main part of the big structure is connected, with belted corridors, to three archoliosiums grave room and memorial grave on the northwest.

Right to northwest of the monastery, there is a Palmira type memorial grave. Entrance to ground floor is possible through ruined door on the north. On the east window of this grave, there is an inscription in old Greek and another one below it in Syriac with Palmira letters written on 4 blocks of stones. Both have the same sentence;

'Sardu Bar Ma'nu's wife Amassemes'

The inscription probably belongs to the end of II. century or the beginning of the III. century. It can be predicted that monastery was built on these dates. During period of Saint Jacob of Suruc, it served as



13. Jacob's Monastery

a church. It is understood that the place was used in early Christianity from the cross symbol carved on main stone of the memorial grave.

THE YELLOW CAVE.

On the west side of rock hill, 20th km of Sanliurfa-Suruc highway, three rooms side by side carved into rocks are known as the Yellow Cave.

On the entrance of middle cave, a construction inscription with four lines of abraded writing in old Greek says;

'When Osrhoene Governor Aurelius Dassius reconstructed walls of Batnai (Suruc), he also built an inn, a well and caves here for travelers to rest, telax and enjoy themselves.'

The Roman Empire founded a state, capital of which was Edessa (Urfa), in the area covering Southeastern Anatolia region in the middle of II. century. Aurelius Dassius was the governor of that state in 260. It is assumed that the inn was built on that date as well. In the area between the inscription and the left cave, abraded Greek, latin and Armenian writings come in sight.

The caves were used as mangers and barns by villagers for centuries perhaps.

The Yellow cave and its surroundings had been a site for small combats during Independence War.

INBASI CAVES

They are located 5 km south of the Ataturk dam, along the left shore of the River Euphrates in the flowing direction. They are composed of a few caves. A

Roman or Byzantine water mill and an old-age water resource coming from mountain through a tunnel are in these caves. This water joins the River Euphrates. There are many Neolithic caves on the slope of mountains on both sides of the River Euphrates along the 2km. line from Inbasi Caves towards south.

JUSTINIAN WATER WEIR

The weir, preventing water to escape from its course rather than collecting it, was built by Byzantine Emperor Justinian at the beginning of VI. century with the Karakoyun Stream. This thick and huge wall, constructed with big hewn stones is known as 'Pavement'.

THE DOUBLE DOME

It is on the hill left of Castle of Urfa. The name was given due to two domes. The construction date of the dome, which is predicted to be belonging to Ayyubids, is not known. They are good examples of mausoleum architecture.

THE MEVLEVI CONVENT

It is located east of Hasimiye Square. It has gotten its name from being a praying place for people of Mevlevi Sect during Ottoman period. Currently, the lodge that has a Mevlevi Coin on its door is surrounded



14. The Double Domes

by shops and stores of vegetable, fruit and grain selling tradesmen.

According to genealogical tree, the Mevlevi Convent has a history of 500 years. The historical site's restoration and surrounding arrangement works will be done within a project of the General Directorate of Foundations. The historic site evacuated by vegetable and fruit selling tradesmen will be restored with the adjacent historical Butcher's Bazaar in a short time.

GERMUS VILLAGE (The Village of Mountain Slope)

It is a village, left from Armenians, located 10 km northeast of Sanliurfa on the foothills of GERMUS Mountains. Its current name is 'Lower Slope of Mountain'. It consists of a stream, a church left from Armenians (Saint Jacob Church), and church's gathering square. The structure of the church is similar to typical Urfa houses; two-storey made of stones. The village left to Treasury was given as gift to a Hamidian Pasha, with an Iraqi background, called Uceymi Sumer Pasha. This Pasha, who gave important assistance in Syrian front of Ottoman State during World War I, came to Turkey and settled. His real name was Uceymi Sadun Pasha.



15. *Germus Village Church*

He adopted lastname 'Sumer' after the surname law in 1934.

KARAALI THERMAL SPRINGS

The hot water spring situated in Karaali Village, 40 km southeast of Sanliurfa, was found accidentally during water well drilling for cotton irrigation. According to researches made, an area of 90,000 hectares comprising hot water reserves was stated.

The facilities of Thermal Hotel and Indoor swimming pool consisting of 34 rooms and 64 beds were built by the Province Private Administration in 1997. It has a capacity of 150.000 m³/h hot water. An apart hotel with 54 suits was opened in February 2001. The hot water reaching 45-55 C degrees is determined to be curative for nervous system, joints, circulation system, skin and similar illnesses.

Karaali Thermal Springs are used for greenhousing purposes besides tourism.

KARAKOPRU

It is a small town named after the bridge on Diyarbakir highway 5 km north of Sanliurfa and surrounded by pomegranate trees and vineyards. Due to intense housing, the population in the town has increased and the town has conjoined the city. For this reason, the municipal services have developed and new places were founded to meet the social needs of the town.

KISAS (Famous for its bards)

It is located at the beginning of Harran Plain, on the way to Tek Tek Mountains,

12 km southeast of Sanliurfa. It is a Turkmen Alaouitte village that has different language, customs, music and lifestyle from other villages but similar to city center. It has become a small town in 1992.

Asik Sefai (Mehmet Acet), Asik Dertli



16. Cem Ceremony at Kisas Village

Divani (Veli Aykut), Asik Buryani (Hamdullah Aykut), Asik Devrani (Cuma Azbay) and Asik Doksandaon are among bards trying to maintain poetic music tradition in Kisas.

BRIDGES

HIZMALI BRIDGE

It is a stone bridge over Karakoyun stream. The construction date is unknown. According to an inscription on the eastern facade of bridge's leg, it was restored by a



17. Hizmalı Bridge

person named Muhammet Sait in 1843.

According to a local rumor, when daughter of Karakoyunlu Sovereign Sakine Sultan stopped by Urfa on her way to Hadj, she had that bridge built and buried her jewellery and gold nose-pierce under the bridge to be used for reconstruction of it in case it collapsed. For that reason, the bridge is known as Hizmalı (nose piercing) Bridge.

From the hidden waterways on the bridge, it is understood that it served as an aqueduct.

MILLET BRIDGE

Due to providing a passage to Millet (Nation) Hospital (presently State Hospital) over Karakoyun stream the bridge adopted this name. On the inscription over the arched south entrance with triangular frontal it writes: 'Ali Saip Bridge, year 1341 (Gregorian 1922)'. This is not the construction date because the bridge is much older. The name of Gendarme Commander Captain Ali Saip Bey was written on inscription in memory of the treaty signed with the French on the bridge.

Lying on north-south direction, the bridge, made of hewn stones, has six legs and seven orifices. Orifices reaching both



18. Millet Bridge

sides of the streams are filled up with soil today. Having waterways covered with parapet stones on the both sides of upper part of the bridge, it was understood that the bridge was used as an aqueduct like Hizmalı Bridge.

The Millet Bridge was restored and the parapet stones were renewed by Governorship of Sanliurfa in 2001.

Karakoyun Aqueduct (Justinian Aqueduct)

Karakoyun Aqueduct is between Millet Bridge and Semsat Bridge. It is estimated that the Byzantian Emperor Justinian had this bridge constructed in 525 AD while Karakoyun stream was opened.



19. Justinian Aqueduct(Karakoyun Aqueduct)

MOSQUES

In the city center of Sanliurfa, there are 36 mosques and masjids (small mosque) of historical value. Arabi Mosque, Asim Pasha Masjid, Behramlar Mosque, Cakari Mosque, Dabbakhane Mosque, Old Omeriye Mosque, Hacı Lutfullah Mosque, Hacı Yadigar Mosque, Halil-ur Rahman Mosque, Hasan Padişah Mosque, Hayrullah Mosque, Hekim Dede Mosque, Hizanoglu Mosque, Huseyin Pasha Mosque, Huseyniye Masjid, Imam Sekkaki Mosque, Kadioglu Mosque, Kara Musa

Mosque, Kibris Masjid, Kutbeddin Mosque, Mevlid-i Halil Mosque, Mevlevihane Mosque, Miskinler Masjid, Muderris Mosque, Narinci Mosque, Nimetullah Mosque, Nur Ali Masjid, Pazar Mosque, Rizvaniye Mosque, Siverekli Masjid, Sehbenderiye Mosque, Toktemur Masjid, Tuzeken Mosque, the Grand Mosque, Yusuf Pasha Mosque and the New Omeriye Mosque are to be named.

THE GRAND MOSQUE

It is one of the oldest mosques in the city center. It had been built in place of an old church known as 'Red Church'. Courtyard walls, some columns and the belfry, used as a minaret, of the old church are still standing.

Because of absence of construction inscription, the construction date and the builders are not known. Estimatedly, the Grand Mosque was built in the same time with the Aleppo Grand Mosque, which was restored by Sovereign of Aleppo, Nureddin Mahmud Zengi. Both mosques show similarities. Even though, it is claimed that it was built in Artuklus' period because of the Artuklu style leaning rectangular scheme and the dome in front of the niche, it was built during Nureddin Mahmud Zengi period because Artuklus of Mardin took over Urfa in a later period between 1239-



20. Grand Mosque

1242. As mentioned before, Nureddin Mahmud Zengi restored, decorated and expanded the Grand Mosque of Harran too in 1174. After arrival of Moslem armies, the mosque was named as 'the Red Masjid' for its red marbles and its tie to the church.

According to current restoration inscriptions, the Grand Mosque was restored in 1684, 1779, 1780, and 1870. A fountain was added to mosque's courtyard and garden rearrangements were done by SURKAV.

The octagon belfry with equal height and circumference at the northeastern corner is used as a minaret today. The minaret is the city's first and the only clock tower also.

According to a local belief, the handkerchief sent to King Abgar by Prophet Jesus with his apostle Thomas fell into a well in the mosque. The water of the well is believed to be healing for that reason.

HASAN PADISAH MOSQUE

The mosque located in Akarbasi area was built by the Sovereign of Akkoyunlu, Tall Hasan Bey, towards the end of XV. century and it carries his name.

The mosque has gone through restorations in 1796, 1874 and 1968. The minaret was restored by Halil Bey in 1859.



21. Hasan Padisah Mosque

HALIL-UR RAHMAN MOSQUE

The mosque was built by the Ayyubids in 1211 on the remains of an old church. Major modifications were made on the ruined mosque in 1810.

Evliya Celebi, in his travel diary, mentions the mosque as 'Ibrahim Halil's Dervis Convent'. The mosque is referred to as 'Furnishing Mosque' and 'Class Mosque' colloquially.

The mosque reflects Byzantine period ornamenting style because of ornaments over horizontal belts.



22. Halil- Ur Rahman Mosque

NIMETULLAH MOSQUE. (The White Mosque)

According to the inscription in this mosque located in Ellisekiz Aquare in Nimetullah Quarter, it was converted into a mosque from an old church. The construction date and the builders are

unknown. It was restored in 1756 by Hacı Haydar Ağa.

Two of the three graves in a room on the groundfloor of mausoleum located north of courtyard belong to Ruz Bey (? - 1520) son of Nimetullah Bey and Ali Bey (? - 1594) son of Lutfu who were Governors of Urfa Sub-state. Taking the similarities of ornaments on the entrance door, the niche and the Ruiz Bey's grave into account, it is understood that the mosque was built a few years before the death of Ruiz Bey. The mausoleum was recently restored.

The Moslem theological school's rooms on the north of courtyard had been built by Abbas Ağa in 1695.

The entrance door to interior is a Classical Ottoman style and ornamented with geometrical patterns.

RIZVANIYE MOSQUE

The mosque on the northern side of Halil-ur Rahman Lake was built by Governor of Rakka, Ahmet Rızvan in 1716 over the ruins of an old church.

The figures of branches coming out of a flowerpot and Rumili compositions on the wooden inlaid door of the mosque have features of XVIII. century ornaments. Surviving from the date of con-



23. Rizvaniye Mosque

struction, this door is the unique one in Urfa due to its wooden ornaments.

The mosque is also referred to as "Zulumiye Mosque" and "Ridvaniye Mosque" colloquially.

MEVLID-I HALIL MOSQUE

It was built adjacent to the western side of the cave where Prophet Abraham is believed to be born. On the inscription on the door of the masjid written by Poet Natik, it is written that the masjid was restored by the Mahmud Ağa, the son of Mahmud, in 1852. One of the rooms on the southeast of the courtyard was built by Ahmed Bican Pasha in 1855 and the other was built by Dervish Musa in 1885.

The pavilion and the doors surrounding the courtyard of the mosque were built by Hacı Muslum (Abacı) Hafız in 1947 with the support of the local people.

In 1986, a big mosque named "New Dergah Mosque" with two minarets was built to the left of the small old mosque, by cancelling a part of the graveyard.

SELAHADDIN AYYUBID MOSQUE

The mosque, which is located north of Lake Halil-ur Rahman, across from Province Guest House in Governor Fuat Street (Buyukyol - Yeniyol), was converted



24. Selahaddin Ayyubid Mosque

from an old Armenian church. The edifice was in a ruined condition for being used as a power plant for many years and restored when it was being converted into a mosque.

FIRFIRLI MOSQUE (The Twelve Apostles Church – Saint Apostles Church)

Being an old Armenian church on the Governor Fuat Street, north of the Lake Halil-ur Rahman, it was converted into a mosque in 1956 according to the inscription over the niche. According to the references, the 'Varak Cross', which has great importance for Christianity, in Varak Church in Van region was brought to Urfa in 1092 and placed in this church.



25. *Firfirlı Mosque (The Twelve Apostles' Church)*

One of the northern windows was turned into a niche and a stone pulpit was built in front of the half column in the middle of the southern wall when the church was converted into a mosque.

The church was used as a prison before converted into a mosque

MADRASSAS

Ayyubid Madrassa

Evliya Celebi mentions this madrassah, adjacent to the eastern wall of the Grand Mosque as the 'Red Mosque Madrassah'. Northern wall of the madrassa which

couldn't reach to our time, and the door with an inscription have managed to survive. It writes on the inscription that the madrassa was built by Selahattin Ayyubid in 587 (1191 in Gregorian Calender).

Afterwards, during the Ottoman period Nakibzade Madrassa was built in place of this madrassa.

Nakibzade Madrassa

It was built in place of Ayyubid Madrassa by Nakibzade Ibrahim Efendi in 1196 (1781 in Gregorian Calender) according to its inscription. Firuz Bey Fountain is by the northern wall of pavilion and the rooms. The date on the fountain's construction inscription is same with madrassa's.

Halil-Ur Rahman Madrassa

The madrassa which belongs to the Ottoman period does not have a construction inscription, therefore, there isn't any confirmed information about the date of construction and the builder. Another name of the -L- planned madrassa constructed with hewn stones is 'Makam-l Cedd'il Enbiya Madrassa.'



26. *Halil Ur Rahman Madrassa*

Rizvaniye Madrassa

It was built by the Ottoman Governor of Rakka, Rizvan Ahmed Pasha in 1149 (1736 in Gregorian Calender). The

madrassa is composed of porticoed room around the courtyard. The construction supplies are well-shaped hewn stones. All rooms are covered with cradle vaults except for the domed classroom in the middle of the northern side of the courtyard. The madrassa was restored in 1992-93 by Governorship of Sanliurfa, Culture, Education, Art and Research Foundation (SURKAV).

FOUNTAINS

In Sanliurfa, Firuz Bey, Hafiz Suleyman Bozan Efendi, Haydar Aga, Hekim Dede, Huseyin Ferideddin, Huseyniye, Mencekzade, Sutcu Abdurrahman Efendi, Sehbenderiye, Sheikh Saffet, Yikik Sokak and Yildiz Square, total of 12 fountains pertaining to the Ottoman period have managed to reach our time.

Hekim Dede Fountain

It was built attached to the northwestern corner of Hekim Dede Mosque. The square-planned and cradle vaulted fountain is a unique one because of two-faced it has. Only the date of 1708 is legible on the calligraphy style written inscription. Both faces of the fountain are decorated with columns with grooved headers.

Firuz Bey Fountain

It was built by Firuz Bey in 1196 (1781 in Gregorian Calender) by the southern wall of Nakibzade Haci Ibrahim Efendi madrassa with the madrassa together in the Yildiz Square. According to the inscription, the arch and corner columns are ornamented with stones.

Sheikh Saffet Fountain

According to the inscription of this fountain located on the western facade of Sheikh Saffet Dervish Convent in Ellisekiz Square, it was built by Sheikh Saffet in 1309 (1891 in Gregorian Calender). The

fountain protruding from the wall has changed the look of Sehbenderiye Mosque's fountain as well.

URFA HOUSES

Courtyard (Hayat)

Courtyards have an important place in the house life of Sanliurfa. All the other sections (rooms, gazebo, pavilion, kitchen, cellar, etc.) are built around the courtyard. A pool or a flowerbed may be in the middle of the courtyard. In old houses, they were being decorated with orderly stones called 'Nehit'. In Sanliurfa, daily housework is done in courtyards especially when the weather is good. This place is called 'Hayat (life)' because a major part of living takes place in courtyards.

Cellar (Zerzembe)

In the traditional Sanliurfa houses, cellar is where the provisions are stored. Called 'Zehra dami' too. This room, where the various foods of the house stored, is planned below the courtyard. Generally rectangular planned and diagonally vault covered this room's coolness maintained by building it as deep as possible. In cellar of some houses, there is a special place made for big earthenwares in which winter provisions are put.

Gazebo (Cardak)

These are airy, large and spacious rooms with many windows that make them looking like a pavilion as a second floor with stone stairs in the house. It is pronounced as 'churduh' in Urfa dialect. It is usually used when the house has guests. It is preferred for relaxing especially in summer.

Pavilion (Eyvan)

The pavilions are the rooms built between two gazebos or two rooms, a peculiar to relaxing, with closed top and



27. Pavilion (Eyvan)

two sides, and has stone stairs in houses with courtyards most of Urfa's old houses have them. In Urfa houses, there are examples of summer pavilions facing north and winter pavilions facing south or both.

Traditional Kitchen (Tandirlik)

It is a kitchen with stable ovens, an ash heap, open water accumulating spots, used for baking and washing clothes besides cooking in quite spacious Urfa houses. All of Urfa's old houses have one with little differences.



28. Traditional Kitchen (Tandirlik)

Bird Boats (Taka)

In Urfa houses, on facades facing courtyard, there are small windows (boats) thought for birds to make their nests above lighting windows. This bird boats are a good example showing the love for birds in Urfa.



29. Bird Boats

MAHMUD NEDIM MANSION

It is nearby the State Hospital and was built in 1903. It has a speciality of a combination of the European style mansion architecture and the architecture of traditional Urfa house and it lies on a quite large area. The mansion is composed of orderly hewn stones in two sections; 'haremlik (ladies' section)' and selamlık (men's section).



30. Mahmoud Nedim Mansion

The eastern facade of the two-storey haremlik section has given a protruding look to columns on both sides and a pavilion in the middle. On the western facade, which has less activities than eastern facade, there are rectangular and ellipse windows and above them, two bigger windows divided by columns in the middle making two orifices.

The mansion had been occupied by the French during the Independence War. It is still possible to see the cannon and bullet traces on the walls left from those days.

SAKIBIN VILLA

The villa, carrying the name of one of its first owners Poet Sakib, is still used today. The house built by the Poet Sakib Efendi, lived between 1796-1876, is located in the Halepli Garden. Like Mahmud Nedim Pasha mansion, it lies as haremlik and selamlık on a large area. The two-storey house used as the Directorate of Parks and Gardens is rectangular planned in the east-west direction. There is a cradle-vaulted pavilion between two rooms on northern facade of first floor. The front facade of second floor covered with roof is divided by a column and rooms on both sides. Sakib Efendi's poem written calligraphic style on blue painted wood (dated 1845) lies on the walls of the room on west of the second floor. There is also a bath with conical hat on the west of manor's courtyard.

CARDAKLI VILLA (YUSUFOGLU HOUSE)

It is a historical house located north of Halil-ur Rahman Mosque and Lake. It was bought by SURKAV from Mehmet Yusufoglu in 1992. The restoration works started in 1997 and completed in 1999.

The house, which is shaped according to the field topography, has three courtyards. There is a vault covered pavilion and a well in the middle of the first courtyard

across from entrance. There are two rooms on the east and a kitchen on the west of courtyard. In the second courtyard, there is a big lounge added during restoration. In the third courtyard, there are three rooms with a balcony in front.

The restored historical house is serving as restaurant offering dishes peculiar to the region.

Composing of a few floors and presence of rooms called 'gazebo' on each floor are the reasons to be called as the 'Gazebo Villa.'

AKYUZLER HOUSE

Located on the Tarakcilar Street in Kurtulus Quarter, the house is one of rare examples of houses that have architecture of Urfa's houses completely.

The date of 1284 (1867 in Gregorian Calendar) is on the inscription. The entrance doors opens to vaulted place called 'door cavity'. This is the place of selamlık rooms. There is each room on north and south sides.

It is reached to courtyard of haremlik through a door on the west wall of door cavity. The courtyard's ground is covered with hewn stones and has a 16-sliced pool in the middle. A flower garden with a 'U' appearance surrounds the pool. On the east of the courtyard, there is a kitchen and bath behind it. The semi-circle planned bathroom across from entrance is the only example in Urfa and is for usage of the first floor.

The section limiting north of the courtyard and facing south is the winter section. The top is covered with stone parapet.

The summer section of the house is on the south and faces north. Pavilion is divided by two columns, has three openings and sliced arches.

THE HARRAN UNIVERSITY CULTURAL HOUSE (AKCARLAR HOUSE)

The house located nearby Balıklıgöl was bought by Harran University in 1993 and restored. The restoration of the house was completed in 3 years. On October 12, 2001, Akcarlar house was opened to the service of tourism as "The Harran University Cultural House".

Composing of two sections as haremlik and selamlik, the house was built as five-storey using the surface figures well. The terrace of lower floor constitutes courtyard of the upper floor. The house built on



31. The Harran University Cultural House

493m² area consists of units such as German Cultural Room and Austria Cultural Room. Bathrooms were added to some rooms during restoration to have the house function as a guest house. There is a water well on each floor

THE HOUSE OF HACI HAFIZ AHMET EFENDI (STATE GALLERY OF FINE ARTS)

It is located next to the post office on Divan Street. It is understood from the inscription over the door of the selamlik section that the house was built in 1888. It was expropriated and restored by the Ministry of Culture in 1979 and opened to service in 1998 as the State Gallery of Fine Arts. It is the first place expropriated in Urfa.



32. The House of Hadji Hafiz Ahmet Efendi

Made up of orderly hewn stones, the house is one of the best examples of traditional Urfa houses with haremlik and selamlik sections. There is each room on the right and left of vault-covered corridor which is entered through a door on the western wall of selamlik section. The camel halo continues to the eastern of the courtyard. Haremlik is reached through a door on west wall of selamlik. Haremlik has a second door on southern facade of street side. Square planned haremlik courtyard with a flower garden in the middle has two pavilions with a room each located diagonally on the north and south. The southern courtyard and the entire lower sections of the rooms were used as cellar. Walls of the rooms around northern pavilion are wood covered. The woodworks on the wing leaves of the doors and windows and the wood shelves reflect the woodworks in Urfa houses.

The upper parts of windows of rooms facing northern pavilion and southern windows opening to the street are decorated with deaf sharp arches and plant stone ornaments in the middle. The niche between windows on the southern wall of the pavilion is connected to the room with a chimney providing air circulation. The pavilion located southwest of haremlik courtyard is seen rarely in Urfa houses. A room and a woodshed take place adjacent to the pavilion on the northwest facade of

the courtyard. A small single domed bath is at the northwest corner of kitchen

On the top of pavilion at southwest corner of courtyard, a gazebo organized with small rooms takes place. The ascent to this place is through a stone stairs extending towards northern side of the wall which divides haremlik and selamlik sections.

THE TURKISH GRAND NATIONAL ASSEMBLY HOUSE

The house, also known as Arabizade Resit Efendi House, is on the Koleler Street of Pinarbasi Quarter. The entrance to this house is through a door at the end of a dead end. The door has double wing leaves as in most of the Urfa houses. The date of 1192 (1178 in Gregorian Calendar) written on the medallion shaped inscription on the door is the estimated construction date of the house. The historical house composed of the haremlik and selamlik sections has all the features of Urfa houses like the door cavity, courtyard, pool, flower garden, cellar, traditional kitchen, little glass showcase (embeded niches), pavilion, and the ferris wheel which makes the meal service easier between the haremlik and selamlik sections.

The house bought by the Turkish Grand National Assembly's Art and Publications Board on the 28th of July 1997 has been under restoration since 2000. The restoration will be completed by the end of 2002 and the building will be



33. The Turkish Grand National Assembly House (Isa Beden House)

used as a "Cultural Center" where cultural and art activities like folk dances, handicrafts, painting, theatre, etc will be held and education will be given.

GULIZAR GUESTHOUSE

Only haremlik section of the Ottoman house on Irfaniye Street in Yusuf Pasha Quarter is one of the best examples of Urfa houses. On the vaults of the house converted into a hotel-restaurant after the restoration in 1999, embroidered works with colorful pen are carved with. It is made of orderly hewn stones. The entrance is through the street door on the west facade. Vault covered two places extend over western and southern sides of square courtyard with pool in the middle. There is



34. Gulizar Guesthouse

a pavilion, which is reached through stairs, at the northern and eastern corner of courtyard and kitchen at the northwest corner and a room with a balcony on the north.

On the second floor, north of the courtyard, a pavilion in the middle and a room on each side take place. Again on the second floor, a room and a pavilion take place east of courtyard. At the northwest corner of the house, there is a gazebo expanded with consoles.

PROVINCE GUESTHOUSE

It is in downtown Urfa across from Selahaddin Eyyubi Mosque nearby Halil-ur Rahman Lake on Governor Fuat Street



35. Province Guesthouse

(Grandroad). The house, known as Little Haci Mustafa Kucukoglu Villa, was bought on behalf of Province Private Administration in 1991 with support of a retired governor Cemal Mirkelamoglu representing heirs and restored.

This historical villa was built in second half of XIX. century. It has two sections as haremlik and selamlık. The famous Urfa stone (Havara) was used as construction material.

Structures like camel halo, serveants' rooms, bathroom, guest rooms, courtyard with pool, cellar, traditional kitchen, and a cistern are present within the two-storey house as in traditional Urfa houses.

SURKAV CULTURAL CENTER

It is next to Hotel Edessa, across from Hasan Padisah Mosque. The Mehmet Bagmanci House bought by SURKAV in 1993, a small house next to it and the Malatyali Halil House on the north of them were restored together and combined. The three houses functioning as SURKAV Cultural Center were opened to service on the 20th of October 1994. During the restoration in 1996, the kitchen was reformed into a pavilion providing a passage to Malatyali Halil House to combine the two houses. Mehmet Bagmanci house



36. Surkav Cultural center

and Malatyali Halil house combined together are used as a Cultural center with their library and course rooms. The other house is used as administration building.

HISTORICAL STREETS

The streets and houses compose and important part of historical architectural texture of Sanliurfa. It is advantageous for tourism that a great part of this textured composed of hundreds of streets and houses has reached our time without decay. Sanliurfa being of the rare cities preserving a major part of its civil and architectural texture is a candidate for UNESCO's World Cultural Heritage List.

Among many historical streets, Arabi Mosque Street, At Pazari Street, Cataldas Quarter Street, Gulluoglu Street, Hizanoglu Mosque Street, Huseyin Pasha Street, Irfaniye Street, Karanlık Kapi Street, Madenli Street, Yorganci Street and Zincirli Street attract tourists' attention to a great extent with their bay windows extending to the street and their passages covered with cradle vaults called "kabalti".

Tetirbe (Dead End)

Tetirbe is the name given to the dead ends found in many streets in Sanliurfa, often 5-15 m. long and 1,5-2,5 m. wide. These dead ends can be counted as person-

alized streets that diverge from the main roads of the quarter. They are usually known by the name of the resident families living on those streets.

Kabalti

It is the name given to the vaulted sections of Sanliurfa Streets. The ornamented, profiled, and overlap stlyly made stone consoles beneath the gazebos are the most important components of the facades and the streets. Some houses were built in a way to cross over the street. The cover system is street widesharp arched vault extending over the street depth.

Generally, there aren't any other structures over kabalti. Kabalti can be observed where hot climates rule. Examples of kabalti can be seen on Yorganci Street, Madenli Street, Kolele Street, Veli Street and Ortuk Street in Sanliurfa.



37. Kabalti In Karamusa Street

In Birecik district also, fine examples of kabalti can be seen. Kabaltis of Mirkelam Street, Asaf Bey Dead End, Karaba Street, and Kures Dead End are a few to name.

GULLUOGLU STREET

It is an old and narrow Urfa street starting from Yildiz Square, extending to the east and reaching the junction. There are many Urfa houses with courtyard, pavilion, and gazebos on this street. If the street is followed to the east, it reaches Beygate.

CULHA STREET

It is one the three streets being considered to be included in the project thought as 'Island of History, Culture and Art.'

On this street between Yorganci and Gulluoglu streets, east of Yildiz Square and the Grand Mosque, there are the best examples of Urfa's civil architecture.

ARABI MOSQUE STREET

The street belonging to the Ottoman period in Kale Boynu quarter is decorated with basalt parquet stones and bounded by hewn stonewalls of the historical houses on both sides. 1743 dated minaret of Arabi Mosque and 'Arabizadeler House's gazebo, west of the mosque, has giving nice look to the street by protruding into street with consoles. Today the street is still open to transportation.

YORGANCI STREET

The best part of the street pertaining to the Ottoman period in Cami-i Quarter is the middle section where Abdulkadir Hakkari's house and a kabalti are located. The street starts from Yildiz Square and leads to east, joining Huseyin Pasha Street. Abdulkadir Hakkari House's protruding consoles into the street contributes a beau-



38. Arabi Mosque Street



39. Yorgancı Street

tiful look to narrow street decorated with basalt parquet stones and bounded by hewn stonewalls. It is still open to transportation.

ZINCIRLI STREET

It is a narrow traditional Urfa street left from Ottoman period in Yusufpasa Quarter starting from Vezir Street where Vezir Bath is and leads to east opening to Akyol Street. In the middle section, four bay windows on the north side and one on the south positioned on stone consoles give a different perspective to the street covered basalt parquet stones.



40. Zincirli Street

BEYKAPISI QUARTER

This quarter was named after one of city's gates, Bey Gate, which was here but not standing anymore. In the east section of the quarter comprising old historic Urfa

houses, Mahmudoglu Tower, built in 1122, stands in a ruined condition.

SQUARES

KARA MEYDANI (THE BLACK SQUARE)

It is in the section between Post Office and Yildiz Square where Huseyin Pasha Mosque is. The square was named Black Square because of skeletons enough to form a mass grave during base excavations to build the mosque. It is a busy street full of business centers. A fountain and a garden are in front of the mosque.

YILDIZ SQUARE

It is at the beginning of streets full of old Urfa houses, east of the Grand Mosque. It is the name of the square opened after demolishing Old Pasha Bath (Yildiz Bath) in 1958 for public improvements. The Directorate of Foundations, Sheikh Bekir Mausoleum, Ayyubid Madrassa and Firuz Bey Fountain are west of the square.

The square gets its name from Yildiz Bath.

HASIMIYE SQUARE

It is located in the center of historic city where the historical bazaars are. It is known as 'Lower Bazaar' among local people. The Attar (Hawker) Bazaar, Isotcu (Spice Seller) Bazaar, Koyuncu (Sheep Seller) Bazaar, Gumruk Han (Customs Inn), and Bedesten are surrounding the square.

BICAKCI (CUTLER) SQUARE

Through Rastgeldi Street west of the Grand Mosque, towards left, after nabi and Meydan streets, Bicakci Square is reached. The square had its name from the word 'Sekkak' meaning Bicakci (Cutler). In the square also opening to streets where historical Urfa houses are, Imam Sekkaki Mosque stands too.

ELLISEKIZ (FIFTY EIGHT) SQUARE

It is an important square, which encompass historical structures, opening to the four streets of Ottoman period in Nimetullah Quarter. The square is a center of tolerance and inter-religion dialogue having Kurtulus Elementary School (Sample School, end of XIX. Century) on the south, Sheikh Saffet Dervish Convent (1892), Sheikh Saffet Fountain (1891) and Muhammet Muhyiddin Mausoleum (1795) on the east, Reji Church (1861) on the north, Nimetullah Mosque (XV. century) on the northwest. The ground of the square is covered with orderly basalt parquets.

SUMEYDANI (THE WATER SQUARE)

It is the square in front of Kadioglu Mosque. The water coming to the city through aqueducts was collected in the mosque's fountain and reservoir, then allocated to the city on spout basis. Kadioglu fountain and its reservoir functioned as water regulator and therefore, it was called 'the Water Square'.

BAZAARS

Tuccar (Tradesman) Bazaar, Uncu (Flourmaker) Bazaar, Bit (Flea) Bazaar, Iplikci (Thread Merchants) Bazaar, Tarakci (Combmaker) Bazaar, Terziler (Tailors) Bazaar built by Sakip Efendi and Kasarlar (Cloth Bleachers) Bazaar are the oldest bazaars known in Sanliurfa. However, these bazaars don't exist anymore.

Sanliurfa's old trade center left from Ottoman period is composed of business centers and bazaars around Gumruk Han (Customs Inn). Among the bazaars around the Customs Inn that preserve their historical quality, Kazzaz Bazaar (Bedesten), Sipahi Bazaar, Koltukcu (Armchairmaker) Bazaar, Pamukcu (Cotton Merchant) Bazaar, Oturakci (Seatmaker) Bazaar, Kinaci

(Henna Seller) Bazaar, Bicakci (Cutler) Bazaar, Kazanci (Cauldronmaker) Bazaar, Neccar (Carpenter) Bazaar, Isotcu (Spice Seller) Bazaar, Demirci (Ironmonger) Bazaar, Culcu (Hairclothmaker) Bazaar, Cadirci (Tentmaker) Bazaar, Sarac Bazaar, Attar (hawker) Bazaar, Tenekeci (Tinmaker) Bazaar, Kurkcu (Furrier) Bazaar, Eskici (Junk Dealer) Bazaar, Kececi (Feltmaker) Bazaar, Kovaci (Bucketmaker) Bazaar, Kasap (Butcher) Bazaar, Eski Kuyumcu (Old Jeweller) Bazaar, Boyahane (Painthouse) Bazaar, Kavafhane Bazaar, Hanonu Bazaar and Huseyniye Bazaar can be mentioned.

SIPAHİ BAZAAR

It was built adjacent to the western wall of the Gumruk Han (Customs Inn) and covered. It is assumed that the bazaar was built at the same date with Gumruk Han as a shelter for animals of Han's visitors.



41. Sipahi Bazaar

The bazaar restored by Governorship of Sanliurfa in 1977 is used as 'Carpetmakers Bazaar' today. It is made of orderly hewn stones, covered with cradle vault in the north-south direction. Over the vault, little windows side by side with little spaces between them are lined for lighting. Shops facing one another take place half meter above the ground level. The bazaar has four gates. The gate opening to Kazaaz Bazaar was built by demolishing a shop according to Rizvan Ahmet Pasha's deed of trust dated 1741.

KAZAZ BAZAAR (BEDESTEN)

It was built adjacent to the south wall of the Customs Inn in 1562. In the deed of trust of Rizvan Ahmed Pasha dated 1740, it is stated that the bazaar stated as "Bezzazistan" was restored.

The Bedesten built as a covered bazaar is constructed with orderly hewn stones. The bazaar has four gates including the main gate opening to the Han Onu Bazaar on the east, the west gate opening to the Sipahi Bazaar, the south gate opening to the Pamukcu Bazaar and the north gate opening to the Customs Inn. It is understood from the deed of trust of the bazaar that the west gate was opened by demolishing a shop in the Sipahi Bazaar.



42. Kazzaz Bazaar

The shops in the bazaar lined up on both sides were standing a meter high from the ground before they were lowered to the ground level during the restoration in 1998. Today, the structure is used as a bazaar for selling regional costumes, dresses and accessories.

Bedesten of Sanliurfa is one of the rare bazaars that have preserved its authenticity in Anatolia.

HUSEYNIYE BAZAARS

These are two covered bazaars extending parallel to each other in the north-south direction between Cadirci and Kazanci Bazaars and covered with 15 cross vaults each and constructed with orderly



43. Huseyniye Bazaars

shaped hewn stones. The bazaar was built in 1887 by Huseyin Pasha, the son of Hartavizade Hafiz Muhammed Selim Efendi. It was used as a market for selling materials like carpets, rugs and felts during its first years. It was used as the Yemenici Bazaar for a while and allotted to copper-smiths at the end. One of the bazaars is used by Copper-smiths while the other is used by appliance sellers today. There are lighting windows over the doors of the shops facing one another on both sides of the bazaars.

INNS

GUMRUK (CUSTOMS) INN

The Customs Inn is nearby Hasimiye Square. It was built by the Governor of Urfa Sub-state, Halhali Behram Pasha in 1563 during the reign of Kanuni Sultan Suleyman.



44. Gümrük (Customs) Inn

The Customs Inn mentioned as the "Yetmis Hani" (Seventy Inn) in the travel diary of Evliya Celebi, is one of the finest and best monumental examples of inns in Sanliurfa. Because of the two-color orderly shaped hewn stones covering the exterior facade, it is also referred to as the "Alaca Han" (Piebald Inn). The water of Lake Halil-ur Rahman crosses the courtyard. Tailors work in the rooms on the upper floor of the two storey inn and there are teahouses in the courtyard.

Over the shops surrounding the square courtyard of the inn, there are porticoed rooms on the second floor. The upper part of the entrance pavilion is used as a masjid (small mosque).

The courtyard of the inn was restored in 2001 and its surroundings were rearranged. The restoration works by Governorship of Sanliurfa continue.

MILLET (NATION) INN

The inn on Kisla Street, in Ataturk Quarter next to Karakoyun Stream is also known as 'Askeri Kisla' (Military Barracks). Even though it is claimed that the inn was built as military barracks during reign of Murat IV, there is no document about it. The inn over a large area is in a ruined condition today.

On the photographs of the building which was once used as the 'German Orphanage', it can be seen that the inn was two-storey, had an inscription with two embossed lions on both sides above the main door at the south corner. The second floor is completely demolished today. The main door is half way filled up with soil, the inscription is torn down and embossed lions are broken. Around the vast courtyard of the building constructed with hewn stones, wide clearings covered with cross vaults divided by stick ranks take place. There are mangers behind walls of those clearings. Zigzag planned airing holes are

on the ceiling. These large clearings were converted into smaller room by building a wall in the middle. East section of courtyard's northern wall is demolished and filled with soil. A two-storey military barracks extends over northern wall of the courtyard north of the inn.

MENCEK INN

The Mencek Inn nearby the Kazzazlar Bazaar is first mentioned in the 1716-dated trust of deed of Ayn-ı Zeliha Binti Hacı Ali. The real date of construction is unknown, but it is estimated to be built in the period between 1373-1727.

The inn constructed with orderly shaped hewn stones has a vestibule entrance covered with cradle and diagonal vaults on the north facade. There are four shops covered with cradle vaults on each of east, west and south facades and two shops on the north. Second floor porticoed rooms take place above these shops. Both floors have pavilion shapes at the south-west corner. Tailors and milliners use the edifice as a work place.



45. Mencek Inn

TOPCU (THE ARTILLARYMAN) INN

It is a hostical Ottoman inn located west of the City Hall at the city center. It is called Artilleryman Inn because of an artillery unit was stationed here in the past.

BARUTCU (GUNPOWDERMAN) INN

Barutcu Inn is in the Demirci (Ironmonger) Bazaar. It is constructed with orderly shaped hewn stones and does not have an inscription. The edifice also known as the harem of Halil Bey from Sakiplar family is one of the finest examples of inns in Urfa after the Customs Inn. In 1976, the building was started to be demolished from the south facade for a new building. However, the intervention of the Directorate of the Museum could stop the demolition process.

The inn is entered through a cradle vaulted pavilion door on the north facade. Above the vault covered shops surrounding the courtyard, there is a second floor. The front sections of the second floor northern, southern and eastern rooms covered with roofs are surrounded by porticoes on columns.

BATHS

Urfa takes the fourth place after Istanbul, Bursa and Edirne in Turkey with respect to its eight baths. Taking into account demolition of seven baths during the last 40-50 years, it will be understood how an important city Urfa was in Ottoman bath architecture.

Sanliurfa baths comply with the classical Ottoman bath architecture plans with their cold, hot and warm sections. The current baths in Sanliurfa are Cincikli, Vezir, Saban, Velibey, Eski Arasa, Serce, Sultan and Kececi Baths. All baths are open to men between 04:00-10:00 AM and to women between 12:0- 18:00 PM, except for the Kececi Bath which is used for making felts by the local felt makers and Eski Arasa Bath used as a storage.

VELIBEY BATH

It is on the Mithatpasha Street in Dabakhane Quarter. In the deed of trust dated 1693 of Mahmutoglu Veli Bey, a res-

ident of the same quarter, he stated that he built the bath and his son Malkoc Bey was assigned as the trustee.

The inscription over the entrance door is worn out and the actual construction date is unknown.

VEZIR BATH

The bath located in the Sarayönü Street Yusufpasha Quarter was built in 1703 by Arapkirli Yusuf Pasha to generate income for the Yusuf Pasha Mosque.

Vezir Bath has a rectangular plan. There are two entrances of the bath, one on the east for ladies and the other on the north for gentlemen.

CINCIKLI BATH

The bath located on Hizanoglu Street in Karaburc Quarter of the city does not have an inscription; therefore the actual construction date is unknown. However, it is predicted that it was built around the same date with Hizanoglu Mosque restored in 1729. Evliya Celebi's mentioning the bath in his travelogue indicates that the edifice was present in the second half of the XVII. century.

The hot section of the east-west directioned bath bearing the features of an underground bath with a rectangular plan has shifted from rectangular axis towards east. The entrance to octagonal planned dressing room covered with a large dome is through a door at the northern corner of bath's west facade. The dome's hoob is octagonal. A cradle vaulted pavilion takes place south of dressing room.

It is believed that the skin of people bathing here becomes as smooth as a glass. For that reason, until lately, bride-to-be girls would be brought here to bathe. This event was called 'Clear Bath'.

SULTAN BATH

The inscription over the entrance door on the northern facade of the bath on Sisli Street in Kazanci Quarter is worn out and therefore, the actual date of the construction and the builder are unknown. According to a rumor among people, it was given the name 'Sultan' because Ottoman Sultan Murat IV, had bathed here during his expedition to Baghdad. However, the construction of Sultanbey Mosque by Sultan Ahmed Bey in 1586 during reign of Murad III increases the possibility of bath being built around same date.

SERCE (SPARROW) BATH

The underground bath located in Su Meydani (Water Square) does not have an inscription; therefore the actual construction date is unknown. 'Samsat Gate Bath' mentioned in the travelogue of Evliya Celebi is thought to be Serce (Sparrow) Bath. The presence of hot section with five pavilions in the bath is what separates Serce bath from other baths in Sanliurfa.

MONUMENTS

MUSTAFA KEMAL PASHA MONUMENTAL FOUNTAIN

It is in the park at the Gaziantep-Diyarbakir-Mardin highway conjunction. It was built by Head Official Martyr Nusret Bey in 1917 in memory of Urfa's veterans and martyrs in World War I in Canakkale under commandment of Mustafa Kemal Pasha.

At first, it was set up in front of City Hall, but brought to the place where it stands now.

Four ellipse shaped drinking basin have been placed around square pedestal of 9 m. high monument. The four columns on the

nect are tied to each other from the top. The reservoir of monumental fountain is between columns. The grooved four columns with composite capitals above lower columns form the second floor of the monument. The Monument ends with a dome on top.



46. Yol gosteren Fountain (Mustafa kemal Monumental Fountain)

On the monuments, there are signs and arrows showing directions of Kafkas Road, Ankara Road, Baghdad Road and Mustafa Kemal Pasha Street going to downtown. Another name is 'Road Showing Fountain'. It is also known as 'Canakkale Martyrs Monument'.

MONUMENT OF GENERAL WAR MARTYRS

It is at the conjunction in front of the City Hall at the city center. It was built in 1917 in memory of all Urfa's veterans and martyrs in all fronts of World War I.

The 8.5 m high tower is made of hewn stones and set up with square base on a cir-

cular pedestal. There are two inscriptions on the north and two on the south, total of four inscriptions. On the top northern inscription, 'This stone is not silent, it crown of the great war 1917' writes. On the lower inscription: 'Prayers to World War I martyrs 1912-1914'. Top southern inscription: 'May it be help to soldiers going to the front 1916'. Lower southern inscription is same as northern lower inscription.

All the inscriptions on the monument are written by famous calligrapher Ahmet Vefik Efendi of Urfa.

The monument jammed between trees and power pillars in the middle of boulevard in front of the City Hall was transferred to its present location by Mayor of Urfa Alaatin Turhan in 1983. and the monument was opened on the 11th of April 2001.



47. Monument Of The World War Martyrs

KURTULUS (INDEPENDENCE) MONUMENT

It is the monument within the Kurtulus (Independence) Park built by the cooperation of SURKAV and the Foundation of Environment nearby the Social Insurance Hospital, on one side of the Sanliurfa-Gaziantep highway to the west of the city. A 15 meter inclined rectangular column rises over a hexagonal base that the names of the martyrs in Urfa's war of independence are written on and an arm with a Turkish flag it the hand stands out from it.



48. Independence Monument

The environmental arrangement of the Kurtulus Park and Monument was completed

THE MONUMENT OF THE MARTYRS OF NATIONAL ORDEAL

The monument was built by the Urfa Municipality in the name of the martyrs of Urfa, who fought against the French during the National Ordeal. The monument is installed within the Sehitlik (Martyr) Park.

FOLKLORE AND TRADITIONS SEQUENCE NIGHTS

Thinking about the traditions of Sanliurfa, folksongs, "hoyrats (traditional song)", cig kofte (a dish of pounded wheat with raw meat) and "sequence nights" come to mind.

Especially in winter nights, friends of same age group meet once a week at a friend's house at night in a specific order. These nights are called Sequence Nights.

The ones who are in sequence have to abide by rules of sequence nights. Some of the rules are as follows: Everybody has to be on time, the ones who aren't on time are punished. Guests who join the sequence or the elderly are placed in upper parts of the room to signify respect; whereas the host sits closer to the door. In sequence nights, when the music is performed, talking and engaging into a conversation are not approved.

Sequence group has an elected leader. The leader undertakes management of the sequence night and carries out the punishments given to the ones who break the rules.

One of the main functions of the sequence nights is conversation. Even though the subjects of the conversations varies according to occupations, cultural and artistic levels, educations of the participants; during the sequence, almost every



49. A Local Musical Tradition (Sira gecesi)

subject like health, education, politics, economics, art, literature, religious matters; Turkish and world matters are discussed.

In some sequence nights, an expert on specific topic or an area of interest which guests are curious about is especially invited to the sequence; he is listened and he is benefited from.

The major factor behind development of music and making it live, and behind arisal of new compositions and new singers is the sequence night. The beginner musicians receive musical education by listening to masters in these nights.

Bitter coffee and then tea are served to participants in sequence nights.

Cigkofte (pounded wheat with raw meat) is the made as the main dish. Cigkofte is the unchangeable and ungiven up meal of the sequence nights. When cigkofte is served, usually everybody finishes his plate. Besides cigkofte, ayran (a cold mixture of water and yogurt), salad with pomegranete juice, cacik (sliced cucumber or lettuce mixed with yogurt), coban salad and koruk salad are served. One of Kadayif (desert with cheese or pistachios), sillik (traditional desert with walnuts), or baklava is served as desert after cigkofte. Sequence night is an environment for tolerance and love, a place of meeting, getting acquainted, sharing happiness and grief. At the same time, it is a 'Public School of Music', a multi purpose foundation, a politics school, music and affection.

HAREFENE

It means sharing expenses for an activity. Harefene is between equal and close friends. The wealthy and the young do not usually esteem harefane. In this respect harefene is more often carried out among the poor. It is essential to share the expenses in harefene. All the expenses are undertaken by a single person or two and then shared.

SAHANIYE

It is a type of meeting and entertainmet peculiar to Sanliurfa, but has differences from harefene and sequence nights. It is not important that how many people will participate in this meeting with meal among middle-aged group. The loyalty of peer participants is enough. Strangers usually do not participate.

The rule in sahaniye nights usually held in winter nights is that everybody cooks a different dish at home and brings it. In order to prevent abundance of the same dish, all dishes are allotted to the friends in advance. All the dishes are prepared at home. Buying food outside and bringing it to the meeting is not appropriate.

The main purpose of sahaniye nights is to strengthen the idea of sharing among the society by undertaking both expenditures and the duties together.

Sahaniye meetings go on until mid-night. They can be held every other day as much as they can be held every day or a few days in a week.

SUPHA DISH

In Sanliurfa, a ceremonial Supha meal is organized in a house different than bridegroom's house in the morning of the day in which bride is brought to groom's house.

Supha is a dish prepared with rice, sugar, meat, seedless grape, chickpea and oil by skillful cooks. The ceremony lasts all day. Bitter coffee and cigarettes are served the guests before the meal. Lamb chops, boiled rice with meat and zerde (a type of desert) as desert are served during the meal.

All the acquaintances of the holders of the wedding are invited to the meal. The latecomers are called to the meal in groups. While the meal is served, the hairdresser shaves the bridegroom in an empty room. The bestman and the bridegroom give a tip to the hairdresser and his assistant.

When the evening approaches, the same meal is served to the bridegroom. Then the bridegroom and his friends leave the house of supha meal. The bridegroom passes through narrow streets to go to his house where the bride is. Before the bridegroom enters the bridal chamber, the hodja (Muslim priest) prays and the bridegroom gets in the house. He kisses the hands of his parents in the courtyard and goes into the bridal chamber.

KIRVE

Kirve is a sponsor of a boy being circumcised. It is a common tradition to establish good relations and friendships among families in this region. If the family circumcising their son or marrying does not have a Kirve, the chief of the family chooses one. Proposal of Kirve is taken to the prospective Kirve. The prospective Kirve usually does not refuse the proposal.

If prospective Kirve accepts the proposal, the family sends him an appropriate present. If it is for circumcision, Kirve buys kids' circumcision clothes, if it is for wedding, he undertakes expenses of wedding, supha and other ceremonies. He dresses the bridegroom, sits next to him and tips the cook, the hairdresser and other necessary people. He is present when the bridegroom is sent to bridal chamber. He visits married couple after wedding with an appropriate present.

The kirve is whole family's kirve. He is called 'Kirve'. Strong relations form between the family and the kirve. It passes to son from father. The bond of kirve never breaks off unless an important problem arises. There are kirve relationships lasting for 5-10 generations. When a kirve dies without a son, the bond breaks off.

KISSING THE BEARD

It is among the matrimonial traditions of Sanliurfa.

After the parties agree to the wedding

before the engagement, the family of the bridegroom visits the bride's family as to say 'Thanks for giving us your daughter'. This is called kissing the beard or thanksgiving.

If there is an amount of money asked for the bride, the bridegroom's side going to the bride's house for thanksgiving takes all or some of that money to present it to bride's father or her guardian. The bridegroom's side can go to visitation without money or dowry depending on their agreement.

The ladies and the gentlemen of both families sit in separate rooms to meet and get to know each other. Bride's side treats bridegroom's side with various fruits, coffee, tea, nuts and especially traditional cigkofte and kadayif (a cheesy desert).

The engagement date is set, the preparations for the engagement day are discussed and visitation ends at night.

ASBAB NIGHT AND HENNA NIGHT

In Sanliurfa, the bride is generally taken to the bridegroom's house on Sunday or Thursday nights. The party held in the bridegroom's house the night before is called the "asbab" night whereas the party in the bride's house is called the henna night. Both of them are last nights of bachelorhood. In the "asbab" night, male friends and the relatives of the bridegroom are gathered in a house. Conversations are held, an entertainment with meal and music is organized. The following day after Supha Meal afternoon, the bridegroom is sent to the bridal chamber at night with prayers of a hodja (Muslim priest) and the ones present.

When the asbab night is organized in bridegroom's house, the henna night is organized in the bride's house. All the ladies and children of both sides are gathered here. At the late hours of the enter-

taining night, manis (a form of folk song) and touching songs are sung to change the ambience.

When the henna is applied to by kirve's initiative, manis and touching songs draw everyone present into sorrows.

HISIR (JEWELLERY)

It is the name given to all sorts of jewellery made of gold and silver in Sanliurfa. Among Hisir, necklaces, neck chains, rings, earrings, needles and belts can be counted.

HIZMA (Regional Jewellery)

Hizma, which is more used by ladies of rural areas, is put on the nose. It has golden and silver variations.

BIRD BREEDING

Bird breeding comes first among hobbies of people in Sanliurfa. The people of Sanliurfa love birds. Although bird breeding is carried out as pleasure, it is seen a profession with peculiar attributes and who breeds birds is called 'Kuscu (Bird breeder)'. There are people who breed 200-300 birds in Sanliurfa. The number of birds bred in the houses is approximately 25,000.

Bird breeding is generally a special hobby of the tradesmen. Towards the evening, after closing his shop, the bird lover or breeder gets together with his birds and forgets about his tiredness.



50. Pigeons

There are bird boats at a corner of the courtyard or on the roofs of houses in which birds are bred. Sometimes, a room in the courtyard is used as a birdhouse.

There are coffee shops where bird breeders meet in Sanliurfa. The most famous one is The Cardakli (with gazebo) Coffee shop near Dabakhane Mosque. These shops have thin-wired bird cages. These cages have shelves and birds play here.

The value people of Sanliurfa give to birds has affected the architecture in traditional Sanliurfa houses. There are bird-houses called 'bird boats' above the window facing the courtyard in these houses.

Among the bird species, house birds (Ruddy), cage birds, wild birds accustomed to the house (pigeons), pure birds (tamed or accustomed to the house), somersaulting birds can be counted.

PARTRIDGE

Partridge is one of the most loved birds in Sanliurfa. Being a singingbird, the partridge is also a bird for hunting. According to a local belief, if a partridge comes before the hunter first, the hunting will be auspicious.



51. Partridges in The Cage

Partridge is a well-hearing, fast walking, and noisy bird due to its wings when flying. It lives between bare rocks and stones, bushes and pastures on various mountains, Tek Tek Mountains coming first. The

White Partridge of Tek Tek Mountains is very valuable.

The species named Mountain Partridge in Sanliurfa has red neck and feet. The lower part of its chest and its stomach are grey, rusty yellow, and brown. The tail is between red and brown, however, a few feathers under the tail are ash color. Always living in couples, the female is smaller than the male.

FOLK DANCES

Folk dances are composed of 'halays' (a kind of dance performed in a circle with everybody holding hands) usually accompanied by a drum and a shrill pipe. In addition to this, there are arm dances accompanied by a drum and shrill pipe, tambourine accompanied dances in groups and reciprocally, and dances accompanied by violin, mandolin, earthenware kattle-drum.

The joy, the mourning, the love, the helplessness, the begging, the entreatment to Allah (God), the jealousy and the breavery of the people can be observed in most of Sanliurfa's folk dances.

Among these, traditional folk dances like Girani, Duz, Tek Ayak, Kimil, Iki Ayak, Terge,

Urfaliyam Ezelden, Abravi (Lorke), Soseh and Degenek can be counted.

TRADITIONAL HANDICRAFTS

The major handicrafts still existing in Sanliurfa are cloak sewing, copper-smithing, woodcarving, gland weaving, packsaddling, silk embroidery, felt making, fur making, comb making, and stone ornamenting. These crafts are performed in Gumruk Hani (The Customs Inn) and in surrounding historical inns and bazaars. Most of these crafts are preserved today. Some of them are quit due to transition to fabrication or due to shortage of demand.

CULTURAL FOUNDATIONS

The Sanliurfa Museum

In Urfa, which is rich with regard to old art works pertaining to the various ages, the suggestion of museum to conserve these works was first made by the Director of National Education Avni Gunal to Ministry of National Education in 1948. While the response was waited, the dispersed art works were collected in Ataturk Elementary School. Thus the base of the Sanliurfa Museum was established.

The suggestion was repeated in 1954 and 1956. In first response, the conservation of the works with local means was asked, at the second, presence of a museum in Gaziantep (neighbor city) was stated and it was said that a museum in Urfa could not be founded for the time being. Lastly, foundation of a museum in Urfa and the appointment Head Teacher Halil Gultekin as the official were needed and therefore, an area in Sehit Nusret Elementary School was converted into a warehouse in 1956.

As a result of the research by the Ministry, the 800 m2 area provided by municipality was not found convenient and an area of 1500 m2 was designated for the construction of the museum. The construction of the museum started in 1961; the collection of the works continued on the other side. The Museum, which turned into a Directorate on November 8, 1967, was opened to visitors in 1969.



52. Sanliurfa Museum

The museum building composed of two lounges and storage was not enough and in 1988, the modern building of today was built and opened to the service. Three archeological and one ethnographic arts exhibition lounges, multi purpose lounge, library, administrative sections, storage, lab, and a photograph room take place in the modern building.

There are a total of 72,199 pieces in the Urfa museum.

Libraries

The history of Sanliurfa libraries goes back to late Assyrian period (2000-1800 BC). During the excavations held in Sultantepe in 1952, a temple library dated in the same period was found. Moslem theological school in the Ottoman period, publichouse in the first years of the Republic and city libraries and public libraries later met the information need in the province. The information need in Sanliurfa today is met by public libraries of Ministry of Culture, various foundations and private libraries.

The biggest library in Sanliurfa is Province Public Library. The number of books are 29,500. Apart from this, Abdulkadir Karahan library, Poet Nabi Library SURKAV Quarter Library and Sanliurfa Cultural Research Foundation Library are present in the city center. In all districts except for Ceylanpinar, public libraries are present.

Sanliurfa State Gallery Of Fine Arts

It was founded with purpose of serving in the plastic arts area within Sanliurfa Museum in 1985. The Directorate of Gallery that served in the Directorate of Museum between 1985-1987 and served in Tourism Bureau in 1988, moved to its own building in 1989. The Gallery service building is one of the finest examples of

traditional Urfa houses, which have an important place in Anatolian civil architecture (See Hacı Hafız Ahmet Efendi House).

Sanliurfa State Choir Of Turkish Folk Music

It was founded in 1991 for the purpose of spreading the music of Urfa to large crowds of people. The choir under authority of Ministry of Culture is serving in a building of Directorate of Province Private Administration. The staff is total of 42 but 21 of them are commissioned outside the province.



53. Sanliurfa State Choir of Turkish Folk Music

PARKS AND EXCURSION SITES

SEHITLIK PARK

In Sehitlik Quarter, it is recreation place extended over a large area on the northern facade of Sanliurfa Museum. It is a modern park with pine trees, green areas, picnic tables, pools and benches. It was



54. Sehitlik Park

built by the Municipality of Sanliurfa in 1999. During the excavations in 1979 in this area which was an old Roman graveyard, the mosaic of King of Edessa the Great Abgar VIII was discovered on the base of a rock grave.

FATIH SULTAN MEHMET PARK (KASAPTASI PARK)

It is the park built by the Municipality of Sanliurfa in 1998 and has an area of 70,000 m2. The park is located on the Abdulkadir Karahan Avenue.



55. *Fatih Sultan Mehmet Park*

HALEPLI GARDEN

It is located west of Lake Halil-ur Rahman. Halepli Garden is a garden famous for having all kinds of fruit tree species grown in Urfa in XVIII and XIX centuries and famous for its villa. It has a large area.

Although it is not as splendiferous as it was in the past, it is still an important green corner of Sanliurfa under proprietorship of Municipality.

ATATURK FOREST

It is a forest covered with pines 10 km to the city center, reached through Karakopru. It is a place gone to in hot summer days for picnics and cooling because it is on a high hill. In the area bordered by the Regional Directorate of Forests, gazelles are bred.

TILFINDIR HILL

During the conquest of Sanliurfa by Moslem armies in 639, the hill was named as 'Tell Futur' meaning the breaking of fasting because of armies' breaking their fasting on this hill. The name has reached our day as 'Tilfindir'.

The hill had been a battleground during the Independence War.

The hill with pine trees known as the "Baboyin Mountain" among the local people, had been an excursion spot visited by women especially on Wednesdays and Saturdays until recently.

URFA CUISINE

People of Urfa have been feeding with various foods that give the best examples of palate taste for centuries. Apart from palate taste, local foods have high nutrition levels. Along cooking, sharing those cookings with the guests is a tradition peculiar to all Anatolian people. The love people of Urfa have for guest is believed to be passing from Prophet Abraham who never sat on a meal without a guest. 'The Dining Table of Prophet Abaraham' is a saying known by everbody. Still today, people of Urfa enjoy hosting guests and offering them various foods.

Among the traditional dishes of Urfa, soups, kebabs, meatballs, salads and deserst can be counted.

CHIGKOFTE

It is an authentic dish of Sanliurfa, eaten with drinking ayran (cold mixture of yogurt and water), made with a dozen foodstuffs rich of minerals and vitamins (tomato, tomato paste, onion, garlic, black-

pepper, cinnamon, cumin, parsley, salt and peppermint), some pounded wheat, dry hot red pepper, and meat without fat. It is made by kneading.

It is more an appetizer than a satisfactory meal. It is a quite nutritive food.

The past of Cigkote traces back to the period of Prophet Abraham. According to the legend, when Nimrod collects all burnable woods and forbids public to light a fire, the people think on what to do. One day, the wife of a hunter prepares a meal with raw gazella meat, bulgur and pepper. The hunter likes it. Thus, the meal coming out of necessity had begun about 4000 years ago and reaches today improved.

Still being made in cities apart from Urfa, even in Europe and America, it is difficult to match the one made in Sanliurfa. Importance is attached to the ingredients and to the kneading here.

ISOT (Red pepper peculiar to Sanliurfa)

It is a common name for green and red pepper. Dried isot (pepper) is a form of dried and pounded peppers with olive oil added little by little. It is an appetizing pepper product with rich vitamins. It is used in all regional dishes, cigkofte coming first.

The patent right of isot with abbreviations of SBP standing for Sanliurfa Pul Biberi (Sanliurfa Hot Pepper) is taken. It is widely used nationally and exported to Europe and America. Capcaisin substance present within isot is used in different fields of medicine. Therefore, isot of Urfa has an importance with regard to healthy nutrition.

OIL OF URFA (PURE OIL)

Oil of Urfa, distilled from butter made of milk of sheeps naturally fed, has the fame around Turkey.

This oil is preferred for making best baklavas, other deserts and cookings. It has an excellent odor, color and taste. Today, oil of Urfa is produced under modern conditions in Ceylanpinar Agricultural Enterprise and it is shipped to all around the country as demanded. Besides, oil of Urfa produced by private sector is also put on the market.

SILLIK (A regional dessert)

Ingredients: 2 glasses of flour, 300 grs. of shelled walnuts, 3 tablespoons of pure oil

Preparation: Water and flour are mixed in pot until the mixture becomes dough. Some oil is applied to the surface of the pot in order to prevent dough sticking to the pot. The breads are divided into two groups. The first group is laid on a tray and shelled walnuts are spread on them. The second group is laid on top and cut with a knife in diamond shapes.

The hot syrup is poured upon them and the tray is covered. Served hot in tray after ten minutes.

PALIZA (A regional dessert)

Ingredients: 1 kg of milk, 4 tablespoons of starch, 2 pieces of sugar dye for syrup, 3 glasses of sugar

Preparation: The milk is added to measured water in a pot. The starch is added and mixed continuously. The mixture is cooked until the odor of starch gets lost. The mixture is put on a tray and wait-

ed until it gets solid. A glass of water and te sugar dye are added. It is mixed until it melts. The paliza cut in cubic shapes and served with syrpu and ice

BOSTANA (A regional salad)

Bostana is a delicious salad type that is rich with vitamin C.

Ingredients: 4 tomatoes, 2 green peppers, 1 onion, _ pinch of parsley, 100 grs. of purslane, 1 cucumber, 4-5 mint leaves, 1 glass of sour grape juice or pomegrenate juice, salt

Preparation: Vegetables are washed, sroted and peeled thoroughly. They are chopped and crushed. The salt added. Sour grape or pomegranate is added and served with ice if wanted.

Bostana is not only preferred with spicy food like cigkofte but also with Kebabs and Sogulme (cooked and crushed eggplants).

MIRRA (A regional bitter coffee)

Mirra comes from Arabic word of 'Murr' meaning bitter.

Ingredients: Enough coffee seeds, coffee pan, coffee spoon, coffee mortar, coffee mallet, coffe cup, two coffe copper pans, coffee ewer.

Preparation: The coffee seeds enough for a day are roasted and hammered in a mortar. It is boiled in a copper pan and distilled into another. It is reboiled and redistilled. Some more coffee is added to the liquid and reboiled. The process is repeated a few times until the mixture reaches drinking thickness. The coffee is poured into coffee ewer and served. Coffee maker drinks and tastes it first.

A good coffee leaves trace in the coffee cup. It is served twice to each guest. Each time only a small amount of coffee is poured into the cup. The purpose of this is to leave the taste in the mouth rather than reaching stomach soon.

The bitter coffee has peculiar rules. The drinker must not put the cup down; must give it back to the server. If the drinker puts the cup down or on the table, it is an insult to the server. Penalty of this act in old times was to either marry the server if he is single or fill the cup with gold. The guests unaware of that rule are reminded of that rule and tolerated.

ACCOMMODATION

HOTEL HARRAN (tourism certificated 3 stars hotel)

Bed capacity: 120

Address:

Phone: (0414) 313 47 43 – 313 28 60

HOTEL EDESSA (tourism certificated 3 stars hotel)

Bed capacity: 104

Address: nearby Balikligol

Phone: (0414) 216 44 60- 216 41 66



56. Mirra (Black Coffee)

KORAN HOTEL 3 stars hotel

Bed capacity: 120

Address: Ipekyol No: 23

Phone: (0414) 313 18 09 – 313 23 32

HOTEL GUVEN

Bed capacity: 71

Address: Sarayonu St. No: 113/B

Phone: (0414) 217 17 00

HOTEL BAKAY

Bed capacity: 110

Address: Asfalt Street, No: 24

Phone: (0414) 215 26 89- 215 89 75

HOTEL DOGU

Bed capacity: 60

Address: Sarayonu Street, No: 15

Phone: (0414) 215 12 28

DISTRICTS

AKCAKALE (District of Sanliurfa)

The region was under the Assyrian rule in the middle of 9th century BC, before Meds and Persians took control in 610 BC. It was joined the territory of the Macedonian Kingdom during the Asian military expedition of Alexander the Great in 331 BC and submitted to the dominion of Seleukos Empire, Edessa Kingdom, Romans, Byzantians and Sasanids in turn in order until the Islamic period. Army of Damascus in 640 and Emevis in 661 took over the district. Before the region was con-

quered by the Seljuqs in 1087, it was taken into Abbasids' reign after the fall of Emevis.

The region's control was taken by Mousul Ancestor Trite after conquest of Urfa by Zengis in 1144 and later the region was divided between Ayyubids and Anatolian Seljuqs.

The district destroyed by Tatars in 1244 and by Mongolians in 1260 was known as Tell Ebyad (the White Hill) before Turkish-Syrain borderline was drawn. After determination of borderline in 1921, it was recognized as Akcakale and became a district in 1946.

It has a subdistrict and 73 villages. The population was 38,088 according to census in 2000.



57. Akcakale Train Station

ACCOMODATION

There aren't any touristic licensed hotels in the Akcakale district. The Harran Hotel with a municipal license has a capacity of 16 beds.

BIRECIK (District of Sanliurfa)

The district known as Barsip or Bursip in Asyyrians cuneiforms writings is situated alongside the River Euphrates at the trade crossroads of Neareast. Arab tribes

call it 'Bireh' whereas Turks named it Birecik meaning the little castle.

It was understood from excavations held in 1894 that the city had been a settlement area since Paleolithic Age. The region under jurisdiction of Hurri-Mitanis, Hittite, Assyrians, Macedonians and Seleukoses was transferred between Romans and Byzantines and was taken under control of Moslem Arabs in I. Century AD. The French County gained kontrol in 1099. The city passed to Zengis and Artukogullari underwent invasion of Mongolians in XIII. Century. Outer castle and city walls were built after it was passed to Mamluks in XV. Century.

Birecik was joined Ottoman borders by Yavuz Sultan Selim in 1515.

Many military barracks and facilities were built by Germans during the World War I. Birecik invaded by the British after the war was left to the French invasion. On June 10, 1920, it became independent.

It became a district in 1923. It is situated 90 km west of Sanliurfa. It has a subdistrict, two towns named Ayran and Mezra, 63 villages and 89 small villages. The population was 43,587 according to census in 2000.

BIRECIK CITY WALLS

The walls surrounding the district have reached our time with major destruction, some tower remnants and tow gates partially standing. The real construction date of the walls, which has two gates, a tower and an inscription, is not known. According to the inscription, it was dated 1483 to the period of Mamluks. The two gates of Birecik walls reaching our time are

Urfa gate and Mecan gate. Baglar Gate and Meydan Gate have not reached our time.

Urfa Gate

It is the only city gate to have reached out time undamaged. According to the strip inscription circulating around the east gate opening to outside the walls, it was built upon order of Sultan of Mamluk Kayitbey under management of Yunus es-Serefi in 1483. The main construction materials are hewn stones.

Mecan Gate

A part of partially destructed gate has reached our time. According to the strip inscription circulating the gate on western and southern sections, it was also built upon order of Sultan of Mamluks Kayitbey under management of Yunus es-Serifi in 1484. Mecan gate's northwestern and eastern walls are totally destructed and southern wall is partially standing.

BIRECIK CASTLE

It was built on natural and calcerous hard rocky hill on the east foothills of the River Euphrates. There are different opinions about the actual construction of the castle which is thought to have been built starting from 2000 BC. The first information about structure which is called Beyaz Kale (the White Castle) goes as far as to the



58. Birecik Castle

period of Salmanassar II (852-824 BC). The name of the castle is mentioned as 'Kar-Salmanu-Asarid' (Salmanassar Castle) in written documents. The castle reaching our time was constructed in 13th Century. Bireck Castle has undergone restoration three times in the periods of Romans (30 BC-395 AD), Franks (1098-1150 AD) and Mamluks (1277-1484)

BIRECIK BRIDGE

It was opened to transportation on April 10th, 1956. Its length is 720 meters. Birecik Bridge was the second biggest bridge in Turkey before Fatih Sultan Mehmet Bridge was opened. During the construction of the bridge that has 57 meters-wide 5 arches on the right shore and 14 straight legs with 26 meters distance between them, 44 thousand tons of cement and 921 tons of iron were used.



59. Birecik Bridge

BIRECIK DAM AND HYDRO POWER PLANT

It is one of the two units of the Euphrates Project within the Euphrates Basin Development Plan. It is being constructed 91 km south of Ataturk Dam, 8 km northwest of the district. The type of the dam for the purpose of irrigation and power production is a sand-pebble filling with concrete heavily. The filling is 9.4 million m³, the height from the base is 6.5 m and the volume of the lake is

1,20,000,000 m³. Annual power production is 2518 GWh. The first turbine started to produce power in October 2000.

HERMIT IBIS

It is a migrating bird species extincting. The bird known as 'Ibis' too is only found in Birecik and Northern Africa to reproduce. It is named as 'Geronticus Eremita' in Latin. The birds coming to the district in the middle of February every year, leaves the region starting from mid-July. The birds whose number were expressed in thousands until 1956s started to extinct because of loss of food resources due to forbidden hunting, careless agricultural pesticides etc.



60. Hermit Ibis

The birds able to live 25-30 years come to Birecik in mid-February and settle in rocky places. They leave Birecik with their chicks in mid-July after reproduction. It has been determined that they live on the shores of Red Sea in winter

The hermit Ibises were taken under protection in Hermit Ibis Production and Protection Station founded by the General Directorate of Forests 1977. Hermit Ibis is called 'Kecelaynak' in the region.

HERMIT IBIS AND THE ENVIRONMENTAL FESTIVAL

It is a festival being held since 1984 for the Hermit Ibis, which is considered sacred and a symbol of abundance and fertility. The purpose of the festival is to contribute

to district's economy, to foster touristic activities and to raise awareness for the protection of the environment.

MUNICIPALITY CULTURAL CENTER (Liberty Café and Hotel)

It is a building located between Inonu Avenue and Belediye Avenue, being an example of Ottoman Reforms Period architecture. It is colloquially known as the Liberty (Hurriyet) Café and Hotel. It was used as the Municipal court but gained the functions of Wedding Hall, the Cultural Directorate of Municipality, and the Public Library after the Municipal Court moved its new building. The building that lost its genuine structure after modifications lost its architectural feature as well with the annex building built attached to the southern side.



61. Birecik Municipality Cultural Center

SHEIKH ABDURRAHMAN HALIS EFENDI VILLA

The house built by Sheikh Abdurrahman Halis Efendi of Birecik around 1900, is located in the garden of the high school building on Hamdi Ozturk Street. It was constructed with hewn stones as a two-storey building. Originally wooden parts between floors, stairs and the roof were replaced with concrete ones in 1954.

The building used as the headquarters by the French during Independence War was registered in 1983 by the Ministry Of Culture as a place to be conserved. The edifice restored in 1993 by the

Governorship of Sanliurfa is used as Harran University Birecik Vocational College.

MUNICIPAL INN

It takes place on the Eski Arasa Street. The edifice was built in 1986 by Haci Zekeriya Efendi as an inn for municipality. The presence of different materials in the structure indicates that the building went through restoration at different periods. It is in a devastated condition today.

SABUNHANE

The actual construction date and the builder of the historical building on the Sebze Hali Street are unknown. Among the local people, it is said that the Sabunhane was built as madrassa (theological school) but later used as butchery and a soap production place.

BIRECIK GRAND MOSQUE

It is located on Yasar Kemal Street, No: 19 in downtown. It was on the shore of the river before the shore was filled to create a settlement area. There are four inscriptions of the edifice; one construction and three restoration inscriptions. According to the inscription dated 1364-1365 but nonexistent today, it goes back to the period of Mamluks. It shows similarities with the structures of Artuklus' and Zengis' periods.

The building in the courtyard of the mosque is used as an Office of Mufti (Highest Religious Official in a district). It said that the minaret of the mosque was taken from Selimiye Mosque located in Birecik Castle.

BIRECIK BAZAARS

Only a few bazaars have reached our time preserving their genuinity in Birecik where commercial activities are carried out intensively due to being a passageway between the west and the east. The bazaars in Birecik are Uzun (Long) Bazaar, Urfa Gate Bazaar, Kucuk (Small) Bazaar,

Demirci (Ironmorgen) Bazaar, Attar Bazaar, Kosker (Shoe repairer) Bazaar, Kececi (Feltmaker) Bazaar and Culcu Bazaar.

BIRECIK HANDICRAFTS

Among the traditional handicrafts in Birecik, weaving, rug making and copersmitthing are almost vanished. Apart from these, hemping, felt making, shoe repairing, saddle making, woodcarving, horsecloth making are still continued by a few craftsmen and businesses.

HEMPEN CLOTH MAKING

The processing of hemp planted on the shores of the River Euphrates has developed this craft. The hemp plant generally processed in the houses by women is turned in to ropes in 'Kabiyes' built on the river's shores. This handicraft continued by a few craftsmen is on the verge of disappearing.

BIRECIK CUISINE

The famous dishes of Birecik are hasbeli as, sisbelek, sirsirli kofte, unutbeni, borani, erik tavasi and mumbar.

ACCOMODATION

MIRKELAM HOTEL

Bed capacity: 18

Address: Karsiyaka, Birecik

Phone: 0 (414) 652 12 71 – 652 11 78

AKAN HOTEL

Address: Karsiyaka, Birecik

Phone: 0 (414) 652 15 90 – 652 13 76

BOZOVA

The finds acquired in archeological excavations in recent years show that the district has been a settlement area since

Palaeolithic Age (600,000-8000 BC). The Tumulus of Lidar and Kurban in the region reveal that Bozova was a settlement center in Copper Age (5000-3000 BC).

The district established on the highway of Aleppo, Samsat and Malatya had been invaded by various tribes due to its commercial importance.

Named as 'Asurinai' by the Assyrians, 'Tormenaopa' by Romans and Armenians, 'Tel Huvek' by Arabs, the district was under control of Arabs, native Armenian Princes and Artuklus of Mardin until 1326. Bozova joined Ottoman territory by Yildirim Bayezid in 1389 had a chaos during Timur's period but was taken under control of Ottomans again 1526.

It was named as "Yaylak" by the Turkomans and "Bozabad" by the Ottomans and finally gained the status of a district with the name of Bozova.

It has 2 subdistricts, 79 villages and 99 small villages. The population is 33.086 according to the census in 2000.

CARMELIK (BUYUKHAN VILLAGE INN) CARAVANSERAI

The road turning to west at the 10th km of the old Bozova Road passing north of Aligor Village of Suruc District reaches, after 4 km, The Buyukhan Village where the Carmelik Caravanserai is.

The certain date of construction is



62. Carmelik Caravanserai (Buyuk Han Village Inn)

unknown, however, it is dated back to Seljuq's period 1234-1235 by researchers. It shows similarities with 12th and 13th century inns around Syria with regard to planning more than the outer city inns of Seljuqs. With its rectangular planned courtyard close to a square and a covered section on the north, it is a monumental example of mixed type inns.

Evliya Celebi in his travel diary mentions that he reached Car Melik Castle in two hours going west from Suruc and he states that this place receives its names because of being built by four sovereign brothers (Car Melik).

It is an important place for carrying traces of Syrian traditions more than Southeastern Anatolia Region's traditions, for its genuine locations and for being the first dated of 'Inn' structures in the region.

The caravanserai with a 63.4X65.2 m dimensioned courtyard is ruined on a large scale except for the southern facade.

TITRIS CARAVANSERAI

The caravanserai in the Titris Village of Bozova District Of Sanliurfa Province is on the caravanroad of Birecik-Car Melik-Urfa-Titris-Siverek-Karabahce-Diyarbakir. The caravanserai without an inscription can be said that it belongs to the Ottoman period looking at the construction style.

The caravanserai is entered through a low arched door on the southern facade. The courtyard is reached through a pavilion partially solid roof and partially cradle vault covered.

The northern, the western and the eastern sections of square courtyard are porticoed and the arches stand on ranks. The western and eastern porticos have a flat solid roof. The northern portico's top was covered with concrete and the closed section behind it was demolished and concrete shops were built instead. The other

three facades of the inns have preserved their originality partially. The second floor made of adobe above the southeastern corner of the caravanserai is in a devastated condition.

AKGUN FAMILY VILLAGE ROOM

It is a village room that takes place northeast of Kirmizipinar Mosque on Akgun Street in Bozova. The actual construction date of the room without an inscription is unknown. The owners of the room say that the room was built by the builder of Kirmizipinar Mosque three years after the construction of the mosque in 1868. During the restoration of the room with a wooden ceiling and a roof made of clay originally, the wooden ceiling was covered with concrete and a second floor was added on. It is an authentic structure peculiar to the region.

THE TUMULUS OF KURBAN (Archaeological excavation site)

The excavation works in Tumulus of Kurban in Bozova district started in 1980 under supervision of Dr. Leon Marfoe on behalf of Chicago University and ended in 1984. In this tumulus, three cultural categories were found: Calcolithic (Copper-Stone Age 5000-3000 BC), Old Bronze Period (3000-2000 BC) and Mid-Bronze Period (2000-1500 BC). At the end of excavation works, pot and pans made of clay, bronze needles, embroidered bones, stone mortars and building models made of clay were found. The tumulus was left under water of Ataturk Dam Lake.

THE TUMULUS OF TITRIS (Archeological excavation site)

In the Tumulus of Titris on Bozoova District, excavations were held under supervision of Adnan Misir, The Director of Musuem at that time, in 1981-1982 to make a plan of old graveyards and to prepare a catalogue of buried treasures.

38 graves were founded pertaining to Old Bronze Age (3000-2000 BC). Among the buried treasures, turban headed needles, silver rings, necklaces and earrings made of mussel shells, vases, bowls, glasses and stone idols made of clay were found.

The graveyard of Tumulus of Titris has revealed information about the traditions of burials the Bronze Age of Southeastern Anatolia.

At the same place, in excavations held by Sanliurfa Museum and California University jointly in 1991, it was determined that the tumulus had continuously been a settlement place from the First Bronze Age (3000-2000 BC) to the Middle Age (395-1453)

THE TUMULUS OF LIDAR (Archaeological excavation site)

It is a tumulus located 23 km northwest of Bozova District. The current name is Dikili Village.

The excavations in Tumulus of Lidar were started in 1979 under presidency of Prof. H. Hauptmann of Heidelberg University, Germany and ended in 1986. A settlement unit continuing from Calcolithic (Copper-Stone) Age to the period of Seljuq was encountered in the Tumulus of Lidar, the biggest tumulus in the region.

On the first layers dated XI. and XII. centuries, the houses composed of rooms used for various purposes and surrounded by walls were found. Kitchen stuff, ornamental pieces, ceramical pots and coins as small finds were found. During the excavations around the tumulus, a group ovens pertaining to the culture of the First Bronze Age were discovered. Each of them having two fire places, horseshoe shaped 3 ovens and five furnaces are important to show the diversity of ovens of the first Bronze Age.

The excavations in the tumulus of Lidar were held in a stairlike style and thus the number of cultural layers in the vast settle-

ment area was discovered in a short time.

The tumulus is left under water of the Ataturk Dam Lake.

ACCOMODATION FACILITIES

There are no hotels or lodgings except for the guesthouse of government offices.

CEYLANPINAR (District of Sanliurfa)

The region under rule of Mitanni Kingdom in XV. century BC was called 'Ris Ayna' when it was taken by Assyrians and this name passed as Res Ayna into Syriac. The name was called Ra's el-Ayn in Arabic later.

It was conquered by Commander of Damascus Army Iyad B. Ganem after Urfa and Harran.

Byzantin Emperor Ioannes I (?) Cimiskes destructed and pillaged Ceylanpinar in 959 after acquiring Diyarbakir and Nusaybin. The neighborhood experienced another pillage by Timur during his expedition to Syria in January 1394. It was given the name Ceylanpinar (the Gazelle Spring) due to abundance of gazelles in the part fell within Turkey's territory after the Turkey-Syria borderline was drawn and became a district in 1981.

The district 141 km away from Sanliurfa has 32 villages. The population was 53,873 according to census in 2000.

GAZELLE

Gazelle is a beautiful animal with thin and orderly body and black eyes. Its motherland is the Middle East and Northern Africa. It lives only in and around Ceylanpinar District of Sanliurfa.

It is the animal of hot desserts, treeless plains, and sandy areas. It is endurent against thirst and heat.



63. Gazelle

It is about 60-90 cm in height. They are light brown and yellow sand colored. Their horns are in shape of bows. The lines from the eyes to upper lip show the eyes more beautiful. For this matter, gazelles have been a theme for poems and songs, phrase of 'gazelle eyed' is often used. Lots of songs in Sanliurfa region have been composed for gazelles.

They generally live in herds. They can run extremely fast. Between 1940-1960 in Ceylanpinar and in area between Suruc-Cizre, herds of 500 and 1000 gazelles were seen strolling.

Gazelles are two-toed animals. They have a habit of leaving one on duty when they ruminate afternoon. The gazelle on duty watches around and grazes at the same time. When they sense a threat, they run to find a shelter. The male gazelles are protective of female gazelles. Gestation period is about 5-6 months. They give birth to one baby each. The mother and the baby live together for a year; the mother

never separates her baby. They feed on trefoil, grass and fodder.

People hunt gazelles for their meat and leather. Firearms, traps, beast dogs and birds are used to hunt these innocent animals. Untimely hunting and collection of baby gazelles have put them on the verge of extinction.

In 1970, authorities have realized this threat and decided to take gazelles under protection. An area of 26 hectares within Ceylanpinar Agricultural Enterprise was hedged for a protection area.

THE DIRECTORATE OF CEYLANPINAR AGRICULTURAL ENTERPRISE

Ceylanpinar Agricultural Enterprise started to work first in 1943 under the name of 'Urfa Group Authority' of Agricultural Enterprises.

By the law number 5433 became valid on 1.3.1950, its name became 'State Production Farms'. With the legal amendment on 20.5.1983, the status of the foundation was rechanged and it was changed to 'General Directorate of Agricultural Enterprises'.

ACCOMODATION

Ceylanpinar Guesthouse with a capacity of 84 beds and a hotel with 20 beds are available.

HALFETI

It is the historical district left under water of Bireck Dam Lake.

The district was carrying name of 'Sitamrat' when seized by Ayyrian King Salmanassar III in 855 BC. The Greeks changed it to 'Urima'. The Syriacs used names of 'Kal'a Rhomeyta' and 'Hesna d'Romaye' for the district.

Arabs named it as 'Kal'at-ul Rum' when they took over the district. The district adopted the name 'Romaion Kayla' in XI. century after Byzantians took over.



64. Halfeti

It was sieged by Mamluk Army under commandment of Bey Sari in 1280, but when success was not achieved, Christian quarters in the city were pillaged for five days. In 1290, it was conquered by Sultan of Mamluk Esref and restored for the last time by Mamluks and the city was given the name of 'Kal'a-ul Muslimin'.

The district passed to the Ottomans during period of Yavuz Sultan Selim adopted the names of 'Urungala' and 'Rumkale' still used today and became a district in 1954.

It is 120 km far from Sanliurfa. It has a town named Yukari Goklu, 35 villages and 34 small villages. The population was 1645 according to the census of 2000.

2/5 of the district was left under water of Birecik Dam Lake. Karaotlak was chosen as a new settlement site 7 km from downtown Halfeti and the population is 936.

After construction of Birecik Dam, with its genuine identity, Halfeti sheltering historical and cultural values has gained an important tourism potential. It is possible to see all colors of life in Halfeti. The Black Rose that has become the symbol of the district draws attention of domestic and foreign visitors and it carries a big commercial potential. Transportation to Saint Nerses Church, Barsavma Monastery, and Rumkale where many historical places are and to Savasan (Fighting) Village where Kaya (The Rock) Church located is possi-

ble by the boat bought by Province Private Administration.

RUMKALE

Rumkale is on a hill facing to Sanliurfa highway, north of Halfeti and Birecik plain, east of The River Euphrates' shores and it borders Birecik on the north and northeast. At the beginning of XX. century, it was a subdistrict and the center of the district was Halfeti town.



65. Rumkale

Rumkale was called as 'Sitamrat' during period of the Assyrians. It adopted the name of 'Urima' later on and became center of Armenian Bishopry in XII. century. It was seized by Sultan Of Mamluk Melik El-Seref in 1292. Rumkale taken by the Ottomans after Mercidabik War was bound to

Aleppo State. It was given the status of a state in 1737 and ruled by feudal lords and local directors. At the beginning of XX. century, Kurds and Turks composed the population of the town whereas Armenians and Yezidis composed the population of the villages.

The sites worth visiting in Rumkale today are the ruins of the castle, Saint Nerses Church and the ruins of Barsavma Monastery.

Rumkale was the center of Halfeti District. A long time before the Republic, Halfeti moved to its current location.

SAINT NERSES CHURCH

It was built either by Patrick Nerses (Nerses Snorhali) who died in Rumkale or in his memory at the end of 12th century. This person known for the poem he wrote in verse because of Urfa's conquest by Imaded-Din Zengi had served as Rumkale Armenian Minister between 1166 and 1173. The church used as an office of Ministry by Armenians until 1292 is located on the north of the castle. The church was converted into a mosque when Rumkale was seized by the Turks in 17th century. The structure is in a devastated condition except for eastern facade's section leaning on slope of the hill. The two ornamented tablets on the eastern facade are typical examples of Armenian 'Kackars' (Stone tablets).

BARSAVMA MONASTERY

It is the monastery built by Jacobian Sait Barsavma who lived in Rumkale under his name in 13th century. Some sections of two adhesive structures of the monastery have managed to reach our time. In the construction of the monastery, huge block hewn stones, orderly shaped hewn stones and hewn stones appearing like bricks in arches were used. In addition, there is a well in the monastery.

NORHUT CHURCH

It is the ramnants of a church with a basilica plan dated back to the 5th century Byzantian period located in Norhut Village. A major part of the church has reached our time.

FEYZULLAH EFENDI VILLA

It was built by Feyzullah Efendi, one of the notables in Halfeti district, in 1901. The construction went on for two years. The house built as two-storey on an area of 1000 m² has 10 rooms on the first floor and 4 on the second floor. Because it will be left under water of Birecik Dam Lake, its

stones were numbered and carried to newly made Osmanbey Campus by Harran University.

HALFETI BEY VILLA

The edifice at the center of Halfeti was set on the rocks skillfully. It is composed of haremlik and selamlık sections. It was built by Bekir Bey in 1328-1330 according to the inscription in the selamlık section. It is named 'Bey Villa' among local people. The house having important elements such as woodcarvings is in an abandoned condition today.

HAMAMLI (WITH BATH) HOUSE

It is a house with a bath on the first floor located east of Merkez (Central) Mosque. The inscription dated 1867-68 among gouge adornments in the main ruined room used as a storage is the oldest house inscription among those found in the region. All parts of the house except for the main room and the bath have been restored on a large scale.

KANTERMA COUNTRY INN

The structure with an unknown construction date is named 'The Selcuk (Seljuq) Inn' by people. The ramnants of the inn indicate that it was a mixed type inn composed of a covered section and a courtyard. The materials and technical features of the inn constructed with big hewn stones without ornaments indicate that it belongs to the Middle Age.

ACCOMODATION

A 15-bed establishment of District of Halfeti and a 20-bed guesthouse of official foundations are in service of tourism.

HARRAN (the worldwide famous district of Sanliurfa)

The district located 44 km northeast of Sanliurfa and in the middle of the plain carrying its name is visited by thousands of tourists every year.

The name was encountered first in Kultepe and Mali tablets pertaining to the beginning of 2000 BC. It is stated as 'Har-ra-na' or 'Ha-ra-na' in these tablets. Harran is mentioned as 'Ha-ra-an' in Ebla tablets in Northern Syria. The name of Harran comes from 'Ha-ra-nu' meaning 'Travel-Caravan' in Akadian and Sumerian. Harran also comes from the word 'Yol (road)' in Assyrian and Keldani, and from 'harr' which means heat in Arabic.



66. A General View of Harran

Harran has been a commerce center since the earliest periods of history. It was the most important center of Sabism and old Mesopotamia Idolatery in which the Sun, the Moon and the Planets were considered sacred.

Harran had been under rule of Kingdoms of Babylon, Keldani, Assyrian, Hittite, Med, Persia and Alexander throughout the history. Later on in turn in order, Romans, Byzantians, Omayyads, Abbasids, Hamdanis, Numeyris, Seljuq Turks, Zengis, Mamluks and Ottomans took the control. It was a village when Ottomans took over in 1516.

Harran was invaded by Mongolians in 1260 and has reached our time as it was in a devastated condition then.

As known, Harran is where one of the oldest universities in the world was founded. It was known for studies of Medicine,

Astronomy and Math, for translations of old Greek and Syriac studies and for studies of positive sciences before Islam.

The world famous scientists came out of Harran are Sabit Bin Kurra, Ibn Teymiyye, Bettani el Harrani.

It became a district in 1987. The population of the district which has 76 villages was 13,428 according to the census in 2000.

HARRAN HOUSES

The most interesting side of Harran is the houses with overlapping style-made cone domes. The history of domed houses goes back to 6000 BC. Tradition of domed houses was carried on in Mesopotamia, Transcaucasia, and Aegia until 3000 BC.

There are regions where domed houses are concentrated intensively in Anatolia. The first region is the area between Urfa and Birecik. The other one is Between Urfa and Akcakale.

As a distinction between these houses and Harran houses, bricks too were used in the domes of Harran houses whereas other domes are of adobe.

There are two reasons why Harran houses have brick domes. The first one was nonexistence of wood due to area being a desert. The other reason was that the presence of brick material abundantly in



67. Conic Domed Harran Houses

Harran. The domes of the houses, 5 meters high inside, were bonded by 30-40 brick lines.

The braids of the domes and the walls were bonded unorderedly with wet clay. They were daubed with wet clay both inside and outside as well.

The houses of Harran are in concordance with the climate of region; hot in winter and cool in summer.

The domed houses were taken under protection in Harran which was declared as archeological and rural SIT area (areas taken under preservation by government) in 1979. Collecting materials from the ruin place, construction and canal struction are forbidden.

One of the Harran Houses was restored in 1999 and offered to the service of tourism as 'Harran Cultural House'.

TUMULUS OF HARRAN

The 22 meters high tumulus in the middle of Harran extends over a quite large area. The tumulus of Harran being a settling spot from prehistoric periods to XIII. century BC contains various structures pertaining to different periods and records that could bring to light the history of the region.

The first excavation in the tumulus was started by D.S.Rice in 1951 and continued until 1956 having intervals. The finds pertaining to above mentioned periods were captured in excavations restarted under presidency of Dr. Nurettin Yardimci in 1983. The XIII. century Islamic Period's adhesive orderly houses composed of square and rectangular planned rooms opening to courtyards with wells, the narrow streets formed by these houses and large squares with a well in the middle discovered extending over upper layer pro-

vide important data about Islamic cities and architecture of that period.

The numerous amount of cuneiformed bricks, coins of Islamic period, glazed and unglazed ceramic pots, stone tools, various ornamenting tools, metallic works, idol and animal figures acquired in excavations are exhibited in Sanliurfa Museum.

HARRAN CASTLE

The inner castle located southeast of the town composes that section's walls. It is mentioned in Islamic sources that there was a Sabii temple in place of castle. The palace built by Emevi Caliph Mervan II spending 10 million drachma golds makes up the essence of the castle.

The castle was restored by Melik el-Adil of Ayyubids in 1192 with some additions.

A door with an arch shaped of horse-shoe made of basalt stones was discovered in excavations in southern section of facade facing east in 1951. The name of Meni B. Sebib en-Numeyri(1040-1060), the third ruler of Numeyris, was mentioned in arabic inscription of the door. According to the inscription, Meni B. Sebib restored and added some parts to the southwestern door of the castle in 1059.

The castle with dimensions of 90x130 meters is three-storey. There is one twelve cornered tower on each of four corners of



68. Harran Castle

the castle which has an irregular rectangular plan. The northwestern tower is completely demolished. The exterior of south-eastern tower is demolished but interior stands. The southwestern and northeastern towers are standing in good conditions.

There were about 100 pieces of animallike, bras traylike and cauldronlike metallic pots pertaining to Islamic period found in 1951 during inner castle excavation.

HARRAN GRAND MOSQUE

(The first monumental mosque of Anatolia)

The mosque located northeast of Tumulus of Harran is mentioned in Islamic references by the names of 'Mosque El-Firdevs' or Cuma (Friday) Mosque. The essence of the mosque is assumed to be temple of Sin, God of the Moon which was worshipped by Sabiis. When Moslems seized Harran, a mosque was built in place



69. Harran Grand Mosque Minarette

of the temple and another place was given to Sabiis to built their temple over.

Emevi Caliph Mervan II had some major parts added to the mosque restored. It is similar to VIII. Century Omayyad Mosques with regard to planning. In 1174, it was renewed and enlarged on a large scale by ruler of Aleppo Nureddin Mahmud Zengi. The stone embroidery and ornaments which can be seen today belong to that period.

The Grand Mosque with dimensions of 104x107 meter has six gates and a large courtyard surrounded by porticos with a fountain in the middle.

The minaret restored recently take place east of northern wall of the courtyard. The minaret with a square body is 33.30 meters high. 22 meters of the minaret is made of hewn stones and the rest is of bricks. The brick section is assumed to be built after earthquakes in 1114 and 1128. The original wooden stairs couldn't reach our time, however, it was rebuilt in accordance with its originality during restoration works.

HARRAN UNIVERSITY

Old: The place of Harran University in preislamic and islamic period could not be determined among the remnants. The university known since ancient ages of history reached its peak between 718-913 in science and art. The small cells discovered adhesive to eastern and northern facades in 1976 by the General Directorate of Foundations are assumed be pertaining to Islamic period's university.

New: Harran University was refounded in Sanliurfa in 1992. Faculty of theology of Gaziantep University, Vocational College and Faculty of Agriculture of Dicle University were bound to Harran University.

The university had faculties of Sciences, Engineering, Medicine and Health Services Vocational College at first. Vocational Colleges of Siverek, Hilvan, Suruc, Viransehir, Birecik and Bozova in 1994, Faculty of Veterinary, Faculty of Political Science, Akcakale Vocational College and Ceylanpinar Vocational College in 1995, and finally Kahta Vocational College in 1997 were added.

There were 7 faculties, 3 institutions, 10 vocational colleges, 6 research centers, 1 research and practicing hospital and 8000 students in 2000-2001 school year. Among the social and cultural services, nutrition center, accomodation, health services, library, cultural activities and sports.

RUINS OF SHU'AIB CITY (City belonging to 3rd or 4th century)

The Shu'aib City is reached by going 45 km after a right turn at the 35th km of Sanliurfa-Mardin Highway. It is bound to Harran district and known with the name of Ozkent Village. Because no excavations were held, it is unknown which period exactly it belongs to. But, it can be predicted from the remnants that it belongs to Roman-Byzantine period.

Around the historic city which lays on a vast area is surrounded by walls traces of which can be seen in some places. Structures made of hewn stones were built on many rock graves at the center of the town. Some wall and base remnants of



70. Ruins Of Shu'aib(Jethro) City

these structures which totally ruined have reached our time.

According to a belief among people, Prophet Shu'aib lived in this city and the city had gotten its name from him. A cave among remnants is visited as Prophet Shu'aib's Place.

BAZDA CAVES

There are historical quarries in mountains on both sides of 15th and 16th km of Harran-Han al-Ba'rur highway. The two quarries known as 'Bazda', 'Albazdu', 'Elbazde', or 'Bozdaq Magaralari (White Mountain Caves) in the village on the right of 16th km are worth seeing. Due to extraction of stones for Harran, Shu'aib's City, and Han el-Ba'rur, many squares, tunnels and galleries have formed. Especially bigger one sometimes was



71. Bazda Caves

engraved in two floors and feet reaching up to 10-15 meters were left to form squares between. Moreover, with galleries and long tunnels, exit points to different sections of mountain was provided.

On the outer facades of the mountain, large cavities have formed due to extraction of stones. Some parts of this Anatolia's possibly biggest, the most mysterious and worth-seeing quarry, were operated by 'Abdurrahman el-Hakkari', 'Muhammet Ibn-i Bakir' and 'Muhammet el-Uzzar' in 13th century according to Arabic inscription written on the rocks.

TEMPLE OF SIN, GOD OF THE MOON (Ehulhul)

God of the Moon, Nannar in other name, is one of the oldest Gods of Mesopotamia. He is son of God Anu or Adad. His wife is Ningal and children are Samas and Istar. Known as the master of Moon, Sin was a symbol of fertility and eternity. As a protector God, he was master of Ur and Harran as well. The ancient people of Harran saw Sin as protector God; possessing prophecy, seeing everything, knowing everything and protecting agreements. Represented by a crescent, Sin's center of belief was city of Ur in Southern Mesopotamia.

Sin was worshipped in a temple known as E-HUL-HUL (House of Joy) in Harran.

The first information about Sin belief was encountered in Letters of Mari pertaining to XVIII. century BC. In an agreement between Hittite King Suppilulima I and Mittani Prince Mattiwaza in XIV. century, among the names of Swearing gods were the name of Sin of Harran and Samas.

Temple of Sin, God of the Moon, was restored in periods of Assyrian Kings Salmanassar III (854-824 BC), Asurbanipal (668-626 BC) and Asarhaddon (680-669 BC). The temple was demolished by invader forces in 610 BC. It was rebuilt by New Babylon King Nabuna'id in VI. century BC.

The interest into temple had continued in Roman and Byzantin periods too. Iyad B. Ganem had acquired the temple from them in Islamic period to built a mosque over it. He allowed to built the temple elsewhere.

There are various ideas about the location of the temple. According to an opinion, it is under the Grand Mosque, according to another one is in inner castle. According to a Roman writer, it is in the

middle of the city. Crescent embossed statues were found in Sultantepe Tumulus north of Harran. Unfortunately, due to absence of signs pertaining to the temple, the location could not be determined exactly.

A temple that belongs to Sin, God of the Moon, is still standing in Sogmatar City near Harran.

SOGMATAR (city belonging to 2nd and 3rd centuries)

The historic city is reached after 30 km after a right turn at the 35th km of Sanliurfa-Mardin Highway. The remains of this historic city in Yagmurlu Village of Yardimci (Sumatar) sub-district of Sanliurfa.

The word sogmatar comes from Arabic word of 'Suk el-Matar' meaning rain bazaar. Many water cisterns and wells in this region of Tek Tek Mountains where it rains extensively collect water and meet the water need of herds of sheeps and goats in summer. The village is called Yagmurlu (rainy) for that reason.

According to the legend, prophet Moses escaping from Pharaoh came to Sogmatar, met the daughters of prophet Jethro by a well here and received his miraculous scepter from Prophet Shu'aib.

The tumulus in the middle of the vil-



72. The God Reliefs on the Sogmatar Sacred Hill

lage contains historic data that will bring to light Sogmatar's history BC. The towers on the hill proves that the tumulus was used as a castle in the II. century.

Sogmatar gets its real popularity from being a religious center in which Sin, God of the Moon accepted as 'the Master of Gods' (Marehale) and worshipped.

There are a few Syriac inscriptions on the Sacred Hill located south of the tumulus. Inscriptions are about some monumental columns and altars set up on this hill by some important people in the name of Marehale. The dated used in inscription is 165 AD.

There are two embossed human figures onto rocks on the northern slope of Sacred Hill. Syriac inscriptions are present next to these figures too.

A cave with an entrance door facing east takes place north of the tumulus. This cave is known as 'Pognon Cave' for being published in French H. Pognon. Full size embossed human figures resembling directors of the region and Syriac writings between them are seen on the northern and western walls of the cave. The crescent shape embossed moon design, symbol of Sin, God of the Moon, catches sight over heads of two embossed human figures.

Seven monumental graves of governors and aristocrats who have been rulers here are around these historic places. Human statues or written stones found or excavated by villagers are exhibited in Sanliurfa Museum.

HANAL-BA'RUR CARAVANSERAI

This caravanserai belonging to period of Ayyubids in Goktas Village 20 km north of Harran is partially in a ruined condition. The caravanserai in mountainous region of



73. *Han-el Ba'rur Caravanserai*

Tek Tek Mountain on Harran-Baghdad route has all features of Anatolian Seljuq caravanserais with the entrance door, corner towers, prop towers, masjid (restored and opened in 1993), bath, summer and winter sections. The building surrounding a squarelike courtyard dimensioned 43.3X44.8 meters is composed of summer and winter sections.

It has two inscriptions: one on the west and one on the north. As understood from inscription over the entrance door, this caravanserai was built by el-Hac Husameddin Ali, son of Isa, in 1228.

The name of the caravanserai which is 'Ba'rur' in arabic means 'Goat excrement'. According to a hearsay, the builder has filled the inn with dried grapes but said, 'The ones after me will fill here with goat excrement.' Truly, the caravanserai is filled with animal excrement today for having been used as a stable.

CABIR AL-ENSAR MOSQUE AND MAUSOLEUM

There is a mausoleum with a mosque next to it attributed to Cabir B. Abdullah (Cabir el-Ensar) in Yardimci Village also known as Cabir el-Ensar located 20 km southeast of Harran.

The mausoleum with a domed was added to the mosque having three domes along the niche wall.

It is stated in sources that Cabir el-Ensar was born 16 years before the Hagira (607 AD) in Madinah and died aain in Madinah in 697.

Cabir having been to many wars with Prophet Mohamed (peace be upon him), was present in the conques of Damacus in Caliph Omar's period after death of prophet Mohamed and during the fight, a part of his body came off. The part came off was buried to this grave and due to respect for prophet's close friends, a mosque and a mausoleum were built here. The mosque and the mausoleum were restored by the General Directorate of Foundations in 1992.

It is a place visited by villagers nearby and people of Sanliurfa.

IMAM BAKIR MAUSOLEUM AND MOSQUE

It is a mausoleum with an adjacent mosque attributed to Ebu Ca'fer Imam Muhammet Bakir, the fifth of twelve imams, in Imam Bakir Village located 3 km northeast of Harran.

It told that Ebu Ca'fer Imam Muhammet joined the of conquest of Urfa and Harran during Caliph Omar's period and he lost one of his fingers in the fight. The finger was buried here and a mausoleum was built. The village was named as 'Imam Bakir'.

Imam Muhammet Bakir died in Madina (721) and was buried to Cennet'ul Baki Cemetery (Permanent Heaven).

The mosque has lost its originality due to restorations recently.

ACCOMODATIONS

BAZDA MOTEL

Being the only hotel in Harran, Bazda Motel was built in typical style of Harran

houses. It has a parking lot and a restaurant hosting 50 people inside and 300 outside.

Bed capacity: 21

Address: Next to City Hall, Harran

Phone No: 0414 441 35 90

In addition, the guesthouse of Teachers' House will be renewed to be used as a hotel.

HILVAN

The information about historic background of the city is not enough because the district was inhabited very late. The first settlement in the district was by a Turkoman tribe leader named Haci Mustafa in 1820 during Ottomans' period.

It is unknown what the name of Hilvan means, when and by who it was given. Known as Karacurun for a long time, Hilvan was bound to Sanliurfa in 1927 and made a district. It is 56 km north of Sanliurfa. The population according to the census in 2000 was 16,205. It has 2 sub-districts, 57 villages and 109 small villages.

NEVALA CORI (Archological Excavation site)

The settlement known as Nevala Cori is on right shore of the River Euphrates and next to Kantara Stream (a branch of the river). The settlement in the borders of Kantara Village of Hilvan is on a terrace bordered by 100 meter long and 50 meter wide two dry streams beneath a lime hill.

The excavations started in 1983 by Sanliurfa Museum and Heidelberg University of Germany jointly was carried on expanding excavation site in 1989 and ended in 1991 due to dam's water level rising.

Arrowheads made of flintstones and digging tools were found as little finds in

the settlement continuously inhabited in 8000-7000 BC and 3000-2800 BC. Apart from these, male and female figures, animal figures made of limestone and many human skulls were encountered.

Nevala Cori settlement reflects the period when people started to have a settled life, plants and animals were domesticated next to intense hunting. The discovery of numerous stone structures which could be used for storage, the oldest known base mosaic, stonecarvings and many art works show that this settlement place belongs to that transition period.

ACCOMODATION

Municipal Guesthouse with 20 beds are available.

SIVEREK (A district of Sanliurfa)

The excavations held here proves that this is settlement belonging to 3000 BC. The district under sovereignty of Hurri-Mitani, Arami, Hittite, Assyrian, Keldani, Med and Persian, was invaded by Alexander the Great in 331 BC. Siverek being captured by Seleukoses in 305 BC, was under rule of Kingdoms of Edessa, Roman, Byzantin and Sasani before it was conquered by Moslems.

Conquered by Damascus Army in 640, Siverek passed to Omayyads in 660, and to Abbasids in 750.

It went under rule of Seljuqs between 1065-1066. On these dates, it was in control of Byzantians. The district under dominion of Urfa Crusader County in XI. century, was taken by Ayubids in 1182 and invaded by Timor in 1400.

Seized by Safavids in 1451, Siverek was joined Ottoman territory in 1517.

The names given to Siverek in old

sources are Sevaverak, Sebararak, Sebarorek, Sevaverag, Severags and Suveyda.

As a district of Diyarbakir province in Ottoman period, Siverek was made a district bound to Sanliurfa in 1926. It has 6 subdistricts, 98 villages and 375 small villages. The population according to census in 2000 was 172,067.

SIVEREK CASTLE

It is stated in the sources that the castle was built by Assyrians. The historian Batlamius reports that the towers and the walls of edifice constructed with huge hewn stones by Assyrians were made longer by Romans to strengthen the castle. Again in some sources, it is mentioned that the castle was built on a piled-up hill in the middle of the town by Emperor of Byzantine Constain II to prevent attacks on Diyarbakir from upper and lower Mesopotamia.

Known with names of Kinaba, Ardüzatil (Castle with Lion), Kan kalesi (Blood Castle), Sibabarka and Marina, Siverek Castle is totally in a ruined condition today. A minor part of walls and protective stones on the foothills of castle reached our time.

KARACADAG SKI CENTER

In Karacadag, one of the rare places that keep snow in the region, ski tracks were built by governorship. A 250 meters-long lift was built for 600-700 meters-long tracks. The ski center with a 60 m2 cafeteria and a 30 m2 bungalow type service house is 60 km from Siverek.

Four months of ski season starts around November. It meets ski demand of Siverek and Diyarbakir due to its location being close to both cities. Approximately 150 people ski at the weekends. Solvetion



74. Karacadag Ski Center

of legal problems will lead to construction of new facilities.

SIVEREK OLD CITY HALL

(Public Library of the district)

The construction of this historical building started with Veteran Pasha Elementary School in 1903 and completed in 1908. It was started to be used as City Hall since 1926 until a new City Hall was built in 1976.

Wooden parts of the building were burned completely in a fire in 1980 leaving



75. Siverek old city Hall

the building in a ruined condition. It was restored by Governorship Of Sanliurfa in 1999 and reopened as 'Public Library of District'.

GAZI (VETERAN) PASHA ELEMENTARY SCHOOL

The construction started in 1903 and it was begun to be used as a high school in



76. Gazi Pasha Elementary School

1908. In 1926, it was turned into Gazi Pasha Elementary. After 1966, first it was used as Vocational College for girls and then Religious High school. It was neglected for a long time and finally restored by Governorship of Sanliurfa in 2001. It is planned to be used as State Guesthouse.

UNDERGROUND BATH

It was discovered during excavation held south of Siverek Castle. The Basin with an embossed lion and the lion head figure found in this bath show that it is carrying traces of Hittite art. According to a hearsay, Royal family would come here through a secret exit to bathe. The bath has lost its genuinity due to restorations recently.

ABDALAGA BATH

It is located east of Siverek Castle. There isn't any information available about the date of this bath carrying signs of Ottoman architecture. Its cool section is used by Siverek Sports Club today and it is ruined on a large scale.

HACIPINARI

Built by Master Yane in 1933, this historical structure is in Seljuq architectural style. The historical fountain was restored in 1985 and the water was let to flow.

SIVEREK GRAND MOSQUE

The mosque said to be pertaining to period of Seljuq was converted from a



77. Hacıınarı

church in 1701. In the inscription on the minaret, it is stated that the minaret was built by Hamdullah Bey and it was restored in 586.

GULABI BEY MOSQUE

It was built by one of the Ottoman governors Gulabi Bey in 1701. The minaret was added in 1955 and the wooden dome was restored in 1957. There are two mosques, one in Erzincan and one in Aleppo, carrying the same name and built by the same person.

HUSEYIN CERIBASI MOSQUE (SULU MOSQUE)

It was built by the Militia Chief Huseyin Pasha and it is carrying his name. It is known by the name of Sulu (Watery) Mosque colloquially. The mosque restored by mother of Osman Pasha of Siverek in 1889 has lost its originality.

CAVI FIELD (Archeological Excavation Site)

The excavations in Cavi Field near Nasibin Village of Siverek were held under supervision of Adnan Misir, Director of Museum at that time, in 1983-1984. It is a settlement of 5000-4500 BC Early Calcolitic (Copper-Stone) period and it belongs to Tell Halaf culture of Northern Mesopotamia.

At the end of excavations, 5 layers of structure, stone bases belonging to the houses on these layers and adobe remainder were encountered. The circle structures with diameters reaching 5 meters were used as living rooms.

Accessories, seals, little statues of fertility and female figures were among the finds in Cavi Field.

The excavations in Cavi Field has brought to light remnants of a village employed in agriculture and stockbreeding.

TUMULUS OF HASSEK (Excavation Site)

The excavations in Tumulus of Hassek nearby Biliriz Village of Caylarbasi subdistrict of Siverek district were held on behalf of Istanbul Garman Institute of Archeology between 1978 and 1986.

As a result of excavations, a master house, 1 meeting house, economic structures, a granary and a complex structures surrounded by city walls built on an area of one hectare belonging to 3400-3200 BC Calcolitic (Copper-Stone) Age were found. This structure was ruined in a fire. Various painted pots and pans, bronze needles, stone bowls, bone tools and sharp tools made of flintstones were found.

Cylinder seals, stone idols, bronze needles, weapons, beads, ornamented pieces of natural glass, and seal embossed on pots and pans are very important findings signifying an agricultural village of First Bronze Age between 3200-2700 BC. These seals with stages in which farmers and oxes depicted shows us the agricultural life of people in Hassek Tumulus in the First bronze Age.

The tumulus was left under water of Atatürk Dam.

SIVEREK CUISINE

Sirav (Eggs with garlic), Herse, Melhuta (with lentil), Pit Pit, Siverek Tavasi (with ground meat, meat chops and tomatoes), Sollik (with grape molasses and oil), Sesame Halvah with grape molasses, Kenger Stems (boiled, roasted or fried)

SIVEREK FOLK DANCES

Girani, Duzo, Lorke, Nirey Halay, Cepik, Delilo, Dellocan, Ciftetelli, One foot, Double feet, Kocek can be caunted as folk dances in Siverek.

SIVEREK HANDICRAFTS

Packsaddle-making and felt-making are still alive in Siverek. A belt named 'Keji' made of wool in various colors and patterns is used by women. Handknit conical hats mostly used by men in villages and haircloth tents weaved by thrusting stakes into ground by nomadic tribes. These handicrafts are mostly used for daily usage.

ACCOMODATION

HOTEL KARAHAN

Bed capacity: 64

Phone no: (0414) 552 09 46

MERCAN PALAS

Bed capacity: 45

Phone no: (0414)552 12 36

FERAN PALAS

Bed capacity: 70

Phone no: (0414) 552 11 45

PAMUK PALAS

Bed capacity: 85

SURUC (District of Sanliurfa)

One of the most important trade routes of ancient ages was going through here after Harran. It was an important city of Osrhoene State founded in Urfa in the III. century. It was carrying the name of Anthemusia or Batnai.

The district's name is mentioned as Sororgia in latin sources. It was named as Sarag, Saruc and Seruc by Arabs.

Among the settlements founded in our region in 302 BC by Seleukos Nikator I were Harran, Birecik and Suruc.

It was seized by Damascus Army in 639 after Urfa and Harran.

It was joined Ottoman territory by Yavuz Sultan Selim in 1517. Suruc was bound to Aleppo province during Ottoman period. In 1923, it became a district of Urfa. It is 45 km from Urfa and has a population of 44,100 according to the census in 2000.

Suruc has 1 subdistrict (Aligor), 77 vil-lages and 153 small villages.

TELL AKAK RUINS

Ruins of an ancient city which is locat-ed 12 km south of district and is now in

the middle of a mine field. The traces of Assyrian, Roman, Abbasid and Omayyad periods are in ruins of this historic city.

SHEIKH MUSLIM'S TOMB (ZIYARET VILLAGE SHEIKH MUSLUM COMPLEX)

It is a complex composed of a mosque, two mausoleums, minaret etc. Located 5 km southeast of Suruc. Without a construction inscription, the mosque is believed to have been built in 1168-69 with the dervish convent. Everything known about Sheikh Muslim who is believed to be buried in kulliyeh's (mosque's foundation) mausoleum is based on hearsays. The mausoleum believed to be curative is more visited by barren women and by mentally ill-ness people.



78. Mausoleum of Sheikh Muslim

AHMED-I BICAN MOSQUE

The mosque surrounded by commercial work places in downtown is in the same courtyard with Yeni (New) Mosque. The mosque without a construction inscription is said to have been built by Kurkuczade Izzetli Ahmet Bican Efendi on Ramadan (Islamic month of fasting) 5th, 1882. this historical structure was restored by Governorship of Suruc in 1996. The mosque lost its genuinity. 'Chalet Minaret' is covered with a dome standing on six-cornered six columns placed on cylinder base.

MURSITPINAR VILLAGE

It is a settlement located 18 km south of Suruc on the Syrian borderline. Mursitpinar Village is an important center of trade and transportation between the west and the east for being a station on Gaziantep-Kurtalan railroad and having Syrian border gate. It is Urfa's another opening gate to Syria after Akcakale and Ceylanpinar gates. When railroad was accepted as borderline between Turkey and Syria in Ankara Pact, the village was divided by railroad and the major part fell within Syria.

APRIL 11 SUBDISTRICT (ALIGOR)

It is a settlement located at the 45th km of Sanliurfa-Gaziantep highway, 5 km north of Suruc. The former name was 'Ekili'. Main source of income is transportation due to its location on highway (E-24). The oil factory and rest areas on the highway are major sources of income.

SURUC HANDICRAFTS

Until recently, there were masters making horse accessories in the district in which handicrafts are not developed. They don't exist today. In Public Training Center, some courses about handicrafts are being thought.

ACCOMODATION

Belediye (Municipal) Hotel (built in 1974) is the only accomodation available for visitors. It has 8 rooms and 16 beds.

VIRANSEHIR

The district under dominions of Hurri-Mitannis, Hittites, Assyrians, Med-Persian and Caldanians was seized by Macedonian

Kingdom in 331 BC and by Romans in 163 BC.

During early periods of Byzantin Empire, it was known Tella (Hill). The emperor Constantin changed the names of some cities. The district was named Constantia or Constantina.

It was conquered by Damascus Army in 640 and adopted the name Tell-Muzin. Arabs called it Tell-Mavzen and Tell-Mavzelath as well.

The city was seized by Omayyads in 660 and by Hamdanids and Abbasids in 750. Turkomans reformed the city for the last time and named it Oren. However, it was invaded and pillaged by Hulagu Khan in 1258 and by Timur in 1400. It survived until period of Ottomans in a ruined condition.

Viransehir joined Ottoman territory in 1517. First as a district of Mardin in 1792, Viransehir became a district of Urfa in 1924.

It is 90 km from Sanliurfa and the population is 137,618 according to the census in 2000.

It has 1 subdistrict, 98 villages and 204 small villages.

VIRANSEHIR CASTLE

The construction date of castle believed to have been built by Hittites is unknown. It was restored by Emperor Justinian in 532. An outer wall added, a moat was dug and the castle was enlarged in that restoration.

It was destructed first by Husrev I, Soverign Of Iran. The castle destroyed

again by Sasanids, Byzantians, Ilhanids, and lastly by Timur was never recovered.

It is possible to see some remnants of tower and walls.

TELLA (VIRANSEHIR) MARTYRION

Tella is located west of Old Pashas School. It is one of the important examples of the Christian period's structures. The octagonal structure is believed to have been built as a Martyrion in the memory of



79. Tella Martyrion

a saint in IV-V. centuries. Only one of eight perpendiculars survived until today.

KASR-UL BENAT (MAIDENS PALACE)

It can be reached by going to south 20 km from the 29th km of Viransehir-Sanliurfa highway. The building belongs to the IV. century according to architec-

tural remains. More than 10 inscriptions written in Syriac were found on the rocky hill located north of the village of castle. Apart from these, labyrinth figures carved into rock base and rock tomb were found.

The inscriptions containing monk names prove that the area was an important settlement in early Christianity. It is a calcerious, large and hilly area.

CIMDIN CASTLE (CEMDIN CASTLE- OLD CASTLE)

It is a castle reached by going to 9 km south from the 61st km of Sanliurfa-Viransehir highway. The castle built on a big rocky hill and encircled by a deep defense moat is reckoned to have been built by Ayyubids for defense and lodging purposes.

Big caves take place under the entrance gate on the west. Restored in the period of



80. Cimdin Castle (Cimdin Castle-old castle)

Mamluks, the castle is in a ruined condition today. It also has a well.

YOLBILEN (HIFDEMAL) CAVES

It is believed to have been built by Syriacin the 2nd century BC. They are 17 caves in a row lined on both sides of a riverbed 500 meters away from a place

known sagirlar gardens in Viransehir. The end of a cave located east of stream still haven't been reached. It is a nice place for picnics.

KISLA GRAND MOSQUE

It is a tow-storey building with two entrance doors on the north. It was built in 1254 (in Islamic Calender). The second floor is reserved for ladies' prayers in Ramadan (Holy month of fasting) A cemetery and Office of Mufti built in 1973 are in the courtyard of the mosque.

TEKYE (TEKIYE) MOSQUE

It was built by Ibrahim Pasha, Hamidiya Troops' Commander and Chiech of Milli Tribe, in 1895. It has two doors, one on the east and one on the north, and a madrassa in the courtyard.

EYYUB NEBI VILLAGE

It is the village where tombs of Prophet Job, his wife Rahime and Prophet Elisha are. At the end of a 15 km road diverging from the 85th km of Sanliurfa-Mardin Higway, Eyyub Nebi Village is reached.

It is understood from the deed of trust that this village has been going by the name of Eyyub Nebi for 400 years. When Murat IV, an Ottoman Sovereign, visited this village during his expedition to Baghdad, he donated all incomes of nearby villages for maintenance of these tombs. Especially on religious days, these tombs have been visited by thousands of people for centuries.

According to the legend, a big basalt stone is believed to be 'Patience Stone'. It is believed that Prophet Job leaned his back on this stone. For this reason, it is visited.

ALLAF YUNUS (OZCELIKS) HOUSE

This two-storey building was the place of education and instruction in Viransehir between 1923 and 1946. The building on Oztop Street has preserved all its features until today.

IBRAHIM PASHA'S VILLA

Ibrahim Pasha had this house built. The edifice known as 'Pasha Villa' or Pashas School' was used for education between 1923 and 1940. It was neglected after 1970. It was taken under protection and restored by Province Private Administration in 2000. It is planned to use it as Public Library of District, Guesthouse, or Culture Center.



81. Ibrahim Pasha's Manor

VIRANSEHIR HANDICRAFTS

The handicrafts in Viransehir are as follows: knitting wool socks, amulet making, feltmaking, stonecarving, haircloth tent making and black hair kilims.

VIRANSEHIR CUISINE

Germi (a soup made with ayran and chickpea), Dobalan Kabab, Sour soup with chickpea, Kenger, muceddere, Pasha Kabab (mixture of fried tomato, green pepper and eggplant) and Carrot Salad are among dishes served in Viransehir.

YEZIDIS

In Viransehir where various civilizations lived with tolerance, Yezidi citizens too live. They live by their own traditions in and around Viransehir. This community has limited their lives with religious and tribal rules.

ACCOMODATION

CIHAN PALAS HOTEL

Bed capacity: 40

Address: Ceylanpinar Street

Phone: (0414) 511 32 63

HOTEL GENC

Bed capacity: 60

Address: Mardin Road/ Viransehir

Phone: (0414) 511 43 43

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