



**Object:** *The Eyup Sultan Holy Shrine*

**Civilization:** *Built on a site just outside of the City Walls of Istanbul, along the Golden Horn, after the Conquest in 1453 and inhabited by the Muslim Turks since then. The site is also known as Cosmodion due to a church dedicated to the two saints Cosmas and Damian.*

**Location:** *The northern extreme of the Golden Horn and outside the city walls of Istanbul, Türkiye.*

**Period:** *15<sup>th</sup> Century onwards*

<b>Ancient C</b> 6000 BC-650 AD	<b>Medieval</b> ■ 1500 AD-500 AD	<b>Modern</b> ■ 500 AD-Present Day
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**Type of Cultural Heritage:**

Object <input type="checkbox"/>	Monument <input type="checkbox"/>	Building Group <input type="checkbox"/>	Urban-Rural Settlement <input type="checkbox"/>	Historical Site <input checked="" type="checkbox"/>
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**Status:** *Included in the UNESCO World Heritage List since 2000*

In World Cultural and Natural Heritage List <b>C</b>	Nominated for World Cultural Heritage List <input type="checkbox"/>	In National Cultural Heritage List <input checked="" type="checkbox"/>	Other <input type="checkbox"/>
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**Importance:** *The tomb of Eyup el Ensari is the holiest place in Istanbul and one of the most sacred places in Türkiye. Eyub el Ensari, standard-bearer of the Prophet Muhammed, is said to be attended to*

the first Arab siege of Constantinople in the 7<sup>th</sup> Century and was martyred and buried somewhere outside the city walls. The story as told by Evliya Çelebi that his tomb was discovered during the siege of the city in 1453 and accepted as the good sign of the conquest referring also to a Hadith. Fatih Sultan Mehmed ordered to be build a külliye including the mosque, medrese, bath (hamam), and a soup kitchen (imaret) around the tomb. The town was flourished around the külliye and many other tombs and burial places were built nearby to the holy shrine. Indeed, the site is also known as Cosmodion due to a monastery dedicated to two saints Cosmas and Damian who were doctors famed for their medical knowledge and free healing. The monastery perhaps was built in the 5<sup>th</sup> century but there is no archaeological evidence so far.

The town developed as an Ottoman town just outside of the Historical Peninsula and over time, became an important visiting centre for both the Ottoman dynasty and the public. The sword-wiring ceremonies of the Ottoman sultans were held in that place. People visited the place before circumcision (sünnet) and made wishes during marriage, birth and death. The place preserves its folkloric importance until today. The foundation of the town by a holy shrine effected its urban characteristic which developed by many other tombs and charity buildings. Zal Mahmut Pasha Mosque and Külliye was built in 1580 and the tomb and medrese of Sokollu Mehmed Pasha was built in 1572 both by Mimar Sinan and represents very fine examples of the classical Ottoman architecture. The Külliye of Mihrişah Sultan is located on the north gate of Eyup Mosque being an elaborate example of the Ottoman baroque style. The külliye includes a school, a sebil, a fountain and a soup-kitchen which continues to serve today.

Surrounded by cemeteries as well as buildings and places where daily life takes place, this town draws attention as a unique cultural asset area where death and life are represented together through characteristic architectural structures



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### Tangible Values-Products of the area:

- Eyüp Sultan includes:
  - Tombs
  - Mosques
  - Soup-Kitchen
  - Hammam
  - Fountains
  - Graveyards
  - Tombstones
  - Wooden Houses
  - Historic Trees
  - Landscape

## Intangible Values-Rituals of the Public Culture:

- **The Tomb of Eyup El Ensari**
  - Holy Shrine (religious significance)
    - Worshipe
  - Folkloric significance
    - Visiting place for wishes
    - Visiting place before circumcison (sünnet), marriage etc.
  - Charity place
  - Toymaker for children
  - Special bakery

## From Official Resources:

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- Eyüp: Dün/Bugün (1993), Sempozyum, Ed: T. Artan, Tarih Vakfı Yurt Yayınları, İstanbul
- Eyüp'te Sosyal Yaşam (1998), Sempozyum, Ed: T. Artan, Tarih Vakfı Yurt Yayınları, İstanbul
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- <https://ericrossacademic.wordpress.com/2011/11/16/cinar-trees-at-turkish-mosques/> - Access:08.03.2023.





## Outcomes, Qualifications, Assessment and Evaluation related to Eyüp Sultan Holy Shrine

### Learning Outcomes

- Exploring the architecture in the Holy Shrine of Eyüp Sultan
- Getting to know the significance of the Holy Shrine of Eyüp Sultan
- Understanding the impact of Eyüp Sultan on the urbanization of Istanbul in the Ottoman Period
- Recognizing the change in architecture during the Ottoman period
- Analyzing the religious, political and social significance of Eyüp Sultan
- Realizing the meaning of Eyüp Sultan for children
- Evaluating traditional toys made for children

### Qualifications

- Discovering the main distinguishing features of the Holy Shrine of Eyüp Sultan
- Comprehending the tangible-intangible cultural values of Eyüp Sultan
- Being aware of the present-sustained values of Eyüp Sultan
- Questioning the lost values of Eyüp Sultan

## Assessment and Evaluation

1. When was Eyüp Sultan Tomb and Külliye founded?
  - a. 669
  - b. 1204
  - c. 1458
  - d. 1800
  - e. 1396
  
2. Where is Eyüp Sultan in İstanbul?
  - a. Historical Peninsula
  - b. Bosphorus
  - c. Asian side
  - d. North of the Golden Horn
  - e. Galata
  
3. What types of buildings are mostly located around the Holy Shrine of Eyüp Sultan?
  - a. Tombs
  - b. Houses
  - c. Baths
  - d. Hans
  - e. Shops
  
4. Who is the Ottoman architect built many buildings in Eyüp Sultan?
  - a. Sedefkar Mehmet Ağa
  - b. Mimar Sinan
  - c. Davud Ağa
  - d. Kemalettin Bey
  - e. Kirkor Balyan
  
- I. Sokollu Mehmed Paşa Medrese
- II. Ayas Paşa Tomb
- III. Piyale Paşa Mosque
- IV. Pertev Mehmed Paşa Tomb
  
5. Which of the above buildings is located in Eyüp Sultan?
  - a. I and II
  - b. II and III
  - c. I and III
  - d. I, II, IV
  - e. I, II, III, IV





- I. Zal Mahmut Paşa Mosque
- II. Mihrimah Sultan Soup Kitchen
- III. Haseki Bath
- IV. Kanuni Sultan Süleyman Tomb

6. Which of the above is an example for the tangible cultural property in Eyüp Sultan?

- a. I, II, III, IV
- b. I and II
- c. II and III
- d. I and III
- e. I, II, III

7. Which of the following is an example of intangible cultural assets in Eyüp Sultan?

- a. Sword-wiring ceremonies
- b. Performing arts
- c. Epic songs
- d. Festivals
- e. Musical instruments

8. How did Ottoman Sultans come to Eyüp Sultan?

- a. By boat from the Golden Horn
- b. By boat from the Bosphorus
- c. By horse from the historical peninsula
- d. By horse from Galata
- e. On foot from their Palaces



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9. Which of following could be the function of the detail you see on the wall surface of the courtyard of Eyüp Sultan mosque in the picture above?
- a. A small shrine
  - b. Bird nest
  - c. Flower window
  - d. Sculpture
  - e. Deteriorated wall surface



10. Which of the following is the decoration covering the wall of Eyüp Sultan Tomb?

- a. Fresko
- b. Boyama
- c. Mozaik
- d. İznik Tile
- e. Stüko

### Answer Sheet

	A	B	C	D	E
1.	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
3.	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4.	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
6.	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7.	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8.	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

9.
10.

1. 1458
2. North of the Golden Horn
3. Tombs
4. Mimar Sinan
5. I,II,IV
6. I,II
7. Sword wiring ceremonies
8. By boat from the Golden Horn
9. Bird nest
10. İznik Tile





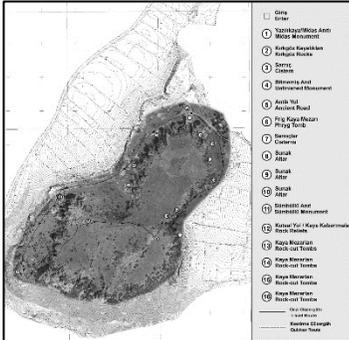
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**PHRYGIAN CIVILIZATION AND CULTURE**

**YAZILIKAYA CITY – ARCHEOLOGICAL SITE / ESKİŞEHİR**

**CULTURAL HERITAGE**



**Civilization:** *Phrygian civilization and culture*

**Location:** *West central part of Anatolia*

**Period:** *8th and 6th centuries B.C.*

<b>Ancient</b> <input checked="" type="checkbox"/> 6000 BC-650 AD	<b>Medieval</b> <input type="checkbox"/> 1500 AD-500 AD	<b>Modern</b> <input type="checkbox"/> 500 AD-Present Day
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**Type of Cultural Heritage:** *Midas Yazılıkaya City-Archaeological Site*

<b>Object</b> <input type="checkbox"/>	<b>Monument</b> <input type="checkbox"/>	<b>Building Group</b> <input type="checkbox"/>	<b>Urban-Rural Settlement</b> <input type="checkbox"/>	<b>Historical Site</b> <input checked="" type="checkbox"/>
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**Status:** Nominated for inclusion in the World Cultural and Natural Heritage List.

<b>In World Cultural and Natural Heritage List</b> <input type="checkbox"/>	<b>Nominated for World Cultural Heritage List</b> <input checked="" type="checkbox"/>	<b>In National Cultural Heritage List</b> <input checked="" type="checkbox"/>	<b>Other</b> <input type="checkbox"/>
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**Importance:** The Anatolian peninsula, which is a natural bridge between Asia and Europe, is one of the rare open-air museums in the world with its unique cultural heritage. A large part of Central Anatolia, which is the scene of Phrygian settlements, was named as the Phrygian Region in Antiquity. The Phrygian region covers almost all of Ankara, Afyonkarahisar and Eskişehir provinces today and a large part of Kütahya province. Within these wide borders, the part where Phrygians were the most powerful and influential politically and culturally was the mountainous Phrygian Region. There are deep valleys in the region. There are Phrygian settlements and rock monuments in this region. Yazılıkaya-Midas Valley and Kümbet Valley constitute the most important Phrygian settlements. There are many architectural works in the valleys, especially Phrygian cultural ruins. These works are castles, cult monuments, rock tombs, rock churches, multi-store rock spaces, complex, lodge, tomb and monumental tombstones. Phrygian Valleys also has very interesting landscape features with its rich forests, natural monumental fairy chimneys formed in thousands of years, rich fauna and flora.



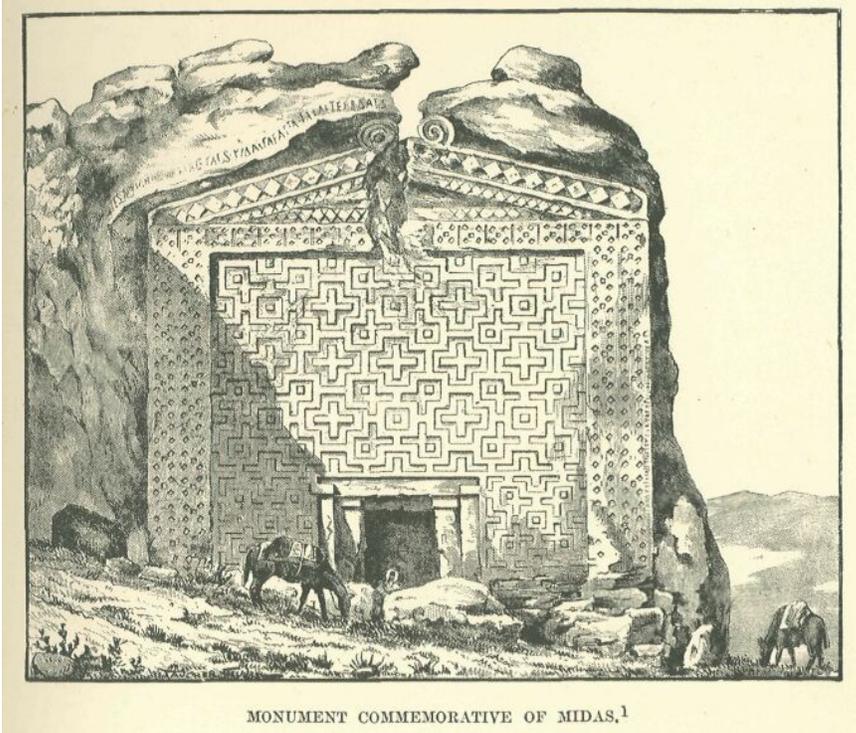
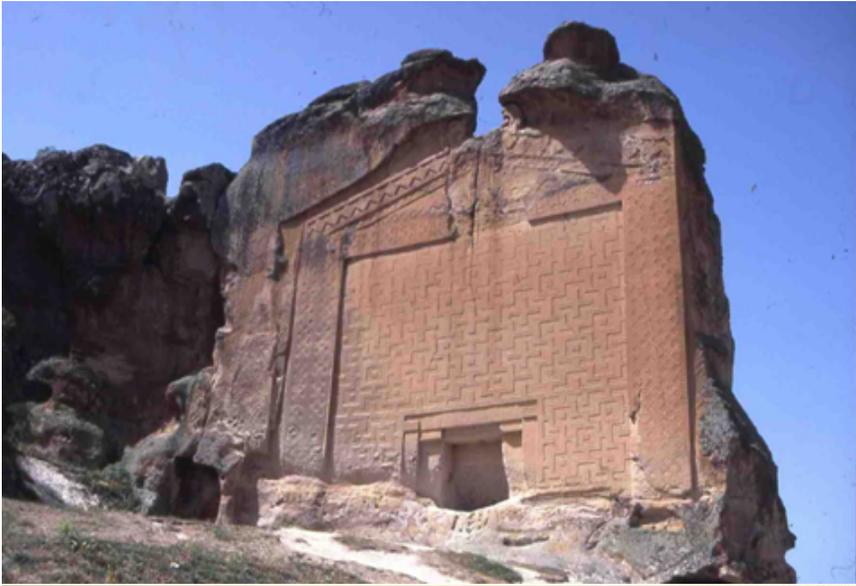
### Tangible Values-Products of Phrygian Culture:

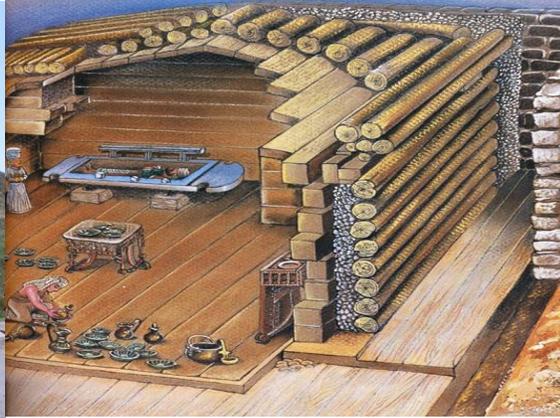
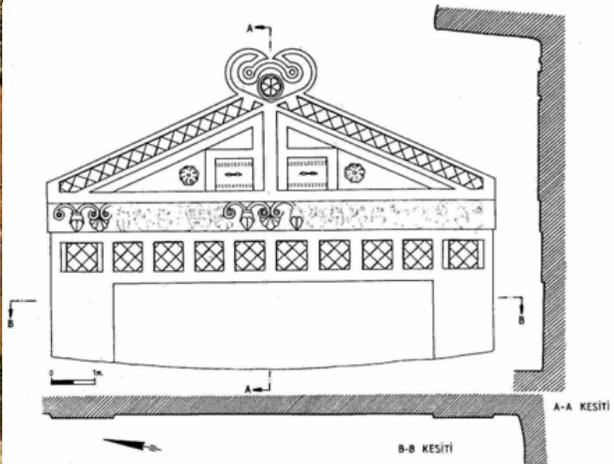
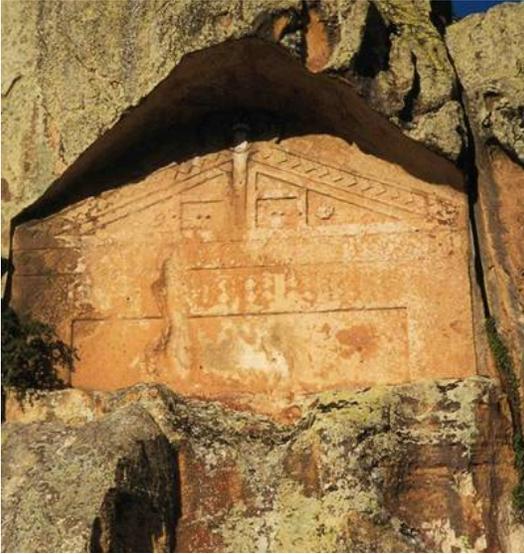
- Phrygian settlements,
- Lodges,
- Cisterns,
- Castles consisting of places carved into the
  - Bedrock,
  - Observation Areas,
  - Cistern With Stairs,
  - Silos,
  - Hidden Passages Covered With Vaults



- Muscarella, O. W. (2003). The date of the destruction of the Early Phrygian Period at Gordion. In *Ancient West & East* (pp. 225-252). Brill.
- Young, R. S. (1963). Gordion on the royal road. *Proceedings of the American Academy of Oriental Research*, 37, 1-10.
- Miller, N. F. (2011). *Botanical aspects of environment and economy at Gordion, Turkey* (Vol. 131). University of Pennsylvania Press.
- Voigt, M. M., & Henrickson, R. C. (2000). Formation of the Phrygian state: the early Iron Age at Gordion. *Anatolian Studies*, 50, 37-54.

- Cult Monuments, open-air temples consisting of
  - Façades (Facades) (Yazılıkaya-Midas Monument, Unfinished Monument, Sümbüllü Monuments),
  - Altars,
  - Niches, Multi-Storey Rock Spaces
  - Churches,
  - Rock-Cut Tombs, Tombstones Etc.





- Summers, G. D. (2023). Notes on Phrygian Architecture: A Sixth-Century BCE Date for the Midas Monument at Midas City. *American Journal of Archaeology*, 127(2), 189-207.
- Rose, C. B. (2021). Midas, Matar, and Homer at Gordion and Midas City. *Hesperia: The Journal of the American School of Classical Studies at Athens*, 90(1), 27-78.

- Objects belonging to everyday life and those who want to be taken to eternity.
  - Phrygian clothes, "Fibula"
  - Woodworking, etc.



- Muscarella, O. W. (1967). Fibulae represented on sculpture. *Journal of Near Eastern Studies*, 26(2), 82-86.
- Muscarella, O. W. (1971). Phrygian or Lydian?. *Journal of Near Eastern Studies*, 30(1), 49-63.
- Vassileva, M. (2014). Phrygian Bronzes in the Greek World: globalization through cult?. *Melammu: The Ancient World in an Age of Globalization*, 7, 431331.
- Bellingier, L. (1962). Textiles from Gordion. *Bulletin of the needle and bobbin club*, 46(1), 5-34.
- Young, R. S. (1963). Gordion on the royal road. *Proceedings of the Americ*

## Intangible Values-Rituals of the Phrygian Culture:

- Mother Goddess Matar Areyastin, Matar Kubileya / Kubeleya who symbolizes nature with all its vitality.



- Phrygian Kings, subject to legends
  - Marsiyas and Apollon Music Contest
  - King Midas; Gold Touch
  - Main goddess Kybele and Pessinus city
  - God Pan invents the flute
  - Gordion
  - Beautiful girl of the king
- Other Socio-cultural practices, representations, expressions, practices, knowledge, skills and related tools and materials
  - Phrygian music, instrument, and rhythm (Phrygian mode)
  - Worship and grave traditions, etc.



Flemish Painter Frans Floris, 17. cc "Das Urteil des Midas" (The Judgement of Midas)

- Berk, F. M. (2016). The role of mythology as a cultural identity and a cultural heritage: the case of Phrygian mythology. *Procedia-Social and Behavioral Sciences*, 225, 67-73.
- Sams, G. K. (1988). The early Phrygian period at Gordion: toward a cultural identity. *Source: Notes in the History of Art*, 7(3/4), 9-15.
- Thonemann, P. (Ed.). (2013). *Roman Phrygia: culture and society*. Cambridge University Press.
- DeVries, K. (2000). The nearly other: The Attic vision of Phrygians and Lydians. In *Not the classical ideal* (pp. 338-363). Brill.
- Mellink, J. (1976). Local, Phrygian, and Greek traits in northern Lycia. *Revue archéologique*, (Fasc. 1), 21-34.
- Roller, L. E. (2005). A Phrygian sculptural identity? Evidence from early Phrygian drawings in Iron Age Gordion. *Anatolian Iron Ages*, 5, 125-130.
- Bøgh, B. (2007). The phrygian background of Kybele. *Numen*, 54(3), 304-339.
- Oreshko, R. (2020). The onager kings of Anatolia: Hartapus, Gordis, Muška and the steppe strand in early Phrygian culture. *Kadmos*, 59(1-2), 77-128.
- Sowa, W. (2007). A note to "Phrygian" words in Greek. *Studia Etymologica Cracoviensia*, 12.
- Özmen, S. S. (2016). ANADOLU'DA ANA TANRIÇA KYBELE KÜLTÜ. *HUMANITAS-Uluslararası Sosyal Bilimler Dergisi*, 4(07), 381-397.
- Albayrak, C. (2007). Anadolu'da Kybele-Attis Kültü. *Yayınlanmamış Yüksek Lisans Tezi, Gazi Üniversitesi. Ankara*.
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- Roller, L. E. (1983). The Legend of Midas. *Classical Antiquity*, 2(2), 299-313. <https://doi.org/10.2307/25010800>
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- McGovern, P. E. (2000). The Funerary Banquet of King Midas. *EXPEDITION-PHILADELPHIA-*, 42(1), 21-29.
- Crooke, W. (1911). King Midas and His Ass's Ears. *Folklore*, 22(2), 183-202.
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- Etc.
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- Sams, G. K. (1988). The early Phrygian period at Gordion: toward a cultural identity. *Source: Notes in the History of Art*, 7(3/4), 9-15.
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- Summers, G. D. (2023). Notes on Phrygian Architecture: A Sixth-Century BCE Date for the Midas Monument at Midas City. *American Journal of Archaeology*, 127(2), 189-207.
- Rose, C. B. (2021). Midas, Matar, and Homer at Gordion and Midas City. *Hesperia: The Journal of the American School of Classical Studies at Athens*, 90(1), 27-78.





TEMPLATE FOR DESCRIPTION OF  
CULTURAL HERITAGE SAMPLE





**Object:** *The Baku Old (Inner) City (Icheri Sheher)*

**Civilization:** *Built on a site inhabited since the Paleolithic period, the Inner City of Baku reveals evidence of Zoroastrian, Sasanian, Arabic, Persian, Shirvan, Ottoman, and Russian presence in cultural continuity.*

**Location:** *The south shore of the Absheron Peninsula at the western edge of the Caspian Sea, Azerbaijan*

**Period:** *Paleolithic period – present day*

<b>Ancient</b> ■ 6000 BC-650 AD	<b>Medieval</b> ■ 1500 AD-500 AD	<b>Modern</b> ■ 500 AD-Present Day
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**Type of Cultural Heritage:**

Object <input type="checkbox"/>	Monument <input type="checkbox"/>	Building Group <input type="checkbox"/>	Urban-Rural Settlement <input type="checkbox"/>	Historical Site <input checked="" type="checkbox"/>
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**Status:** Included in the UNESCO World Heritage List since 2000

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**Importance:** The Baku Old (Inner) City (Icheri Sheher) has preserved much of its 12th-century defensive walls, which define the character of the property. The most ancient monument of Icheri Sheher is the Maiden Tower – symbol of the city of Baku. Some evidence suggests that the construction of the Tower might have been as early as the 7th-6th centuries BC. Another monument of universal value, one of the pearls of Azerbaijan's architecture is the 12th- to 15th-century Shirvanshahs' Palace, located at the highest point of Icheri Sheher. Within the Palace complex are the Divankhana (reception hall) or, as some researchers believe, the Tomb of Shah, the residential building of Shirvanshahs, the remains of Key-Kubad Mosque, the Tomb of Seyid Yahya Bakuvi, Murad's Gate (the only monument of the 16th century), the Tomb of Shirvanshahs' Family, the Shah Mosque and the Palace bath-house. Earlier monuments of Icheri Sheher include the Mohammed Mosque, together with the adjacent minaret built in 1078, and remains of the 9th- to 10th-century mosque near the Maiden Tower. There are also numerous historical-architectural monuments of the medieval period such as caravanserais, hammams (bath-houses), mosques and residential buildings of the 18th to 20th centuries located within the property. The magnificence of Icheri Sheher lies in the combination of its distinct architectural monuments and its historically composed architectural spatial planning with original street views, which have merged into a single entity to reflect its long history and the melding of cultures that have influenced its development over the past nine centuries. Icheri Sheher is still a living, vibrant city with residential areas housing local communities.



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### Tangible Values-Products of Baku Old City:

- Shirvanshakhs' palace includes:
  - Residence
  - Divankhane
  - Mausoleum
  - Hammam
  - Mosque
  - Yahya Bakuvi tomb
  - Walls
  - Carving stones of the sunken Sabail fortress
- Baku khans residence (XIX c)
- Cult Monuments, open-air temples consisting of
  - Mosques
  - Orthodox church's ruins
  - Maiden tower
- Objects belonging to everyday life and those who want to be taken to eternity.
  - Caravanserais
  - Bazaar square
  - Ovdan (well)

- Gates
- Walls
- Semi towers
- Squares
- Hammams

### **Intangible Values-Rituals of the Baku Old (Inner) City Culture:**

- **The Maiden Tower**
  - The legend of the Virgin who threw herself from a high tower into the sea
  - Maiden Tower was used as an observatory
  - Maiden Tower was used as a temple of fire worshipers
  - Maiden Tower was used as a dakhma, the Tower of Silence among the Zoroastrians
  - Fortification tower
  - Lighthouse
  - Thousand-year shelter for migratory birds
- Execution and burial of Saint Bartholomew
- Shirvanshakh palace
  - Sufi monastery
  - Divankhane - court/mausoleum
  - Shirvanshakh throne
  - Sabail castle' stones
  - Milk spring
  - Bridal door in palace hammam
- Bazaar square
  - Zoroastrian burial
  - Sufi khanaqah
- Tunnels passing under the city and beyond it
- Center of Sufism
- Fire worship
- Hammam culture
- Caravanserai culture
- Saffron fields around the city
- Trade routes by sea and land
- Other Socio-cultural practices, representations, expressions, practices, knowledge, skills and related tools and materials

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**The Mausoleum of Seyid Yahya Bakuvi** was built in approximately 1457–1458, in Baku, Azerbaijan. The mausoleum is located in the centre of the middle yard of the Palace of the Shirvanshahs. Among local people it is known as the mausoleum of “dervish” and was named after the philosopher and thinker Seyid Yahya Bakuvi who is buried in it.

The mausoleum has an octagonal prismatic form and is covered with a conic stone cupola. This form is odd for monuments of Baku and Absheron. Such kinds of constructions are met beyond Baku and partially in Shamakhi Rayon. The mausoleum is divided into two parts: overground and underground. The upper part of the mausoleum was used for accomplishment of cultic rites, but there was a burial vault. There are three small windows with stone shebeke-lattices in the southern, eastern and western facets of the mausoleum. The burial vault also has a window with shebeke-lattice. The whole mausoleum was revetted with narrow and wide rows of tightly urged to each other and finely niggged stones. Ancient ornaments in form of grid are saved within a cupola-shaped vault. Admixtures of wool fabrics strengthening the mausoleum were used in plastering of its walls. Light cuts (up to 3 millimetres (0.12 in)) filled with colored mixture were made in plastering.

The mausoleum was attached to an ancient mosque known as Key-Gubad Mosque. Seyid Yahya Bakuvi worked, prayed and taught namely in this mosque. The mosque was built during Shirvansah Key Gubad's reign, in the 14th century, and was named after him. But in 1918, the mosque was burned down during a fire and only the remains of its foundation exist at present. The Mausoleum of Seyid Yahya Bakuvi is one of the best patterns of memorial architecture of the northern regions of Azerbaijan.

**The Maiden Tower** is a Baku landmark, a much-loved symbol of the city and of Azerbaijan. It looms dark and enigmatic, looking out to sea from the southern edge of Baku’s old, walled city, the Icheri Sheher. The origins of the tower are shrouded in mystery - no-one knows for certain when it was built or what it was built for or even how it acquired its name Maiden Tower (Qiz galasi). No written sources survive that record its construction or original function.

Baku historian Sara Ashurbayli calculated that the tower must have been built in the 4th to 6th centuries AD. This was because of the tower’s unusual construction, the difference between the stone used in the tower and the stone of the medieval city surrounding it and the various legends about the Maiden Tower.

However, unlike the Mardakan Tower inscription and another inscription on Sabayil Tower in Baku bay, the Maiden Tower tablet does not include the words Amale ustad or Amale memar (constructor or architect), before Qubbeye Masud ibn Davud. Therefore, the inscription does not necessarily refer to the tower’s architect. The location of the inscription stone, high up the tower, implies that it was placed there accidentally or at least not by the design of the architect.

Inscriptions are usually positioned so that they can be read by passers-by, but the Maiden Tower inscription is too high to be seen easily.

Historian Bretanitskiy merges both views and says that the tower was built in two stages: in the 5th to 6th centuries and the 12th century. Veliyev links the history of the tower with Zoroastrianism and fire-worship.

The structure of the tower leads some scholars to date it to more ancient times. They connect the Maiden Tower with Zoroastrianism and the goddesses Mitra and Anahita. The tower may have been a Zoroastrian temple, built under the influence of the Caspiana and Midiya temple towers, part of the ancient fire city Ateshi Baquan which stood amid the naturally occurring fires on the Caspian coast.

Architect N. Rzayev writes that Bakan or Bakhan tribes lived near Baku in ancient times. Bak or bakh means to look or observe. Rzayev claims that Baku is the name given by the local population to a hill-like, Bak-i, tower, the Maiden Tower, which was used as a watch tower. Some scholars think that watch towers were built in Azerbaijan, similar to those in Europe, and that the Bak-i tower was one such defensive watch tower.

Other scholars believe that the tower was built together with the Baku fortress walls in the Middle Ages and is part of the city's defensive fortifications.

More recently, the tower's unusual features have led archaeologists to conclude that it was used as an observatory in the 12th century. Prof. Ahmadov thinks the 30 hewed stone protuberances on the lower part of the tower and the 31 protuberances on the upper part, linked with a stone belt, can be related to the days of the month. He says that it is possible to observe the sky, stars and constellations.

Another group of researchers think that the tower was built in the 11th century. The reason is the inscription 14 metres high on the south wall of the tower which reads Qubbeye Masud ibn Davud in old Arabic script. Epigraphist Mashadikhanim Nemat studied the inscription and explained the word qūbbə as qūllə or tower, so Masud ibn Davud would have been the tower's architect. The architect of the 14th century Mardakan Tower, Abdulmajid ibn Masud, is thought to be his descendant.

In Azerbaijani, Maiden Tower is known as "Gyz Galasy" (gyz ga-LA-sy). The root, "gala" means "fortress." Some scientists have suggested that Maiden Tower belongs to the type of constructions that was erected for passive, not active, defense which enabled a segment of the population of the city, usually women, to hide themselves in times of dire emergency. Thus the name, "Maiden" Tower. It's estimated that 200-250 people could secure themselves inside the tower and withstand sieges, because of the thick walls, "canalization" (meaning pottery pipes), and a well that could be accessed from the third floor. Even were the ground floor occupied by the enemy, entry to the first floor could be blocked as there was no permanent stairway to it.

### **Construction puzzles**

The Maiden Tower is built in the shape of a cylinder near the shore of the Caspian Sea. A construction, rather like a buttress, sticks out from the cylindrical tower on the sea side. The tower rises to a height of 29.5 meters and has a diameter of 16.5 meters. The walls on the ground floor are five meters thick. The interior has been divided into eight floors and each floor has a cupola ceiling built of hewed stones, with a round hole in the middle of the ceiling. The holes are aligned, so if you stand on the eighth floor, you can look down through all the ceiling holes (or could if they had not been filled in). There are slits in the south and south-eastern section of the wall which allow for observation of the sea and also ventilate the tower.

The only entrance to the tower is in the western side and is two meters above ground level and 1.1 meters wide. The height of the ground floor is three meters and the average height of other floors is 2.5 meters. With the exception of the ground floor, the floors are linked by a stone stairway in the south-eastern wall. The only way to reach the first floor from the ground floor is via a ladder or rope through the central ceiling hole. There used to be wells just outside the door, but now they have been filled in and asphalted to make access to the tower easier. When the tower was first built, people had to negotiate their way around the wells, climb up to the door via a ladder or rope, pass through the door to the ground floor and then climb a ladder or rope to get to the other floors.

Archaeological excavations were made from the ground floor of the tower in 1962-63. The excavations revealed that the tower was built on a huge rock, sloping towards the sea. They showed that the adjoining, buttress-like construction on the sea side served to support the tower on the slope. More recent excavations revealed great wooden girders, 14 meters high, in the tower's foundations. There may be a secret building in the adjoining construction which served as a shock absorber to prevent earthquake damage.

The walls of the tower are five meters thick at its foundation, but narrow to about 4.5 meters at the top. This indicates that the lower and upper parts of the tower were built at the same time, not at different times as some scholars assert. The secret of the survival of the Maiden Tower lies in this solid foundation.

The walls are at their widest at a depth of 12 meters. A secret underground passage is thought to have run from the tower, to the Shirvanshahs' Palace. An underground passage was discovered in the Walled City during archaeological excavations in 1982. It ran north to south from the Shemakhi gate into the medieval city to the Salyan gate. The passage passes under the 14th century Multan Karvansaray, not far from the Maiden Tower.

Documents and excavations show that the Maiden Tower was linked to the Baku city walls in the south and north-east. The remains of buildings to the south and west of the tower are proof of this. This wall may have been linked with Sabayil Tower, the ruins of which are now in the Caspian Sea. Research has shown that Sabayil Tower dates back to the 13th to 14th centuries. Abdurrashid Bakuvi, who lived in the late 14th -early 15th centuries, wrote: "There are two mighty towers built of stone in Baku. One of them is on the coast of the sea and the other on a high point. The top of the tower on a high point was destroyed during the Mongol attacks." The destroyed tower remembered by Bakuvi is thought to be the Maiden Tower, while the other is the fortress walls of Baku.

### **Water and sewage system in the tower**

The Maiden Tower has a well, 0.7 meters in diameter, concealed in the south-eastern part of the wall. The mouth of the well is on the 3rd floor and it descends 13 meters to the bottom through the wall. Excavations of the well have found utensils which indicate that it was used from the 12th century. Calculations show that the water in the well bears no relation to sea level. The water has been analyzed chemically and found suitable for drinking.

A stone furrow runs from the 2nd floor to the 7th floor. A semicircular niche opens in the furrow on every floor. Ceramic pipes, 40-45 cm high, with a diameter of 25-30 cm and walls 2.2 cm thick, were placed one on top of the other in the furrow. The place where one pipe joins another is bonded with limewater. Between the ground floor and the foundations, the pipes are replaced with four-cornered ceramic gutters, 22 cm x 18 cm. These gutters run outside through the wall. The pipes and gutters look as though they were produced on a potter's wheel. The potter's wheel

increased in importance in the Middle Ages and the ceramic pipes were probably produced during that period. Water pipes discovered during excavations resemble the pipes in the tower walls, differing only in size and usage. They were produced in the same way and have the same color.

Views differ about the purpose of the pipes and gutters. The continuation of the channel and pipes up to the 7th floor implies that they were used to dispose of sewage.

### **Four theories**

Evidence can be found to support the following theories:

1. The Maiden Tower was probably built at the same time as the walls of Baku's old city and shared their purpose of defending the city. The structure of the tower would also seem to confirm this. The tower was built so that the monarchs and their retinue could lock the gates of the tower and defend it for a long time. The secret underground passage from the Maiden Tower to the Shirvanshahs' Palace gives further weight to the defensive theory. The tower bears features common to the defensive towers on the Absheron peninsula - in Mardakan, Ramana, Shuvalan and Nardaran. It does not really have the features of temples, observatories or watch towers. As there is no record of the Maiden Tower before the 12th century, it is logical to assume that it was built at the same time as the city walls.

2. The date of construction cannot be pinpointed until the tower's purpose has been determined. Although there are no fundamental arguments in favor, the structure of construction and the situation of the tower in front of a religious complex could mean that the lower part of the tower was built in the 6th to 7th centuries and the upper part in the 11th to 12th centuries. Excavations have revealed a 9th century mosque near the Maiden Tower with the remains of a Zoroastrian temple in its arched center. The arched Zoroastrian construction echoes the Maiden Tower. This implies that the tower was a Zoroastrian temple and also served as a defensive and watch tower during the Sassanid era. It would have taken an economically powerful state such as the Sassanids to have built the tower. If the Maiden Tower were an Islamic monument, it would have had a strip bearing an Arabic inscription running around either the inside or outside, as has the Sabayil Tower.

3. The Maiden Tower might be part of the Gilgilchay defence system, built to protect the Sassanids' northern province, Albania. The Maiden Tower has similarities to the Chiragqala castle, north of Baku, and to other elements of Eastern Albanian defence towers built in the 5th to 6th centuries. The Baku fortress walls were built later in about 1138-39 by Shirvanshah Manuchohr III and then joined to the Maiden Tower.

4. Religious belief may yet explain the enigma of the Maiden Tower. Sun and light are important symbols in every religious philosophy, but are especially significant in Zoroastrianism, the religion of the ruling classes in the Sassanid Empire. One of the symbols of fire and light is the buta, which bears the shape of a teardrop or the number nine (common in Britain in Paisley prints). Buta comes from the Sanskrit word Buddha which means light. The buta shape has been widely used in decorative and applied art, and is found in many items discovered in old Baku. The buta has the shape of the numbers six and nine, and the wisdom of these numbers belongs to God. If the Maiden Tower is seen from the air, it has the shape of a buta or a number six or nine.

Also looking from the air, if the walled city is a door, the Maiden Tower is its keyhole. I would like to think that the Maiden Tower is the key to the mystery of Baku's name.

Archaeological excavations are continuing and will probably produce fresh theories to crack the enigma of the Maiden Tower.

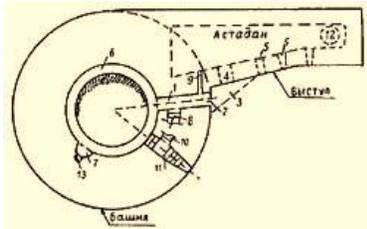
## Cross section of the eight levels of Maiden Tower.

But at the beginning of this century, an amateur historian made some calculations and discovered that the amount of stone and lime used in constructing of the Maiden Tower could have been used to surround the entire city if the purpose of the Tower was purely for defense. Besides, why would an enemy seize the tower when it would be very easy to smoke it out?

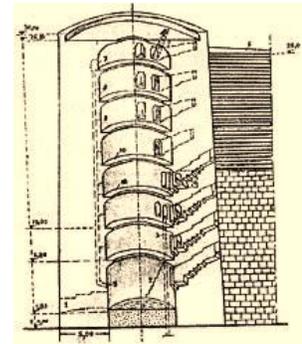
Presently, the opinion that the Maiden Tower was built primarily as a defensive construction is not popular though one should not completely deny its defensive role as the remains of the fortress walls indicate that the Tower was built into the fortress wall when it was originally erected.

"Fortress" is not the only clue one can gain from the linguistic root "gal." According to Vagif Aslanov, it often means "to build a fire" in Azerbaijani folklore. Thus it may be that the Maiden Tower was once a Zoroastrian Temple. According to lore, there were several Fireworshippers' Temples in Baku. The most popular theory to explain the existence of the Maiden Tower is that it was a sacred place for the Zoroastrians for their religious celebrations and sacrifices.

According to the hypothesis of architect, Davud Akhundov, who dates the Tower to about 7-6 BC, seven floors of the Tower (excluding



ground floor) symbolized seven main deities. The fire worshippers burnt fires in their honor in niches inside the Tower, at the entrance as well as on the top. The eternal fires were supported by natural gas which reached each floor through potter's pipes.



Historian M. Nabiyev has another twist to the theory. He believes Maiden Tower was a Zoroastrian "Tower of Silence," where the dead were taken and placed on the roof to be devoured by ravenous birds. Zoroastrians did not bury their dead in the ground for fear of contaminating the earth. This theory suggests that priests would fasten the corpse, wrapped in rug, with ropes and lift it up to the roof of the Tower. However, bones of priests and nobles were carried to the fourth floor, which would explain that the architectural projection really served as an "astadan", a place where the bones of noble Zoroastrians were kept.

In addition to these hypotheses, Iranian researcher Bastani Parisi associates the Tower with Anahit, an ancient Goddess of Water and Fruitfulness, who was revered by many people in the region. Historian Gara Akhmadov claims the Tower was an observatory.

Despite how many theories there are to explain the Tower, no one has been able to say with absolute authority why it was built. Even the date of the construction of the Tower's age has been estimated to range between 7th century BC to 12th century AD-a range of time separated by nearly two millennia!

There may be many mysterious towers on earth, but none quite compares to the Maiden Tower. Despite the fact that it has become the symbol of Baku and favorite place of tourists who like to climb to its roof to view the entire city, the building remains stubbornly silent, hiding its history, and thus the ancient past of Baku. Indeed, it is a real "tower of silence." **(Dr. Seyran Valiyev)**

In Zoroastrianism in the ancient East, four main elements of nature-air, fire, water, and soil-were considered sacred, each of them had their own Goddess. Because of the importance of water since drought in the East was a huge problem, Anahita (Nahid), the Goddess of water was

considered superior to others. Interestingly, during the archaeological excavations, a fish figure made of bronze and in a legendary style was found near the Maiden Tower. Fish figure in this form has not yet been found in other territories of Azerbaijan. Therefore, it is assumed that the Maiden Tower will be built in honor of the goddess of water.

Seven beauties of seven world described by the master of Azerbaijani poetry, poet N. Ganjavi (XII century) in "Seven Beauties", are dedicated to seven planets, each of which has its own color and embodies a specific day of the week. The second of them is the red palace on the Mars planet and in this regard the second day of the week - Tuesday. It is impossible to imagine Novruz holiday (March 20-21), directly related to the ancient and spiritual world of the Azerbaijani people, without mentioning on Tuesday. In our modern era, 4 Tuesdays (water, fire, wind and soil) are celebrated in succession; people are make bonfire and gathered around it. Thus, the magical Maiden Tower, which has been the main element of the fire-worship religion for hundreds of years has been a monument dedicated to the planet Mars or Fire worship. It is no secret that this planet symbolizes the fire on world mythology.

There is also an opinion that the Maiden Tower is also a "temple of Caesarean", which was established in honor of the Roman Emperor Domitian (I century). However, this is undeniable fact that the book found in Gobustan (1948) was named after Domitian and the XII Lightning Legion.

Naturally, it would not be possible for the name of such a monument not to be associated with love adventure. Some researchers believe that the heroes of the legendary love epic , Leyli and Majnun, written by N. Ganjavi, are dedicated to Maiden Tower. Scientists believe that Leyli and Majnun were not literary people, but real persons, and Akhsitan I commanded to raise this monument on his son's grave, who had called Majnun. But the most interesting thing is that during the excavations, while the well inside the Maiden Tower was cleaning, gravestone fractures were discovered. At the same time, it is possible to count 31 stones on the cylindrical part of the monument, and 24 stones on counter frame. It is assumed that 31 are the vertebrae in men's spinal column, and 24 are the number of ribs in the human chest. In Holy books, it says that God created Adam from the left rib. The appearance of the Maiden Tower in this context reflects two lovers, a man (waist) - a "human backbone" and a woman - a "curved ribs."

There is also a hypothesis that the 31 numbers are one month, 24 hours a day, four windows overlooking the south are seasons, and the 12th to the floors are the number of months in a year. Generally, a group of scholars are trying to prove that the monument is the observatory function.

There is a legend that Baku was occupied by a ruler called Khunsar. Khunsar built a magnificent palace in the city and began to enjoy a happy life with his wife, Zummuriada. But after a while Zummuriada gained more power and declared himself a goddess, and by her command, a magnificent castle was built. The goddess then isolates herself for a long time, and after many years the monument becomes almost a symbol of virginity. Scientists note that the name "Zummuriada" is associated with emerald stone, and that Greek word for it is called Isis. Emerald was considered the most precious stone in ancient Egypt and used to decorate sarcophagus.

It should be noted that the well-known British Egyptologist Flinders Petry pointed out that Baku had united Egypt with Azerbaijan, identifying with Bakhau in the famous book Dead. In the plan of Baku, drawn up by Russian engineers in 1806, Maiden Tower called "Kalis Khunsar". It is believed that this expression means "Castle of Khunsar". According to the ancient Egyptian mythology, Isis was the wife of Asar, the God of Sun. However, this word has been distorted and called "Khunsar". All this information suggests that Maiden Tower is the temple of the God of Sun and, therefore, it could be used as an observatory where the sun and other celestial bodies are observed. So you can visit the Maiden Tower, feel the richness of the ancient East legend, and

travel to centuries ago. Every stone you touch is full of mysteries and mystic past. When you get to the summit of the castle, the fascinating beauty of the country will be engraved in your memories forever.

### **Lighthouse**

In the 18th-19th centuries, the Maiden Tower was used as a lighthouse. The lighthouse began to shine on June 13, 1858, and before that the fortress flag was raised on it. Later, as the city grew, the lights of the lighthouse on the tower began to merge with the night lights of the city, and in 1907 the lighthouse was moved to Boyuk Zira Island.

The tower has been restored several times. During renovations carried out in the mid-19th century by the Russian military department, the machicolations (teeth) used for defense disappeared from the top of the tower. The last time the tower was restored was in the 1960s. In 1964, the Maiden Tower became a museum, and since 2000 it has been included in the list of UNESCO monuments.

### **The main (basic) legend about the Maiden Tower**

One Shah fell in love with his beautiful daughter and wanted to marry her. Horrified, the princess tried to postpone the wedding by asking her father to build the largest tower she had ever seen. When the tower was completed, the princess went up to admire the view and threw herself into the waves of the Caspian Sea that lapped against the walls of the tower below.

### **Was there a maiden in the tower?**

There are different interpretations of the term "maiden" in the name of the tower. Some scholars connect this word to legends which have no known historical basis (see the text box). Others try to date the tower to the era of the Persian Sassanid Empire (224-636 AD) or even further back and use the name as an argument. Maiden Towers exist not only in Baku and Azerbaijan but also in other Oriental countries. Excavations have shown that most of them date back to medieval times. They are thought to bear the name Maiden Tower to symbolize their impregnability by the enemy during attack. The towers were for princes and their families. The Maiden Tower in Baku and the others in Azerbaijan (in Shemakhi and Ismailly) are indeed well built and impregnable. This view is the most likely explanation for the name Maiden Tower.

Some scholars think that this name does not mean only impregnability, but is related to the religious beliefs of the ancient tribes. The term maiden (qiz) is a sign of the water goddess Anahita, named in the Zoroastrian scripture the Avesta. In the Islamic period these temples lost their religious significance and became mere defensive fortifications.

### **Legend of the Fire-Color-Haired Virgin Girl Savior**

A long time ago, there existed the ancient town-fortress of Baku. The fortress had a Fire Temple Tower. At one point in Baku's history, the enemy managed to encircle the fortress. The enemy demanded that the people of Baku surrender, but they refused. Consequently, the enemy launched a siege to demolish the fortress and capture all the inhabitants as slaves. As a result, many defenders of the fortress died while attempting to stop the enemy's attacks.

A pen and ink drawing of the Maiden Tower as it might have looked during the time these legends were told. The tower has seven flames coming out of the top of the cylinder, and the tower is surrounded by a walled fortification. The enemy's commander ordered the water supply lines cut in an attempt to drive the fortress's defenders into submission. Everybody in the fortress was thirsty. They had no water, nor food - only blood and death. The Supreme Magi, together with other priests, prayed to the Holy Fire kept in the fortress's Fire Temple Tower, asking the god Ahura Mazda to help and protect the people. They prayed day and night, asking the All-Mighty and Merciful Ahura Mazda to save their lives and push the enemy back.

Finally, the supreme god Ahura Mazda heard the magi and people's prayers. One day, people saw a large piece of the Holy Fire falling from the top of the Fire Temple Tower. A beautiful girl came up from the fire. She had long fire-colored hair. The crowd went down on their knees and started to pray to her. The girl said: "Don't be afraid! I am here to help and protect you! Give me a sword and helmet! The enemy must not see my fire-colored hair. Open the fortress gate!"

Meanwhile, the enemy commander was waiting outside for a one-on-one fight with the fortress pahlevan (hero). If the fortress pahlevan were to win the fight, the enemy's army would retreat, but, if the enemy commander were to win, the fortress would be destroyed and the surviving inhabitants would be enslaved.

The fortress gate opened and the enemy commander saw the fortress's pahlevan was coming to fight. A heavy battle began. In one of the god-blessed moments that ensued, the fortress pahlevan unhorsed the enemy and put a sword directly at his neck. The enemy screamed, "Oh, you win! Who are you? Take your helmet off. I want to see your face, Pahlevan!" She took off the helmet and he saw that the fortress pahlevan was a beautiful girl with long, fire-colored hair. He exclaimed, "Oh, you are a girl! You are a brave and beautiful girl! If the girls of Baku are so brave, I will never capture your fortress! Do not kill me, beauty!"

He fell in love with her because of her beauty and bravery and asked her to marry him. Of course, the girl did not kill him, fell in love with him because of his open heart.

Ultimately, the enemy did not capture the Baku fortress, and the locals named it the Maiden Tower (Qiz Qalasi).



### **A Second Version of the Maiden Savior**

Long ago, the fortress city of Bade-Qube (Baku) was besieged by the enemy. Bade-Qube had three rows of defense walls, but they had all been encircled by the enemy.

A painting of the Maiden Tower by Tahir Salahov, showing fire streaming from the top of the tower, with the building surrounded by water, and people standing on the building's exterior.

After the siege had gone on for ninety days, the rulers knew they must act. Inside the fortress close to the sea, there was a high and black steaming tower temple in which old rituals were performed to save the Holy Fire. The temple's principal magus, Egirwand, performed old fire rituals, proclaiming to the fire worshipers: "Tomorrow, the Shah will be killed by the unknown and virginal power." The temple door suddenly opened and a virgin girl with flaming hair came out. She was illuminated by the temple's holy fire and held a flaming sword in her hands. Covered by the flame, she exited the temple and stood by the principal Magus. The Magus said, "You must save the holy city, a capital of eternal fires, and save the Tower that created you."

Thus, the moonface flaming girl looked for the last time on the temple-tower and went into battle with general Nureddin and his troops. She kept her promise and saved her countrymen, but she fell in love with the enemy general, whom she had killed. She thus decided to kill herself,

stabbing her own shoulder with her sword and giving her soul to the Holy Fire Tower. After she killed herself, the Khazri and Gilavar winds blew strongly for seven days. Since then, the temple fires have stopped burning, and the temple was named the Maiden Tower (Qiz Qalasi) after the holy virgin girl savior.

### **Legend of Why Baku Tower's Fires Stopped Burning**

Once upon a time, an enemy besieged the fortress of Baku. However, the people of Baku refused to surrender and decided to fight on and defend their lives. They fought with great bravery, but the situation inside the fortress grew increasingly desperate. The enemy launched a tight siege to subdue the defenders by cutting water supply.

Meanwhile, the Supreme Magus and other priests prayed to the All-Mighty God Ahura Mazda in the fortress's Holy Fire Temple Tower for assistance. After several days of continuous prayers, Ahura Mazda heard the priests' blessings and prayers. A strong and devastating earthquake occurred in which the enemy army perished. Thus, the All-Mighty Ahura Mazda destroyed the enemy and Baku's people escaped slavery, but the Holy Fires stopped burning on top of Baku's Fire Temple Tower.

### **Execution and burial of Saint Bartholomew**

Christianity appeared in Azerbaijan soon after its inception, following the evangelical preaching of the founder of this religion, the Lord Jesus Christ. The twelve disciple-apostles cast lots as to who should preach in which country. The South Caucasus, in particular Caucasian Albania, fell to the Apostle Bartholomew. And it was here that the apostle suffered martyrdom - for preaching Christianity he was sentenced to death by crucifixion upside down. The place of the martyrdom of the Apostle Bartholomew is located in the center of Baku, at the foot of the Maiden Tower.

There is a local legend in Baku that he was subjected to terrible torture when, while alive, he was flayed and crucified by the pagans. His body was then sent to Lipari (a small island near Sicily), where his remains are kept in the Cathedral of St. Bartholomew.

In 1892, the Bartholomew Chapel was built in Baku, near the Maiden Tower. It was a small church where the image of the first martyr Apostle Bartholomew and other icons were installed. The chapel was built according to the design of the architect I.V. Edel, in the Russian style. A mirror cross was erected on the chapel. It had a warehouse of icons and brochures. The chapel was open every day from morning until late evening. The chapel was founded on the site where the old (first) church in Baku had previously been, and in it there were three images remaining from the iconostasis of the previous church. A memorial marble plaque on the wall of the chapel reported that "at this place, one of the 12 disciples of Christ, the holy Apostle Bartholomew, shed his blood for Christ."

The chapel in honor of St. Bartholomew the Apostle stood until 1936. Then it was destroyed, and only the foundation remained.

Currently, a prayer service is held annually on the foundation of the destroyed chapel on the morning of June 24, the day of remembrance of the Apostle Bartholomew, the patron saint of the Baku diocese.

In 2003, Patriarch Bartholomew of Constantinople brought as a gift to the Christians of Azerbaijan an ark containing a precious piece of the holy relics of the Apostle Bartholomew.

## **Museum and educational function**

By visiting the Maiden Tower, you can get to know not only its structure, but also the history of the old city - Icherisheher. The model installed here shows historical monuments of Icherisheher that have universal value: the Maiden Tower itself, the Shirvanshahs Palace Complex, the Mohammed Mosque. As well as such objects of national importance under state protection as the religious-architectural Complex Khanegah, the baths of Haji Banu, Agha Mikail and Gasymbek, the caravanserais of Multani and Bukhara, the Kichik caravanserai, the paired Fortress Gates - Gosha Gala Gapysy.

The screen in the center of the model shows the external and internal appearance of each monument. It also contains historical information under the general title "Life in Old Baku" about urban planning, economics, religion and everyday life of the city. For example, when viewing the "Urban Planning" section, you can get information about fortress walls, a seaport, baths, caravanserais, palaces, schools, aquifer system and residential buildings.

It is interesting that, having climbed to the very top - the observation deck of the Maiden Tower, you can find an innovative electronic installation with information about 18 architectural sights of Baku. By scanning the QR code indicated on the device, you can access detailed data about each of the presented objects.

In addition, by visiting the Tower, with the help of modern technologies, you can obtain detailed information about the legendary Bail Castle, which suddenly appeared from the depths of the Caspian Sea in 1925, when the water level in the sea once again dropped sharply.

In the museum exhibition of the Maiden Tower, you can also see the bladed weapons used by the defenders of the fortress. A crescent-shaped steel axe, shield, dagger, armor, spear, etc. are on display here.

## **Art, design, and social influence of the Maiden Tower**

### Festival "Maiden Tower"

The Maiden Tower has always served as a source of inspiration for cultural and artistic figures. In 1923, the famous Azerbaijani playwright Jafar Jabbarli wrote a poem called "The Maiden Tower". A year later, the first Soviet film shot in Azerbaijan was released, which was based on the plot of the widespread legend about the Tower. The first Azerbaijani ballet, created by Afrasiyab Badalbeyli in 1940, is also dedicated to the Maiden Tower. The national poet of Azerbaijan, Rasul Rza, dedicated one of his poems to the symbol of Baku.

The Maiden Tower continues to excite the hearts and imagination of modern masters. Since 2010, with the support of the Heydar Aliyev Foundation, the Department of the State Historical and Architectural Reserve "Icherisheher" annually in May-June organizes the International Art Festival "Maiden Tower", where it invites famous artists from all over the world.

During the festival, artists paint pre-prepared models of the Maiden Tower in free style.

Over the years of its existence, the festival was held three times in a row in the capital of Azerbaijan and once in the French city of Cannes.

Often, through this festival, organizers try to attract public attention to environmental issues. Thus, several times during the festival, artists painted models of gazelles - gazelles, which belong to the endangered species of the Caucasian fauna.

Subsequently, skillfully painted models of the Maiden Tower and gazelles are first demonstrated in Icherisheher to residents and guests of the capital, and then exhibited in other countries, serving to promote the history and culture of Azerbaijan.

And, as a rule, during the closing ceremony of the festival, colorful images of models created by participants of previous festivals are projected onto the surface of the Maiden Tower.

On the occasion of 18 May, 2020 - International Museum Day, "Icherisheher" Museum Center under the Administration of the State Historical-Architectural Reserve "Icherisheher" for the first time ever presents the Maiden Tower - architectural monument through the "World Heritage 3D Scanning" program.

The project was implemented with Germany based company EKM Global Consulting GmbH.

In 2020 year was highlighted with the 20th anniversary of Icherisheher's inclusion (together with the Shirvanshahs' Palace Complex and Maiden's Tower) in the UNESCO's World Heritage List. In this regard, "Icherisheher" Museum Center has launched a new project, such as a scan of the cultural and historical heritage of the Old City, starting with the Maiden Tower.

The World Heritage 3D Scanning programme is a visualization and documentation of historical monuments, where special files are created for the digital archive of cultural heritage site.

A DWG file is a 3-D file for any 3-D Software. This software stores data in digital media that can be professionally used to rebuild and restore an object if a monument or object is collapsed as a result of a cataclysm while scanning at full size. 3-D (360°) virtual tour on Maiden Tower is for the first time ever presented with information desks in two languages on all floors, a visualization of panoramic view of the city from the top of the tower and a link for virtual tour of embed code that can be placed on the website.

In the field of cultural heritage management, in which the accuracy and professional documentation of data on sites is very important, the availability 3-D scanning plays an exceptional role. This function creates more accurate and detailed data about the monument, will assist in future conservation and restoration work, and will have a major impact on further archaeological research.

Maiden Tower, the first 3D Scanned monument, is the most majestic and mysterious architectural monument of Baku's historical buildings. Maiden Tower is 28 meters high on its northern side and 31 meters high on its southern side. The walls are 5 meters thick. The appearance of the tower conforms to a cylindrical shape completed by the counterfort of the same height with the construction. The eight storeys are separated from one another by stone flooring and connected by means of stone staircases. Many researchers state that Maiden Tower was initially built for religious purposes and that it was a temple where religious ceremonies were held. For some scholars it was a "hut" of the Zoroastrians. On this basis they date Maiden Tower to the 8th -7th centuries B.C. According to some hypotheses this monument was used as an ancient observatory. Some scholars believe that the Tower was a fortified part of the Shirvanshahs' defensive structure and was used to send signals from the top to other towers in times of danger.





TEMPLATE FOR DESCRIPTION OF  
CULTURAL HERITAGE SAMPLE

**EMPURIES**





**Civilization:** *Greek and Roman civilization and culture*

**Location:** *North-East region in Spain*

**Period:** *8th and 6th centuries B.C.*

<b>Ancient</b> <input type="checkbox"/> <i>6000 BC-650 AD</i>	<b>Medieval</b> <input type="checkbox"/> <i>1500 AD-500 AD</i>	<b>Modern</b> <input type="checkbox"/> <i>500 AD-Present Day</i>
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**Type of Cultural Heritage:** *Greco-Roman archaeological site*

<b>Object</b> <input type="checkbox"/>	<b>Monument</b> <input type="checkbox"/>	<b>Building Group</b> <input type="checkbox"/>	<b>Urban-Rural Settlement</b> <input type="checkbox"/>	<b>Historical Site</b> <input type="checkbox"/>
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**Status:** National Cultural Heritage

<b>In World Cultural and Natural Heritage List</b> <input type="checkbox"/>	<b>Nominated for World Cultural Heritage List</b> <input type="checkbox"/>	<b>In National Cultural Heritage List</b> <input type="checkbox"/>	<b>Other</b> <input type="checkbox"/>
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**Importance:** Empúries is one of the privileged scenes in our history. Gateway to Greek and Roman culture in the Iberian Peninsula, Empúries is an exceptional site, where the remains of a Greek city - the colonial enclave of Emporion - coexist with those of a Roman city, the ancient Emporiae, created at the beginning of the 1st century BC on the structures of a Roman military camp installed during the previous century. Empúries is thus a privileged place to understand the evolution of the Greek urban planning implemented in the western end of the Mediterranean, as well as to analyze the Roman urban planning of the final period of the Republic and its subsequent transformation during the imperial era.

Empúries is in the municipality of l'Escala, in front of the sea, south of the bay of Roses, classified by UNESCO as one of the most beautiful in the world. During the visit you can walk the streets of the Greek city and the Roman city, enjoy the mosaics that decorated the floors of wealthy houses or make a wish to the god Aesculapius, who looked after the health of the Emporitans. A small museum shows a selection of the objects found during the excavations, witnesses of life in the city: children's toys, jewelry and personal and domestic utensils,

paintings....



Digitalizing Innovative Tools for the Sustainability of  
East and West Cultural Heritage: A Guide to Digital Game Design Methodology



Digitalizing Innovative Tools for the Sustainability of  
East and West Cultural Heritage: A Guide to Digital Game Design Methodology

### **Tangible Values-Products of Greek and Roman Culture:**

- Greek and Roman settlements,
- Lodges,
- Cisterns,
- Cult Monuments, open-air temples
- Objects belonging to everyday life.

### **Intangible Values-Rituals**

#### **From Official Resources:**

<http://www.macempuries.cat/>





## **AREZZO'S ROMAN ARCHEOLOGICAL SITE**

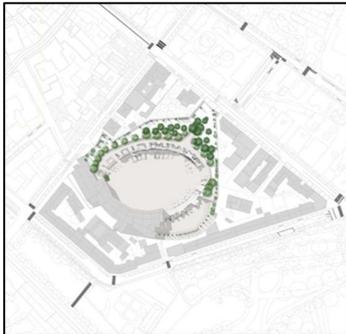
University of Florence – Department of Architecture

Prof. Emanuela Ferretti, prof. Alessandro Merlo

Phd architect Gaia Lavoratti, PhD student Iacopo Campinoti

26/02/2023





**Civilization:** *Roman civilization and culture*

**Location:** *East central part of Tuscany, Italy*

**Period:** *1th and 2th centuries AD*

<b>Ancient</b> <input checked="" type="checkbox"/> <i>6000 BC-650 AD</i>	<b>Medieval</b> <input type="checkbox"/> <i>1500 AD-500 AD</i>	<b>Modern</b> <input type="checkbox"/> <i>500 AD-Present Day</i>
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**Type of Cultural Heritage:** *archaeological museum of the city of Arezzo built on the archaeological site corresponding to the Roman amphitheater*

<b>Object</b> <input type="checkbox"/>	<b>Monument</b> <input type="checkbox"/>	<b>Building Group</b> <input type="checkbox"/>	<b>Urban-Rural Settlement</b> <input type="checkbox"/>	<b>Historical Site</b> <input checked="" type="checkbox"/>
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**Status:**

<b>In World Cultural and Natural Heritage List</b> <input type="checkbox"/>	<b>Nominated for World Cultural Heritage List</b> <input type="checkbox"/>	<b>In National Cultural Heritage List</b> <input type="checkbox"/>	<b>Other</b> <input checked="" type="checkbox"/>
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**Importance:** The city of Arezzo, located in the geographical center of Italy, stands on a small hill in the center of a large basin and is located at the confluence of three important valleys: to the north the Casentino valley, to the west that of the upper Valdarno and to the south the Valdichiana. The oldest historical artifacts found in Arezzo are from the Etruscan era and date back to before the 6th century BC. There are many archaeological testimonies dating back to the Etruscan period; Arezzo as well as having become an urban center of great importance, obtained an important role in manufacturing production. In the 4th century BC. the decline of Etruscan power began. In the III century BC. it was conquered by the Romans who latinized its Etruscan name in Arretium. The amphitheater was built between the last years of the 1st century and the beginning of the 2nd century AD. (the dating of the building is to be placed in the Hadrian period, 117-138). Following the fall of the Roman Empire, it underwent very serious impairments and looting over the centuries. Part of the material was used to build some religious buildings, including the Monastery of San Bernardo, built close to the southern hemicycle of the Amphitheater itself. Today the "Gaio Cilnio Mecenate" Archaeological Museum is housed in the monastery's rooms. It was first explored in the years 1914-1915; the excavations, interrupted due to the war, were resumed in 1926. Since 1950 the monument has undergone periodic restorations which have brought it completely to light.

### **Tangible Values-Products of Roman Culture:**

- Major connecting roads
- Urban settlements
  - Hippodamean layout
  - Forum
  - Cardo and decumanus
- Aqueducts
- Cisterns
- Thermal baths
- Places of entertainment and events
  - theaters
  - amphitheatres
- Religious places (temples)
- Basilicas
- Triumphal arches

### **Intangible Values-Rituals of the Roman Culture:**

- Polytheistic religious cult
- Cult of the Lares
- Roman mythology
- Forms of government and public administration
- Latin language:
  - Literature
  - Philosophy
  - Oratory
- Art
  - Sculpture
  - Mosaic
  - Fresco
- Other artistic expressions:
  - Roman games: gladiatorial games, naumachias, venationes and equestrian competitions (amphitheatres)
  - drama, comedy, satire (theatres)

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