

CONSERVATION PRACTICES
AT FOREIGN-RUN ARCHAEOLOGICAL EXCAVATIONS
IN TURKEY: A CRITICAL REVIEW

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ABSTRACT

CONSERVATION PRACTICES AT FOREIGN-RUN ARCHAEOLOGICAL EXCAVATIONS IN TURKEY: A CRITICAL REVIEW

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Foreign-run excavations are a significant component of archaeological research in Turkey, however, conservation work carried out at these excavations has not been examined in a holistic manner. This research investigates archaeological conservation at foreign-run excavations to identify the scale and nature of differing contributions, and to determine changing approaches, issues impacting conservation practices, as well as possible catalysts, influences and driving forces. The thematic scope, ‘conservation of archaeological sites’ and related practices, includes technical, socio-political and economic perspectives in a way that reflects developing trends in heritage conservation. The temporal scope of this research concentrates on the period 1979-2014. The sources used are previously published literature, interviews with directors, conservation professionals and the Ministry of Culture and Tourism, as well as site observations. A representative sample of 19 foreign-run excavations was selected.

The research has identified a significant move towards the integration of conservation work into archaeological processes, and also that architectural conservation remains a major focus at almost all of the sites. Despite the widening scope of conservation practices to embrace the use of management planning and the involvement of local communities, these remain less widespread. The growing variety of funding sources has enabled the implementation of numerous large and small-scale conservation projects but conservation work, primarily architectural conservation, has been mostly implemented through private funding. Issues such as the Ministry of Culture and Tourism's lack of consultation, its architectural emphasis on conservation, as well as institutional cooperation, are some of the more pressing problems, while pervading links between Turkey's repatriation efforts and archaeological permits also impact conservation. International guidelines, operational and regulatory frameworks, financial sources, differences in national approaches, and key individuals are identified as various possible catalysts, influences and driving forces behind conservation practices.

Keywords: Conservation of Archaeological Sites, Cultural Heritage Conservation, Foreign-run Archaeological Excavation, Foreign Archaeological Project

ÖZ

TÜRKİYE’DE YABANCILAR TARAFINDAN YÜRÜTÜLEN ARKEOLOJİK KAZILARDAKİ KORUMA ÇALIŞMALARI: ELEŞTİREL BİR İNCELEME

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Türkiye’deki arkeolojik arařtırmaların önemli bir parçasını oluřturan yabancı kazılardaki koruma çalışmalarını bugüne kadar bütüncül bir şekilde incelenmemiřtir. Bu arařtırma, bu kazılarda gerçekteřirilen koruma çalışmalarının boyutunu ve kapsamını, deęiřen yaklařımları, çalışmalarını etkileyen etmenleri ve çalışmalarını arkasında yatan olası katalizörlerle itici güçleri belirlemeyi ve deęerlendirmeyi amaçlamaktadır. Arařtırmanın tematik kapsamını oluřturan ‘arkeolojik alanların korunması’ ve ilgili pratikler, kültür mirasının korunmasındaki geliřmeleri yansıtacak şekilde korumanın teknik, sosyo-politik ve ekonomik boyutlarını içermektedir. Arařtırmanın zamansal kapsamını 1979-2014 yılları arası oluřturmaktadır. Daha önce yayınlanmış basılı kaynakların yanı sıra yabancı kazı başkanları, koruma uzmanları ve Kültür ve Turizm Bakanlığı ile yapılan görüřmeler ve arazi gözlemleri arařtırmanın kaynaklarını oluřturmaktadır. İnceleme, temsilen seçilen 19 yabancı arkeolojik kazı üzerinde yapılmıřtır.

Araştırma, koruma çalışmalarının arkeolojik süreçlere belirgin bir şekilde dahil olma yolunda olduğunu ve neredeyse çalışılan tüm kazılarda mimari koruma çalışmalarının en önemli odak noktasını oluşturduğunu göstermektedir. Koruma çalışmalarının kapsamı yönetim planlaması ve yerel toplulukların koruma etkinliklerine katılımını da içerecek şekilde genişlemiş olsa da bu tür çalışmalar pek yaygınlaşmamıştır. Maddi kaynakların çeşitliliğinin artmasının birçok küçük ve büyük ölçekli koruma projesinin gerçekleştirilmesine olanak sağladığı ancak özellikle mimari koruma çalışmalarının daha çok özel kurum ve şahıslardan sağlanan kaynakların yardımıyla gerçekleştirildiği tespit edilmiştir. Kültür ve Turizm Bakanlığı'nın tarafları bilgilendirmesi ve onlara danışmasındaki eksiklikler ve korumayı daha çok mimari ölçekte ele almasının yanı sıra kurumlararası işbirliğinin yetersiz olması önemli sorunlardan bazılarıdır. Bununla beraber Türkiye'nin yurtdışından bazı eski eserlerin geri alınması konusundaki çalışmaları ve bunun arkeolojik kazı izinleriyle ilişkilendirilmesi koruma çalışmalarını etkilemektedir. Uluslararası ilkeler, yasal ve yönetsel çerçeveler, maddi kaynaklar, farklı ulusal ve kişisel yaklaşımların koruma pratiklerinin arkasında yatan bazı katalizörler, etkiler ve itici güçler olduğu tespit edilmiştir.

Anahtar Kelimeler: Arkeolojik Alanların Korunması, Kültür Mirasının Korunması, Yabancı Arkeolojik Kazı, Yabancı Arkeolojik Proje

To my parents

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CHAPTER 1

INTRODUCTION

“Archaeological sites are made, not found” Frank Matero (2008:3)

Researched, conserved and presented for many years, archaeological sites form one of the important segments of cultural heritage worldwide. As Matero refers to above, there is a continuing process that perhaps begins even before the discovery of an archaeological site, in which it is shaped according to successive interventions that can be extended to include all aspects of conservation as it is understood today, driven by a multitude of cultural, social, economic and political factors. As such, conservation practices form a significant part of ‘making archaeological sites’ (Matero 2006:55).

This research explores conservation practices as exemplified in foreign-run archaeological projects in Turkey in order to add to existing knowledge on how archaeological sites are made. It, for the first time, makes a holistic examination of conservation practices at foreign-run archaeological excavations in Turkey. Through a systematic appraisal of the variety of conservation work over the past few decades, it aims to contribute to a wider understanding of the dynamics of archaeological heritage conservation in Turkey and archaeological conservation as it is practiced in Turkey by foreign-run projects, and thereby lead to more informed conservation policies as well as enhanced professional collaboration in the future. It is hoped that this research goes some way towards filling a gap in the research on archaeological conservation and foreign archaeological presence in Turkey.

This introductory chapter begins with a contextual background into foreign archaeological presence in Turkey. Starting with the Ottoman period it briefly lays out where foreign teams worked, the motivations behind their investigations, the impacts of their endeavours on Ottoman and early Republican perceptions of antiquity, how they institutionalised, finally outlining the present situation. This sets the scene for the aim and scope of the research, followed by the methodology applied. The chapter concludes with a description of the contents of this research.

1.1 Contextual background

The presence of foreign archaeologists in Turkey dates back several centuries. The Ottoman period saw foreign archaeological presence evolve from individual involvement towards a more institutionalised existence (Yon 1997:345). The first systematic and extensive archaeological explorations in the Ottoman Empire began in the 18th century (Madran 2002:87) across its various territories including Egypt, Greece, Anatolia and Mesopotamia. Explorers from western countries, supported by museums and other organisations or individuals, went east in search of antiquities¹. Foreign explorations began to increase particularly from the early 19th century onwards, with campaigns by the French and British followed by Germany (Atlıman 2008:49–55; Koçak 2011:34)². The first French explorations took place Lycia and Caria, and in Khorsabad and Jerusalem, while British worked at Xanthos, Nineveh, and Halikarnassos, and the Germans at Troy, Pergamon and Miletos. The emergence of American explorers in the late 19th century added another layer to the existing strata of foreign investigations. They

¹ Foreign archaeologists worked on behalf of their national museums or other national organisations, or worked freelance either for themselves or for other private individuals. They also worked on behalf of the Ottoman Imperial Museum (Koçak 2011:109).

² For example, in Western Anatolia alone, of the 36 excavations conducted with official permits from the Empire during 1860-1910, 31 were led by foreigners (Kutlu 2007:20–21). Çal (1990b:38) states that foreign explorers worked at 55 locations within the territories of the Empire.

similarly excavated in Anatolia and the Near East, with classical period sites being more their focus in the former, at Assos in the 1880s and Sardis in the 1910s (Gates 1996). Italians followed much later and in 1912 they initiated an Asia Minor archaeological mission that carried out explorations in southwest Anatolia until WWI mostly concentrating on inscriptions and building surveys (Carratelli 1993:29). Some of these foreign explorations turned into long-term excavations in the late 19th and early 20th century (Dyson 2006:111–112) particularly those carried out by Germans and Austrians. While excavations usually entailed small numbers of people, at some sites such as Sardis and Ephesos explorations turned into large-scale enterprises, which at times could employ up to 250-300 people (Donkow 2004:114; Çelik 2016:144).

Archaeological explorations and excavations were usually the result of intricate connections and delicate relationships between explorers and archaeologists and Western diplomats and military officials who communicated with Ottoman officials on their behalf. They also reveal close ties with their national military forces both in terms of contribution of skilled personnel (architects, engineers, photographers etc.) to excavations (Challis 2008:60) and also for transportation of artefacts.

The main motives behind these endeavours were to consolidate Western historical narratives and identities (Herring 2011:313) and “create a collective origin,” through classical antiquities (Erciyas 2005:181) and on Biblical sites in the Near East (Matthews 2011:36). Although archaeological explorations acquired more of a scientific emphasis towards the late 19th century³, this period has largely been characterised as a hasty ‘scramble’ or ‘race’ of European countries “to amass the largest amount of antique material and best pieces for their museums” (Bahrani 2011:132) –national museums had

³ Use of archaeological excavation and scientific recording techniques gradually became important as is evidenced by German criticism directed at J.T. Wood’s conduct at Ephesos (Challis 2008:134).

emerged by that time and were mirrors of “national standing” (Gill 2014:58). Joining this “battle of the spades” became crucial as having museums filled with objects acquired from foreign lands turned into a “component of national cultural self-representation” (Szemethy 2011:344,351).

In this age of “competitive archaeology” (Corbett 2015), this cultural warfare, which was in fact part of a larger economic and political one between European nations, also led to the formation of national archaeology schools and institutes in foreign lands (Elliot 2004) –this competition especially played out in who was going to excavate which site first, which to some extent continued after the establishment of the Republic⁴. In this atmosphere, various factors played decisive roles in the selection of sites and countries in which to excavate: for example, national interests, educational structures of countries, which, for example, could be oriented towards classical studies, and regulations of source countries concerning export of antiquities (Çelebi 2007:2; Goode 2007:27) – the latter especially resulting in the preference of Ottoman territories over Greece⁵ (Davis 2003:152).

Archaeology at this time was object-driven, initially focusing on ancient inscriptions, and based on descriptions (Gates 1996), and therefore acquisition of artefacts constituted archaeological practice (Donkow 2004:114). Appropriating antiquities also supported territorial claims over Ottoman lands (Shaw 2003:38), in line with the purposes of ‘informal imperialism’, described as “the cultural imperialism exerted by the European powers over other parts of the world” (Díaz-Andreu 2007:14). Important in this process was the use of

⁴ For examples in the early Republic period see Elliot (2004:285) on Italy wanting to excavate at Ephesos, previously excavated by the Austrians, and Goode (2007:48–49) for the American and French rivalry over Arslantepe. For a more recent example concerning the assignment of sites during the Keban Salvage Project see Dissard (2011:9).

⁵ The differences of Western conduct in the Ottoman Empire and Greece, albeit with many exceptions, should also be mentioned. Herring (2011:312), for example, notes this difference before antiquities laws were put in place in both countries: the former carried out under the “banner of the quest of knowledge” while that latter was “for the acquisition of antiquities”.

these artefacts in establishing “cultural legitimacy,” in the race between European countries to be the “legitimate heir to the classical world” (Challis 2008:157).

Diverse justifications for acquisition and export of artefacts were voiced, and could entail “the notion that these were the common property of western civilization,” (Davis 2003:165–166). This sense of entitlement, coupled with the concept of saving them for humanity (Goode 2007:33), appears to have had religious connotations too in that the act of exporting antiquities was considered by some to be freeing them of their Muslim owners (Barchard 2004:259). These views were not only denigratory to the people, accentuating “the superiority of the Europeans,” (Herring 2011:313) but also critical of the restrictive regulations vis-à-vis the movement of antiquities, as exemplified below (Brown 1905:61):

It so happens that some of the countries, where the soil conceals artistic treasures of the rarest and most precious kind, are inhabited by a population at a low level of civilization and culture. Such countries are Turkey, Egypt, Tunis, Algeria. In these and similar regions somewhat severe measures are in operation for preserving in the public interest anything of value that may come to light.

Funding of excavations was heavily influenced by and depended on the understanding that objects would be retrieved and brought back to furnish museums (Herring 2011:316–317; Matthews 2011:37). What motivated foreign sponsors to continue supporting these “primarily business ventures,” (Goode 2007:38) was this anticipation and belief that regulations could somehow be evaded⁶ (Goode 2007:32–33). Therefore, whilst knowledge and education were some of the reasons behind the interest in ancient sites (Challis

⁶ See also Goode (2004:63) for differences in conduct between American and European officials in the early years of the Republic.

2008:158; Szemethy 2011:341, 343, 351), excavating solely for the retrieval of information rather than objects was not favoured⁷.

Regardless of the primary motives, these excavations resulted in many volumes of archaeological analysis, recounts of dealings with Ottoman officials, local people and workmen etc., which not only helped develop archaeology as a separate discipline and enhanced knowledge on these ancient remains but also provided invaluable information on the history of archaeological research (see for example the publications of Fellows, Newton, Layard, and Humann etc.).

Foreign archaeological conduct and the growing Ottoman concern regarding antiquities are inter-related. Eldem notes that the “cherry-picking period of archaeology,” which culminated in the extremely invasive methods applied by the British at Halikarnassos in 1845, was instrumental in the formation of the Ottoman Imperial Museum in Istanbul the following year: this in turn led to the development of Ottoman consciousness and ownership of antiquities⁸ with the Empire’s first bylaw in 1869 followed by the bylaws of 1874, 1884 and 1906⁹ (*Dr. Edhem Eldem: The Prehistory of Ottoman Archaeology* 2015). This Ottoman cultural appropriation began with the excavation of the Tumulus of Mt Nemrut after its discovery and exploration by the Germans, which “put the Ottoman Empire in the position of a producer and promoter of archaeological research, and the Imperial Museum in that of a legitimate centre for the preservation and diffusion of archaeological knowledge” (Eldem 2004:130-131). Archaeological explorations followed in the 1880s at other sites across

⁷ This accounted for the smaller number of excavations in Italy and Greece in the 19th century where regulations were more robustly applied Díaz-Andreu (2007:105–109).

⁸ On this theme see Shaw 2003; Shaw 2007; Eldem 2011.

⁹ Some of the bylaws and increased restrictions are attributed to specific foreign misconduct, particularly Schliemann and Wood’s activities at Troy and Ephesos respectively for the 1869 bylaw, and Carl Humann’s activities in Pergamon for the bylaw of 1884 (Donkow 2004; Challis 2008:158).

Ottoman territories including Zincirli, Sidon, Kyme and Lagina Hekate. The Empire gradually embraced archaeology “as part of a project of modernity” (Çelik 2011:470) and an “indispensable component of westernisation” (Özdoğan 2014:2).

While Ottoman regulations on antiquities continued to be mainly shaped by foreign misconduct, the late 19th century saw western archaeological explorations acquire a more institutionalised structure in the Empire’s territories. In this period of European rivalry and growing nationalism (Lévin 2012:55–56), institutional presence of western countries in other countries was not only a matter of prestige but also considered to be of diplomatic significance (Díaz-Andreu 2007:103, 107). A number of archaeological institutes were established on Ottoman soil along with other countries such as Greece and Egypt. Offices or stations were created mainly in the capital and in Izmir, close to the most prominent explorations and excavations. In the absence of such localised offices, and sometimes even after their establishment, projects could be also directed by institutes elsewhere, such as Athens.

Germany and Austria provide two of the major examples of institutionalisation at this time. In the latter half of the 19th century, Germany had emerged as the “new archaeological power,” (Challis 2008:155) by which time the Istituto di Corrispondenza Archaeologica (Corresponding Society for Archaeology), established in 1829 in Rome, had become the German Archaeological Institute (DAI) in 1871 (Díaz-Andreu 2007:102). Large-scale excavations¹⁰ carried out in western Anatolia from the 1870s onwards led to the creation of a German archaeological station in Izmir in 1884, directed by Carl Humann, which was moved to Istanbul in 1899 (Hauptmann 1999:34–35).

¹⁰ German excavations were carried by the Berlin State Museums and DAI (Bittel 1980:273; eds. Türe & Filges 1999:6–7).

In 1894, the same year that the short-lived Russian Archaeological Institute was founded in Istanbul¹¹, the Austrian Ministry of Culture and Education established archaeological stations in Istanbul, Izmir¹² and Athens to oversee Austrian explorations (Szemethy 2011:350). Contrary to British and German explorations that were enjoying diplomatic and naval support in their endeavours (Szemethy 2011:339-340, 344), Austrian state-sponsored archaeology on Ottoman soil began only in the 1870s, but as a relative late-comer they institutionalised much more quickly. In 1873, Alexander Conze, working in Vienna, had obtained a permit to excavate at Samothrace, and investigations were made in the 1880s and 1890s in various sites the southern regions of Asia Minor, primarily in Lykia and Caria. The excavations at Ephesos (1896-1906), led by Otto Benndorf and Carl Humann, were the impetus for institutionalising Austrian archaeological investigations, which by incorporating existing stations abroad resulted in the formation of the Austrian Archaeological Institute (OeAI) in Vienna in 1898 with Otto Benndorf as its first director (Szemethy 2011:354, 361).

During the Ottoman period –and to some extent in the early Republic period – major issues surrounding foreign archaeological activities centred primarily on the export of finds and smuggling activities around which legislations were based. However, the application of bylaws, which were initially a reaction against foreign misconduct but gradually became more proactive (Koçak 2011:166), could not be fully sustained due to various political and other factors and power struggles. For example, the rules were loosely interpreted

¹¹ Some of the earliest institutes to be established in the Ottoman period did not survive World War I: the Russian Archaeological Institute situated within the Embassy in Istanbul (1894-1914), which focused primarily on Christian and Byzantine monuments and also prehistoric settlements in Istanbul as well as in Bulgaria, Macedonia and Serbia (Papoulidis 2010; Üre 2014), and the Hungarian Archaeological Institute (1917-18) (Gates 1996). Subsequent plans to re-open the Russian institute in the 1920s and 1940s did not bear fruit (Papoulidis 2010:191).

¹² Istanbul and Izmir units were closed in 1901 and after World War I respectively (Österreichisches Archäologisches Institut n.d.).

by the very people who were supposed to implement them. In addition to Osman Hamdi Bey's personal relationships with foreign archaeologists and institutions (encouraged by the purchase of his paintings or by scientific recognition) other factors contributed to the liberal enforcement of regulations, such as the less-than-enamoured Sultan Abdülhamid II, who was keen to use them as leverage in his relations with foreign leaders, corrupt/lenient officials, and lack of personnel (Eldem 2004; Goode 2007:24; Rothfield 2009:9; Magee 2012:74; Rutland 2014:49–57; Üre 2014:117). Special exemptions or agreements also undermined regulations, such as the one prepared for the Austrian excavators of Ephesos in the 1890s¹³ (Yegül 2010:72), which allowed them to export artefacts (Szemethy 2011:355), or the concessions made for the German team working at Pergamon (Díaz-Andreu 2007:115). These concessions and agreements as well as permit suspensions should also be read within the wider framework of international relationships. For example, while Germans enjoyed greater opportunities than Britain in the late 19th century¹⁴ (Rutland 2014:47), tensions between the Ottomans and Germans in the early 20th century impacted their on-going projects (Gill 2004:226; Üre 2014:120).

This loose interpretation of the bylaws ran parallel with purposeful violations of permit conditions, demonstrated in numerous cases across the Empire –their perpetrators not only foreign explorers themselves but also diplomatic and military envoys– and showed that the export of antiquities could not be stopped¹⁵. In spite of this, regulations were imposed with some success as

¹³ For more than a decade (1895–1908) they enjoyed this exemption, and transferred finds to Vienna, at a time when other foreign teams were not so generously treated, such as the British team digging at the Temple of Artemis at Ephesos (1904), which were bound by strict rules concerning the future of finds and other activities (Koçak 2011:151–155).

¹⁴ As an example see Rutland (2014) for Garstang's experiences regarding his permit application to excavate Hattusha.

¹⁵ Activities of archaeologists or diplomatic envoys in Mosul in the 1870s (Bahrani 2011:139–140) and in Miletus in 1908 (Yegül 2010:74) as well as the French consuls' conduct in Izmir and Thessaloniki 1899 (Eldem 2004:136–137) are only fragments of the wider picture.

demonstrated in other cases¹⁶, owing as much to the regulations themselves as the personal concerns of Ottoman officials regarding the increasingly destructive activities¹⁷.

World War I and the War of Independence marked the end of the Ottoman Empire, and while archaeological excavations largely came to a standstill, some took the opportunity of this chaotic environment to explore occupied areas or warzones¹⁸: there were French and British explorations during the battle at Gelibolu, directed by persons with archaeological background who were serving in the army (Chase 1916:201–202; eds. Sagona, *et al.* 2016), while Americans worked at Colophon, Izmir (Davis 2003:150) and the Italians in Antalya (Çelebi 2007). The establishment of the Turkish Republic in 1923 saw an almost abrupt halt of illicit archaeological activities and export of antiquities.

The new Republic fostered research into earlier civilisations in line with the Turkish History Thesis that sought to make connections between Turks and ancient Anatolian civilizations, consequently shifting the scholarship in archaeology towards scientific work on the Hittites and other local populations (Özdoğan 1998; Goode 2007:21–23; Atakuman 2008; Mac Sweeney 2012:66–67; Eres & Yalman 2013:35; Eren 2015). This new path culminated in the establishment of the Hittite Museum in Ankara in 1943, under the supervision of the German archaeologist H. G. Güterbock¹⁹, created with ancient artefacts

¹⁶ For example, in the late 19th century, a British excavation in Iraq was suspended when the archaeologist was caught smuggling artefacts (Magee 2012:74).

¹⁷ The severity of pillaging, particularly in the wake of World War I, appears to have greatly frustrated officials in the southeast as well, with a governor calling for the Ministry of Interior to stop issuing permits to foreign archaeologists until “experts are trained in our country” (Çelik 2016:155).

¹⁸ The British Museum’s wartime activities using Ottoman prisoners of war to extract ancient artefacts demonstrate the great lengths to which some institutions could go even in the midst of a major conflict (Rothfield 2009:8–9).

¹⁹ See also (Radt 2010) for similar contributions of German archaeologists to the museum in Izmir.

and building fragments excavated in Anatolia and transported to the capital (Mellink 2000:787).

Atatürk was interested in “having more foreign expeditions in Turkey” (Goode 2007:47), at times financially supporting foreign research into the archaeology of Turkey (Saraç 2003:56). Foreign archaeologists studying the Hittite civilization, particularly immigrant German scholars but also other foreign archaeologists, embraced this new interest and also contributed to the nationalist scholarship (Erciyas 2005:183; Ergin 2010:19–20) engaging in excavations in the capital Ankara²⁰ and beyond.

Turkish-led excavations only began in the 1930s with Alacahöyük under the direction of Remzi Arık and Hamit Zübeyr Koşay, and at other sites in and around Ankara (Özdoğan & Eres 2012:471). Together with foreign-led excavations, these projects marked a significant increase after the sporadic archaeological activity of the 1920s that were largely carried out by foreign archaeologists while the Republic sent Turkish students abroad to be trained in archaeology²¹ (Özdoğan 1998:118): Austrian activities were concentrated on Ephesos, which began in 1926/7, as well as the surveys in Cilicia in 1925, supported by The American Society for Archaeological Research in Asia Minor, Antioch in Pisidia was excavated by F. W. Kelsey in 1924 for the University of Michigan, and a Czech team led by B. Hrozný worked at Kültepe for one season in 1925.

²⁰ One of the foreign work on the Hittites in this period are H. von der Osten’s work in Ankara, requested by Atatürk (Goode 2007:47).

²¹ These students were trained in Central Europe, in France, Germany and Hungary (Özdoğan 1998:118; Barchard 2004:266), also demonstrating the closer ties Turkey had with these countries, as opposed to, for example, Britain and Italy.

Despite the emphasis on nationalist theory, research into classical period sites continued²². In fact the first archaeological permit of the new Republic was issued to a French team to work at Teos in Izmir²³ in 1924 (Özdoğan 2011:32). Investigations into classical and Byzantine²⁴ sites continued owing to the more territorial perspective of the early Republican scholarship that collectively accepted these as part of Turkish identity and also because they could provide potential evidence supporting the Turkish History Thesis (Erciyas 2005:186–187; Ergin 2010:25).

The early years of the Republic were also when institutionalisation of foreign archaeological activities was reactivated. In 1928, DAI's existing station in Istanbul became the DAI Istanbul Branch²⁵ with Martin Schede as its first director a year later (Hauptmann 1999:36). Before then, in the early years of the Republic, there was a permanent archaeologist stationed at the German Embassy (Elliot 2004:25). During the first years after the foundation of the Istanbul Branch until World War II, German teams worked at preclassical sites such as Hattusha and Demircihöyük, and classical sites such as Temple of Augustus at Ankara and Pergamon's Asklepion²⁶ (Hauptmann 1999:37; Matthews 2011:47).

²² Erciyas (2005:183) notes that this dual interest in classical and Hittite sites in this period created a gap in scholarship to the detriment of the study of other regions due to their “ethnic ‘insignificance’”, particularly noting the lack of research in the Black Sea region.

²³ This permit was only issued after the French returned artefacts they had exported from Gelibolu and Istanbul during the war (Goode 2007:26).

²⁴ For studies on Byzantine architectural heritage in Istanbul by French, British and researchers of other countries see Whittemore (1943).

²⁵ The original name of the branch was “Archaeology and History of Turkey” (Archäologie und Geschichte der Türkei), which was distinct from DAI's branches in Rome and Athens, where the focus continues to be on the classical period (Hauptmann 1999:36). Its unit in Ankara was closed in 1995 (Hauptmann 1999:38).

²⁶ During the course of German work at Pergamon, Turkey acquired its first on-site museum in 1936, with German financial and technical support (Radt 2010).

France followed Germany in setting up an institute. While a French School existed in Athens in 1846 (Díaz-Andreu 2007:102), plans for a French archaeological institute in Ottoman territories began in the early 20th century (Külçür 2010:94). Originally this was intended to centre on Byzantine studies but with the establishment of the Republic, focus turned to Islamic and Turkish studies evidenced by the arrivals of researchers on these subjects (Elliot 2004:284). The French Archaeological Institute was established in 1930 in the French Consulate in Istanbul following the recommendation of the curator of the Department of Near Eastern Antiquities of the Louvre Museum (İstanbul Fransız Anadolu Araştırmaları Enstitüsü 1986) and Albert Gabriel became its first director. In the 1930s, the French excavated at preclassical sites such as Arslantepe, Hashöyük, and Midas City (Matthews 2011:45).

Meanwhile, other countries progressed with their work without an institutional formation. British presence was sporadic and with the exception of several Byzantine and prehistoric sites, such as the studies of the mosaics of the Constantinian Great Palace in Istanbul from 1927 to 1932, work at the Hippodrome, W. Lamb's excavation at Kusura near Afyon in 1936, and Garstang's excavations at Yumuktepe in Mersin in the late 1930s, would revive only after World War II (Barchard 2004:266; Elliot 2004:286; Matthews 2011:47). Italian presence was similarly meagre as their permit applications were blocked until the 1930s, partly related to the Italian Consulate's acquisition of ancient artefacts in Antalya (Elliot 2004:285, 288; Özdoğan 2014:4). One of earliest Italian projects after the establishment of the Republic took place in 1932 and was limited to an archaeological survey to study Roman antiquities in Anatolia (excluding the Aegean region) (Çelebi 2007:11). Americans worked primarily on preclassical sites in the 1930s. H. von der Osten excavated at Alişar in 1926/7-1932 for the Oriental Institute of the University of Chicago on behalf of its founder James Breasted (Goode 2007:44; Matthews 2011:47). Other American projects in the 1930s were further east, such as Tarsus Gözlükule, Antakya/Hatay Tel Tayinat, and in Van

but work also progressed at Troy and on Byzantine buildings in Istanbul in the 1940s (DeNovo 1963:272; Koşay *et al.* 2013b:543).

It should be noted that the quest for antiquities, which dominated much of the archaeological activities during the Ottoman period, and the perception of lenient Ottoman officials, appear to have pervaded well into the 1930s for a minority of foreign archaeologists and institutions operating in Turkey²⁷. Some archaeologists, most prominently Breasted, and various foreign museums, such as the Metropolitan Museum of Art, maintained the idea that Ottoman conduct would continue, or in the case of the former, that a new antiquities law would grant foreign archaeologists some freedom in exercising division of finds²⁸ (Goode 2007). While regulations stayed the same, the robustness with which they were applied distinguished this era from its predecessor²⁹. On the other hand, not quite in the fashion of Ottoman gifting, but in the very early years of the Republic, some excavated remains were given to foreign excavators (Goode 2007:44).

The beginning of World War II once again put a temporary halt on foreign excavations with only a small number of projects continuing, such as DAI's³⁰

²⁷ For a very early example concerning Sardis, and dating to the first years of the Republic, see Goode (2007:31–42); Yegül (2010).

²⁸ It should be noted that this subject continued to be a topic of international debate until much later. The building up to the 1956 UNESCO Recommendations on International Principles Applicable to Archaeological Excavations is a case in point. Some of the national recommendations that appear in the UNESCO Preliminary report (UNESCO 1955) reflect aspects of a “relic driven approach” that insisted on partition of finds, and although “they no longer had free and unfettered access to archaeological resources”(Egloff & Comer 2012:151), the section relating to “assignment of finds” still refers to the possibility of allocating duplicates to the excavator.

²⁹ One of the main reasons for the relocation of the Oriental Institute's projects to Syria in 1932 was the fact that the laws there were more lenient. As J. Breasted, quoted in Goode (2004:59), noted: “While it is perfectly true that we are looking for information rather than objects, we can get both in other countries and therefore have shifted our base for Hittite work into Syria.”

³⁰ Özdoğan (2014:4) notes that, in terms of foreign research Turkey made “a clear distinction between political and academic concerns” which evidenced itself in the relations with Germany during the first years of World War II, during which archaeologists employed by the

work on Byzantine architecture in Istanbul, and French excavations at Hashöyük (Çal 1990b:763) followed by Xanthos (1950). Foreign excavations resumed in 1946 with preclassical excavations: the British working at Tel Atchana and Yumuktepe and the French at Arslantepe (Çal 1990b:764). American-run excavations recommenced in 1950 with Gordion, and continued with Sardis (1958) and Aphrodisias (1961). German projects started in the 1950s with focus on Hattusha, Miletos, and Pergamon. The long-term Italian excavations began with Hierapolis (1957) followed by Iasos (1960) and Arslantepe (1961).

The post-war period also witnessed the establishment of the British Institute of Archaeology at Ankara (BIAA) in 1948, founded by Garstang³¹. This marked the beginning of a more prolific British archaeological presence³² in Turkey as opposed to the early years of the Republic. Prehistoric and Byzantine periods were focal research areas in its first decades (Vandeput 2008:9; Greaves 2015:137) and excavations were carried out in the 1950s-60s at Beycesultan, Can Hasan, Hacilar and Çatalhöyük. Another institute to be established in this period was the Netherlands Historical-Archaeological Institute (1958), affiliated to the Netherlands Institute for the Near East (NINO). The Dutch were late-comers to archaeological research abroad (van den Dries, Slappendel & van der Linde 2012:140).

The 1960s-70s saw interest in both classical and preclassical sites grow, the former accelerated with the rise of the tourism industry, and the latter owing largely to rescue excavations in southeastern Turkey in advance of dam

German government as well as those who had immigrated to Turkey carried out archaeological investigations.

³¹ It remains the only foreign (archaeological) institute in the capital other than ARIT's Ankara Office. See articles in Greaves (2015) for details on his career and the foundation of the BIAA.

³² The establishment of the BIAA also demonstrated the developing relationship between Turkey and Britain, and "reflected their geopolitical partnership at the beginning of the Cold War" (Barchard 2004:267).

constructions³³ (Matthews 2011:48). The Keban Salvage Project³⁴ (1968-75) proved to be a ‘turning point’ in archaeological practice in Turkey in this period: it introduced multi-disciplinarity and new archaeological methodologies, engaged young archaeologists and introduced the term ‘rescue archaeology’ to the discipline, while in the ensuing environment excavation teams of different nationalities and backgrounds came together and learned from one another³⁵ (Erder 1978:9–16, 20; Dissard 2011:16). Previously archaeological focus was on classical sites in western Anatolia, the Hittite sites in central Anatolia and explorations in the Near East, but Keban introduced archaeologists into this neglected territory³⁶ (Dissard 2011:4). These rescue projects³⁷ also allowed more foreign archaeologists to work in Turkey as permits were more readily obtainable (Gates 1996).

Also at this period, two new foreign institutions focusing on archaeology opened in Istanbul: the Swedish Research Institute (SRII) (1962) and the American Research Institute in Turkey (ARIT) (1964). Before the former’s establishment, Swedish archaeologists had excavated at Larissa and Mylasa in the 1930s and at Labraunda in the 1950s (Green n.d; Carratelli 1993:29; eds. Türe & Filges 1999:7). ARIT was created after previous efforts in 1910 and

³³ An emerging interest was the Urartu culture in the east (Macqueen 1970:145), but excavations were very limited in number as there was a research ban in certain parts of Turkey, especially its eastern and southeastern regions.

³⁴ Based on the preliminary survey conducted by the Department of Restoration at METU in 1966-67 (Erder 1967), 12 teams (Turkish, American, German and British) worked at various sites in the area of impact.

³⁵ Another of Keban’s major significance, besides setting an example for future rescue operations at Karakaya and Atatürk dams, was that it marked Turkey’s first crowd-funded heritage rescue campaign (Işık 1973:7; Erder 1978:8).

³⁶ Dissard (2011:4) particularly notes the reluctance and scepticism of foreign archaeologists to join the Keban mission as southeastern Anatolia was considered uninteresting in comparison to the well-known southern Iran and Iraq. Özdoğan (2011:38–39, 84), on the other hand, states that, previous restrictions on the number of archaeological projects in Turkey had decreased interest in the archaeology of Anatolia, and this played a role in a relatively weak response.

³⁷ For example, following Keban, foreign teams worked at Gritille (Americans), Tille Höyük (British), Hassek Höyük, Lidar Höyük (Germans), Cafer Höyük (French), during the Lower Euphrates Rescue Operation in the 1970s-80s.

the early 1920s to open an American institute fell short³⁸ (Goode 2004:53; Luke & Kersel 2013:27–28). Noteworthy American projects were Çayönü, in collaboration with a Turkish team (Gates 1996), as well as excavations that started in the previous decade and rescue excavations. The 1980s also witnessed excavations by two new countries, Belgium and Japan, working at Pessinus and Kaman-Kalehöyük respectively.

The following decades saw a steady increase in foreign archaeological research in Turkey³⁹. Between 1981-1987, for example, the number increased from 18 to 27 (Howe 1981; Yardımcı 2006:15). Catalysts for this increase were internal factors, such as lifting of the restrictions on the number of archaeological projects⁴⁰ and external factors, such as conflicts in the Middle East from the late 1970s onwards, which pushed archaeologists towards southeast Turkey (Gates 1996; Dissard 2011:4) –making foreign archaeologists “archaeological refugees of a sort” (Davis 2003:162). The 1990s and 2000s saw a more pronounced increase in foreign archaeological work, with several projects initiated, particularly in the eastern Mediterranean, and also major new projects at Çatalhöyük and Sagalassos. Importantly, the Japanese Institute of Anatolian Archaeology (JIAA), was established in 1998 as the latest foreign institute in Turkey, as an affiliate of the Middle Eastern Culture Center in Japan established in 1979 in Tokyo (JIAA n.d.).

³⁸ In fact Turkish authorities had permitted Breasted to open an American archaeological institute but he had declined (Goode 2004:58).

³⁹ By the early 1960s, the number of Turkish and foreign-run excavations was less than 20 (Özdoğan 2011:34). The number of all archaeological excavations increased significantly from the mid-1960s onwards, reaching to around 45 projects, of which about 20 were foreign-run (Çal 1990b:759–794). Much like strict regulations prohibiting export of antiquities caused foreign teams to withdraw from Turkey in previous decades, difficulties in obtaining permits, strict control of excavations, and the overall bureaucracy were blamed for a lack of foreign interest in the archaeology of Anatolia in the later years of the Republic (Özdoğan 2001:41).

⁴⁰ Özdoğan (2006b:41) refers to a cap applied on the number of excavations that was lifted in the late 1970s.

Today archaeological excavations continue to be directed by foreign archaeologists affiliated with universities and research institutes⁴¹. The main areas where foreign work is concentrated are Western, Central and Mediterranean regions, at sites where archaeological work has been on-going since the Ottoman period or the early years of the Turkish Republic. More recently, especially in the 1990s, new projects began in the eastern Mediterranean and south-eastern Turkey. It should be noted that foreign presence is significantly less in eastern⁴², southeastern and northern parts (Black Sea region)⁴³.

Most of the foreign excavations⁴⁴ are run by German institutions (almost 30%) at sites located mostly in western and southern provinces, followed by Italy (21%) and USA (18%), again with excavations mostly in the southern and western provinces with several located in central and south-eastern regions. British projects (10%) are mostly in central Anatolia, and projects of other foreign countries spread across these regions. There is a rough balance between the number of classical (Hellenistic and Roman) or preclassical (Iron Age,

⁴¹ In recent years, the number of foreign-run excavations has risen, although not as much as the significant increase in Turkish-run projects. The number of archaeological excavations conducted by a Ministerial decree has risen from 56 Turkish-run and 37 foreign-run excavation in 2004 to 119 Turkish-run and 43 foreign-run excavations by 2012. The figures have since dropped to 36 in 2014. Usually about 20% of the total number of archaeological excavations carried out with a Ministerial decree are foreign-run.

⁴² Other than the long-term Italian-run project at Arslantepe, one of the rare research excavations was the one-season excavation at Muş – Kayalıdere, directed by S. Lloyd and C. A. Burney, in 1965 (Işıklı 2014:4).

⁴³ Until recently, these regions were not excavated to the extent of other regions by Turkish archaeologists either. Particularly in the case of eastern Anatolia, this low number is primarily related to an archaeological research ban on this region (from north to south) that was applied until the 1960s (Ateşoğulları 2002:149). Subsequent interest in the east in the 1960s-70s did not result in a boost, and there are only five excavations at present, which are concentrated mostly in Malatya, Van and environs (Işıklı 2014:6–8) –all except the one in Malatya (Arslantepe) being Turkish-run. Safety and political reasons are cited as reasons for the confinement of research into these specific locations as well as lack of diversity in research periods and lack of foreign research (Şerifoğlu & Selvi 2015:126).

⁴⁴ This brief statistical analysis is based on the 2012 season, which can be accessed here: <http://www.kulturvarliklari.gov.tr/TR,44150/kazi-ve-yuzey-arastirmalari-faaliyetleri.html>. The annual excavation figures vary from one year to the next, but this can give a general idea.

Bronze Age and earlier) excavations. Among the countries with the largest number of excavations, German and Italian excavations are predominantly classical, while American, British and Japanese projects are mainly preclassical.

Foreign institutes and institutions continue to be a part of archaeological research in Turkey. Generally, their main aims are to foster suitable environments for researchers from their countries as well as creating opportunities for cross-cultural engagement with host nations; as such they form part a wider network of cultural diplomacy of their native countries (Braemer 2012:40–42). They usually advise in an administrative capacity those who wish to make project applications and facilitate their operations in Turkey and since the early 1990s, upon the request of the Ministry of Culture, they also review permit applications submitted by their nationals⁴⁵ (Cross 1997; Shankland 2010:231–232).

The administrative structures of these institutions differ: some are part of their respective foreign ministries –and are physically located inside their consulates in Istanbul– while others operate relatively more independently. In the first group are DAI and IFEA. DAI is a research institute under the Federal Foreign Office (Deutsches Archäologisches Institut 2005). It is publicly funded and has previously benefitted from the support of the Deutsche Forschungsgemeinschaft (German Research Foundations), Volkswagenstiftung (Volkswagen Foundation) and the Theodor-Wiegand-Gesellschaft-Gesellschaft der Freunde des Deutschen Archäologischen Instituts (Theodor Wiegand Association-Friends of DAI Association) (Hauptmann 1999:37). IFEA is a research institution operating under the French Foreign Ministry and the National Scientific Research Center (CNRS)

⁴⁵ As such, their role in the permit process differs from other countries, such as Greece, where permit numbers are limited and foreign institutions are heavily involved in the decision-making process (Davis 2003:164; Finlayson 2005a:4).

(IFEA n.d.). It obtains public funding and the French Foreign Ministry, with its relevant commissions and affairs, decides on projects to be funded (Yon 1997:345). In the second group are the BIAA and ARIT. The BIAA is a registered charity organisation, and since 1950, along with other British cultural institutions abroad, it receives its major funding from the British Academy, which is funded by the UK government as well as through donations, and has to apply annually for new funding –previously “endowments and subscriptions” formed the major part of funding for these institutions abroad (Finlayson 2005a:1–2). For its own projects it also receives funding from other NGOs and private companies. ARIT, on the other hand, was founded and financially supported by a group of American and Canadian universities (Gates 1996). As a non-profit organisation and one of America’s overseas research centres, it has benefitted from US governmental assistance in the past, and continues to receive funding from the US Department of State, Educational and Cultural Affairs, the Department of Education, and the National Endowment for the Humanities (ARIT n.d; Luke & Kersel 2013:21). It is also financially supported by private institutions and individuals (through “Friends of ARIT”). OeAI does not have an office in Turkey⁴⁶ but is a research institute based in Vienna within the Austrian Academy of Sciences (OeAW) with two foreign branches in Athens and Cairo (Österreichisches Archäologisches Institut n.d.). Its main funding comes from the Academy. Their directors have traditionally led the excavations at Ephesos.

There are countries whose nationals direct excavations in Turkey without an umbrella organisation, such as Belgium, Italy, and Canada to name but three. Although Italian archaeological presence is considerably older than the others in this category, and despite ideas of establishing an institute in 1925 to focus on classical, Byzantine and Ottoman periods (Elliot 2004:282), Italian archaeological research in Turkey has continued without a specific

⁴⁶ A plan to re-open the Izmir branch in the 1980s did not materialise (Bammer 2010:54).

organisation. The Italian Cultural Attaché acts as a liaison (Shankland 2010:232), and since 2010, the Italian Culture Institute in Istanbul has become an environment of archaeological interaction through its annual event on the Italian contribution to archaeological research in Turkey, at which usually the Italian ambassador and an MoCT representative give opening speeches. The initial research interest focused on the southwest and on classical sites diffused geographically and period-wise towards eastern and southeastern parts of Turkey to include preclassical sites.

The focal points of research in all these institutions tend to vary. DAI's research spans from preclassical periods until the end of the Ottoman Empire (Koenigs 1997), but although later periods continue to be less of a focus (Pirson 2015:40) there is a wish to extend these interests to embrace a more "cross-cultural and comparative" approach (Pirson 2009b:90). Similarly, the main research interests of the OeAI in Turkey, as evidenced by their two major projects, Ephesos and Limyra, are sites with primarily classical remains. JIAA, on the other hand, focuses solely on archaeological research of preclassical periods through its excavations at Kaman-Kalehöyük, Büklükale and Yassihöyük. ARIT, on the other hand, has traditionally supported research into ancient periods and the Ottoman period as well as contemporary Turkey (Cross 1997:92; Luke & Kersel 2013:33).

The BIAA and IFEA present other cases. In the former, the early focus on prehistory and the Byzantine periods expanded later to include not only other periods⁴⁷, including modern Turkey, but also a geographical expansion towards the Black Sea, and more recently to other subject areas, such as cultural heritage management, public archaeology, climate change, and migration (Vandeput & Köse 2012:33) in line with their 'strategic research initiatives'.

⁴⁷ Research interests reflected those of its directors and presidents, such as prehistory during Garstang's presidency in the 1940s-50s, and Roman and Byzantine during Michael Gough's directorship in the 1960s, though prehistory remains a particular focus (Barchard 2004:267, 269).

This new path was opened in 2004 with the contraction of the institute's name to the "British Institute at Ankara", departing from its main focus on archaeology to reflect its growing diversity in research⁴⁸ (Vandeput 2008:8). So although archaeology continues to be its "core strength" (Vandeput 2011), it is incorporating regional cross-cultural research (Finlayson 2005a:4–5) and is transitioning into a "multidisciplinary research institution" (Lewis 2016).

For the French, on the other hand, research periods include modern times, as is reflected in the change of the institute's name in 1975 to the French Institute for Anatolian Studies (IFEA) since when it has engaged researchers from different fields to reflect the study of all periods of Turkey⁴⁹ (İstanbul Fransız Anadolu Araştırmaları Enstitüsü 1986). French archaeological research concentrated mostly on excavations at classical sites and mounds. Contrary to other foreign institutes that began life focusing on archaeological research and have recently expanded their focus to incorporate the study of other fields and time periods, the French Institute, which had already decided on that route 40 years ago, now wishes to make archaeology a more prominent research area in Turkey (IFEA n.d.). Their recent project in Labraunda is testimony to this direction.

Differences exist, therefore, in the diversity of disciplines and topics supported, geographic remit, and also in the type of archaeological projects (short or long-term). DAI's projects, for example, traditionally consist of long-term engagement with sites in the form of excavations, and to some extent short-term survey projects (Hauptmann 1999:38; Pirson 2009b:91, 2015:41). Austrian and Italian projects show a similar approach. Central to the BIAA's work, on the other hand, are short-term projects, particularly regional surveys,

⁴⁸ The Netherlands Historical-Archaeological Institute similarly rid itself of these words and since 2005 is the Netherlands Institute in Turkey.

⁴⁹ Since its establishment, researchers' main interests varied including prehistory, classical archaeology, Ottoman and modern history of Turkey as well as studies on Istanbul through its Urban Observation Centre (IFEA n.d; İstanbul Fransız Anadolu Araştırmaları Enstitüsü 1986).

such as the Balboura Survey (see Coulton 2012), which do not necessarily lead to excavations but are “stand-alone, self-contained projects,” (Vandeput 2008:9) –long-term projects do not form a majority⁵⁰.

It should be noted that over the past decade these institutes have been in a process of transformation, most noticeably in their gradual move towards heritage studies (Luke & Kersel 2013:42) and considerations on cultural heritage management and heritage conservation. As mentioned above, these are especially discernible at the BIAA, and to some extent at DAI and ARIT. In the former, there are projects on heritage management, public involvement and perceptions⁵¹, while at DAI, heritage conservation has become a new focal point (Pirson 2015:40). These are also demonstrated in their newsletters, websites and articles (see DAI n.d.b; Vandeput & Köse 2012; Reinhart 2016).

Research on foreign archaeological presence in Turkey is intertwined with a variety of subject areas including, but not limited to, the emergence and development of archaeological consciousness, perception of antiquities in the Ottoman Empire and political entanglements (Shaw 2003; Çelik 2011; Eldem 2011; Çelik 2016), the use of archaeology in nation-building processes and the development of archaeology in Turkey (Özdoğan 2006b; Atakuman 2008; Mac Sweeney 2012; Koşay *et al.* 2013a). In most of this literature, foreign presence forms the backdrop against which the main lines of enquiries are examined.

⁵⁰ The preference for long and short-term projects lies mainly in specific archaeological traditions and financial support. In one tradition, which is “historical and particularist,” the focus on single sites for the purpose of understanding the history of a particular geographical area, while the other has a “a more generalizing, anthropological tradition,” in which excavations and surveys are conducted to answer specific research questions (Bernbeck & Pollock 2008:338–339) –the former reflects most of the central European archaeological projects in Turkey, while the latter reflects the BIAA’s approach. Long-term projects also require committed financial support. For example, Greaves (2015:137–138) cites lack of financial support as one of the reasons for the limited British presence in classical archaeology, which would be necessary to carry out long-term excavations (the other reason he notes is the preference of British classical archaeologists to work in Greece).

⁵¹ This gradual move towards a cultural heritage approach is also reflected in the change of the title of their journal “Anatolian Archaeology” to “Heritage Turkey” in 2011.

Particularly due to research centring on nationalism and nation-building, they primarily focus on the Ottoman and early Republic periods, resulting in a visible lack in studies that cover more recent periods, particularly the period following World War II.

Other publications on foreign archaeological presence study archaeological explorations in Ottoman territories, such as those that concentrate on British archaeological explorations (Cook 1998; Challis 2008) and other countries (Szemethy 2011). They reveal conditions in which archaeological work was carried out in relation to the economic and political contexts of their own countries as well as rivalries between foreign nationals, institutions, and states. They also tackle relations with Ottoman authorities in terms of the implementation of regulations particularly pertaining to partition/division of land in studies on specific foreign individuals (explorers, diplomats etc.) and explorations at certain sites (Esin 1993; Donkow 2004; Elliot 2004; Yegül 2010; Malley 2011). The subject attracts researchers in various disciplines, including history and politics as is evidenced in the graduate theses prepared (Kutlu 2007; Atlıman 2008; Külçür 2010; Üre 2014). The changing conditions brought about by the establishment of the Republic are the subject of a number of publications (Goode 2004; Goode 2007) that also display the continuing diplomatic machinations involved in archaeological processes.

Most of the literature mentioned above contains information about the formation of foreign schools and archaeological institutes (Davis 2003; Gill 2004), while several other publications on the BIAA, DAI, IFEA and foreign institutes in general (İstanbul Fransız Anadolu Araştırmaları Enstitüsü 1986; ed. Matthews 1998; eds. Türe & Filges 1999; Vandeput 2008; Pirson 2009b; Braemer 2012) bring this information more up-to-date within changing financial and regulatory conditions. The role of foreign research institutes in nation-building processes and the impacts of foreign archaeological presence on archaeological practices are less-examined subject areas and only briefly mentioned in several publications (Davis 2003; Erciyas 2005). The latter

subject has been discussed in a variety of presentations during the Changing Archaeology: Proceedings of the 1st TAG-Turkey Meeting in 2013⁵².

In most of these publications, the primary line of enquiry is the history of foreign archaeological presence and there is a neglect in the study of recent practices. Exceptions are a small number of publications that investigate foreign archaeological projects within the wider region, in terms of their impacts on archaeological practices as a whole and relations with locals. Noteworthy examples in this context are “The Political Economy of Archaeological Practice and the Production of Heritage in the Middle East” by Bernbeck&Pollock (2008), and “Archaeological fieldwork in the Middle East: academic agendas, labour politics and neo-colonialism” by Starzmann (2012). These are valuable studies in terms of differentiating between various archaeological traditions and their practical impacts, as well as examining attitudes towards local authorities, archaeologists, and communities, particularly in relation to the pervading imperialism in archaeological practices. However, they are predominantly framed within a regional (Middle East) context, and it can be seen that, compared with neighbouring countries, Turkey usually displays a distinct case in terms of its regulations and the way archaeology is practiced, and therefore some of the general assessments made are not necessarily representative. Another significant publication is “European Archaeology Abroad: Global Settings, Comparative Perspectives” by eds. van der Linde, *et al.* 2012), which has valuable chapters on archaeological practices of a number of countries, including Belgium, France, Germany, Italy and the Netherlands.

Literature focusing specifically on foreign presence and contributions as a whole to the field of archaeology and heritage conservation in Turkey is limited. The research is usually based on individual countries, as is the case

⁵² See articles in eds. Çilingiroğlu & N. Pınar Özgüner (2015) for discussions on Germany’s impact on archaeological practices in Turkey.

with several publications that centre on the Italian archaeological and conservation practices in Turkey (ed. Ankara İtalyan Kültür Heyeti 1993; ed. Tangianu 2005; ed. Başgelen 2013) but these are mostly in the form of detailed preliminary reports of the previous seasons. Publications on specific foreign institutes, referred to above, also provide some information. Mehmet Özdoğan, M., 2014, 'To Contemplate the Changing Role of Foreign Academicians in Turkish Archaeology. A Simple Narrative from Scientific Concerns to Political Scuffles', *Anatolian Metal VI (der Anschnitt 25)* 2014, 1–6" is one of the rare examples, as well as Nezih Başgelen's "Türkiye'de Yabancı Bilim Heyetlerinin Kazıları - 1980'li Yılların Çalışmalarına Genel Bir Bakış" (2006), which very briefly discusses archaeological work carried out by the teams of five major foreign countries in the 1980s, and a short part of Stubbs and Makaš's (2011) chapter on architectural conservation practices in Turkey, where they briefly refer to foreign-run archaeological excavations and conservation work.

This contextual background demonstrates the significant place of foreign-run projects in the study of archaeological sites in Turkey. However, while there is a considerable amount of literature on the abovementioned subjects, the place of foreign archaeological excavations in archaeological heritage conservation in Turkey, in relation to global changes and those that are reflected in the Turkish scene, remains under-researched. Other than the preliminary reports published in the Excavation Results Meetings proceedings, and several recent articles (Bachmann 2014b; Seeher & Schachner 2014; Ladstaetter 2016), mainly authored by excavation directors to demonstrate previous and on-going conservation work at their individual sites, there is no holistic research that examines conservation work at foreign-run archaeological excavations, in the way, for example, some recent articles have been aspiring to do in terms of foreign archaeological practices in the Middle East (Bernbeck etc. mentioned above).

1.2 Aim and scope

The existence of foreign archaeological research is a crucial part of archaeology and conservation in Turkey. As described above, the first explorations and excavations caused major transformations in the way the Ottoman Empire perceived ancient remains and approached their protection. In succeeding years, the technical and scientific knowledge of foreign teams helped to research and evaluate numerous archaeological sites in Turkey and facilitate their enhanced conservation. Foreign teams and experts⁵³ have participated in the formulation of conservation approaches, and have contributed to recording and conservation. Their projects have enabled the implementation of a variety of architectural conservation interventions, especially where *anastylosis*, consolidation etc. works were carried out, and subsequently more multi-dimensional site conservation and presentation efforts. For this reason, it is important to make a comprehensive analysis of conservation practices at archaeological sites excavated by foreign teams.

This research aims to investigate conservation practices at foreign-run archaeological excavations⁵⁴ (operating through a Ministerial decree) to identify the scale and nature of their differing contributions, determine changing approaches, issues impacting conservation, as well as possible catalysts, influences and driving forces. It should be noted that making

⁵³ Note for example, M.F. Miltner's (of the OeAI) membership of Turkey's first Monuments Preservation Council created in 1933 (Madran 1996:73) or the participation of foreign excavation directors and conservation experts in the first national symposium on conservation and valorisation of archaeological sites held in 1991 (ed. K lt r ve Tabiat Varlıklarını Koruma Genel M d rl g  1992).

⁵⁴ 'Foreign-run archaeological excavation' (*yabancı kazı*), the officially recognized terminology as per law, denote archaeological excavations carried out by teams led by archaeologists affiliated with foreign (i.e. non-Turkish) institutions. The teams can in fact be international and are not limited to people of one specific nationality. In that respect, when using the term 'foreign' the emphasis is on the academic affiliation of the excavation director who receives the official permit to excavate, rather than his/her nationality.

comparisons between conservation practices at foreign-run and Turkish-run excavations is not an objective of this research.

The thematic scope, ‘conservation of archaeological sites’ and related practices, is viewed holistically, including technical, socio-political and economic dimensions in a way that reflects developing trends in heritage conservation in recent years. A brief overview of the development of archaeological conservation is given here to explain the position this research takes in its understanding of conservation of archaeological sites⁵⁵.

Cultural heritage conservation has evolved considerably in the last century. The rapidly changing world, brought about by “...globalisation, technological advancement, political conflict, population mobility, spread of participatory democracies and market economies”, defines the way cultural heritage is interpreted and conserved (Avrami, Mason & de la Torre 2000:3). In this respect, the scopes of heritage and conservation have undergone significant changes, reflected in and catalysed by “the cosmos of international theory and practice of conservation / preservation” (Petzet 2009:13)⁵⁶.

The object of conservation efforts, i.e. what to conserve, has evolved from its initial architectural focus to encompass material contexts (sites and landscapes) and the intangible heritage of communities in the shape of their traditions and perceptions (collectively forming ‘cultural heritage’) –changes encapsulated in the Venice Charter⁵⁷ (1964), UNESCO World Heritage Convention (1972),

⁵⁵ This research does not judge earlier conservation work according to the present understanding of what conservation of archaeological sites involves.

⁵⁶ International documents concerning specifically archaeological sites, such as the UNESCO Recommendation on International Principles Applicable to Archaeological Excavations, ICAHM Charter and the revised European Convention focus on aspects such as the definition of heritage, identification and survey, reconstructions, excavation processes, presentation, maintenance, financing of research, dissemination of information, raising public awareness, international technical and scientific collaboration, professional qualifications.

⁵⁷ As a fundamental text impacting architectural conservation practices, the Venice Charter condones a scientific approach to conservation. It recognizes restoration as a “highly specialized operation” the aim of which is to preserve aesthetic and historic values with

ICAHM Charter (1990), the revised European Convention on the Protection of the Archaeological Heritage (1992), the European Landscape Convention (2000), the Faro Convention (2005) and the Ename Charter (2008). Values associated with cultural heritage no longer focus on works of great artistic significance but, since the Venice Charter (1964), embrace the notion that buildings and sites can have values other than artistic or purely scientific (Stanley-Price 1996). Today, the role of cultural heritage in the society is more associated with its contribution to social and economic development (ICOMOS Paris Declaration 2011). Multi-disciplinarity in the field of conservation has evolved from its initial focus on the “close collaboration between the archaeologist and the architect” (Athens Conference 1931), towards collaboration with experts of relevant fields, further developed with the Venice Charter, the ICAHM Charter (1990) and the revised European Convention for the Protection of the Archaeological Heritage of Europe (1992).

Parallel to this more inclusive perspective, the field of conservation shed its Euro-centric focus to involve values and perceptions of the ‘periphery’ (Logan 2004:2), introducing revised understandings of the concept of authenticity and the principle of minimum intervention (a core principle of conservation) with the Nara Document of Authenticity⁵⁸ (1994) and the Burra Charter (1999),

“respect for original material and authentic documents” (Article 9). It puts forward maintenance as a key element of conservation (Article 4) and supports the use of contemporary materials and techniques, postulating that any additions should be distinct (Article 9, 10, 12, 15). Departing from its predecessors, *anastylosis*, defined as “the reassembling of existing but dismembered parts”, is stipulated as the only acceptable intervention in archaeological excavations, with a total disregard for reconstructions (Article 15). Subsequent implementations of *anastylosis*, however, demonstrate the ambiguity of the term, and as Vacharopolou notes “the concept lingers between restoration and reconstruction” (2006a:199). Another contribution of the charter is its emphasis on recording and publishing each phase of conservation work (Article 16).

⁵⁸ Subsequently hailed as “a watershed moment in modern conservation history” (Stovel 2008:9), the Nara Document represents a paradigm shift in the history of conservation (Poulios 2016:162). The document moved the existing focus on the tangible (the prevalent material-based approach) towards the intangible, and from the universal to the local by recognizing how culturally diverse heritage and perception of heritage were. At a time “in which people and

thereby broadening our understanding of heritage towards the intangible, and its conservation towards culturally appropriate methodologies.

The growing recognition of culturally diverse values and perception of cultural heritage as a resource (Şahin Güçhan 2014:XIX), required conservation efforts to take a more holistic form in such a way that it would allow the expectations and views of multiple stakeholders to be taken into consideration, thus leading the way to a values-based heritage management approach⁵⁹ (Sullivan & Mackay 2012:4). Public participation has therefore become an integral part of heritage conservation. In this way, the field of conservation is also moving from its expert-led focus towards greater involvement of communities in the identification, conservation and management of cultural heritage –a trend that is expanding with the ‘living heritage approach’ in which the continuous relationship of local communities with archaeological sites are further recognized (Poulios 2010).

The field of archaeological conservation is inextricably linked with cultural heritage conservation. While principles such as minimum intervention, reversibility, and issues such as maintenance, presentation and the “appropriate degree of intervention in the conservation process” (Sullivan & Mackay 2012:2) (consolidation, *anastylosis*, and reconstructions etc.) continue to be discussed at great length (Vacharopoulou 2006b; Orbaşlı 2016:186), the field has evolved parallel to these developments. Today conservation of archaeological sites is not only about physical interventions to prevent or

communities, and what heritage means to them, became gradually more significant” (Holtorf & Kono 2016:139), the document called for a context-based dynamic view of conservation (Jokilehto 1998:18) that acknowledged human activities, local values and “workmanship and other aspects of cultural continuity” (Araoz 2013:144).

⁵⁹ The Burra Charter in particular set in motion a new direction for heritage conservation in the form of a values-based approach, which not only set forward a move from intrinsic values, primarily historic and aesthetic (de la Torre 2013:157) to a wider, more inclusive range of values but also spearheaded participatory conservation processes –an approach that has become particularly widespread in the US, Australia and the UK (Poulios 2014:19).

remedy threats to building remains, but is a multi-faceted, multi-voiced, social, economic and political process in which many issues need to be considered. For the purposes of this research, therefore, the following topics are examined within the broader understanding of conservation of archaeological sites:

- Technical aspects
 - identification and survey (documentation, information management tools etc.)
 - architectural interventions (backfilling/reburial, consolidation–stabilisation, *anastylosis*, restoration, reconstruction, relocation, replication)
 - planning and management
 - monitoring and maintenance
 - site presentation
 - conservation professionals and teams
- Socio-political aspects
 - engagement with the local communities and dissemination of information
 - relations with the authorities
- Economic aspects
 - funding of conservation work
 - use of financial resources

In line with this understanding of archaeological conservation, this research examines conservation practices at foreign-run archaeological excavations according to the following questions:

- What types of conservation interventions were carried out?
- Who did the conservation work?
- What were the financial sources for conservation?
- Were local communities engaged and if so how?

- Have conservation approaches changed over the years and if so in what way?
- Which issues impacted the conservation process?
- What are the possible catalysts, influences and driving forces?

The following topics were addressed to set the scene:

- the legal and administrative contexts in which foreign teams carry out these interventions
- the requirements of working in Turkey and the expectations of the Ministry of Culture and Tourism⁶⁰ in terms of archaeological conservation

The temporal scope of this research relates to the recent past: more specifically, it concentrates on conservation practices at foreign-run excavations between 1979-2014 (35 seasons). The main reason for this sample is the availability of a major source of information in the form of the proceedings of the *Kazi Sonuçları Toplantısı* (Excavation Results Meeting) (ERM)⁶¹ –an event that has become an institution in its own right, through which archaeological activities in Turkey have been presented annually without fail since 1979. The advantages and disadvantages of using ERM proceedings are examined in detail in the methodology section.

1.3 Methodology

The subject of this research, conservation practices at foreign-run archaeological excavations, was investigated at the selected sites that were

⁶⁰ For the remainder of this research it will be referred to as ‘MoCT’. In situations relating to pre-2003, when the Ministry of Culture and Ministry of Tourism were merged, ‘MoC’ will be used to refer to the Ministry of Culture.

⁶¹ For the remainder of this research, this event is referred to as ‘ERM’ and its proceedings as ‘ERM proceedings’.

considered to present a representative sample among a larger number of ongoing projects. Conservation practices were investigated using two main source categories: publications, within which the ERM proceedings (1979-2014 seasons) formed the structural foundation, and interviews. These were supplemented by personal observations during site visits.

1.3.1 Selection of sites

In the early stages of this research, approximately 40 foreign-run excavations were continuing in Turkey⁶² (Figure 1.1, Figure 1.2), run by 12 different countries⁶³: German-run projects, almost 30% of the total number of foreign-run archaeological excavations, were mostly in western and southern regions; Italian (19%) and American-run (14%) projects were similarly concentrated in the western and southern regions with several located in central and south-eastern regions; British-run projects were mainly in central Anatolia. Projects of other foreign countries were spread across the country.

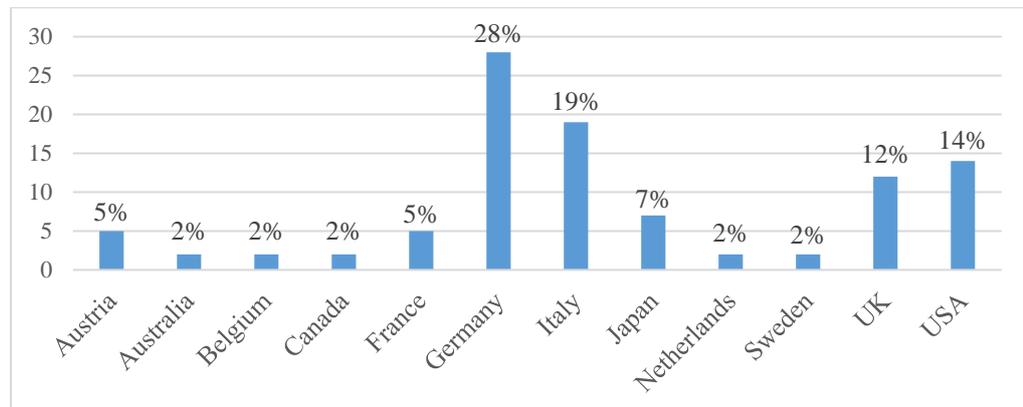


Figure 1.1 Foreign-run projects by country

⁶² The late 2000s and early 2010s have seen changes in institutions running projects, finalized projects, and permit cancellations, therefore, these figures are only given to provide a general idea.

⁶³ Projects carried out by academics affiliated with institutions in Australia and Sweden have since ceased or were transferred to another institution. Projects carried out by British institutions have decreased since.

Among the four countries with the largest number of excavations, most of the German and Italian-run projects were on predominantly classical sites, while with American-run projects classical and preclassical sites were almost equal in number. British-run projects are primarily on preclassical sites with the exception of one post-classical site.

The main areas where foreign work is concentrated are the Aegean, Mediterranean and Central Anatolian regions. Eastern, southeastern and northern parts of the country remain under-researched by foreign teams. The oldest-running excavations, i.e. the ones that began during the Ottoman Period or in the early years of the Turkish Republic, are mostly concentrated in the Aegean and Central Anatolia region, while the distinct focus of the last decades of the 20th century and the first decade of the 21st century rests with the eastern part of the Mediterranean region, southeastern and Central Anatolia.

In view of this large number of projects, the intention has been to select a representative sample of those excavations in terms of the country operating the project and project duration (older and newer projects). Longevity was an important selection criterion so that developments in conservation practices could be better understood. Short-term excavations, i.e. those that lasted only a few seasons, and excavations that had started only recently were therefore not included. Excavations also needed to be on-going because the directors and where possible conservation specialists were to be interviewed on site. Main building materials, stone and mudbrick, were taken into consideration due to their different conservation problems.

Based on these criteria, sites were reduced from around 40 sites to the eventual 19. In the first stage, a preliminary list was narrowed down to 31 sites, and their ERM proceedings and associated literature studied to help make a general assessment of the works carried out and the information available. After this stage, excavation directors were contacted –their response and availability

formed one of the determining factors in finalising the list of 23 sites⁶⁴, following which site visits and interviews were carried out. After a final assessment based on available data and their relevance to this research, 19 sites were selected for detailed investigation.

Eight foreign countries are represented among the 19 selected sites reflecting the existing predominance of German-run projects (Austria, Belgium, France, Germany, Italy, Japan, UK, USA) (Table 1.1, Figure 1.3) Geographically, they are spread in almost all the regions where foreign institutions carry out excavations (the only exception being the Black Sea region) (Figure 1.4). Eleven excavations began either during the Ottoman period or in the early decades of the Republic and eight began in the 1990s or later. All these excavations were researched retrospectively through the ERM proceedings, other publications, and interviews to understand conservation practices over a period of almost four decades.

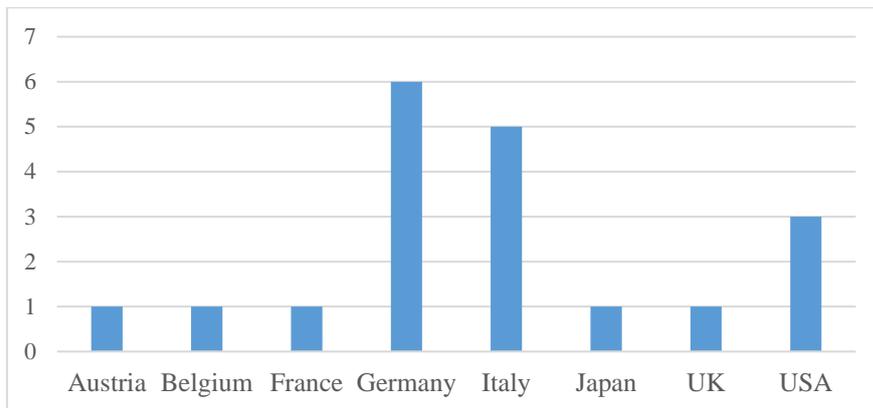


Figure 1.3 Affiliated countries

⁶⁴ At this stage, the permits of several projects in this group of sites were cancelled, therefore, their directors were not contacted. Among those who responded positively some had to be excluded mainly owing to schedule conflicts.

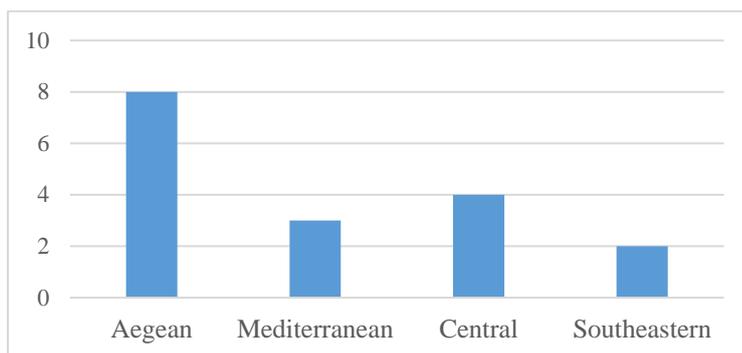


Figure 1.4 Regional distribution of the selected sites

Table 1.1 Selected case study sites

	Site	Country	Starting date	Region
1	Aphrodisias	USA	1960s	Aegean
2	Arslantepe	ITA	1930s 1960s	Eastern
3	Çatalhöyük	UK	1960s 1990s	Central
4	Doliche	GE	2000s	Southeastern
5	Elaiussa Sebaste	ITA	1990s	Mediterranean
6	Ephesos	AU	19th cent 1920s 1950s	Aegean
7	Gordion	USA	1900s 1950s	Central
8	Göbeklitepe	GE	1990s	Southeastern
9	Hattusha	GE	1900s 1930s	Central
10	Hierapolis	ITA	1950s	Aegean
11	Kaman-Kalehöyük	JP	1980s	Central
12	Kyme	ITA	1970s 1980s	Aegean
13	Labraunda	FR	1940s 1980s 2000s	Aegean

14	Pergamon	GE	19th cent 1950s	Aegean
15	Priene	GE	19th cent 1970s 1990s	Aegean
16	Sagalassos	BE	1990s	Mediterranean
17	Sardis	USA	1910s 1950s	Aegean
18	Troy	GE	19th cent 1930s	Marmara
19	Yumuktepe	ITA	1990s	Mediterranean

1.3.2 Sources and constraints

1.3.2.1 ERM proceedings and other literary sources

The ERM proceedings lie at the heart of this research. The annual event brings together directors of archaeological excavations and surveys with representatives of MoCT⁶⁵. A permanent fixture in the calendar since 1979, the ERM is one of the longest-running archaeological meetings in the world⁶⁶. It has produced, as of 2016⁶⁷, 79 volumes of publications that represent the diversity of archaeological research in Turkey as well as providing an environment for periodic review and information sharing. As such the ERM

⁶⁵ Previously, collective information regarding archaeological projects could be found in various journals as annual reports on archaeology in Turkey written by Halet Çambel, Bahadır Alkım, Handan Alkım, and Machteld Mellink (Özdoğan & Başgelen Nezih 2013:xiv). This tradition was continued in the 1990s and early 2000s by Marie-Henriette Gates and Alan Greaves. ERM grew into a multi-disciplinary symposium with the addition of the Survey Results Meetings in 1983 and Archeometry Results Meetings in 1985. The first proceedings to be published were for the second ERM held in 1980.

⁶⁶ Various other countries that hold annual symposia are Cyprus, Belize and Guatemala (Luke & Kersel 2013:61).

⁶⁷ These proceedings are of the 2014 season of excavations.

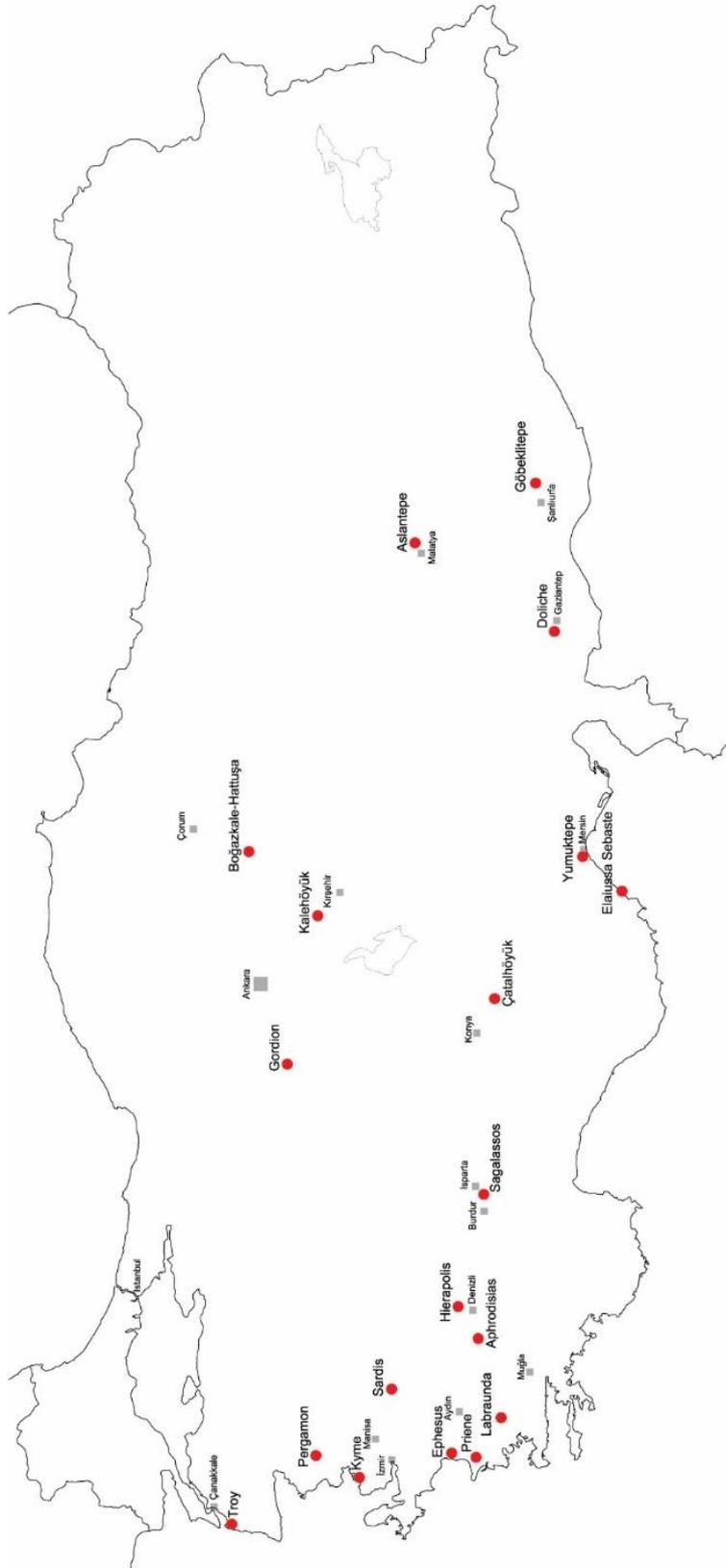


Figure 1.5 Foreign-run archaeological excavations investigated in this research

may be regarded as a significant factor in the development of archaeological practice in Turkey⁶⁸ (Özdoğan & Başgelen Nezir 2013:XV).

As Özgüner (2015:275) notes, ERM proceedings are not peer-reviewed, and therefore are not purely scientific texts, which allows the event and proceedings to “go a step beyond descriptive texts that document fieldwork only, and serve as a forum for the governed (e.g., project directors, specialists, archaeology students) to voice concerns to governors (e.g., members of the Ministry and, more importantly, of the General Directorate)”. This feature of the proceedings has been particularly useful in following changing policies of MoC/MoCT and subsequent reactions, depicting contemporaneous debates, and problems related with conservation work. One might add to this, MoCT’s position with regards to archaeological fieldwork and conservation practices, as represented in the opening and closing speeches of MoCT officials and of excavation directors on behalf of the academic community. It is unfortunate that those speeches have rarely been printed in the ERM proceedings (exceptions are 5th, 23rd and the 24th ERMs), therefore, attendance at the ERMs of 2010, 2011, 2012, 2013, and 2015 as part of this research proved to be of significant value in ascertaining MoCT’s recent position and policies.

The ERM proceedings provide considerable information on conservation practices, allowing tracing of interventions year by year and following progresses or certain problematic issues. Having said that, there are various constraints associated with using ERM proceedings as sources for conservation practices.

⁶⁸ Criticisms regarding the event mainly centre on its chronological programme, which is considered a discouraging factor for attendance throughout the week, and that the event itself does not function as a platform of debate and resolution of problems (Pasinli 2002:IV; Koparal 2015:102).

MoCT, and its predecessor the MoC, did not require project directors to submit their articles according to specific criteria⁶⁹ –even their appearance in the proceedings is determined on a ‘first-come-first-appear’ basis. As a result, the level of information is highly diverse –particularly visible in the early years of the ERMs where some reports are very elaborate while others barely touch on the season’s work⁷⁰ . The structure and level of detail of these reports are entirely up to the director, who may not submit a report on a particular year⁷¹. Sometimes owing to a change of director, or change in focus, report structures of certain sites might also differ, or they may not refer to a continuing project in certain seasons, making it difficult to follow the progress of a project. Information is limited to what the excavation director wishes to share on that particular occasion, therefore an omission does not necessarily mean that a particular project or set of work never took place. This does, however, demonstrate that the authority does not engage in systematic information collection for the purpose of ERMs.

Similarly, MoCT, until recently, did not stress on a particular language in the submitted reports, and therefore, it remained the choice of each director to decide, resulting in a multi-language volume of proceedings. Other than the obvious Turkish articles about Turkish-run projects, foreign directors mainly chose to write in their own language, or another common language while some others presented bilingually in Turkish and another language⁷². In some cases,

⁶⁹ For example, information on funding, team members, their specialisations etc. varies significantly, and in some reports, there is no reference to these subjects.

⁷⁰ An example is from the proceedings of the 1983 season (published in 1984). Reports of Ephesos and Hattusha, demonstrate how each director decided on the level of information. The report of Ephesos is one page long, with another page of photos, while the results of Hattusha are delivered in 29 pages accompanied by 14 pages of photos and architectural drawings.

⁷¹ It may also be the case that instead of submitting a report each year, a collective report representing work over a number of seasons is submitted –though this usually does not exceed two seasons.

⁷² As is discussed later in this research, there is a shift towards Turkish in the ERM presentations and published reports.

directors of the same country presented their results in different languages such as with the Italian-run Iasos and Hierapolis, the results of which are presented in French, and Arslantepe, written in English.

The use of different languages in the ERM reports brings forth two issues when used as a source for this research: terminological errors in translated texts and differences in conservation terminology. In reports that were translated from a foreign language into Turkish, there are instances of erroneous terminology, for example, phrases such as *koruma restoresi* or *koruyucu restoresi* –as seen in the ERM report for Kyme’s 1990 season which are incorrect forms of explaining (architectural) conservation in Turkish. While these may largely stem from a lack of familiarity with conservation terminology on the translator’s part, they may indicate the unfamiliarity of the original author, particularly where it relates to newer terminology such as ‘management planning’ that can get confused with landscape design projects. A more deep-rooted problem concerns the inconsistency in the use of specific terms such as *anastylosis*, restoration and reconstruction, which can be used interchangeably, such as referring to a project as an *anastylosis* in one year’s report and then refer to it as a reconstruction the following year.

At this point, it should be noted that conservation terminology varies from one country to the other. For example, Vacharapoulou (2006a:200–201) describes the differences of vocabulary between professionals of different countries, such as Greece, England and Austria, where for the Greeks *anastylosis* implies interventions wider than ‘re-assembling’ but for the Austrians it is strictly based on the Venice Charter, where new material is kept at a minimum and only introduced as a result of structural or holistic reasons. This is in fact part of a wider problem with which the international community has been dealing since the early 20th century, if not earlier. Translation of conservation terminology is particularly crucial in the preparation of international

guidelines, which are then translated into other national languages⁷³. For example the “Manual on the technique of archaeological excavations” published in 1940, in reference to problems associated with international collaboration, states that “terminology in matters of art and archaeology also poses a problem of co-ordination,” and heralds a multi-language terminology dictionary (International Museums Office 1940:189).

In the early years of the ERM, not every archaeological excavation’s report appeared in the proceedings, and even later, there are cases when reports of certain sites are not in the proceedings, such as Arslantepe in the late 1990s and Çatalhöyük in the 2000s⁷⁴. On occasions where ERM reports do not mention conservation work, this does not necessarily mean no conservation work was carried out that specific season.

Another constraint is that in some cases, ERM reports do not refer to some aspects of conservation work, such as management planning or community-related projects even though related projects were carried out. Similarly, information on funding, and more specifically that for conservation projects can be limited. Nevertheless, the ERM proceedings provided valuable information for this research.

⁷³ See Willems (2007) for an example on how the use of different terms in different languages can even influence the interpretation of international principles, such as in the French and English versions of the Valletta Convention (regarding the terms preventive archaeology and rescue archaeology). Similarly, Erder (1994:25–26) notes the different interpretations of the Venice Charter, the original of which was French, when translated into other languages. See also Kaymak Heinz (2008:463) for differences between the Turkish and German translations of the Venice Charter, which reinforces the argument that countries adapt and interpret such texts according to their own contexts and conditions. The Nara Document’s English and French versions were similarly ‘dissimilar’, with slight nuances owing to the particulars of each language (Cameron & Inaba 2015:35).

⁷⁴ Although previously directors could decide whether or not to submit their reports to the proceedings, MoCT has been increasingly attributing greater significance on attendance to the ERMs, and in fact more recently, MoCT representatives speaking at the ERMs emphasized that presentations should be made by the directors themselves and not a team member, which suggests submission of reports are also important.

Other literary sources used to consolidate and elaborate information or fill in the gaps include printed publications such as articles, journals, books, theses; digital media including websites of excavations, online documents, reports; and news items.

1.3.2.2 Interviews

One of the important aspects of this research was to ascertain the views of current excavation directors regarding their conservation practices, problems they encountered and the circumstances within which they worked in order to be able to understand more recent conditions surrounding conservation work – information that may not have been readily available elsewhere. Semi-guided interviews were preferred to a questionnaire⁷⁵, or to a structured formal interview in order to encourage a discursive dialogue and thus avoid answering one question after another in a linear procession.

In view of the large number of sites selected, a decision was made at the beginning of the process to carry out interviews based on the site's geographical locations (Fig. 1.2). Interviews were mainly conducted during three separate trips across the country in 2011, 2012, and 2015. Another strategic decision was to hold interviews with the directors at the sites they were working at. This strategy was adopted as it would enable the author, where possible, to visit the site with relevant professionals and observe the issues raised.

The directors were initially contacted through emails in which the research topic was explained, and a request was made to have a preliminary meeting at

⁷⁵ The initial intention had been to send questionnaires to the directors asking specific questions about the context and content of their conservation work, however, preliminary studies resulted in a large number of questions, which raised doubts as to whether this would be a viable research methodology: it was considered highly unlikely that the directors would respond to a long questionnaire over an email. It was also considered restrictive if they wished to expand on various topics or preferred to highlight a certain matter. Therefore, holding interviews with the directors was chosen as the appropriate method.

the ERM of that year in May. These short, introductory meetings were followed by further correspondence about the date and time of the discussions at their sites, scheduled for later that summer. This was done by sending the directors who had responded to the initial query the route of site visits, planned by the author, which allowed for the most part of one day for each site followed by travel to the next site on the route. Upon confirmation from the directors, a final programme was sent out.

The first group consisted of seven directors of sites that were along the Aegean coastline and further inland. The interviews took place at the relevant sites, with the exception of one that occurred at the director's institute. The second group consisted of five directors of sites along the Mediterranean as well as sites in eastern and southeastern Turkey. The discussions took place at the relevant sites. The third group consisted of five sites in central and eastern Anatolia. All except one interview took place at the relevant sites. Also in this final stage, interviews with two directors who were originally in the first two groups, with whom it had not been possible to meet previously, were carried out at an ERM⁷⁶. It must be noted, however, that all the sites selected for this research were visited regardless of whether the interview was conducted at the site or not.

Interviews were mainly held either at excavations houses or on site. Where possible, and if existing and present, meetings with team members responsible for conservation of the site / buildings also took place. On various occasions, it was also possible to meet with the Turkish assistant-director but that was not the norm. In all visits to meet the directors, the author was formally introduced to the *kazı temsilcisi* (representative) by the directors.

⁷⁶ With the exception of Sagalassos, where the head of conservation was interviewed on behalf of the director, the directors were interviewed at all the other sites.

Questions centred on themes to understand the most-recent conditions for archaeological conservation at the sites where they were working:

- practical conservation work / conservation activities
- conservation problems
- conservation teams
- funding of conservation work
- relations with locals and community engagement
- relations with the Ministry of Culture and Tourism (MoCT)

They were not posed at once at the beginning nor were they asked always in the same order. Depending on the course the discussion was taking, the author tried to create an environment where it was possible for the directors to elaborate and articulate each topic the way they felt comfortable. The directors were very generous with their time, allowing an hour at the least for discussions –usually a lot longer– and arranged site visits, led either by themselves or by a team member. Some of those interviewed wished to remain anonymous while other gave their consent for themselves to be directly associated with their comments.

Sources for portraying the views of MoCT relating to conservation work at foreign-run archaeological excavations and on foreign projects come from a variety of sources. ERM proceedings, where in the earlier years various speeches made by MoCT representatives were published, provided an important background. Also, the ERMs that were attended during the preparation of this research yielded information, again owing to the opening and closing speeches. This information was supplemented with an interview conducted with the Excavation Unit of MoCT in 2016 (referred to in the text as MoCT comm. 2016). Literature on the development of archaeological practice in Turkey as well as newspaper articles, particularly interviews given to the press by MoCT (ministers or representatives) also contributed to

understanding their position and views with regards for foreign-run archaeological excavations.

1.3.2.3 Data collection and storage

The data collection process began with the preparation of a list in the preliminary stages of the research that covered conservation practices according to international guidelines (given in p.18). Based on this list, five main data categories were formed according to which sources were studied – this process also guided the interview phase of the research:

- practical conservation work / conservation activities
- people in conservation
- funding for conservation
- community engagement
- issues impacting conservation practices

Considering the amount of data collected through the literature survey, ERM proceedings, interviews and site visits, data storage was an important part of this research. All literary sources were stored in the reference managing software CITAVI, which allowed collation of information according to the designated information categories as well as retrieve notes, highlighted texts and quotations according to these categories.

The ERM proceedings necessitated the use of Excel files. Each volume was examined to determine how conservation approaches at selected foreign archaeological excavations evolved and what role conservation has played in their excavation programmes/schedules. The information was initially stored in separate Excel files created for each year, which was converted into separate sheets for each excavation where conservation practices were noted according to the data categories mentioned above. Together with information derived from other sources, this was then converted into a chart where activities at each site for each year were marked.

Interview data was stored and analysed using the software QSR NVivo, through which collected information was coded for each research question to allow for viewing of the types of responses across the respondents. This was particularly useful in understanding and structuring current issues impacting conservation practices.

Site visits, carried out on the day of the discussions, focused on recent conservation projects of the teams, and the problems they encountered. Examples discussed during the interview were photographically documented during the visits. In addition, attention was paid to document how the site was presented to the public, concentrating on site entrances, facilities, visitor routes, information made available to visitors, whether the site was sign-posted in its vicinity etc.

1.4 Contents

The research is structured in five chapters. The first chapter sets the scene by providing a contextual background on foreign archaeological research in Turkey, followed by the aim and scope, as well as the methodology of the research. The second chapter examines legislative conditions in Turkey with regards to archaeological conservation and foreign archaeological excavations, and outlines official requirements concerning foreign-run archaeological projects, focusing especially on conservation. The third chapter explores conservation practices at the selected 19 sites over a period of 35 years (1979-2014) to present the types of conservation work carried out, the people who carried out the work, funding sources for conservation, and community engagement in archaeological and conservation processes. The fourth chapter presents a review of conservation practices in three sections. Based on the information in the previous chapter, initially a thematic evaluation is carried out so as to identify different techniques and changing approaches during the examined period. Then, using the information obtained from the interviews as a starting point issues impacting conservation practices are explored. At the end of the chapter, the possible catalysts, influences and driving forces behind

conservation practices are discussed. The final chapter gives an overview, concluding with recommendations and suggestions for further research.

CHAPTER 2

REGULATORY CONTEXT REGARDING ARCHAEOLOGICAL CONSERVATION AND FOREIGN-RUN ARCHAEOLOGICAL EXCAVATIONS IN TURKEY

This chapter explores legislative conditions in Turkey with regards to archaeological conservation and foreign archaeological excavations. Since the foundations were laid in the late Ottoman period, the country has had an established legislative system. At present, the cultural heritage conservation is defined by the Law no. 2863 and its auxiliary documents, which include regulations (*yönetmelik*), directives (*yönerge*), and circulars (*genelge*). The chapter initially examines the historic development of the legislations and goes on to examine requirements concerning foreign-run archaeological projects.

2.1 Regulatory framework

The regulatory framework is examined in six periods, which denote significant changes in the conservation practice and/or conditions regarding foreign-run archaeological projects in Turkey:

- Ottoman period
- Early Republic period (1923-1973)
- Introduction of contemporary conservation concepts and more defined frameworks for archaeological practice (1973-1983)
- Maturity and localisation in conservation (1983-2004)
- Impacts of the EU harmonization process (2004-2009)
- Emphasis on conservation and presentation, and pervading nationalism with regards to foreign-run projects (2009-present)

2.1.1 The Ottoman period

The territories of the Ottoman Empire were the setting for numerous remains of past civilisations and explored by foreign travellers from as early as the 16th century (Madran 2002:87). Interest in classical knowledge and the desire to possess ancient remains emerged, which in the 19th century reached its peak, with numerous excavations carried out within the Empire (Shoup 2008:85; eds. Bahrani, Çelik & Eldem 2011). These mostly involved removal of objects and building remains to western museums –a cause of increasing dissatisfaction publicly voiced (Akın 1993:233). The Ottoman response was to legislate against the plundering of ancient remains (Madran 2002:19). The ancient monuments bylaws (*Asar-ı Atika Nizamnameleri*), issued over a period of five decades, from 1869 to 1906, recognised ‘antiquities’ (*eski eserler*) as having historic importance and asserted state ownership of hitherto undiscovered finds. These bylaws, together with the opening of the Imperial Museum and its influential director Osman Hamdi Bey, were pivotal in the institutionalisation and establishment of principles for the protection of archaeological heritage in the Ottoman Empire.

The 19th century witnessed a major transformation in the Ottoman perception of antiquities “from blissful indifference to anguished concern” (Eldem 2011). The growing interest of foreign explorers and the increasing number of excavations interspersed with the promulgation of four major bylaws on archaeological and conservation practice defined the era. The bylaws were continuously renewed owing to foreign exploitation, a process aptly described by Shaw as a “dialectic negotiation between the writing of the law and a series of subsequent infringements” (Shaw 2003:108).

The first legislation⁷⁷ (*Asar-ı Atika Nizamnamesi*) regarding archaeological heritage in the Ottoman Empire was issued in 1869 (Mumcu 1969:66; Çal 1997:391) and marked the beginning of “a modern approach to the management of antiquities and archaeological sites in the empire” (Eldem 2011:22). The justification of the bylaw appears in its prologue and states that the previous practice of regulating archaeological research⁷⁸, which involved dividing excavated finds between the excavator and the State when identical items were discovered, had proved to the detriment of the State museum (Mumcu 1969:68). As such, the bylaw⁷⁹ made permit applications compulsory for archaeological investigations, which would allow the permit holder to investigate only below-ground, making any work on or damage to above-ground artefacts a punishable offense –the latter in particular is the first such rule on protection of immovable heritage (Madran 2002:21). Ownership of discovered artefacts rested with the landowner. Significantly, the bylaw prohibited the export of antiquities unearthed during excavations, allowing, however, the sale of these items within the empire, and making exceptions for coins and in the case of an official request by a foreign state to obtain an artefact. The bylaw was a significant first step towards regulation of

⁷⁷ Çal (2003:259) considers this text to be more like an archaeological excavation regulation in modern terminology rather than a bylaw on antiquities as its primary aim was to regulate archaeological excavations.

⁷⁸ A written text defining the rules of earlier practice is absent but Eldem (2011:315–316) refers to the correspondence between the Grand Vizier and the governor of Izmir in 1863 in relation to John Turtle Wood’s investigations at Ephesos, which outline the practice at the time. As such, identical artefacts were to be shared between the State and the excavator, any in-situ antiquities of symbolic importance were not to be removed, and consent of landowners was to be sought when excavating on private property.

⁷⁹ Madran (2002:22) gives an example of the impact this bylaw had on archaeological investigations, and cites the rules stated by the State to a French-led investigation intended for Miletus, Priene and Herakleia. They refer to seeking consent of the landowner prior to excavations, conducting surveys for one year before beginning excavations and prohibiting damages to buildings and monuments as well as the export of finds, and mention that an attendant shall be present throughout the entire process. In effect, these rules go beyond those put in place by the 1869 bylaw.

archaeological and conservation practices, but lacked strength in the protection of immovable remains.

Following growing criticism regarding foreign conduct during archaeological investigations and the inadequacy of the existing bylaw in preventing such incidents led to a second antiquities bylaw, enacted in 1874. Issued in Ottoman and French, this was substantially more detailed than its predecessor, which had a mere seven articles, and essentially concerned foreigners (Shaw 2003:89). In 36 articles, it articulated archaeological practice by defining ‘antiquities’ (coins and other moveable and immovable objects), permit conditions (covering a maximum of two years’ investigations with the requirement to submit a map of the planned excavation area and the payment of a fee⁸⁰), export conditions, division of finds, and landowner rights. The explorers were required to cover all costs associated with their excavation and the expenses of any appointed governmental representatives. They were also liable for any damages during the excavation. In a major shift from the 1869 bylaw, however, it legalised a three-part division of finds between the State, landowner and excavator –one of the most abused articles of the bylaw– and allowed export of moveable artefacts. This significant change is mainly attributed to the imposing ways of European states (Çal 1997:392). On the other hand, the statement that immovable assets on privately owned land and of ‘perfection’ were State property, even if the definitions were dubious and limited, can be considered as a precursor of State ownership of archaeological assets. While establishing standards for excavations, the bylaw also further developed a protectionist mode towards ancient buildings in that it forbade demolishing ancient buildings on public and private lands, and prohibited excavations at several types of Islamic buildings, such as *tekkes*, *medreses* and tombs.

⁸⁰ Previously, the bylaw on Publications and Excavations in 1872 had made it compulsory to pay a fee to get a permit (Madran 2002:188–189).

The third antiquities bylaw, enacted in 1884, made significant changes in that it not only extended the scope of antiquities –to include all moveable and immovable vestiges of earlier cultures situated aboveground, underground, in seas and lakes, including those not yet discovered, in the lands that now formed the Ottoman Empire– but also introduced rules to protect these antiquities⁸¹. The definition offered further information on what it considered to be antiquities naming types of buildings, such as fortifications, temples, theatres, palaces etc⁸². Importantly, the scope of antiquities reflects the historical value attributed to them (Shaw 2003:111). In a significant move, the bylaw recognized all antiquities as State property⁸³. In terms of protection of antiquities, it prohibited damage to antiquities, old buildings, roads, towers, hamams, and tombs, as well as opening lime kilns nearby, reuse of old building stones, and using these ruins as homes, storage, barns etc. Landowner rights were restricted in that demolishing existing or buried antiquities in their lands was forbidden. In terms of archaeological excavations, the bylaw, in a landmark decision, completely abandoned earlier rules on the division of finds⁸⁴ and banned export of antiquities⁸⁵. Excavators were only allowed to make pictures or take moulds of antiquities. A more detailed permit process was defined that required, as in the 1874 bylaw, excavators to submit their

⁸¹ The provisions of this bylaw were in fact observed in action before its enactment (Eldem 2004:132).

⁸² This definition involved primarily pre-Ottoman remains.

⁸³ By accepting the remains of people who lived on these lands before themselves as its own property, the Ottoman Empire further strengthened its ties to its territory and rebuffed European claims to those ancient remains (Shaw 2003:112). Recognition of all remains of former cultures continues to be one of the important aspects of the present legislation.

⁸⁴ Multiple incidents abusing the previous bylaw that occurred across the empire precipitated this fundamental change. For example, reaction against Carl Humann’s conduct at Pergamon, who bought the land where he excavated to increase his shares, appears to have played a role in shelving the rule of division of finds (Shaw 2003:108–110; Çelik 2016:117).

⁸⁵ Foreign reactions to this bylaw were particularly critical and many expressed their dismay at being unable to export any artefacts and having to carry out excavations, in Osman Hamdi Bey’s words, “for the embellishment of [the Imperial] museum” without any profit to their own museums (Çelik 2016:46).

permit applications to the Ministry of Education (MoE) along with a map showing the proposed excavation area. Permits were granted after the consent of the Imperial Museum followed by the MoE's approval, and a final seal from the Sublime Port. Excavators were obliged to pay a deposit during their applications, which could be reimbursed following the successful completion of the excavation⁸⁶ (Çal 2003:262). Permits could be issued to persons or scientific institutions. While the previous bylaw put local authorities in charge of excavators to ensure they complied with the rules, and in some cases a civil servant, the 1884 bylaw made the presence of a governmental representative to oversee the excavation compulsory practice, and whose expenses were to be paid by the excavator.

The final Ottoman antiquities bylaw was promulgated in 1906. Essentially preserving the substance of its predecessor, this bylaw clarified certain hazy areas that had caused problems, such as the definition of antiquities (Çal 1997:393), and standardized archaeological and conservation practice. It largely remained in use until the 1970s. The definition of antiquities, which ends with a list⁸⁷ of moveable and immoveable asset types considered to be antiquities was further expanded to include Turkish-Islamic remains of scientific and artistic importance. Reference to 'existing and hitherto undiscovered' artefacts reflected the open-ended and inclusive approach adopted previously. Significantly, State ownership was extended to include antiquities on private land. Similarly, the right to excavate any land (private or public) belonged to the State, but it could permit specialists and scientific institutions to carry out archaeological excavations. The Imperial Museum assumed the primary administrative role with regards to the research (through

⁸⁶ Brown (1905:223) refers to a 'rent' paid to obtain a permit "the proceeds of which go for the benefit of the Museum".

⁸⁷ As Madran (2002: 44) notes, listing building types that are recognized as antiquities is an approach observed in the subsequent laws of 1973 and 1983. Shaw (2003:128) suggests that – following Çal's (1997:393) supposition along the same lines– by listing antiquities, Osman Hamdi Bey's intention may have been to educate people as to what constituted antiquities.

excavations), conservation and preservation of antiquities. The permit process was essentially the same as before except for a reference to an antiquities commission that was to make the necessary investigations on the viability of a permit request. The bylaw contained a specific section on immoveable antiquities which, similar to the rules set by its predecessor, listed the various types of uses that are banned and expanded on the penalties in case of any violation. In an additional move to protect antiquities, the bylaw made it obligatory to notify officials when buildings and ancient remains were encountered during construction work and to guard the said vestiges until the arrival of an official.

Conservation of cultural heritage in Turkey had its origins in these fundamental texts that primarily aimed to regulate foreign archaeological investigations. Their strong archaeological emphasis is evident, although with each new bylaw the aim and scope evolved, both to claim ownership of and to preserve the Empire's antiquities. The expanding definition of antiquities, which included all remnants of former cultures as well as contemporary creations by recognizing the values of Islamic buildings and remains, and the development of standardization of archaeological research and preservation, are the founding blocks on which the existing legislation in Turkey was built from the early years of the new Republic. The pace at which these bylaws were put into force, within a period of several decades, indicates the significance that the Ottomans began to attach to archaeology⁸⁸ (Eldem 2011). Having said that, archaeology and conservation remained primarily part of an elitist agenda set by officials and intellectuals, and never quite became a widespread public concern (Kayın 2008). Archaeology's service as leverage between European states and the Empire meant that the bylaws were always negotiable, and were

⁸⁸ In fact, from 1848 until 1917, 42 new legal and administrative regulations of varying contents, directly or indirectly related with antiquities and conservation were put into effect (Özgönül 2014).

therefore continuously violated to accommodate changing circumstances and for political expedience⁸⁹.

2.1.2 Early Republic period

Archaeological practice acquired a whole new meaning for the State during the formative years of the Turkish Republic. Based on the Turkish History Thesis, archaeology became one of the driving forces of nation-building and identity formation (Tanyeri-Erdemir 2006; Goode 2007; Atakuman 2008; Erimtan 2008). This new agenda and endeavour to link the former cultures of Anatolia with the Turkish nation had a significant impact on the sites and time periods selected for research, with particular focus on the pre-classical periods⁹⁰.

This surge of interest in archaeology, however, did not particularly reflect itself in the legislation pertaining to ancient monuments and their preservation⁹¹, and Turkey continued to employ the 1906 bylaw with only minor additional regulatory documents. Noteworthy at this time⁹², however, was the formation, within the MoE⁹³, of both the Directorate of Antiquities and Museums (*Asar-ı Atika ve Müzeler Müdürlüğü*) in 1922, whose duties included identification

⁸⁹ The Ottoman State's conflicting attitudes towards protection of ancient remains, coupled with lack of definition and educated personnel, created viable conditions for explorers to purposefully disobey the stipulations of their permits (Madran 2002; Shaw 2003; Çelebi 2007; Challis 2008; Yegül 2010).

⁹⁰ Although classical sites also continued to be investigated, interest in them would revive primarily in the 1950s (Hodos 2015:89).

⁹¹ One lost opportunity appears to be the law proposal on the maintenance and preservation of historic monuments in 1933. The justifications of this law contain concepts and ideas quite novel for its time (Madran 2002:125). They refer to the preservation of records and memories of former civilizations, development of tourism, training conservation specialists, involvement of local authorities in these activities to enable monuments to be visited. The law was not put into effect.

⁹² The early years of the Republic also saw efforts to create a national inventory. A circular sent to the provinces asked officials to identify and record (photograph, map) antiquities within their boundaries, including Islamic and pre-Islamic periods (Madran 1996:63).

⁹³ The Ministry of Education's name was changed to the Ministry of Culture in 1935 and remained so until 1941, when it once again became the Ministry of Education (Redford 2007). It was the primary organisation responsible for archaeological and conservation practices until the reformation of the Ministry of Culture in 1971.

and preservation of antiquities, and the Monuments Preservation Commission⁹⁴ (*Anıtları Koruma Komisyonu*) in 1933, which had a wide-ranging programme⁹⁵ including documentation, restoration and publications⁹⁶ (Madran 2002:96, 109).

One of the small number of legislative documents impacting archaeology and conservation in the period is a circular released in 1936 that reiterates certain fundamental issues (Madran 2002:120) reflecting the Republic's contemporary views on archaeological practice. According to this circular, archaeological research and excavations were to be conducted by those with scientific qualifications, demonstrating the Republic perception of archaeological endeavours as scientific activities. Those who wished to engage in archaeological investigations were to bear the financial responsibility for the entire process and demonstrate this by providing documents to that effect. The archaeologist had the right to publish his/her results; however, all discovered artefacts and remains were State property. These rules were effectively a reinforcement of the last Ottoman bylaw.

Although specific regulations regarding archaeological practices were not forthcoming, archaeology's significant role in nation-building processes resulted in a growing State interest in the field. Two examples can be mentioned in this context. The first related to the use of archaeology in this process through public education, which was considered to be the "most effective measure for the preservation of historic artefacts and antiquities", by activities such as conferences, visits to ancient sites and museums, and

⁹⁴ Among the first members of this commission were two foreign nationals, an archaeologist from OeAI and a photographer from the University of Chicago (Madran 2002:169).

⁹⁵ Madran (1996:70) states that this commission was the first large-scale preservation programme of the new Republic. In 1933 alone, the Commission inventoried 3500 monuments (Madran 1997:89).

⁹⁶ The "Turkish History, Archaeology and Ethnography Journal" (*Türk Tarih, Arkeologya ve Etnograyfa Dergisi*) is one such publication that ran from 1993 until 1997, albeit sporadically.

publications on archaeology (Madran 1996:74). A national education programme prepared in mid-1930s stated that all former cultures, regardless of what they are called, are part of Turkish history, and their preservation is a duty (Madran 1996:74). Despite its nationalist motives, the symbiotic relationship between public education and conservation in fact closely corresponded to contemporary recommendations on archaeological practice, such as those promulgated in the Cairo Act of 1937.

The second example in this context concerns Turkey's international standing as regards archaeology. Turkey participated at The League of Nations' international conference in Cairo in 1937, which resulted in various recommendations on archaeological excavations and international collaboration, and culminated in the aforementioned Final Act of the Cairo Conference⁹⁷ (Stanley-Price 2003:270–271). Turkey was represented at this event by Remzi O. Arik and Hamid Z. Koşay (International Museums Office 1940:227). The document's primary aim was to build uniformity in national policies to guide archaeological practices –as such it had a significant impact on the 1956 UNESCO Recommendations on International Principles Applicable to Archaeological Excavations. The Final Act was distributed to the League of Nations, and Turkey was among the 13 states that responded to the call, informing that it had “prepared a draft law on antiquities based on the principles of the Act” (UNESCO 1955:7). Although Turkey did not produce a new law until 1973, Turkey's representation and international collaboration are noteworthy.

⁹⁷ The Cairo Act recognized state ownership of archaeological sites, and called for state regulation of archaeological excavations, increased international collaboration, creation of ‘protected areas’, prevention of illicit excavations and trade, and set out guidelines for sharing and acquisition of finds. It also recommended equal treatment of foreigners in terms of excavation permits (i.e. the same as the nationals of each country) and that countries should afford guarantees that their work would not be cancelled prematurely. Though it lacked some aspects, Turkey's existing regulations largely conformed to these recommendations, having been set in motion from the 1860s onwards.

Archaeology's importance during this period is made all the more evident in a direct reference in a law to publications made by foreign archaeologists –there are no other articles relating to other scientific disciplines or indeed foreign research carried out in any other discipline. The *Basma Yazı ve Resimleri Derleme Kanunu*⁹⁸, that came into effect in 1934, had one article stipulating that foreign archaeologists were required to submit six copies⁹⁹ of publications they made abroad related to their excavations in Turkey, and to provide written assurance in their permit applications to ensure that they would comply with this rule. This further demonstrates the perceived value of archaeological research and its integration into the national education system.

In essence, however, the legislation regulating archaeological practice did not display a dramatic change under the early Republic, and the same can be said for the concept of preservation of archaeological heritage. During the Ottoman period, preservation had primarily focused on objects, their relocation to the Imperial Museum (and later to other museums that were established) and various bans on damaging moveable and immovable antiquities¹⁰⁰. This approach largely continued post-1923 and sculptures and reliefs were sent mainly to the Ankara Museum, which consequently acquired an impressive collection of artefacts sent from across the country¹⁰¹. In-situ conservation as a concept did not exist, due both to the dangers of leaving attractive pieces on

⁹⁸ This law aimed to create a national legal depository, emulating western countries, of publications made in the country (Gökman 1955). It remains in force.

⁹⁹ These copies were to be sent to the National Library (two copies), Ankara Public Library (one copy), the library of the MoE's Museums Division (one copy), the library of the Antiquities Museum in Istanbul (one copy), and the Turkish History Institution (one copy).

¹⁰⁰ At this stage, the impact of the 1912 bylaw on the protection of monuments (*Muhafaza-ı abidat*) on the destruction of historic buildings and sites must be noted. Although firmly interconnected with the 1906 bylaw through two articles reiterating the definition antiquities and reminding that any damages will be penalized, the bylaw enabled and in fact precipitated destruction at a vast scale (Madran 1996:63). The bylaw remained in force until 1936. For details see Mumcu (1969:75).

¹⁰¹ See Gür (2007); Shaw (2007); Vandeput (2008) for further detail on this period of the museum.

site as well as the absence at this time of any public interest (Özdoğan & Eres 2012:471).

The general approach to archaeology and heritage conservation during the first decades of the Republic can be said to have been driven by several major factors. In a phase of adjustment and institutionalisation, archaeology's importance in building a nation-state led to increased numbers of archaeological excavations and educational activities while emerging urbanisation called for measures to control its impacts on archaeological and historical remains. Lack of finances to carry out the intended programmes and a general lack of public will, however, prevented widespread conservation of cultural heritage (Akçura 1972:41).

The early 1950s marks the beginning of a new phase in the field of heritage conservation in Turkey. The most notable development was the formation of the autonomous Supreme Council for Immoveable Antiquities and Monuments¹⁰² in 1951 within the MoE. Previously, what constituted 'antiquities' was not particularly obvious, and this lack of clarity had led to serious loss of some archaeological and historic remains (Çal 1990a:366). The council had principle-making (on conservation and appropriate interventions), monitoring (of implementation) and advisory duties with an initial focus on 'architecturally and historically significant' buildings (Mumcu 1972:56). This was later expanded to include decision-making status in planning processes regarding ancient monuments and sites (Akçura 1972:41; Özgönül 2014). As such, the council is considered a milestone for heritage conservation in Turkey as it marks the first attempt at site-scale conservation¹⁰³.

¹⁰² The Supreme Council remained in force until 1983 when the Law no: 2863 was put into effect.

¹⁰³ In spite of this enhanced approach, other legislative documents created conflicting conditions, such as those on new developments (*İmar Tüzüğü*), which required a 'green zone' between ancient monuments and their vicinity that resulted in the loss of tangible and intangible interaction of those monuments with their environments (Akçura 1972:41).

These various developments aside, the legislative system concerning archaeological practice and heritage conservation remained largely the same from the late 19th century to 1973, by which time the complexity of conditions impacting ancient monuments and sites, primarily owing to urbanisation and the emerging tourism sector, had reached an alarming level. Lack of legislation that supported a site-based approach to conservation meant that many of the Supreme Council's decisions were disputed, and it was in these circumstances that the first legislation after the 1906 Antiquities Law, the Antiquities Law no:1710,¹⁰⁴ was enacted in 1973.

2.1.3 1973-1983

The new law was a major overhaul in that it introduced contemporary conservation concepts and moved the field towards a holistic conservation approach. It also resulted in the first regulatory document (issued the same year) on soundings and excavations on archaeological sites (*Eski Eserler Sondaj ve Kazı Yönetmeliği*). The law defined 'antiquities' and divided these into certain types: 'monument'¹⁰⁵, 'complex/group of buildings' (*külliyeye*), and most significantly, and for the first time, 'conservation areas' (*sit*), which were grouped into three (historical, archaeological, and natural), thereby obviating former ambiguities regarding the permissible scale of conservation (Kamacı 2014:5–6). Its site-scale conservation approach reflected recent developments in Europe, particularly prominent in the Venice Charter in 1964, which the Supreme Council had formally adopted as a set of guiding principles, relatively quickly in 1967 (Ahunbay 2010:109–110).

¹⁰⁴ Madran (2002:85) states that this law, along with its predecessors, had a distinct archaeological bent, owing primarily to the archaeological focus of the Ottoman bylaws and the authors of the 1710 law, who were mostly archaeologists or those with museum experience.

¹⁰⁵ The definition is all-encompassing without reference to any time periods or civilizations. As with previous Ottoman laws, it provided a list of building types to clarify what is in fact meant by the term.

One of the remarkable contributions of Law no:1710 was its integration of conservation into the planning system by making it compulsory to consult the MoE ahead of new development in areas where antiquities are located. It also opened the door to revisions of previous plans for conservation purposes. This marked the beginnings of integrated conservation planning in Turkey, and indeed preceded the 1975 Amsterdam Declaration that called for integrated conservation. Another new concept was the ‘reserve areas’ that denoted areas to be preserved for future research¹⁰⁶.

Importantly, the new law enabled the Supreme Council to designate conservation areas, including archaeological conservation areas (Şahin Güçhan & Kurul 2009:29), which were defined as “places of ancient settlements or where remnants of old civilizations are located, including those underwater (known or yet to be discovered)”. The listing of immovable cultural assets, on the other hand, was carried out by a group of specialists within the MoE, including tourism specialists. This is an early indication of the way cultural heritage was perceived as a tourism asset by the authorities¹⁰⁷.

In terms of archaeological practice, the new law defined the conditions and processes for excavations under a dedicated section –not dissimilar to the Ottoman bylaws in terms of its content and wording. The Regulation on Soundings and Excavations (1973) described in detail the permit requirements as well as the duties and rights of directors. One of the main differences compared to 1906 law is that permits were granted only to persons¹⁰⁸ who are

¹⁰⁶ The concept mirrors international doctrinal documents such as ‘witness areas’ referred to in the 1956 UNESCO Recommendations, ‘reserve zones’ stated in the 1969 European Convention on the Protection of the Archaeological Heritage, and more recently ‘reserve areas’ in the 1999 Malta Convention.

¹⁰⁷ Akçura (1972) notes that the tourism boost in the 1950s had led to a legislation bill that aimed to correlate tourism with cultural heritage but that it did not come to fruition, so reference here to tourism specialists in the Law no. 1710 may in fact have originated from earlier similar considerations.

¹⁰⁸ An article states that members and staff of embassies and consulates operating in Turkey cannot obtain permission to do research, excavation or soundings. This is noteworthy

affiliated with scientific institutions with appropriate academic and financial support, both of which had to be verified in writing. Persons must be known in their subjects and have relevant field experience and publications. Permits also hinged on publications produced during and subsequent to the soundings and excavations. All directors were required to submit a report to the MoE within three months of the end of each season and their final reports within five years of project completion. Failure to comply would result in permits not being renewed.

The Regulation introduced a different permit application procedure¹⁰⁹ for foreign archaeologists. The MoE was the designated authority on all research and permits, and the final decision on all Turkish and foreign applications rested with the Council of Ministers. In this respect, the level of governmental involvement in the permit process is reminiscent of the Ottoman Period, during which the ultimate decision-maker was the Sublime Porte. Foreign applicants were required to make their applications to the Ministry of Foreign Affairs (MoFA) through Turkey's embassies in their own countries. The MoFA was required to send its review of the application to the MoE, and the Council of Ministers made the final decision based on the entire dossier.

One of the significant decisions of the regulation was to make the directors responsible for taking the necessary conservation measures and carrying out restorations and repairs at their sites. They were also obliged to take into consideration the MoE's requests pertaining to the conservation and restoration

considering that archaeological explorations during the Ottoman Empire was also carried out by members of foreign diplomatic missions –such as Layard and Botta, from the British and French missions respectively. The same limitation exists in the current legislation Law no: 2863.

¹⁰⁹ This is essentially the most significant difference between Turkish and foreign-run research, as otherwise there are only minor procedural differences. One example is the requirement for governmental representatives to be appointed to foreign projects to know a Western language, who also cannot work at foreign-run projects on two consecutive years, most likely to prevent familiarization. Foreign projects are also required to hire a site guard.

of immovable antiquities and to take the necessary measures¹¹⁰. Financial responsibilities of directors were similar to previous legislations, and included, in addition to the excavation costs, the expenses of governmental representatives, salaries of site guards, and costs incurred as a result of damages that might occur during the excavation.

The 1970s were a turning point in archaeology and heritage conservation in Turkey not only for this new law. The establishment of the Ministry of Culture (MoC) and the transfer of responsibilities for archaeological sites from the MoE is another development. The start of the annual ERMs by the new Ministry in 1979 marks the beginning of periodic information dissemination (Shoup 2008:131). This decade also saw closer integration with international counterparts and its reflections on the conservation practice. The Architectural Heritage Year in 1975, in particular, had significant impacts on heritage conservation¹¹¹ in Turkey, especially in “legislation on cultural heritage conservation, organizational restructuring, new financial sources, integrated urban planning processes, and increased local awareness and collaboration” (Özgönül 2015:340). This move continued with the ratification of the UNESCO World Heritage Convention in 1982.

In 1983, a decade after its introduction the Law no: 1710 was replaced by the Law on the Conservation of Cultural and Natural Assets no:2863. This remains in effect today with its amendments and additional regulatory documents. It describes the specifications for conducting archaeological research and excavations and establishes the organisational structure for cultural heritage conservation.

¹¹⁰ The regulation stated that backfilling required prior MoE consent, which demonstrates early on that it is not a preferred tool for conservation, and that excavated sites were primarily intended to be left open for visitors to see.

¹¹¹ The formation of ‘identification and registration’ and ‘conservation planning’ units are two tangible impacts (Şahin Güçhan & Kurul 2009:29).

2.1.4 1983-2004

Except for an amendment in 1987, the Law no: 2863 remained relatively unchanged until 2004 when it underwent a major revamp. The law introduced the concept of cultural assets (*kültür varlıkları*), replacing the long-standing use of the terms of ‘antiquities’ and ‘monument’, and created a new conservation tool in the form of ‘conservation and development plans’¹¹² that were to be prepared for all designated conservation areas¹¹³. A decentralized organizational structure was introduced that included a central principle-making entity, the Supreme Council for the Conservation of Cultural and Natural Properties¹¹⁴, and a regional decision-making entity, in the form of regional councils for the conservation of cultural and natural assets, which were to be consulted on all conservation planning processes and other interventions pertaining to conservation areas and listed buildings.

The law also introduced the concept of ‘valorisation’, defined as “the display and arrangement of cultural and natural assets, and their presentation utilising scientific techniques”, which should be read in conjunction with the way the authorities increasingly began to view cultural heritage as an asset. The early 1980s had marked a period in which the use of cultural heritage for tourism became further embedded into the administrative and legislative structures. The enactment of the Tourism Incentives Law in 1982, demonstrates the recognition of the tourism potentials of cultural heritage, including archaeological sites, as it called for the designation of tourism areas with a view to ‘natural, historic, archaeological and socio-cultural tourism values’. In this context, site presentation and valorisation became the new focuses of the MoC. This is further reflected in the 1987 amendment of the Law no: 2863, as

¹¹² A definition of these plans was only added to the law with its 2004 amendment.

¹¹³ It was only in the 1990s with the publication of the relevant terms of reference that conservation plans began to be prepared (Şahin Güçhan & Kurul 2009:30).

¹¹⁴ It develops and issues principles for the conservation and use of archaeological sites.

it modified the term ‘valorisation’ by adding the word ‘use’ to its definition¹¹⁵. This new approach, which valued the way cultural heritage could be used and integrated into the contemporary world, is also observed in the MoC’s approach towards archaeological sites that promoted their “valorisation and appropriate use” in a way that would be beneficial to the public (ed. *Kültür ve Tabiat Varlıklarını Koruma Genel Müdürlüğü* 1992:10).

In terms of archaeological practice, the law contained a separate section, much like its predecessor, on permit conditions, requirements and duties. Significantly, excavation directors were held responsible for providing the maintenance, conservation and presentation of archaeological sites. This was further cemented in a dedicated Regulation on Research, Soundings and Excavations, which remains valid to this day with several amended articles (*Kültür ve Tabiat Varlıklarıyla İlgili Olarak Yapılacak Araştırma, Sondaj ve Kazılar Hakkında Yönetmelik*, 1984), where the directors’ conservation responsibilities were reiterated. The new law had one additional requirement for foreign projects in that any expropriation costs that would be required during the project would have to be covered. Previously there was no reference as to who would bear the costs.

Following the enactment of the law, the late 1980s and early 1990s saw an increased MoC interest in archaeological sites, their inventorization, and a site-scale perspective in their conservation. In 1989, in a bid to increase resources for and local interest in archaeological sites, the MoC initiated a project that, among its other aims, enabled the utilization of entrance fee revenues for maintenance, conservation and presentation purposes (Ministry of Culture 1989). Although limited to 12 provinces, it produced site presentation plans and infrastructural improvements for a number of sites. The preparation of

¹¹⁵ The definition reads “the display, arrangement, and use of cultural and natural assets, and their presentation by means of scientific techniques”.

conservation plans for archaeological sites¹¹⁶, inventory efforts¹¹⁷, and the organisation of a national symposium on conservation and valorisation of archaeological sites are other indicators demonstrating the growing interest in archaeological sites in the 1990s.

Turkey's efforts to join the EU during the late 1990s and the early 2000s led to an integration process that resulted in numerous legislative changes¹¹⁸ that aimed to harmonize Turkish regulations and institutions with their Western counterparts¹¹⁹. It was in this period that Turkey ratified the European Convention on the Protection of the Archaeological Heritage (revised 1992). MoCT's focus on site conservation increased, emphasizing the equal importance of conservation and archaeological research (Pasinli 2003:II).

The most significant organizational restructuring to impact cultural heritage conservation was the merger of the Ministry of Culture and the Ministry of Tourism (MoCT) in 2003. This heralded an "era of change" (Şahin Güçhan & Kurul 2009:33). While the government's primary aim was to economize on the number of its ministries and cutting down on tasks (Kurul & Şahin Güçhan 2009; Özgüner 2015:71), this move was also considered to be a reflection of the "pro-business orientation" of the government (Shoup 2008:139). The merger also made evident the growing correlation between cultural heritage and tourism, further demonstrated by some of the subsequent regulations. The new era gave rise to significant transformations in archaeological conservation

¹¹⁶ One of these sites was Hierapolis. In the early 2000s METU prepared an assessment of this plan (authored by E. Madran and N. Özgönül) in connection with Turkey's first site management plan. See Ersoy (2002) for further details.

¹¹⁷ In the early 1990s, the MoC requested from excavation directors that they carry out surface surveys to contribute to the national inventory.

¹¹⁸ The years 2002-2004 resulted in amendments in 53 laws through eight 'harmonization packages' (Özgönül 2014).

¹¹⁹ In 1999, Turkey became one of the earliest signatories (it went into force in 2000) compared with other European countries such as UK, Germany, Belgium, and Italy, which ratified it in 2000, 2003, 2011, and 2015 respectively.

in Turkey, particularly in the development of new tools for conservation, emphasis on conservation during archaeological projects, and increased responsibilities for excavation directors.

2.1.5 2004-2009

The Law no: 5226, enforced in 2004, made substantial changes to the existing law on cultural heritage conservation (Law no: 2863), in a move to adapt the legislation to international developments on cultural heritage management, decentralisation, and financing of conservation interventions in particular (eds. Madran & Bozkurt 2008:224). The modified law widened the definition of ‘cultural asset’ to recognize the social aspects of previous cultures, and added the phrase ‘scientifically and culturally original value’ in its designation. Other significant moves were the increased public participation during planning, increased local authority involvement in the decision-making processes, and development of new financial tools for heritage conservation.

Of particular importance for archaeological conservation practices were the newly introduced concepts of ‘management plans’ and ‘landscape design projects’. The former, defined in further detail through a separate regulation, were primarily conservation plans that defined annual and five-year implementation phases that were to be revised every five years. The latter were more architectural/landscape design projects than conceptual plans and defined site presentation conditions.

Following the enactment of the law, MoCT issued a number of regulatory documents in swift succession concerning archaeological permits and conservation projects undertaken during excavations. They demonstrated the relative significance of archaeological sites for the newly created MoCT and confirmed a shift in focus from excavations towards conservation and site presentation.

In 2004, a circular on archaeological permits was released, which stated that MoCT’s primary approach towards archaeological excavations would be one

that valued quality over numbers. Henceforth, the goal would be to have well-equipped excavations (in terms of experts, facilities and finances) and for applicants to demonstrate their long-term commitment. MoCT had been commending the growing interest in archaeological research, which it attributed to the increase in the number of excavations and surveys, however, it had also expressed that it was unable to deal with the ensuing workload, as a result of which it was forced to reject many new applications (Pasinli 2002:IV). The circular called for 10-year plans, prioritization of facilities (excavation houses and storage) and a resolution of expropriation issues, all of which are indicators of a long-term commitment. Singling out foreign directors, the circular reiterated previous regulations emphasising their responsibility in ensuring site security and recruitment of sufficient number of site guards. In a move to regulate and standardize conservation projects prepared by excavation teams, MoCT made it compulsory to submit projects to the relevant regional conservation councils prior to their implementation.

The following year, MoCT released two new directives within the space of three months, one relating to conservation projects undertaken during archaeological excavations, and the other on a review process of conservation work. The directive of June 2005 was the first regulatory document to focus specifically on conservation measures during archaeological excavations (restoration, conservation and landscape design projects) and aimed to standardize conservation and presentation measures. As a document primarily on architectural conservation interventions and site presentation, it defined conservation principles, with particular reference to the guiding principles of the Venice Charter and the World Heritage Convention, and described appropriate architectural conservation techniques applicable during excavations¹²⁰. The directive required archaeological teams to take necessary

¹²⁰ The directive defined general conservation interventions, such as *anastylosis*, reconstruction, landscape design etc., and advised on conservation methodologies and principles. It also defined in detail types of architectural interventions such as consolidation,

measures to preserve exposed remains during the season and, also for the first time, called for conservation work to be carried out by bespoke multi-disciplinary teams (taking into consideration each sites' own conditions)¹²¹. One other significant aspect of this document was its direct reference to community engagement. Although written in relation to landscape design projects, the directive called for communication with local communities and “creating programmes to develop ownership and awareness”. The directive also interlinked and mandated coordination of conservation work with planning documents, such as management plans.

The other directive that came into force in August 2005,¹²² concerned the review of conservation implementations at archaeological excavations. The directive stated its aim as “raising the profile of excavations and conservation work to international standards” while seeking to resolve problems encountered in the practice and “to place Turkish archaeology to the position it deserves”. To that effect, it put conservation work once again on an equal footing with excavation work, and required directors to incorporate conservation into archaeological research and to submit relevant annual and three-year plans. They were also encouraged to increase their human and financial resources and carry out longer site work (approximately three months). Significantly, this directive introduced a review commission¹²³ to assess permit applications –creation of a commission/board to review and assess permit applications had been on MoCT’s agenda at least since the late 1990s (Özdoğan 2001:100). More importantly, however, conservation work

reconstruction, cleaning, relocation, and described architectural remedies. Significantly, it advised against *anastylosis* projects if the site generally lacked a third dimension and called for teams to give due diligence to periodic maintenance.

¹²¹ The expert fields referred to, such as conservation architects and structural engineers, also indicates the architectural focus of the document.

¹²² This directive was rescinded in 2009.

¹²³ The seven-member commission consists of five MoCT staff, including the deputy undersecretary, head of the Excavation Unit, MoCT experts, and two external academics.

became an assessment criterion, to be reviewed based on the on-site investigation of a team of MoCT experts, thereby making conservation directly part of the permit process¹²⁴.

The final regulatory document relevant in this period is the site management regulation¹²⁵, again put into effect in 2005. It called for the preparation of management plans for designated ‘management areas’, which were distinct from conservation areas and may exceed their boundaries. The document also defined a management mechanism that consisted of various boards, including advisory, review, and coordination. Through this regulation, management plans firmly entered the conservation discourse in Turkey and gradually began to be prepared primarily for archaeological sites¹²⁶. However, issues such as the relationship of this new conservation tool with the existing conservation and development plans continued to be debated for a number of years. The regulations put in place and the changing policies of MoCT during these five years had seismic impacts on archaeological practice and conservation of archaeological sites. In terms of foreign projects, on the other hand, they did not introduce particularly different stipulations than their Turkish counterparts but rather upheld previous conditions.

2.1.6 2009 to the present

Regulations set in motion in 2009 marked yet another turning point for archaeological conservation practices and archaeological research, especially concerning foreign-run excavations. In June 2009, MoCT issued a new circular

¹²⁴ The directors are informed of the review commission’s assessment and of any perceived deficiencies, and are given one year to revolve them. Failure to comply results in the freezing of their permit for one year, followed by cancellation if there is no development after another year.

¹²⁵ The amendment of the law had called for such a regulatory document.

¹²⁶ The plans were either initiated by MoCT or by the excavating teams. An example of the former is the management plan for Ani, which was supported by UNESCO as part of the Millennium Development Goal Initiative Alliances for Culture Tourism in Eastern Anatolia (Orbaşlı 2013:238).

announcing its latest permit procedures. Primary issues were excavation periods, information to be supplied during applications, financial guarantees, and in an unprecedented move the appointment Turkish co-directors to foreign projects. The circular required directors to spend four months of the year¹²⁷ working on their archaeological projects, two of which could be field work (including excavations, conservation and landscape design) with the remaining time dedicated to publications and further conservation work¹²⁸. Permit applications were to include a report¹²⁹, which justified work in the proposed area and expanded on the expected results, and included a map depicting the area to be excavated and conserved –a requirement recalling the earlier Ottoman regulations.

The stipulation for Turkish co-directorships was an unparalleled intervention¹³⁰. MoCT’s justification was its intention to “track foreign-run archaeological excavations and enable Turkish archaeologists to benefit scientifically from foreign archaeologists” (Erbil 2009). In December of the same year, however, the requirement for co-directorship was amended to ‘assistant directorship’, and in 2013 this became a requirement for all projects (Turkish and foreign). This circular also required publications in at least two languages, one of which had to be Turkish. This was the first time that Turkish

¹²⁷ From the mid-2000s, regulations like that of August 2005 had been referring to periods of time to be spent at the site.

¹²⁸ The unfavourable reception of this article led to its rescission –subsequent directives [the 2011 Directive (Article 9ğ), the 2013 Directive (Article 11e), and the latest directive of 2016 (Article 9e)] asked for excavations to take place for at least two months.

¹²⁹ The report was to also include information on the previous season’s work and its results, the state of conservation work, site security, unfinished projects and justifications, publications, conservation and storage of finds, technical infrastructure, and use of the budget.

¹³⁰ Signs of separate regulations for foreign research had in fact surfaced in 2006 when a newspaper reported on stricter regulations for foreign-run projects and cited the Director General of Cultural Assets and Museums. The article is misleading, however, as it implies foreign-run projects had been operating fairly unregulatedly (Zaman 2006).

publications were made mandatory and this requirement has been included in all subsequent regulatory documents¹³¹.

During the same year, MoCT, in a bid to relieve itself of its increasing duties regarding cultural heritage (Pulhan 2009:142), turned its attention to privatization of services at archaeological sites. A directive in 2004 and the Principle Decision no: 745, which enabled privatization of services and spaces within archaeological sites, had already paved the way for such interventions, and by outsourcing its various responsibilities to the private sector, MoCT created another actor in the field of cultural heritage conservation. Privatization of services, publicized as a public-private partnership by MoCT (T.C. Kùltür ve Turizm Bakanlıđı Döner Sermaye İşletmesi Merkez Müdürlüğü 2014), was considered to be a way of improving and modernizing service quality, and thereby increasing visitor numbers (T.C. Kùltür ve Turizm Bakanlıđı Strateji Geliştirme Başkanlıđı 2010). 2009 saw the privatization of sales units of more than 50 museums and archaeological sites in Turkey (Atlas 2009) and this trend continued with other tenders in 2010 to privatize ticket booths and in 2013 the second tender for gift shops¹³².

Other MoCT policies at this time emphasized conservation and publications, and especially focused on Turkey's repatriation claims from foreign museums –the latter significantly impacting on foreign-run archaeological research as permits became linked to the return of artefacts. Ertuğrul Günay, the-then Minister of Culture and Tourism, heralded this in early 2011, stating that the primary item on MoCT's agenda was the “repatriation of unfairly taken archaeological artefacts”, followed by extending excavation seasons,

¹³¹ Previously, regulations referred only to ‘reports written in Turkish’ to be submitted following the end of the field season.

¹³² These developments resulted in debates in academic circles as well as in parliament. A parliamentary question posed in 2010, which enquired if entire archaeological sites were going to be privatized, reflected the continuing lack of clarity on the matter. See T.C. Kùltür ve Turizm Bakanlıđı Strateji Geliştirme Başkanlıđı (2010).

preparatory periods and time allocated to conservation as well as Turkish publication of results (TC Kültür ve Turizm Bakanlığı 2011). Similarly, the opening speech of the-then Director General of Cultural Assets and Museums, M. Süslü, at the 33rd ERM in May 2011, reflected this focus. Stressing the need to maintain a conservation-use balance, he called for projects to put more weight on restoration and publications. His reference to setting up criteria to that effect presaged the directive that was issued later in the year. The emphasis on conservation reached its peak in 2012, when the 1984 Regulation on research, soundings and excavations acquired an additional article stating that no new excavation areas could be opened in continuing projects without completion of ‘restoration, conservation and landscape design’.

The directive of 2011 (*Kültür ve Tabiat Varlıklarıyla İlgili Yapılacak Yüzey Araştırması, Sondaj ve Kazı Çalışmalarının Yürütülmesi Hakkında Yönerge*) primarily concentrated on the administration of archaeological research and outlined permit procedures. Conservation requirements featured heavily in the document, which needed to be carried out “in accordance with contemporary conservation principles”¹³³. Following in the footsteps of the June 2005 directive, the 2011 directive called for conservation specialists (architects, restorers or conservators) to be part of teams and, for the first time, sought memberships of professional chambers for those who will carry out conservation work. The directive’s emphasis on conservation¹³⁴ can also be observed in its requirement for directors to identify archaeological reserve areas¹³⁵. Also, permit applications were required to inform on site protection measures and the state of architectural and artefact conservation interventions.

¹³³ Although not referenced, they can be assumed to be the Venice Charter and the UNESCO World Heritage Convention named in previous regulatory documents.

¹³⁴ This emphasis can also be observed in the article that states Turkish-run projects should utilise MoCT’s funding primarily for conservation.

¹³⁵ Although these areas were mentioned in the 1973 and 1984 regulations, it remained in the context of areas to be determined by the State.

In terms of foreign projects, use of the Turkish language in correspondence and publications was emphasized. The directive reiterated the appointment of Turkish assistant-directors at foreign excavations who were to be responsible, together with the directors, for the long-term strategic planning of projects.

MoCT announced its latest assessment system with this directive. An assessment system had already been introduced in the August 2005 directive involving a review commission (now named the Advisory and Assessment Board) and an on-site investigation team (now named the Review Board), but this new document provided further details into its structure. The advisory board¹³⁶ was made responsible for evaluating permit applications and deciding on cancellations according to a number of criteria, one of which was the provision for site conservation. Conditions that would invoke permit cancellations were listed specifically for the first time, including failure to carry out works requested by MoCT, to resolve conservation issues identified during the review, and lack of conservation and security measures. These, once again, accentuate the prominence given to conservation work by MoCT.

Two years later, in 2013, MoCT released the latest version of the directive¹³⁷ (*Kültür ve Tabiat Varlıklarıyla İlgili Yapılacak Yüzey Araştırması, Sondaj ve Kazı Çalışmalarının Yürütülmesi Hakkında Yönerge*), mainly to remedy some of the criticized articles concerning archaeological survey practice. Differences can be observed in the responsibilities of directors and conservation requirements. Interestingly, the directive made it compulsory for Turkish-run

¹³⁶ The advisory board consists of four scientists of various disciplines, depending on the sites in question, and four MoCT personnel –a new board is formed each year. The Review Board consists of MoCT experts and may carry out site visits before, during or after field seasons. The directive does not provide information on the process through which it makes its assessments.

¹³⁷ The directive has since been renewed in 2016 but this version has not been included here because the temporal scope of this research is 1979-2014. While it remains outside the time-frame, it has been referred to where relevant in order to highlight most recent conditions. This new directive does not provide any significant changes to procedures regarding foreign-run projects.

projects to ensure that their institution matched MoCT's financial contribution¹³⁸. New articles concerning foreign teams included the requirement for project directors to accredit their qualifications with the High Education Council (YÖK) and to ensure MoCT through diplomatic procedures that the project would be financially supported throughout its duration. Significantly, financial responsibilities of foreign directors were listed for the first time, which, other than the customary obligations of wages of governmental representatives, guards, workers, now included project and implementation costs of all conservation work as well as those relating to visitor centres and site museums¹³⁹.

In terms of conservation, the directive added conservation architects to its list of experts to be present in archaeological teams¹⁴⁰, and added another layer of inspection by making it compulsory to acquire the Survey and Monuments Board's approval before implementing conservation projects.

2.2 Requirements concerning foreign-run archaeological projects

As examined in the previous section, there are no separate regulations for foreign-run archaeological projects in Turkey and they operate according to the same legal provisions (Law no: 2863, its amendments, directives and circulars) as those that pertain for excavations led by Turkish institutions. In most of these documents, statements are made in reference to all excavation teams in Turkey but differentiating 'local' (*yerli*) and 'foreign' (*yabancı*) excavations, and although there is no clear definition in these documents as to what constitutes a 'foreign excavation', the institution to whom the applicant

¹³⁸ The directive of 2016 has changed this condition and there is only a reference to the financial support of relevant institutions without any note on the level of support.

¹³⁹ The directive of 2016 does not refer to museums.

¹⁴⁰ A new phrase "conservation expert" was added with the directive of 2016, to collectively denote artefact conservators, conservation architects, engineers etc.

director is affiliated, and the main funding organisation are recognized rather than the nationality of the director.

Legislation sets the same requirements and conditions for both local and foreign excavation teams, such as those concerning the duration and renewal of permits, professional qualifications of persons wishing to direct excavations in Turkey, publication rights etc. Different conditions for foreign-run excavations apply mainly in matters concerning the application procedure. In effect both Turkish and foreign-run teams have similar financial responsibilities, however, the former group of projects receive substantial funding from MoCT, while foreign projects have to guarantee they can cover all associated costs. MoCT has co-funded certain projects in some exceptional cases. While for a long time the main difference in requirements between local and foreign teams used to be in the application procedure, over the course of the past three decades, the regulations on foreign research in Turkey have become more detailed and have invoked further responsibilities.

2.2.1 Permit applications

As mentioned above, *Eski Eserler Sondaj ve Kazı Yönetmeliği*, issued in 1973, introduced different application procedures for Turkish and foreign projects. While Turkish project applications are made directly to MoCT, foreign applications have an additional layer of bureaucracy in the form of the Ministry of Foreign Affairs, to which their applications are sent by Turkish embassies in their own countries. This difference in procedure has been repeated in subsequent regulations and continues to be so.

Applications by foreign nationals to direct archaeological excavations are made to the relevant Turkish embassies or consulates in those countries¹⁴¹. The dossiers, written in Turkish, are delivered to the Turkish Ministry of Foreign

¹⁴¹ Applications can be assessed previously by their own research institutes/institutions as is the case with ARIT, which requires application dossiers to be sent to them approximately two months before MoCT's deadline in order to carry out a review.

Affairs, which then forwards them to MoCT along with its own assessments of the applications. This is a procedure to be followed by both first-time applicants as well as those that are applying to renew their annual permits. Otherwise, the same requirements apply to foreign and Turkish applicants. In terms of new applications, the following rules have to be abided:

- the applicant's undergraduate degree must be in archaeology, or if relevant, in anthropology and art history, and they must be affiliated with an academic institution,
- the applicant must at least be an associate professor, have five years' field experience and have published previously,
- the applicant must provide an accreditation for his/her academic degree,
- they should not have any legal reason not to carry out an excavation,
- archaeological surface surveys in the area that is planned to be excavated must have been completed, preferably with a site documentation in 1/1000 and/or 1/500 scale,
- affiliated institutions must provide a written document to confirm that the director is supported financially for the duration of the project (foreign directors are required to provide this via diplomatic channels),
- a long-term programme and information on long-term financial resources and amounts, along with a work schedule must be submitted.

In the case of permit renewals, all directors, including Turkish, are expected to provide an application report with information on the following (as stated in the 2013 directive¹⁴²):

- works finalised in the previous season and justification of those that could not be carried out,
- justification for absent team members,

¹⁴² The same requirements are listed in the 2016 directive.

- conservation and security of the excavation area,
- the stage of architectural restoration and conservation works,
- measures taken to ensure the safety and storage of finds,
- sufficiency of technical infrastructure,
- comparison between the actual budget and planned budget,
- publications made in relation to the work carried out in the previous season.

2.2.2 Monitoring of archaeological excavations

Since the first regulations in the late Ottoman period, archaeological excavations have been monitored by representatives¹⁴³ appointed by the regulating authority. Representatives are appointed to a different project each year, so that one person does not work at one site alone. They are responsible for ensuring that work proceeds according to the relevant legislation and informing MoCT of any cases to the contrary. Present throughout the duration of the project, they send periodic progress reports to MoCT. The reports are required to refer to a number of issues including the excavation results, duration of excavations, the discovered archaeological finds and architectural remains. Other than this monitoring responsibility, the representative is required to carry out several bureaucratic duties.

Although technically not a monitoring position, assistant-directorships may be examined in this context. Introduced in the December 2009 circular, the appointment of Turkish assistant-directors is compulsory for foreign teams. Initially, their duties were not fully formulated save for continuing the excavation in the absence of the director. Information on their qualifications

¹⁴³ The title of the person monitoring excavations on behalf of MoCT has been different in foreign and Turkish-run excavations. In the 1973 Law, they are called “representative” for all projects, while the Law no: 2863 called those appointed to foreign-run excavations as “representative of MoCT” and those at Turkish-run projects as “authorised expert on behalf of MoCT”. This continues in subsequent documents until the 2016 regulation, which does not differentiate between foreign and Turkish projects and calls them “representative of MoCT”.

were mentioned (graduate of archaeology or art history and hold at least a PhD degree). The 2011 and 2013 directives on Surveys, Soundings and Excavations carried out on cultural and natural properties (*Kültür ve Tabiat Varlıklarıyla İlgili Yapılacak Yüzey Araştırması, Sondaj ve Kazı Çalışmalarının Yürütülmesi Hakkında Yönerge*), essentially continued this framework in terms of foreign-run projects and called for a Turkish assistant-director for foreign projects. The latter directive, however, extended the assistant-directorship rule to include Turkish-run projects. The new directives offered further information about the qualifications and responsibilities of an assistant-director, who was defined as a scholar who assists the director in the scientific, financial and administrative organisation of the excavation, in eliminating problems, and is accountable to MoCT in the absence of the director. They are still required to hold at least a PhD and additionally must have three years' field experience. They are also responsible for assisting the director in the strategic planning of the excavation.

2.2.3 Obligations

The different regulations put in place since the 1970s place certain obligations on foreign projects (only financial obligations and those that are specifically confined to foreign projects are mentioned) (Table 2.1). In this respect, the financial responsibilities of foreign projects since the 1970s primarily include:

- costs of the site guard,
- damages that may occur during the field season,
- to return the site to its former state,
- pay the wages and travel expenses of the governmental representative (payments related to this and the above-mentioned items are pre-determined by MoCT and submitted at the time of permit applications/renewals),
- submit a written document stating that sufficient funding to carry out the project has been provided by their respective institutions,
- cover any expropriation costs that may incur,

- costs associated with site conservation and site security.

Table 2.1 MoCT's financial and other requirements

	1973	1980s	2004	2005	2009	2011	2013
governmental representative	○●	○●					●
site guard and site security	○●	●	●	●		○	○●
expropriation		●				○	○●
damages during excavations	○	●					○●
conservation and restoration	○●	○●	○●	○●	○●	○●	○●
conservation projects and implementations							●
visitor centre and site museum accreditation							●
Turkish co-director					●		
Turkish assistant-director					●	●	○●
Turkish publications					●	●	●
Turkish correspondence and applications						●	●

○ All projects
● Foreign projects

The 2013 directive provided a list of financial responsibilities of foreign directors, including but not limited to:

- all costs related with excavation work,
- wages of the governmental representative,
- wages of workers and the security guard,
- expropriation costs,
- any damages during the excavation,
- protection, conservation and restoration costs,
- transportation of any cultural assets to the museum,
- preparation of conservation/restoration projects and their implementation costs,
- project preparation and implementation costs of visitor centres and site museums.

Significantly, the last three items have not been mentioned in any other regulatory document before, and are not cited for Turkish-run projects. This list demonstrates that foreign projects are required to finance (and guarantee long-term commitment to) a wide range of activities, which are not limited to specifically archaeological research and excavation, but also include site security, personnel wages, and, most relevant for this research, site conservation. While Turkish projects have the same responsibilities, they are financially supported by MoCT. In terms of other obligations, as shown in the table above, the past few years have seen an emergence of requirements in relation to Turkish publications, correspondence and Turkish assistant-directorships.

2.2.4 Assessment procedures

MoCT elaborated an assessment mechanism in the mid-2000s to monitor the progress of excavations, involving an Advisory and Assessment Board and a Review Commission. The former¹⁴⁴ primarily works on the assessment of first-time applications and on-going but problematic excavations, basing its assessment on the investigations of the latter.

The Review Commission¹⁴⁵ visits sites periodically, without prior notification, and notes issues such as the state of the excavation house, site conservation, site presentation and landscaping, site security etc. The intention is to monitor progress as well as to ensure the institutionalization of projects in line with MoCT's intention of working with teams that can guarantee funding for excavation and conservation, and therefore commit to one particular site for the long-term. Architectural conservation, landscaping, and publications are priority areas for the commission, but they also review excavation techniques,

¹⁴⁴ It consists of academics of relevant disciplines such as protohistory, classical archaeology, art history, and the General Director, heads of relevant units, and MoCT experts.

¹⁴⁵ It consists of a member of staff (usually an architect) of the Survey and Monuments Council, the relevant museum director, and a member of staff from MoCT's Excavations Unit. A representative of the relevant conservation council or an academic may join in some cases.

conservation and landscaping techniques, expropriations, excavation house, storage facilities, and site security etc. (MoCT comm. 2016).

The commission visits a number of sites, normally during excavation seasons, or out of season if that is not possible, the latter allowing them to review post-excavation conservation measures, and spends one working day going through the interventions of the team with regards to their annual programme. Considering the number of excavations, a site can be visited by a commission every few years: in the case of problematic issues, however, they may be revisited the following year. Subsequent to the visit, the commission writes a condition report, outlining the state of conservation work, landscaping, and excavation house, and presents its findings to MoCT with recommendations to the excavation team on the types of actions that should be included in their next work schedule, which is then negotiated with the excavation director, who may be called to MoCT for discussions (MoCT comm. 2016).

To summarize, MoCT's assessment revolves around two major issues: firstly, concrete evidence of an institutionalised¹⁴⁶ excavation in the form of long-term strategic programmes, a fully operational excavation house, and storage facilities, and secondly, continuing progress in the conservation of the site, with particular emphasis on architectural interventions, as described in the previous section (MoCT comm. 2016).

2.3 Review

Present regulations on cultural heritage conservation are fundamentally based on Ottoman laws that were put in place to monitor archaeological practice, but which were originally issued as a reaction against foreign misconduct and as part of westernisation processes. As Eldem notes, they essentially reflect a

¹⁴⁶ The intention to have institutionalised and long-term archaeological projects can be traced to the 2004 circular, in which two articles refer to resolving issues related with excavation houses and storage facilities, which was later expanded through requirements of five and ten-year programmes.

“defensive and protectionist tone” (Chatzoudis 2012), a stance which appears to have pervaded much of the subsequent laws on heritage conservation.

Regulations for foreign researchers working in Turkey align with the recommendations of the UNESCO Recommendations on International Principles Applicable to Archaeological Excavations of 1956 that call for scientific and archaeological qualifications from excavators, rules that define permit conditions of equal footing with nationals of the country, such as information on the allocated period and reasons for withdrawal (articles 13, 14), obligations of the ‘excavator’ during and after the completion of work, including conservation responsibilities (Article 21), and publication requirements (Article 24b).

In terms of conservation during archaeological work, regulations underwent significant changes over the past four decades signified by a growing recognition that archaeological sites have other potentials beyond research, in particular concerning their economic benefits for tourism. Parallel to this, conservation has become a priority for the successive officials of MoC/MoCT, especially from the early 1990s onwards, becoming even more pronounced in the early 2000s and culminating in a series of regulations put in place from the mid-2000s. Regulations mainly revolved around sharing its responsibilities in conservation, planning, management, and public outreach.

The value of archaeological and conservation practices for MoCT has mostly come to lie in exposing of visually impressive remains and their restoration and presentation to visitors. At the same time, MoCT has asserted itself in making knowledge acquired during archaeological processes more accessible by Turkish publications a requirement for foreign teams. The most recent regulations that introduced new conditions, such as co/assistant directors, privatization of services, pressing for longer excavation seasons, and put further emphasis on conservation etc. were attributed to an increased interest

in using archaeological sites as economic incentives as well as growing nationalism.

It should be noted that, while foreign presence in archaeological research was a major impetus that shaped Ottoman regulations, this presence did not impact legislations in the Republic period until recently. It is only since 2009 that various rules have been put in place either for further regulation of foreign research or as a reaction against specific incidents that occurred at foreign-run archaeological excavations.

Having examined the historical progress of legislative provisions concerning archaeological conservation and foreign-run archaeological excavations, the following chapter details the conservation practices at the selected sites from the late 1970s onwards.

CHAPTER 3

CONSERVATION PRACTICES AT SELECTED FOREIGN-RUN ARCHAEOLOGICAL EXCAVATIONS IN TURKEY (1979-2014)

This chapter presents the development of conservation practices at 19 sites over a period of 35 years (1979-2014), thereby setting the scene for the following chapter, where conservation practices at these sites are assessed. The issues explored reflect the widening scope of archaeological conservation¹⁴⁷:

- What type of conservation work was carried out?
- Who carried out the work?
- Where does the funding for conservation come from?
- Were local communities engaged and if so how?

Conservation work focuses mainly on building-scale and site-scale interventions and are explored under the sub-headings of ‘site conservation’, ‘site presentation’, ‘management planning’; however, as each site presents a different case, there are instances when one or more of these topics are not covered as they are not relevant. Where possible, information is given on statements relating to conservation approaches and methodologies before moving on to the relevant sub-sections. ‘Site conservation’ involves building-scale interventions such as *anastylosis*, reconstructions, shelters etc. that were

¹⁴⁷ This chapter neither aims nor claims to describe all conservation work undertaken at each of the examined sites. The main purpose is to present a general understanding of conservation practices at these sites based on available and accessible information. While there may be many cases where interventions were never published, or relevant data not made public, this does not necessarily mean such work was not carried out.

carried out by the conservation teams of each archaeological project¹⁴⁸ and site-scale interventions such as capping, mortar repairs etc., that are carried out as part of a programme rather than singular interventions, and any other site-scale conservation programmes including monitoring and maintenance. ‘Site presentation’ refers to significant work carried out to make sites more accessible to visitors and locals, and also considers how data accumulated during the excavations is shared with the public. ‘Management planning’ relates explicitly to management plans, prepared either by the excavation teams themselves or by other stakeholder parties in collaboration with the teams.

In terms of people carrying out conservation work, the aim is to provide information on the people, their professions and their roles for some major projects. The professions of those involved in architectural conservation, site presentation, management planning etc were researched. Where possible, information was collected not only on persons carrying out architectural and site-scale conservation interventions but on occasion those working on artefact conservation in order to portray the variety of conservation professionals involved¹⁴⁹. Also explored were for how long people stayed engaged with the excavation as well as the structure of the conservation team, if there was one.

The section on funding focuses particularly on sources for conservation to understand the types of organisations that funded specifically conservation work as well as the types of conservation projects that were funded –where available, the amount of support was also noted. While information about funding of entire archaeological projects is mostly available in the ERM proceedings or in other scientific or popular publications (for most of the sites), the same level of information is not accessible for funding of conservation

¹⁴⁸ As this research focuses on conservation practices at foreign-run excavations, projects of other institutions at the same sites, such as restorations carried out by local museums or culture directorates, are outside the scope of this research.

¹⁴⁹ It must be noted, however, that artefact conservation practices as a whole are not the focus of this research.

work. Nevertheless, in most of the cases it was possible to obtain an agreeable level of information.

The section regarding community engagement was concerned with whether there are specific projects to engage local communities with the archaeological research and/or conservation practices or other means of interaction with locals. This section also includes project websites and social media as interfaces between the archaeological excavation and the public at large.

The main source of this chapter is the reports of the case study sites published in the ERM proceedings (79 volumes)¹⁵⁰. In addition to this corpus, other publications, authored by team members of each archaeological project, and official project websites were consulted. Also, interviews conducted as part of this research with the directors and (where possible) with conservation professionals at each site were used. The sites are examined according to the country of the leading institution (Austria, Belgium, Germany, France, Italy, Japan, UK, USA).

3.1 Austria

3.1.1 Ephesos

Ephesos is situated in the Selçuk district of Izmir. The site has been investigated since the second half of the 19th century. The first excavations, carried out by John Turtle Wood on behalf of the British Museum, focused on the Temple of Artemis. David George Hogarth also excavated there in the early 20th century. Austrian excavations, focusing on the Roman town, began in 1895 under the direction of Otto Benndorf and have been continuing annually since 1954 (ed. Bayram 2008:93). Excavations have been led by Sabine

¹⁵⁰ The final set of ERM proceedings consulted were those for the season of 2014, published in 2016, but where especially relevant, information about season 2015 was added from other sources.

Ladstaetter, director of the OeAI, since 2010. Ephesos was inscribed into the World Heritage List in 2015.

Settled since the Bronze Age, the site was a vibrant town in the Hellenistic and Roman periods until its abandonment in the Byzantine period, whereupon habitation shifted to the Ayasuluk hill to the northeast (Bammer 1997:252). The initial focus of excavations in the mid-20th century that centred largely on monumental public buildings gave way to explorations of residential architecture from the 1970s onwards (Demas 1997:140) and today archaeological investigations focus on understanding diverse periods and their tangible remains. They have revealed a settlement with prominent buildings, including but not limited to, the Artemision and other temples (Hadrian, Serapis etc.), Terrace Houses and other residential quarters, and numerous public buildings (Library of Celsus, gymnasia, baths and agoras) (Bammer 1997).

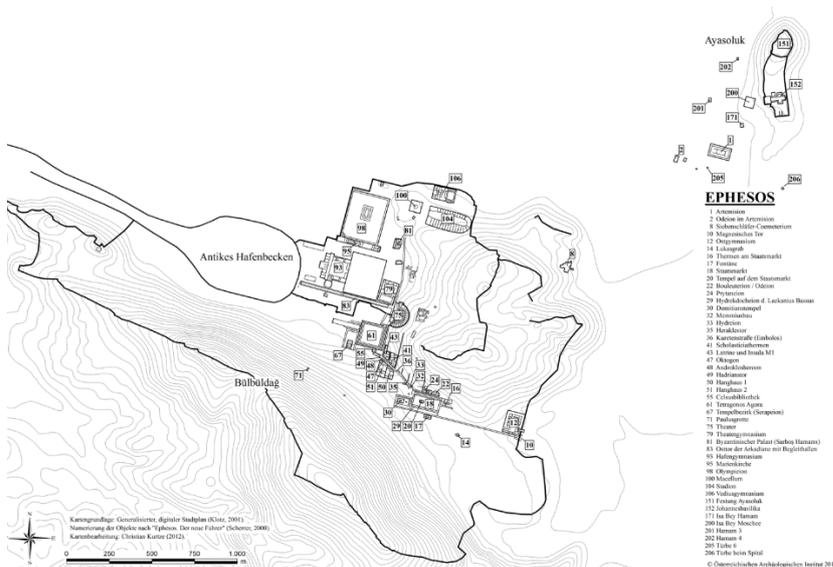


Figure 3.1 Site plan (Gesellschaft der Freunde von Ephesos)

The earlier focus on extensive archaeological excavations changed in the early 1990s to place more emphasis on site conservation and publications. Although the site is renowned for its large-scale architectural conservation projects and

its landmark shelter over Terrace House 2, site maintenance and establishing a site monitoring system are increasingly becoming focal points of conservation efforts. The opening of large excavation areas that revealed impressive architectural remains, coupled with re-erection activities, contributed to the site becoming a major visitor attraction –mass-tourism has been one of the constant issues that the team needs to deal with (Krinzinger 2006a:96)– therefore site conservation and site presentation have been interwoven at Ephesos over the past six decades. Today, there are numerous conservation projects running in tandem, and contrary to the earlier decades in which buildings were left untreated after excavations, the intention is to conserve them within the same season (Ladstaetter 2016:542). Non-destructive technology and “targeted and generally small-scale excavations” have become the norm (Ministry of Culture and Tourism 2013:51).

Site conservation and presentation

The diversity of architectural conservation approaches is one of the significant aspects of conservation at Ephesos: they are devoid of a “common concept” (Ladstaetter 2016:543), and as such represent a “veritable laboratory of restoration philosophies and practices” (Demas 1997:143). Although various architectural interventions, such as re-erection of columns, “the simplest form of *anastylosis*” (Schmidt 1997:45), took place in an ad-hoc fashion in the early 20th century (Ladstaetter 2016:543), it was not until the 1950s that they became more common practice. As archaeological activities intensified, unearthed building remains were re-erected to re-introduce the ‘third dimension’ to the city (Krinzinger 2006a:89) and to reinstate “some degree of order on the chaos” that resulted from the excavations (Demas 1997:140). A “building boom”¹⁵¹ ensued (Ladstaetter 2016:543) resulting in a number of now

¹⁵¹ This period’s work was mostly concerned with quick re-erectments, in which prior building analysis, to become a norm later, was not considered essential, resulting in eclectic outcomes Bammer (2010:37); Ladstaetter (2016:543).

landmark projects, including the Temple of Hadrian, Nymphaeum of Trajan, and the Memnius Building, whose conservation methodologies, applied by different architects, were distinct from one another. The former, on the whole, applied the *anastylosis* technique, trying to create a complete look while distinguishing new material from the old, while in the case of the other two buildings the main principle was truthfulness to the original material without excessive new additions (“everything else was considered kitsch”) (Bammer 2010:37–38).

The 1970s marked the beginning of a period of major large-scale architectural projects, initiated with the Celsus Library¹⁵² (1971-78) and culminating in the construction of the new shelter on Terrace House 2¹⁵³. Examples of this trend in the 1980s include the South Gate of the Agora (the Mazaus-Mithridates Gate) as well as the re-erection of the column of the Artemision, the conservation and restoration of architectural fabric and elements within the living units of the terrace houses, and more prominently the shelter over Terrace House 2 (Figure 3.2) (Krinzinger 2006a:91; Bammer 2010:45), which was later dismantled.



Figure 3.2 Library of Celsus (left), Artemision (right) (the author 2011)

¹⁵² This project, carried out by V.M. Strocka and F. Hueber, was instrumental in defining the new concept of architectural conservation –true to original form etc. (Bammer 2010:45). See Hueber & Strocka (1975).

¹⁵³ There were also more organised efforts to manage tourism at Ephesos, as is evidenced by the master plan prepared in collaboration with the U.S. National Parks Service, and also the landscape design project including the Ayasuluk hill (Asatekin 1981; Demas 1997:143).

A new phase began in 1993 with the appointment of Stefan Karwiese as director, and focus shifted from large-scale excavations towards conservation¹⁵⁴ following evaluation of previous work¹⁵⁵ (Karwiese 1998:721–722; Krinzing 2006a:91) and concurrent with the MoC’s increased interest in the site’s conservation and presentation (Ministry of Culture and Tourism 2013:50). This emphasis was continued under succeeding directors, in which excavations were limited to targeted investigations (Krinzing 2000a:11–12). In response to the MoC’s requests, the theatre and stadium became two of the major projects¹⁵⁶ in the 1990s (Karwiese 1995:422–423, 1999:610; Bammer 2010:54), for both of which the director stressed the importance of proper archaeological research before moving on to plans concerning their conservation and re-use (Karwiese 1998:725, 727).

The most significant project of the 1990s, however, was the new shelter construction covering Terrace House 2, an area that has remained the focus of one of the longest conservation efforts at Ephesos since its excavation in the 1960s. The richness of the exposed architectural remains, the impossibility of relocating them, and a more contextual approach called for an “*in situ* museum” (Krinzing 2000b:60) which meant the buildings needed to be covered (Krinzing 2006b:36; Ladstaetter & Zabrana 2014:234). Trial and error over the next four decades (Figure 3.3) resulted in the existing cover structure, completed in 2000¹⁵⁷ (Krinzing 2000b). These experiences guided

¹⁵⁴ This is also evident in the ERM reports, where conservation efforts start to be given under separate subtitles or entirely separate articles such as Karwiese (1998:729–736).

¹⁵⁵ An international commission decided on three main research areas: the Temple of Artemis, Terrace Houses, and the Curetes Street (Bammer 2010:55).

¹⁵⁶ There are other instances in the 1990s where conservation interventions were carried out at the request of the MoC, such as at the Yedi Uyurlar (Karwiese 1996:480). A new conservation project is in preparation (Ladstaetter 2015:609).

¹⁵⁷ Until the 1980s, the area had been covered mainly with temporary shelters but there were also unsuccessful attempts at more permanent shelters over individual rooms and housing units: the shelter built on two housing units, completed in 1985, was criticised for its use of concrete, its steep walls, lack of climatic control, and lack of harmony with the site (Bammer 2010:50–51; Ladstaetter & Zabrana 2014:234). Hueber’s subsequent project, awarded after a

the commissioning and design of the existing shelter, which was to be sustainable, provide the required climatic and light conditions, and be environmentally harmonious (Krinzinger 2006a:92). The implemented project (1995-2000), to the design of an Austrian group (Wolfdietrich Ziesel and Otto Häuselmayer), was selected through a closed competition (Figure 3.4) (Krinzinger 2000b:61). Particularly due to its covering material, a “textile membrane, strengthened with fiberglass and Teflon coating,” it was an “innovative solution” for its time¹⁵⁸ (Ladstaetter & Zabrana 2014:235). The shelter not only enabled greater visitor access, once it was opened to the public in 2006¹⁵⁹, but also allowed for enhanced conditions to carry out conservation work on the buildings, which has been continuing ever since¹⁶⁰. In the 2010s, the wall paintings and marble decorations have been the foci of two separate projects. More recently, the Terrace House 1 has been the subject of a new wall consolidation project (Ministry of Culture and Tourism 2013:74).



Figure 3.3 Terrace House 2 before excavations (left); upper housing units (cover structure completed in 1985) and the temporary eternit shelters (right) (Krinzinger 2000b:47, 125)

competition (Hueber 1992:40), whose design involved a turfed roof, was not built (Bammer 2010:51).

¹⁵⁸ The official opening of the shelter took place on the 25th June 2000 with the participation of the Minister of Culture İstemihan Talay and his Austrian counterpart (Krinzinger 2002:127).

¹⁵⁹ The building could be opened to the public following the construction of visitor paths, financed by MoCT.

¹⁶⁰ For a synopsis of conservation works at the Terrace House 2 involving wall paintings and the Marble Hall see Ladstaetter (2016:546–548).

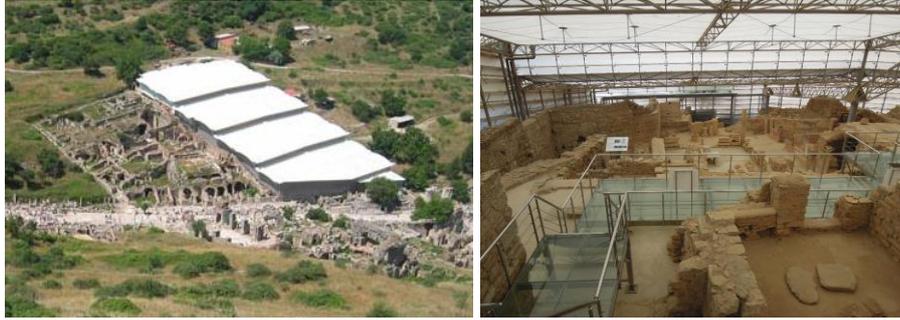


Figure 3.4 Existing shelter (Arsinoe, Wikimedia Commons); visitor paths (the author 2011)

Subsequent to the MoC's request, the theatre has been the subject of one of the major conservation efforts for the last two decades¹⁶¹. The building had received fragmentary conservation treatments in previous years and its use as a cultural venue had caused further deterioration (Ladstaetter 2016:546). The objective was to reach a balance in terms of archaeology, conservation and re-use (Krinzinger 2006a:95), which required factoring in these issues along with the MoC's intention for its continued use. Key decisions were taken to consolidate the building rather than carry out intensive reconstructions and to implement the project in phases so as to allow its use while conservation work progressed. Actual conservation work was preceded by detailed investigations: the study of the *scaenae frons* began in the late 1990s and involved its documentation, architectural analysis (Krinzinger 2007:228) followed by archaeological investigations concerning the whole building. The overall conservation project, supplemented by specific sub-projects, was prepared in accordance with international conservation guidelines (Ladstaetter 2012:70–71), which included the following principles (Koder & Ladstaetter 2011:287):

¹⁶¹ In the early years of concentration on the theatre, while urgent repairs and consolidations were carried out, the team contended that its re-use would require an extensive project, and therefore collaborated with Mimar Sinan University and acquired external funding (Karwiese 1996:479–480). This became a three-year (1996-99) building research and archaeological investigation project funded by EUREKA, a “publicly-funded, intergovernmental network” supporting innovative projects (EUREKA n.d.b, n.d.a).

- Conservation interventions should focus on remedying harming factors while preserving historic information
- New materials should be reversible and harmonious with original building techniques
- The visual integrity of the building should be preserved at all times

The project involved simple repairs, consolidation, and structural supports as well as ensuring public safety, and directing visitor flow, and has been carried out in phases from the early 2010s onwards (Figure 3.5).

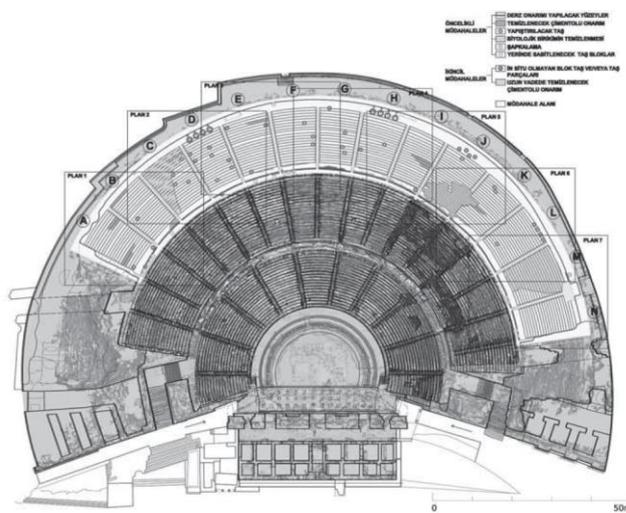


Figure 3.5 Plan depicting conservation interventions (Koder & Ladstaetter 2011:295)

While a number of architectural conservation projects have been carried out in the past decades, including at the Hadrian's Gate, Octagon building, and St Paul's cave, teams have also concentrated on site-scale conservation measures. One of the noteworthy projects, for example, was carried out in the early 2000s to consolidate the slopes on either side of the Curetes Street and accomplished by the construction of dry walls to prevent further erosion (Krinzinger 2007:224).

During the late 2000s and early 2010s the emphasis shifted to site maintenance and revisiting previous conservation interventions. Excavated building remains that had been exposed to the elements over the past century were

consolidated to prevent substantial costly interventions that would have been required if no further actions had been taken (Ladstaetter 2016:542). Maintenance efforts primarily centred along visitor routes to consolidate damaged buildings (Koder & Ladstaetter 2010:329, 2011:288; Ladstaetter 2012:77–78) but the intention has been to treat other unkempt buildings (Ladstaetter 2016:541–542). Conservation efforts also focused on monitoring earlier conservation projects and remedying erroneous or failing interventions, such as concrete cappings and earlier *anastylosis* projects: cappings are being replaced with lime mortar in several buildings while the Temple of Hadrian was the subject of a major *re-anastylosis* project (Österreichisches Archaeologisches Institut n.d.a; Ladstaetter 2016:544–545).

Management planning

In 2000, a preliminary study for a management plan was prepared by the Austrian Institute for Spatial Planning (Institut für Touristische Raumplanung), which, taking into consideration tourism pressures, recommended “an organizational and managerial structure” that balanced archaeological research with tourism (Öz 2002:91–92). Towards the mid-2000s, WMF supported the preparation of a management plan after the site was included into the 2004 World Monuments Watch (World Monuments Fund 2015c).

Preparations for the existing management plan began in the late 2000s, and Selçuk Municipality supervised the process as required in the legislation according to a protocol signed with MoCT in 2010 (Egeplan 2013:6). The following year a site manager was appointed (the director of the Ephesos Museum), and an advisory board as well as a coordination and supervision board were formed. Stakeholder meetings took place the same year. The management plan was completed in 2013 by a city planning office based in Ankara (Egeplan) (revised in 2015) and covered the years 2014-19. The draft plan formed part of the WHS nomination dossier (Ministry of Culture and

Tourism 2013). The plan defines eight categories of actions: organisation and financial planning, conservation, management planning, visitor planning, transportation-circulation, risk-crisis management, site promotion, education and awareness-raising. The conservation action plan includes various future projects, including the completion of conservation projects at the Terrace House 2, photogrammetric survey of Ephesos' environs, consolidation and conservation at Church of St. Mary (Egeplan 2013:63–65), and also the creation of a GIS-based, user-friendly database, as well as an oral history project (in collaboration with the Ayasuluk Excavation Directorate) (Egeplan 2013:65–66).

Conservation staff

Ephesos attracts a variety of experts from a large number of disciplines. In terms of conservation practices, architectural conservation has been part of the excavation programmes since the 1950s, and projects were carried out by architects who were members of the excavation team. Since then, depending on the scale and nature of the projects, they are carried either in-house or with external support. For example, the Temple of Hadrian, Nymphaeum of Trajan, and the Memnius Building were carried out by team members, while collaboration was sought at the theatre, where Turkish conservation experts from various institutions participated including A. Öztürk (ITU), and Nevin Esin Tekin (EskiYeni). Another example of multinational collaboration is the wall painting conservation at the Terrace House 2.

The earlier shelter covering Terrace House 2 was a student project of an excavation team member, which was further developed (Bammer 2010:49), while the present shelter was outsourced through a closed competition¹⁶².

¹⁶² The competition process involved the creation of a Terrace House Commission, consisting of the representatives of the Turkish Republic, Austrian Academy of Sciences and the Ministry of Science and Traffice, and also included the Society of the Friends of Ephesos representing

Some large-scale conservation work, with potential major impacts on the site, can be guided by commissions to ensure international conservation principles are followed. For example, an international commission was set up at the Austrian Academy of Sciences in 2000 to guide conservation interventions at the theatre according to the principles of the Segesta Declaration (1996) (Krinzinger 2002:130; Krinzinger 2003:494). The commission consisted of representatives of MoCT, the Austrian Ministry for Education, Science and Culture, the Austrian Academy of Sciences and OeAI, joined by experts (F. D'Andria, H.P. Isler and D. Mertens) (Krinzinger 2007:230).

More recently, one of the goals has been to form a site monitoring and maintenance team to check the site periodically throughout the year to observe problem areas and act where necessary. Such a system has been in place since the late 2000s and a team of four does the monitoring (Österreichisches Archäologisches Institut n.d.b). Also, for the Terrace House 2, experienced workmen have been trained to carry out year-round monitoring and emergency repairs under the supervision of conservators (Ladstaetter 2016:548).

Funding

Archaeological research is primarily funded by the OeAI and the Austrian Academy of Sciences –they can also support phases of conservation work. Architectural conservation, including *anastylosis* projects, shelters, fabric conservation etc. benefited from a variety of external funding sources ranging from private companies to friends' societies (whose benefactors are mostly private individuals or corporations) and non-profit organisations, such as J.M. Kaplan Fund. MoCT and the local authority have contributed to some of the architectural conservation projects.

the sponsors (Krinzinger 2000b:138). Project specifications were drawn by a multinational expert group.

Architectural conservation work at Ephesus enjoys the support of a number of dedicated organisations, such as The American Society of Ephesus (George B. Quatman Foundation), The Ephesus Foundation, Inc. (USA), the Society of the Friends of Ephesus (*Gesellschaft der Freunde von Ephesos*), and the Ephesus Foundation (Turkey). Established in 1955 and 2007 respectively, the first two specifically support conservation of Christian monuments, while the latter two, founded in 1972 and 2010 respectively, have no such limitations.

The American Society of Ephesus and the Ephesus Foundation, Inc. (USA) have supported the conservation of Basilica of St. John, Church of St. Mary, and Yedi Uyurlar among others. The Society of the Friends of Ephesus, on the other hand, supported a number of high profile conservation projects including the Library of Celsus and the new shelter covering Terrace House 2 (Koder & Ladstaetter 2010:328). The Ephesus Foundation (Turkey) has been supporting primarily the wall painting conservation at the Terrace House 2. The Turkish company Borusan has been financing conservation work at the Marble Hall inside the Terrace House 2 since the late 2000s.

The funding of the shelters of Terrace House 2, the conservation of the theatre, and the re-*anastylosis* of the Temple of Hadrian are examples that demonstrate the range of support. The earlier concrete shelter covering Terrace House 2 was financed by the construction company Hochtief (Bammer 2010:45), while the new shelter was implemented through Austrian private funding (14 banks or companies) under the leadership of the Society of the Friends of Ephesus. MoCT financed the construction of visitor paths. The conservation of the theatre, including archaeological and architectural research, was financed by the OeAI, the Ephesus Foundation, Society of the Friends of Ephesus, Austrian Academy of Sciences and TÜRSAB (Ministry of Culture and Tourism 2013:75). Selçuk Municipality contributed to the funding of a study on the re-use of the theatre in 2005. J. M. Kaplan Fund and OeAI jointly funded the re-*anastylosis* of the Temple of Hadrian.

The existing management plan was financed by MoCT, while an earlier phase in the 2000s was supported by WMF (World Monuments Fund 2015c).

Community engagement

The inhabitants of Selçuk can be considered as the local community of Ephesos but to date there has been no specific projects to engage them, beyond excavation work. The major focus of the excavations are the visitors, which amount to several million each year. The project website is hosted by the OeAI¹⁶³, where it is possible to get information (in German and English) on a variety of subjects, including but not limited to the history of archaeological research at Ephesos, conservation projects, site consolidation, and funding sources.

3.2 Belgium

3.2.1 Sagalassos

Sagalassos is situated in the Ağlasun district of Isparta. Archaeological excavations began in 1990 under the direction of Marc Waelkens from the Catholic University in Leuven. Jeroen Poblome, of the same university, has been the director since 2014. Marc Waelkens employed “interdisciplinarity¹⁶⁴, instead of a monument or object-oriented approach in Classical archaeology” (Waelkens 2006:349), which also manifested itself in conversation work since the early days of the excavations.

The site’s extremely well-preserved architectural remains and natural setting (Figure 3.6) posed opportunities and challenges for the team in terms of conserving and presenting the site (Waelkens, Ercan & Torun 2006:67). To that extent, conservation efforts focused primarily on *anastylosis* projects, as

¹⁶³ The separate website of the OeAI has since been integrated into the Austrian Academy of Sciences and can be accessed at <https://www.oeaw.ac.at/oeai/home/>.

¹⁶⁴ For the impacts of the interdisciplinary approach at Sagalassos on the formation and development of another archaeological project in Turkey see Erciyas (2013).

well as other conservation measures on exposed building surfaces (repointing, capping etc.) and treatments of mosaics, wall plasters, wall paintings.

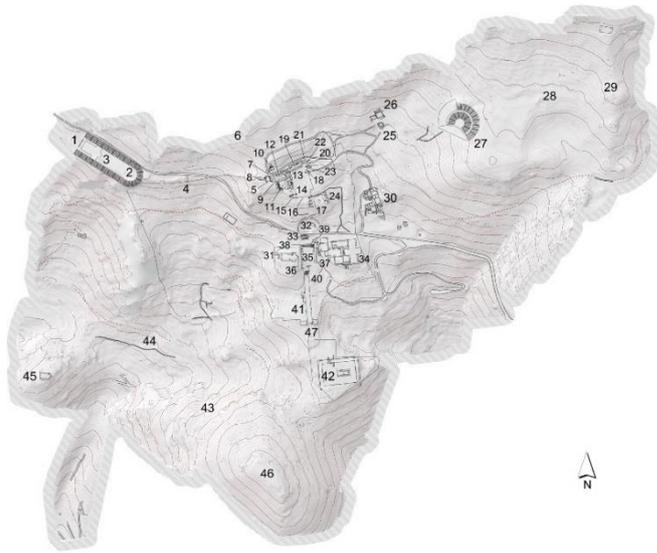


Figure 3.6 Site plan (Sagalassos Archaeological Research Project)

In 2005, a new architectural conservation methodology was developed that took into consideration not only issues related with exposed building remains but also the breadth of new excavations that continued to reveal further remains, which resulted in the creation of a “renewable and sustainable analysis, intervention and documentation methodology that could be employed independently from the team and specialists” (Waelkens & et. al. 2012:249, 252).

From the late 2000s onwards, the excavation gradually adopted a new approach that incorporated a ‘cultural heritage management’ philosophy (Torun & Ceylan 2013:14–15; Torun *et al.* 2014:157–158) and designed a new framework that sought regional development, which led to a number of community projects and altered the general structure of the excavation.

Site conservation

The team has so far completed four major *anastylosis* projects and a shelter project, alongside routine conservation interventions to exposed remains. *Anastylosis* projects began with the Late Hellenistic Fountain House where works were completed in 1997. In 1995, a permanent protective shelter was constructed over the Neon Library, in a way that mimicked the profile of the mound prior to excavations, and was covered with earth and plants so that it blended into the landscape (Figure 3.7) (Waelkens *et al.* 1999:297).



Figure 3.7 Neon Library (the author 2012)

The *anastylosis* of the Antonine Nymphaeum continued for 13 seasons (1998-2010), and was carried out in four phases that involved joining of original fragments of the building, new production of missing blocks, construction of the building, structural consolidation against earthquakes and its reuse as a fountain¹⁶⁵ (Waelkens 2004:222–223; Waelkens *et al.* 2006:75; Waelkens & *et. al.* 2012:253–254). Concurrent with the Nymphaeum, *anastylosis* work continued at the Northwest Heroon (1998-2009) (Figure 3.8) (Waelkens & *et. al.* 2011:274–275).

¹⁶⁵ The opening of the building was celebrated with a ceremony on the 28th August 2010 (Waelkens & *et. al.* 2012:253–254).



Figure 3.8 The Antonine Nymphaeum (left) and the Northwest Heroon (right) (the author 2012)

After the completion of Antonine Nymphaeum, the Upper Agora, the political centre of the city, became the new focus, and restorations in this area began in 2010, with the *anastylosis* of the Arch of Claudius (completed in 2013) and the Northwest Gate, Northwest Honorific Column, Southeast Gate (on-going). The aim was to re-erect honorific columns, monumental gateways, buildings, porticoes and sculpture bases of this part of the town as part of its urban square and to better reflect Sagalassos' history (Waelkens & et. al. 2013:149, 2014:253; Poblome *et al.* 2016:96). Parallel to the works in the Upper Agora, a new project began in the theatre in 2011 that involved its documentation and condition survey, to form the basis of a conservation project (Figure 3.9) (Göze Üner Architects).

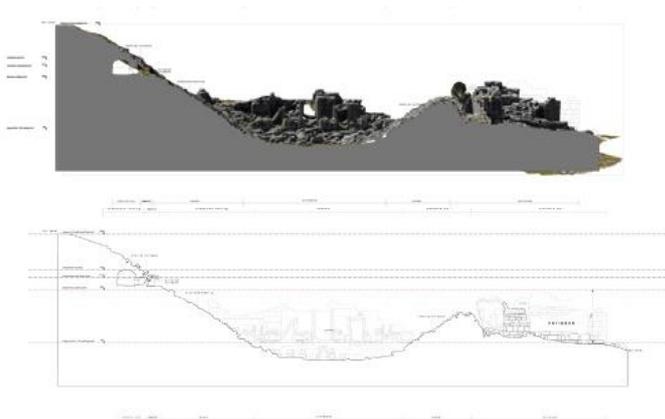


Figure 3.9 Documentation of the theatre (Göze Üner Architects)

A new project is underway in the Roman Baths, that involves building documentation, condition survey, and some non-invasive investigations to conserve the exposed walls of the west wing (Global Heritage Fund).

Site-scale conservation interventions for the most part focus on repointing, as well as capping and structural consolidation to counteract the large number of freeze-thaw cycles and loss of mortar in the exposed buildings, which are two of the major factors that impact building deterioration at Sagalassos (Waelkens & et. al. 2012:249). The causes of deterioration and the state of preservation of the buildings made it crucial for the conservation team to develop an appropriate ‘conservation mortar’ that could be used in the restorations (Waelkens & et. al. 2012:250–251). The developed mortar has been applied on the remains since 2005 and has proven to be successful (Torun pers. comm. 2012).

Site presentation

Site presentation efforts gained momentum in the early 2000s when, as part of the European Epoch Project, an ‘augmented reality’ project was initiated whereby visitors would be able to view the site using special glasses through which they could see reconstructed 3D images of buildings¹⁶⁶ (Waelkens *et al.* 2006:68). From the early 2010s onwards, emphasis turned towards designing visitor routes and facilities. In 2010, three visitor routes were developed based on the time it would take to visit the site (1-2hrs, 2-3hrs and 4-5hrs)¹⁶⁷ (Figure 3.10).

¹⁶⁶ One example was the Antonine Nymphaeum. For further information, see P. Mueller, T. Vereenoghe, M. Vergauwen, L. Van Gool and M. Waelkens, “Photo-Realistic and Detailed 3D Modeling: The Antonine Nymphaeum at Sagalassos (Turkey)”, *Computer Applications and Quantitative Methods in Archaeology (CAA2004): Beyond the artifact – Digital interpretation of the past*, April 2004.

¹⁶⁷ The shortest route enables visitors to see, among others, the most prominent buildings re-erected after *anastylosis*, such as the Nymphaeum, Heroon, and the buildings in the Upper

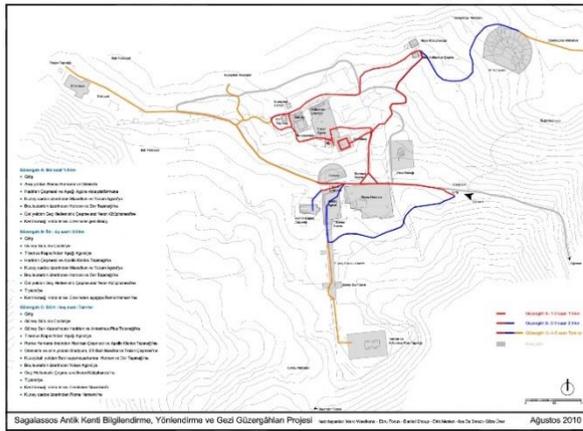


Figure 3.10 Visitor routes A, B and C (Sagalassos Archaeological Research Project)

As part of the development agency-funded project (see Community engagement below), a visitor route was defined that comprised not only the archaeological edifices but also areas of production in the vicinity such as the quarries as well as significant features in the landscape, all highlighted via trilingual information panels containing QR codes (Degryse *et al.* 2009:102; Torun *et al.* 2014:160).

In 2013, a visitor centre was designed (Figure 3.11), immediately to the south of the existing entrance, east of the Roman Baths. The construction of the building, which makes use of the topography to house a seminar hall, café, shop, and viewing terraces (Torun *et al.* 2014:161), was completed in 2015.



Figure 3.11 Visitor centre at Sagalassos (Göze Üner Architects)

Agora, while the longest route, comprising the entire site, engages tourists with the periphery, and less visited parts of the site, including the potters' quarters in the east.

Conservation staff

As mentioned above, conservation has been part of the excavations at Sagalassos since the early days of the project, albeit in varying composition and team structure. Initially, there was a small conservation team, working mainly on *anastylosis* projects as well as carrying out urgent interventions (Torun pers. comm. 2012). Gradually, a holistic perspective was developed with specialised teams working on different aspects of conservation under a site director¹⁶⁸. The new team structure aims for continuity, and newcomers are trained by existing team members as well as by outsourced companies. A new system has been in place for architectural conservation since 2005 that involves separate outsourced teams (Torun pers. comm. 2012) that carry out:

- Architectural documentation
- Documentation for architectural conservation
- *Anastylosis*¹⁶⁹

Other than these teams, there is a site conservation team consisting of at least two architects staying the entire duration of the season, working with stonemasons and workers. Designs of new buildings for site presentation purposes are developed with the in-house team in collaboration with outsourced companies –as in the case of the visitor centre, which was jointly designed by Ebru Torun with Göze Üner Architects. Landscape architects from Belgium previously worked to design visitor routes in keeping with the setting (Waelkens 2006:342).

¹⁶⁸ Ebru Torun has been the leading expert guiding architectural conservation and documentation work since 2005.

¹⁶⁹ There were different teams for different *anastylosis* projects (mainly due to different sponsors) (Torun pers. comm. 2012). The teams were directed by the architect Ebru Torun and civil engineer Semih Ercan –both alumni of the Raymond Lemaire International Centre for Conservation (RLICC) in Belgium.

Artefact conservation has been supervised and carried out by various conservators over the years, including conservators Emine Koçak, Nerina de Silva, and Hande Kökten, who work on frescoes, skeletons, metal etc. as well as emergency interventions and backlog (Waelkens *et al.* 2006:68; Torun pers. comm. 2012). Community engagement projects were prepared primarily by E. Torun in collaboration with several other experts, including D. Shoup.

Funding

Conservation projects have been mainly funded by Belgian banks (such as KBC Bank, Artesia Banking Corporation), companies (such as Group Arco, Renier Natuursteen, Aygaz), family funds (such as L. Baert-Hofman Fund), private individuals, and more recently by Global Heritage Fund (GHF), as well as the World Bank and a Turkish development agency¹⁷⁰. Almost all of the architectural conservation work (*anastylosis*, shelters etc.) were privately funded. For example, the *anastylosis* project of the Antonine Nymphaeum, which, over its 13 years of duration acquired a number of sponsors, was funded primarily by Belgians, including the L. Baert-Hofman Fund, KBC Bank, joined later by Renier Natuursteen, Louis Lamberts-Van Assche and his family, and the Koç affiliate Aygaz company (Waelkens n.d.a), the first Turkish company to support Sagalassos. GHF is supporting the recent conservation project in the Roman Baths.

Community engagement and heritage management projects have been financed through project grants received from the World Bank (for the Sagalassos Project – see below), and the Western Mediterranean Development

¹⁷⁰ There is insufficient information on the Sagalassos Foundation and Friends of Sagalassos to judge the type of projects they support. The Sagalassos Foundation was founded in 2014 by Turkish nationals and its executive board consists of national and local entrepreneurs as well as members of the Sagalassos team. Friends of Sagalassos appears to have been in existence since the early years of excavations.

Agency together with the Leuven University's Research Council Fund (for the sustainable tourism project).

Community engagement

Years of practice at Sagalassos led to a number of specially trained local workers that carried out *anastylosis* work. In the early days, however, until the late 2000s, experienced stonemasons had to be recruited from Cappadocia, but over the process of several *anastylosis* projects, this ceased to be a necessity (Waelkens n.d.). The *anastylosis* of the Late Hellenistic Fountain House in the 1990s was a case study on *anastylosis* for the conservation team and served as a training ground for the architects and engineers involved, and also enabled the development of specialized workers who would then continue with similar projects at the site (Waelkens 2006:329–330). In addition to training locals in stonemasonry, the team also informed workers on what the archaeological excavations revealed and gave tours of the site at the end of each season (Waelkens *et al.* 2006:68).

Other than worker trainings, the team carried out several community-related projects since the late 2000s. The Sagalassos Public Archaeology Project was initiated in 2008, and involved identification of and meetings with stakeholders, and collating their views, values, visions, expectations regarding the site (Torun *et al.* 2014:158–159). This led to the Sagala-sun Project (Protection and Sustainable Use of Resources: Future for Youth in Rural Areas), which was awarded a grant by the World Bank's Development Marketplace Competition in 2009. The project focused on the young population in Ağlasun and aimed at engaging young people in the archaeological site by introducing them to the work carried out and discovering ways in which archaeological research could benefit the local community¹⁷¹.

¹⁷¹ Some of the major outcomes were increased numbers of people wishing to operate their homes as guesthouses, the opening of the first visitor centre in Ağlasun, and the establishment

Another project was the result of a collaboration between the Sagalassos team and the Mehmet Akif Ersoy University, as their joint-application received funding from the West Mediterranean Development Agency for “Development and Promotion of Cultural and Natural Resources of Aḡlasun for Sustainable Tourism Use” in 2011 (Torun *et al.* 2014:160). This 8-month project, co-funded by Leuven University, concentrated on identifying alternative tourism opportunities, and aided the local government and local entrepreneurs in better presenting local cultural heritage to visitors¹⁷². The project also aimed to create a ‘heritage management platform’ consisting of the stakeholders in order to provide its sustainability (Torun *et al.* 2014:161).

The Sagalassos Project’s website (www.sagalassos.be) (Figure 3.12) contains information about staff, various scientific projects as well as photographs of monuments and various maps of the site.

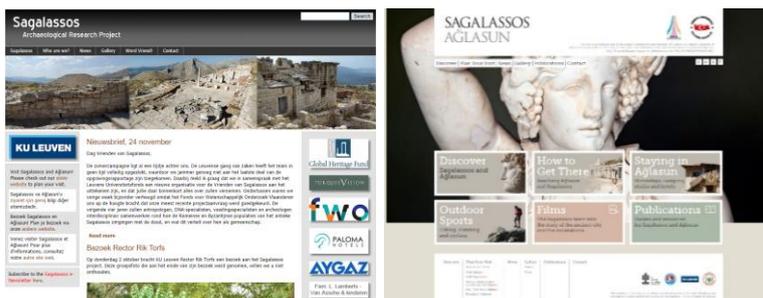


Figure 3.12 Sagalassos Project’s website (left), Sagalassos-Aḡlasun website (right)

The entries are mostly in Flemish, with occasional Turkish and English content. The Aḡlasun-Sagalassos website (www.tursaga.com), on the other hand, has information on where to stay and what to do while staying in this area, and besides providing access to useful guidebooks (in pdf format),

of a new department on cultural heritage and tourism at the local vocational school (part of the Mehmet Akif Ersoy University) (Torun *et al.* 2014:159-160).

¹⁷² The process included designation of visitor routes within Aḡlasun, trekking routes within the natural landscape, support for local accommodation opportunities, opening of a tourism information office and a new visitor centre, publication of a guidebook on Aḡlasun-Sagalassos, and development of a new website (www.tursaga.com).

visitors can also catch a glimpse of the archaeological and conservation work carried out at Sagalassos through films recorded with team members.

3.3 France

3.3.1 Labraunda

Labraunda is located in the Milas district of Muğla, near the village of Kargıcak. The site is a sanctuary with a temple and associated buildings, and other structures outside the sanctuary, including a stadion, acropolis, fortresses (Labraunda.org) (Figure 3.13). The buildings are primarily of ashlar masonry. Labraunda has been investigated and excavated intermittently since 1948 by Swedish scholars. Axel W. Persson, Uppsala University, was the director between 1948 and 1951, succeeded by Gösta Säflund who directed the excavation until 1953. The final campaign of this period took place in 1960 under the direction of Alfred Westholm, director of the Gothenburg Art Museum. A new phase of research began in 1987 (after three seasons of research in 1979, 1983 and 1985 led by P. Hellström, Uppsala University) (Hellström 1990) and continued until 1993. After a nine-year hiatus, work resumed once again under the direction of Hellström, and from 2002 onwards under Lars Karlsson, Uppsala University, who continued as director until 2012. The current excavations are led by the French-Turkish archaeologist Olivier Can Henry, based at the Ecole Normale Supérieure de Paris.

Conservation activities¹⁷³ during 1987-1993 focused on architectural documentation, preparation of a site plan, structural consolidation of Andron A, and a landscape design for the site, which involved architectural repairs as well as construction of a new path to provide better access to the Propylon (Hellström 1993:127). With the new phase of excavation in 2002, the program focused more on "... the documentation and inventorying of ancient remains

¹⁷³ Information on conservation work at Labraunda came from the ERM reports, and from the very detailed annual reports, written in English, and made available on the project website (www.labraunda.org/Labraunda.org/Annual_reports_eng.html).

in the immediate surroundings of the Labraunda sanctuary ...” and “...improving the visitability to the site and the preparing of a program for preservation and heritage management.” (Karlsson 2006:101).

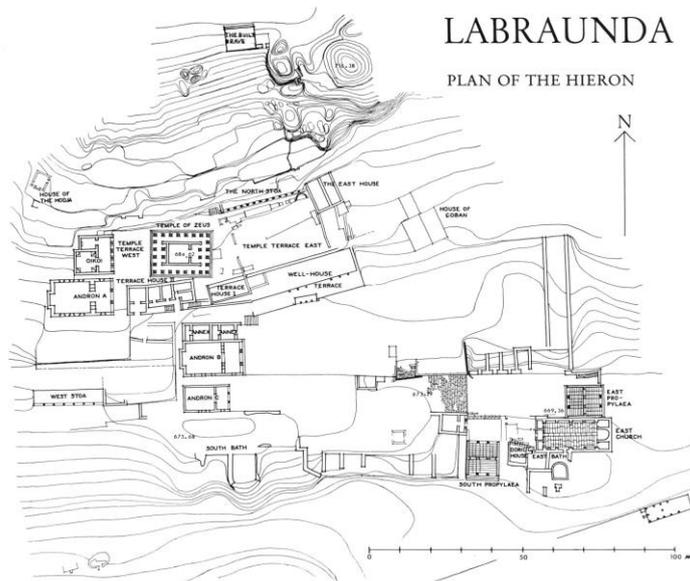


Figure 3.13 Site plan (Hellström 1991:298)

Site conservation

Various small-scale conservation work has been carried out since the mid-2000s, including the restoration of the monumental staircase leading to the sanctuary (Karlsson 2007:68), consolidation and partial rebuilding of the South Thermae (Karlsson 2008a:130), and construction of a metal roof over the Tetraconch (the Roman baths) (Karlsson 2010b:32).

As part of the new project focus, set in motion in 2002, the vicinity of the sanctuary was mapped by a local company from Milas during the 2005 season (Karlsson 2007:67). Using GPS and Total Station, work on a new topographical map and a 3D model of the site as well as resurveying the geographical locations of the monuments began in 2012 and continued in 2014 (Henry *et al.* 2015:309–310).

Andron A, as the most striking architectural feature of the sanctuary, was a focal point for archaeological research but also created a conservation problem for the team. Its visible structural and material problems were causes for concern, and various specialists became involved in various phases of its documentation and conservation. In 2004, a detailed 3D survey of the building was carried out by a Swedish engineering company to support subsequent conservation work (Karlsson 2006:103). Two Swedish engineers prepared a restoration project for the building, which proposed different ways of consolidating the southern wall (Karlsson 2008a:130). Projects on the consolidation of Andron A continued to be a focus in the early 2010s. In 2010, an architect from Stockholm (C. Kanra) worked on the consolidation in collaboration with a construction company from Bodrum (Karlsson, Blid & Henry 2011).

A new project for Andron A began in 2011, in partnership with a team from METU under the direction of Güliz Bilgin Altınöz (Karlsson, Blid & Henry 2012:80). A protocol signed between IFEA and METU identified the necessary tasks (Henry *et al.* 2013:312):

...research, documentation, analytical and laboratory studies, survey, restitution and restoration projects and reports, as well as the technical documents for the implementation phase and the monitoring and control program after the implementations for Andron A ...

The project was undertaken by a multi-disciplinary team consisting of specialists and graduate students from METU and the archaeological team, and completed in 2013 (Figure 3.14). The holistic approach, integrating “architectural, geological, material, structural and contextual parameters” and interpreting the building within its physical and historical context, involved remedies in line with international principles that promulgate “minimum intervention, reversibility, re-treatability, sustainability, authenticity, spirit of place, integrity, safety and stability” (Henry *et al.* 2014:257–259). The project

Site presentation

Making the site more accessible and presentable to visitors was one of the aims of the new excavations that began in 2002. Preparation of information panels, creation of a visitor route, clearance of the backfill of older excavation periods and scattered architectural blocks, and various site security measures (entrance gate and perimeter fences) are some of the interventions (Karlsson 2007:68, 2009:111–112; Henry *et al.* 2014:263; Henry *et al.* 2015:390).

In 2012, following requests from MoCT, the team engaged in further work to improve “visitor access, security and presentation of the site”, including the demolition of an old shepherd’s house (empty since the first Swedish excavations in the 1950s) to enable a more comfortable access to the Temple, fencing of the western part of the site to prevent animals from entering, and installation of more information panels (Henry *et al.* 2013:350–351). Works also included moving stone blocks to ease visitor access, as required by MoCT (Henry *et al.* 2015:389). In 2014, a graduate student from METU began research on deciphering the meaning and values of the site and developing specific narratives to contribute to the overall presentation (Henry *et al.* 2015:390–391).

Conservation staff

Documentation of architectural remains has mostly been carried out by architects/graduate students from Swedish and Turkish universities unless the project required more advanced technical equipment, such as 3D surveys. Especially since 2010, with conservation gaining more urgency and importance, Turkish and international specialists and/or architects from METU and The Swedish Institute in Rome have been invited to the site to address certain problematic issues. The abovementioned marble conservation programme and the conservation of Andron A are such projects. A continuous team is emerging with the marble conservator and another conservator who deals with mortars and small objects.

Funding

The new phase of excavations that began in 2002 continued as a Swedish concern until 2012, when it became a French (IFEA)-funded project. The ERM reports and the project website (www.labraunda.org) list a number of organizations that have supported archaeological work at Labraunda over the years: various foundations at the University of Uppsala (Ake Wiberg's Foundation, Magn. Bergvall's Foundation, Gunvor and Josef Anér's Foundation, Helge Ax:son Johnson's Foundation and E. Hellgren's Foundation for the Maintenance of the Cultural and Natural Heritage), the Labranda Society in Sweden, The Friends of the Swedish Institute in Rome, the Royal Swedish Academy of Letters, History and Antiquities, the French Ministry of Foreign Affairs and International Development, IFEA, Eczacıbaşı, and more recently the J.M. Kaplan Fund.

In terms of projects related with conservation, the Andron A project received funding from the Royal Swedish Academy of Letters, History and Antiquities in the 2000s, and subsequently the J.M. Kaplan Fund for the conservation project carried out in partnership with METU (Karlsson *et al.* 2012:80). The Uppsala University's Hellgren's Foundation for the Maintenance of the Cultural and Natural Heritage has funded the restoration of two shepherd huts in the site (Karlsson 2008b:267).

Community engagement

There is no information regarding any project or undertaking in relation to local communities. There is mention, however, of a photographic exhibition that took place in Milas in May 2013 (Henry *et al.* 2014:263). The project has a website (www.labraunda.org) in Turkish and English and provides ample information about the excavation background, team members and annual reports.

3.4 Germany

3.4.1 Doliche

Doliche/Dülük Baba Tepesi is located in the centre of Gaziantep and consists of masonry buildings of the Jupiter Dolichenus Sanctuary and an ancient settlement with continuous religious significance (Figure 3.15). The site was first documented in 1907 but remained unresearched until the 1970s, when J. Wagner began excavating the ancient city and the sanctuary (Doliche Project n.d.a). At first archaeological work began as a ‘museum excavation’ in 2001, under the successive directions of Fatma Bulgan and Hamza Güllüce from the Gaziantep Museum in collaboration with the Forschungsstelle Asia Minor of the Westfälische Wilhelms-University of Münster in Germany. In 2007, the project became an excavation permitted by the Ministerial Cabinet, and has since been led by archaeologist Engelbert Winter of the University of Münster.

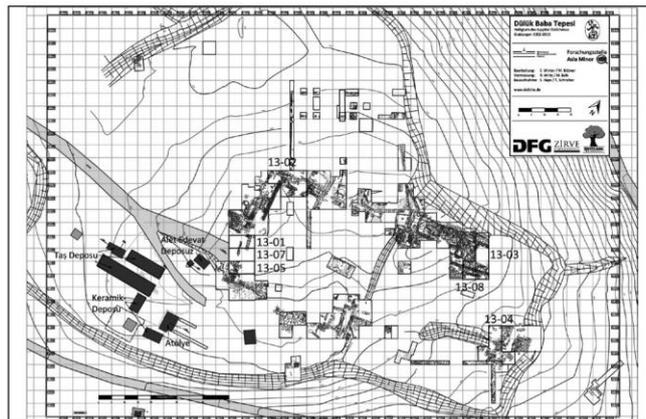


Figure 3.15 Jupiter Dolichenus Sanctuary – Dülük Baba Tepesi (Blömer & Winter 2015:54)

Site conservation

Information about conservation work¹⁷⁴ at Doliche appears in the ERM reports in the early 2010s. There is not much information about specific

¹⁷⁴ There is mention of an architectural conservator (in the 2005 season); however, no information is provided regarding any related work. More detailed information about

documentation projects; however, in 2012, S. Haps, from the Faculty of Architecture and Engineering at the Technical University of Dortmund, carried out documentation that involved surveying previously undocumented areas and correcting errors in earlier drawings of the site (Blömer&Winter 2014: 203). Priorities in this period were to test new survey technologies to ascertain less time consuming and more economic methods. For example, a quadrocopter was tested in collaboration with the Institute for Geoinformatics at the University of Münster, which enabled 3D images of the surveyed areas (Blömer&Winter 2014: 203).

In the early 2010s the excavation director aimed to make the site accessible to visitors and engaged conservation architect Maruchi Yoshida from Germany to carry out a condition survey, which involved documentation, damage and risk assessments, preparation of a strategic plan for emergency measures, and maintenance programmes, as well as the formation of an interdisciplinary team for conservation (Aliyev, Gasimova & Yoshida 2011; Yoshida & Winter 2012:271).

In 2012, the major focus was on conservation interventions. A ‘long-term conservation concept’ was finalized based on the damage assessment, under the supervision of Yoshida, the main aim of which was the conservation of the calcareous stone material that was used abundantly at the site, as well as the consolidation of architectural remains (Blömer & Winter 2014:201). The main conservation approach was defined as follows (Yoshida & Winter 2012:271):

All covering and backing measures should be minimally invasive and reversible. Generally a low-tech preventive conservation strategy may be the most feasible and reliable protection method. As preventive conservation implies holistic approaches without direct intervention

conservation comes from articles written by the site conservator M. Yoshida published elsewhere and the project website (www.doliche.de).

into original substance this concept will maintain all possibilities open for future conservation treatments.

Consolidation measures were taken at the site where buildings required attention due to problems caused by climatic conditions and the characteristics of the stone building material in the sanctuary (Figure 3.16). Another project in 2012 was the design of two shelters: one to cover the excavated area, the other to cover a group of architectural blocks situated next to the excavated areas. The first shelter was designed by a German architect Haps¹⁷⁵ in collaboration with the excavation team, architects and the local museum (Blömer & Winter 2014:202). The second one was a simple inclined roof to protect the stones, also designed by Haps.



Figure 3.16 Consolidation measures (the author 2012); shelter for the stone blocks (Blömer & Winter 2014:207)

Preliminary mortar and stone conservation work also took place. Samples were taken to decide on an appropriate conservation mortar, and in the meantime, geotextile covers and consolidation with timber were used. In 2013, a stone conservator from the University of Oxford carried out various tests on the stones. Conservation work was carried out at two different locations by two

¹⁷⁵ Based at the Faculty of Architecture and Engineering at the Technical University of Dortmund, she had been involved in a joint project with the Forschungsstelle Asia Minor for the research of the Roman phase of the Temenos area.

different groups on the Hellenistic-Roman foundations and the medieval monastery to consolidate cracks and gaps (Doliche Project n.d.d).

Site presentation

A “Touristic Development Project” was prepared in 2011 according to which in 2012, a 400m long visitor route was created, consisting of six stations, at which trilingual information panels were installed (Blömer&Winter 2014:202-203). A wider-scope intention is to connect all religious sanctuaries in Gaziantep and the Jupiter Dolichenus Sanctuary.

Conservation staff

A German survey office (Ralf Wirtz) has been part of the project since 1999 (Doliche Project n.d.c). Some of the team members are responsible for the documentation of excavated trenches, and two German conservators work on artefact conservation (Doliche Project n.d.b; Mona Lisl Restaurierung München n.d.). Architectural conservation was supervised in 2010-13 by M. Yoshida, a German heritage consultant, who acted as the site conservator (Yoshida Conservation n.d.). The team has collaborated with other universities, such as Dortmund and Oxford, for site documentation and stone conservation.

Funding

The project received funding mostly from the German Research Foundation (DFG - Deutschen Forschungsgemeinschaft) and secured their continued support once again in 2012 (Blömer & Winter 2014:204), a small portion of which can be allocated to conservation work. The Historical and Archaeological Society in Münster, founded by F.K. Dörner, with their interest in the Commagene region, is one of the supporters. The Zirve University in Gaziantep agreed to fund both excavation and conservation work from 2012-2015, an arrangement that involves only financial support, so it does not entail contribution of specialists.

Community engagement

There are no identified projects that focus on community involvement. There is a regularly updated website (www.doliche.de) in Turkish and German, which provides information about previous research, latest developments, team members as well as the Commagene region as a whole (Figure 3.17).

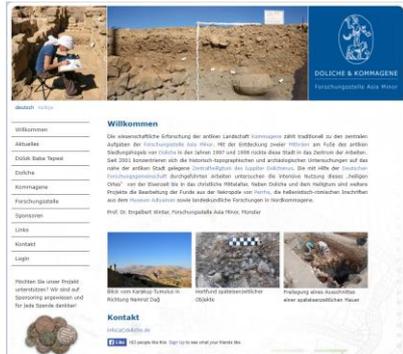


Figure 3.17. Website of the Doliche Project

3.4.2 Göbekli Tepe

The site is located 15km northeast of Şanlıurfa, close to the village of Örencik. It was first noticed during the joint south-eastern Anatolia expedition of the universities of Istanbul and Chicago in the 1963-1972 but remained unresearched until Klaus Schmidt visited the site in 1994 (Schmidt 2000:45–46). Described as a ‘mountain sanctuary’ by Schmidt (2011b:919), Göbekli Tepe is an artificial mound positioned at a dominant location overlooking an entire landscape, and is essentially a ritual place dating to the 10th and 9th millennia BC with no evidence of domestic activity (Figure 3.18) (Schmidt 2006:343, 2010a:239). Archaeological excavations at the site began in 1995 with the collaboration of the Museum of Şanlıurfa and DAI, and have revealed an architecture consisting of numerous T-shaped megalithic and anthropomorphic limestone pillars, decorated in low relief that depict animals,

often malicious, positioned to form circular enclosures¹⁷⁶ (Schmidt 2006: 344-345). Göbekli Tepe was added into the WH Tentative List in 2011. Schmidt was the director of the excavations¹⁷⁷ until his untimely death in 2014, after which the directorship was transferred to the Şanlıurfa Museum Directorate.



Figure 3.18 Main excavation areas (Dietrich *et al.* 2014:12)

During the early years of the project, conservation work¹⁷⁸ was limited to simple shelter constructions to protect exposed remains from climatic conditions, and re-erection of various limestone pillars, based on ‘minimum intervention’ methodology. Partial re-erections were carried out only in exceptional circumstances (DAI 2015b). 2007 was a landmark year, coinciding

¹⁷⁶ The monuments are of two main phases: 10th millennium BC phase is more monumental, while the 9th millennium BC remains display considerably smaller dimensions (Schmidt 2010a:239–241).

¹⁷⁷ The project was initially under the supervision of the Şanlıurfa Museum, with Schmidt as the scientific advisor and director at the site, but in 2007 it became an excavation permitted by the Ministerial Cabinet.

¹⁷⁸ There are no reports in the ERM proceedings during the first ten years of the project, but since then, they have appeared regularly. Other preliminary reports published elsewhere were used to construct the first decade of conservation work for the site. Otherwise, information was gathered from articles written by team members, the project website as well as websites of sponsors/funding bodies.

with the “Anatolia 12000 Years Ago” exhibition in Karlsruhe-Germany, when visitor numbers soared, necessitating plans for site presentation (Dietrich, Notroff & Schmidt:104; Dietrich, Notroff & Schmidt 2015:104; Köksal-Schmidt 2016). A more refined and collaborative method was deemed necessary to approach the increasing number of tourists and conservation of exposed remains.

After 2010s, more holistic site conservation and presentation methodologies were sought that involved the construction of permanent shelters and visitor paths, which have characterised the focus of conservation work in recent years. This period is also when work began in earnest to have the site inscribed onto the WH List, starting with the preparations for a management plan. Bringing on board the GHF, the excavation team initiated a site conservation programme that aimed to (Global Heritage Fund 2012):

...support the preparation of a Site Management and Conservation Plan, construction of a shelter over the exposed archaeological features, training of local community members in guiding and conservation, and assisting the Turkish government in securing UNESCO World Heritage nomination.

3D documentation of the remains began in 2005, primarily of the T-shaped pillars, and was used in modelling and reconstructions (Schmidt 2007:103). More recently, the team has been creating a GIS structure that can be used to monitor the physical condition of architectural remains (DAI 2015b).

Site conservation

The general conservation technique has been to cover the fragile pillars or fragments in timber boxes or geo-textiles, build stone walls for protection

against climatic conditions, re-erect certain pillars¹⁷⁹ (those that stood rather precariously and posed danger for people, or those that hindered the excavations) and, since 1999, to construct simple modular shelters to cover trenches (Figure 3.19) (Dietrich *et al.* 2015:104–107; Köksal-Schmidt 2016).



Figure 3.19 Conservation work (the author 2012)

Since the 2010s, another concern has been the deterioration of mortar that filled the gaps between the stones that make up the circular walls. As they were exposed to the elements, their loss caused structural problems. Mortar sampling was carried out in 2012-13 in collaboration with John Hurd, Senior Advisor to the GHF in collaboration with Harran University (Becker *et al.* 2014:10; Global Heritage Fund 2015).

Temporary shelters¹⁸⁰ had been built since the early years of the project but gradually permanent shelters were considered appropriate to cover excavated areas¹⁸¹ and also to facilitate visitor appreciation of the site. In 2011, a shelter to cover the south-eastern excavation area was commissioned following a design competition for which six entries were received (Dietrich *et al.* 2015:105; Global Heritage Fund 2015). The winning design (Figure 3.20), a

¹⁷⁹ A group of experts devised a methodology to raise the multi-ton pillars based on tests carried out in Germany on stone blocks of same weight and dimensions (Schmidt 2011a).

¹⁸⁰ Although the steel truss and undulating roofs proved to be very effective in protecting the exposed remains, difficulties arose in anchoring the columns of these shelters on the fragile soil that separated the trenches (Dietrich, Notroff & Schmidt 2015:104).

¹⁸¹ MoCT also made a request to that effect.

steel, saddle-shaped space-frame structure covered with a membrane that spans approximately 1800m², fits into the landscape and aims to allow visitors to view the site without the obstruction of columns (Figure 3.21) (kleyer.koblitz.letzel.freivogel.architekten 2011).



Figure 3.20 View of the winning design (kleyer.koblitz.letzel.freivogel.architekten 2011)

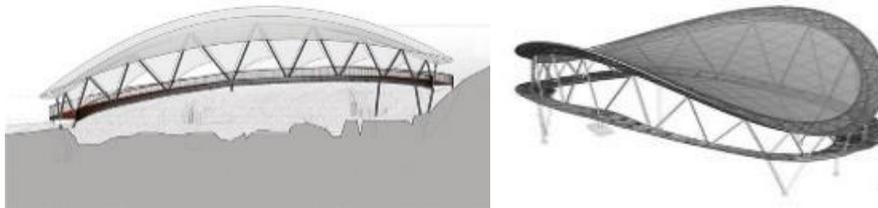


Figure 3.21 Drawings of the shelter (EiSat 2013)

In 2013, the same group of architects and engineers designed another shelter, this time for the north-western trenches (Figure 3.22). Spanning 2400m², the steel truss structure was developed according to the positions of underground archaeological remains, the existence of which was confirmed through geophysical surveys, and covers those, as yet, unexcavated areas (EiSat 2014).



Figure 3.22 Design of the second shelter (EiSat 2014)

In both designs the main goal was to produce a shelter that required minimal foundations, carried a minimal weight and was economical. In the seasons of 2011-2013, soundings were carried out in the areas where the shelter supports were going to go (Dietrich *et al.* 2015:105). Until the construction of the permanent shelters, a temporary timber shelter covered with ‘roofing felt’ (Figure 3.23), designed by the same German group, was built over the south-eastern excavation area, to serve as a protective layer during the construction of the permanent shelters and also to aid its construction (Becker *et al.* 2014:4; Global Heritage Fund 2014). In June 2016, MoCT announced that the site would remain closed until the end of the year to allow for the construction of the shelters (Kültür Varlıkları ve Müzeler Genel Müdürlüğü 2016).



Figure 3.23 Temporary shelter (Dietrich *et al.* 2014:11)

Another intervention concerning the whole site was the installation of a 6km-long perimeter fence covering a wider area than the 1st degree archaeological conservation area (Becker *et al.* 2014:10; Global Heritage Fund 2015).

Site presentation

As Göbekli Tepe became increasingly well-known across the world, presenting the site became one of the major concerns (Dietrich *et al.* 2015:104). In 2007, the team began work on visitor interpretation of the site as part of a Neolithic cultural and natural landscape, and designed a route that not only covered the excavated areas but also contained 27 places around the site, including ancient quarries (Schmidt 2009:170). Excavation trenches were

made accessible to visitors through temporary bridges, which allowed them to view on-going work without disturbing the archaeological layers (Schmidt 2010b:254–255). In 2011, the timber path circling the south-east excavation area was widened, to be used not only as a visitor walkway but also to serve practical purposes during the excavation (Figure 3.24) (Schmidt 2013:81). MoCT built a visitor centre¹⁸² in 2013, about 800m away from the excavated areas (Global Heritage Fund 2014; Dietrich *et al.* 2015:106) and landscaping was carried out.



Figure 3.24 Visitor walkway (the author 2012)

Management planning

Preparations for a management plan began following Göbekli Tepe's inclusion on Turkey's World Heritage Tentative List. The excavation team engaged the professional consultancy of the Brandenburg University of Technology in Cottbus¹⁸³. The plan¹⁸⁴ was submitted to MoCT in 2014 with the intention that it would serve as a guideline for a more comprehensive management plan

¹⁸² Köksal-Schmidt notes that the visitor centre attracted much criticism and that plans were being made for a new one (Köksal-Schmidt 2016:6).

¹⁸³ The selection was made owing to the international renown of Cottbus as a centre for heritage management and its masters programme in World Heritage Studies (Becker *et al.* 2014:9; Schmidt & Merbach 2014:68).

¹⁸⁴ The plan was prepared under the supervision of K. Rheidt, Head of Department of History of Architecture, and L. Schmidt, Head of Department of Architectural Conservation, with two alumniees of the World Heritage Studies programme as research assistants (A. Merbach and S. Pant).

(Becker *et al.* 2014:9; Dietrich *et al.* 2015:108). The plan aimed to reflect a holistic understanding and go beyond a ‘manual or check-list’ or ‘linear’ approach, and strived to answer delicate questions as to whether to partially reconstruct some of the pillars or to display the ancient backfill material (Schmidt & Merbach 2014:83–84). It defined seven strategic objectives¹⁸⁵ for the site, including the wider setting of Göbekli Tepe, for which policies were developed and up to six actions were defined, outlining their priority, time frame and responsible institutions. The management plan also proposed a buffer zone around the archaeological conservation area (Schmidt, Merbach & Pant 2014:12).

In addition to the management plan, preliminary works for a conservation plan were set in motion by the GHF and Harran University in Şanlıurfa (Dietrich *et al.* 2015:108), that initially involved mortar analysis at the site. GHF was also involved in the preparation of a plan for the site to tackle issues such as Visitor Center, Parking and Traffic Access, Community Opportunities (Global Heritage Fund 2015).

Conservation staff

Over the years, a number of people have been involved in the conservation of Göbekli Tepe. The first interventions regarding the re-erection of the pillars were carried out by Helmuth Richter from the Roman Museum of Weissenburg in Bayern; later in 2009-10 this was carried out by the architectural firm of Eduard Knoll of Bayern (www.eduard-knoll.de) (Knoll 2009; DAI 2015b). Various architectural blocks have been documented in 3D since 2005 by Prof. Tilman Müller and his team of students from the Karlsruhe Technical University, Institute of Geomatics (DAI 2015b). In 2010 and 2012, the engineering office Christofori und Partner from Rosstal documented the

¹⁸⁵ Site Conservation, Conservation of the Setting, Excavation and Research, Tourism Development, Community Involvement and Development, Institutional Framework, and Management Resources.

southern areas of the site (<http://www.christofori.de/>) (DAI 2015b). The designs for the two permanent shelters were acquired after a competition organised by DAI in 2011. The winning project was the collaborative work of the architectural company Kleyer.Koblitz.Letzel.Freivogel and the engineering firm EiSat, both from Berlin (Dietrich *et al.* 2015:105). As previously mentioned, mortar analysis was carried out by the GHF in collaboration with Harran University.

Funding

The Göbekli Tepe project is funded by the German Archaeological Institute (DAI), the German Research Foundation (DFG) and has been supported by various private and other organisations including Theodor Wiegand-Gesellschaft, ArchaeNova e.V. Heidelberg, John Templeton Foundation, Koç Foundation, Akyürek Holding¹⁸⁶ and the Municipality of Şanlıurfa (Becker *et al.* 2014:28).

The construction costs of both the permanent shelters will be borne by the EU and the TR through the “Construction and Renovation Works for Urban Conservation Area and Göbekli Tepe Archeological Site in Şanlıurfa Project”¹⁸⁷ within the scope of the “IPA Regional Competitiveness Operational Programme in Turkey” (Ministry of Science, Industry and Technology 2014:11). Visitor facilities at the site as well as landscaping were designed and funded by the Turkish State (Becker *et al.* 2014; Köksal-Schmidt 2016:6).

The temporary shelter in the south-eastern area has been funded by the GHF¹⁸⁸, DFG and DAI (Poortman 2013; Dietrich *et al.* 2015:105). The installation of

¹⁸⁶ The company intends to sponsor the logistics of visitor facilities (Becker *et al.* 2014:22).

¹⁸⁷ The project was originally intended to start in March 2016, to be completed in 23 months, however, the tender was cancelled in January 2016 because all the proposals exceeded available financial sources (Ministry of Science, Industry and Technology 2016).

¹⁸⁸ In 2012, GHF received substantial financial support for Göbekli Tepe from both the Vehbi Koç Foundation and the Kaplan Fund (Global Heritage Fund 2012).

the perimeter fence, completed in 2012, was funded by the J.M. Kaplan Fund through the GHF (Poortman 2013). The preparation of the management plan was financed by DAI and DFG (Schmidt *et al.* 2014:4). More recently, Doğuş Holding pledged to give 15 million USD for the conservation of the site, in collaboration with the National Geographic Society, for a period of 20 years (Curry 2016).

Community engagement

In 2007, the team began their first public meeting with the locals of Örencik, who had been involved with the project from the start. The team arranged an archaeology conference for the village school students, and organised a trip to the Şanlıurfa Archaeological Museum and Haleplibahçe Mosaic Excavation. It is not clear whether these public meetings have continued, as there is no information in the ERM proceedings or other publications, but more recently, in collaboration with the GHF, an education program for the village children was initiated that involved seminars in their school as well as site visits and trips to the museum (Global Heritage Fund 2015).

The project website (<http://www.dainst.org/projekt/-/project-display/21890>) is hosted by the DAI and is in German and English. It provides general information on the types of works carried out and by whom (<http://www.dainst.org/projekt/-/project-display/22020>).

3.4.3 Hattusha

Located in the Boğazkale district of Çorum, Hattusha/Boğazköy was excavated first in 1906 by Hugo Winckler and Theodor Makridy on behalf of the Imperial Museum in Istanbul (Seeher 1999:91). The two subsequent campaigns in 1907 and 1911-12 marked the beginning of German involvement (Hauptmann 1999:31). Current excavations, carried out by the DAI, have been continuing since 1952, after a stint in 1931-1939 (Schachner 2013b:126; Seeher & Schachner 2014:132), and were directed by Kurt Bittel, Peter Neve and Jürgen Seeher successively. The current director is Andreas Schachner of

DAI. Hattusha has been inscribed on the World Heritage List in 1986. The site, together with Alacahöyük forms one of Turkey's national parks (Boğazköy-Alacahöyük), designated in 1987 (Neve 1998:515).

Hattusha was the capital of the Hittite Kingdom and excavations have revealed a vast city, with public and religious buildings as well as walls encircling the entire city (Figure 3.25). Buildings were constructed of stone, wood and mudbrick, with stones used mostly for the foundations of buildings and the city fortifications –it was only in the latter that the walls reached a considerable height (Seeher & Schachner 2014:132). As mudbrick deteriorates heavily when exposed to the elements and kept unmaintained, most the buildings revealed by excavations are only at foundation level.

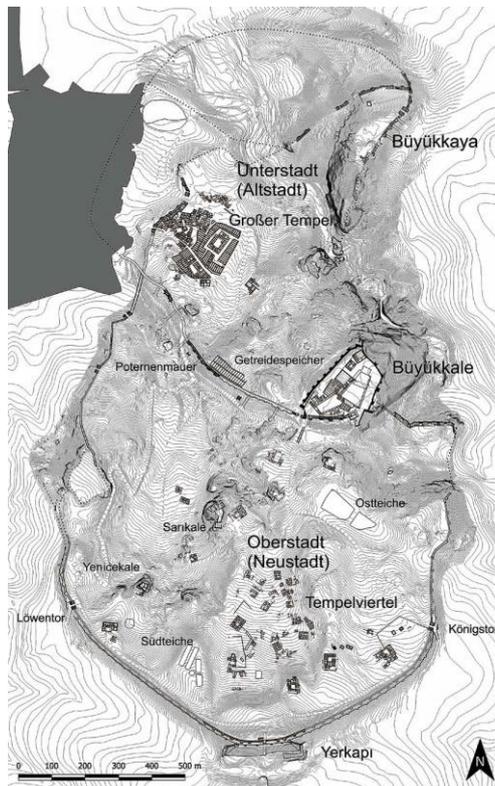


Figure 3.25 Site plan of Hattusha (Schachner 2015:219)

Until the 1960s, archaeological work at focused on excavations, but with the arrival of Neve, who was inspired by the interventions at Karatepe,

conservation of unearthed walls gained importance. He devised a system, still in use today, which involves adding several courses of stone to excavated walls (separating the new wall from the original by a layer of ‘distinguishable material’) in order to create a protective layer against the weather and erosion, and then backfilling the wall until about 30-40cm of it remains visible (Seeher & Schachner 2014:134–135). Original materials are used in these restorations, and where new materials are needed they are made with different sized stones, treatments or recessed positioning (Neve 1991:230). Conservation activities¹⁸⁹ usually take the form of wall restorations, temporary shelters, architectural reconstructions as well as reconstruction of architectural decorations.

Site conservation

The earliest restorations in Hattusha were localized interventions that took place in the 1960s at previously excavated buildings such as the Büyükkale, the Lion’s Gate and the King’s Gate¹⁹⁰ (Neve 1998:515). With Neve’s directorship, conservation gradually became one of the focal points of excavations, especially after 1978. The late 1970s saw the finalisation of restoration at Büyükkale and parts of the Lower City, including Temple 1 (Seeher & Schachner 2014:137).

In the 1980s, conservation work continued in numerous areas around the site, including the Hittite temples, Iron Age and Byzantine buildings, as well as the city walls and gates. One of the major projects of the 1980s was the restoration of Yerkapı, which involved the consolidation and rebuilding of the entire monumental rampart (Figure 3.26). The project was completed in 1985 (Neve

¹⁸⁹ Information regarding conservation work at Hattusha can be found in the ERM reports as well as annual preliminary reports accessible through DAI’s website, and recent publications that focus solely on conservation practices at the site.

¹⁹⁰ For example, a copy of the “warrior-god” relief was installed at the King's Gate in 1967 to replace the original that had been removed and transferred to the Ankara Museum in the 1930s (Seeher 2012:70, 144-145; Seeher & Schachner 2014:151).

1987:237) but minor interventions continued through 1987 (Seeher & Schachner 2014:140).



Figure 3.26 Yerkapı east section before and after intervention (Seeher 2012:162, 164)

In the early 1990s, the two chambers (no.1 and no.2) in the Upper City were the focus. Considered as ‘a rare example of a successful, complete *anastylosis*’ (Seeher & Schachner 2014:144–145), the project concerning the latter began when original stones were discovered re-used in a later period Phrygian wall. After dismantling the wall, the stones were reconstructed in their original location (Figure 3.27) (Neve 1998:519), positioning the stones with the help of the hieroglyphs carved on them (Neve 1993:331). In the case of the first chamber, the number of original stones meant that only a partial reconstruction could take place (Neve 1993:331).



Figure 3.27 Chamber 2 (Hieroglyphic Chamber) (the author 2015)

In the mid-1990s, efforts continued to conserve previously excavated buildings as well as previously restored buildings and areas. Several burned mudbrick walls in Building E at Büyükkale, which had been exposed for 90 years, were covered with sheets and reburied. The Byzantine church, previously restored in 1980, was restored once again, and the heavily deteriorated copy of the

warrior-god relief at the King's Gate was replaced with a concrete copy (Figure 3.28).



Figure 3.28 Replacement of the warrior-god copy (left) (Seeher 2012:191); its current condition (right) (the author 2015)

Also in 1995, a report was prepared by Jochen Seebach, a restorer specializing in stone, for the long-term conservation of damaged architectural remains in the city, as well as the consolidation of loosened rocks in Yazılıkaya (Seeher 1997:328). The following year, a new mineral-based mortar he developed was tested on four blocks of stone to fill cracks in limestones after previous interventions failed in the harsh climatic conditions. The application was monitored for the following 3-4 years.

In the 2000s, one of the projects involved the water pools. The edges of the eastern ponds were consolidated using stones to recreate the original sloping stone cladding while the southern pools, where no such walls existed, were backfilled and their layouts replicated using bands of pebbles (Seeher 2004:13; Seeher & Schachner 2014:142–143).

In 2009, a condition survey was carried out on previous stone restorations. The visible cracks of Yazılıkaya, Lion Gate and the Great Temple had been filled in the 1960s and 1970s using adhesives but they had lost their quality, leaving the materials exposed to the elements (Schachner 2013a:299). The focus was on architectural decorations and their reconstruction as part of “enhancing visitor engagement” (Seeher & Schachner 2014:152). The first intervention was carried out on the Lion's Gate, where previous crack infills were removed

with a specially produced solution and then filled with mineral-based mortar¹⁹¹, and the damaged head was reconstructed (Figure 3.29) (Schachner 2012:471–473). Conservation efforts continued in the Great Temple, and later in 2012-13 copies of the two sphinxes at the Sphinx Gate were installed in their original locations (Figure 3.30) (Seeher & Schachner 2014:153). More recently restorations continue on the postern wall (Schachner pers. comm. 2015).



Figure 3.29 Reconstruction of the head at the Lion's Gate (the author 2015)



Figure 3.30 Sphinx replicas at the Sphinx Gate (the author 2015)

Site presentation

Following localized interventions that started in the 1960s, a more holistic approach was the aim of the early 1980s, in the form of creating an 'archaeological park' at Hattusha. To that end, the excavation funded¹⁹² the expropriation of 700.000m² of land in and around the site (Neve 1984:146).

¹⁹¹ This mortar, developed jointly by the Weimar Technical University and Thüringen Conservation Directorate, has been used successfully in restorations in Germany for over 25 years including the World Heritage Site of Weimar (Schachner 2012:472).

¹⁹² DAI, supported by the Theodor Wiegand Gesellschaft (Neve 1998:515).

Visitor paths and facilities and a car park were built including resting spots and WCs at Yazılıkaya and the Sphinx Gate, and an information centre that was constructed in 1991 (Neve 1998:520). The main approach, as explained above, was to display the plans of buildings to the visitors. In due course, however, this two-dimensional presentation was deemed insufficient and subsequently various reconstruction projects were carried out to introduce the third dimension (see the wall and architectural decorations in the section above).

In the early 2000s, the team embarked on the reconstruction of a 65m section of the city's fortifications including two towers and three curtain walls¹⁹³ (Figure 3.31), the first of its kind in Turkey (Seeher&Schachner 2014:149). Accessibility (both during construction by the team and after construction by the visitors) was an important factor in reconstructing the wall close to the entrance to the site (Seeher 2007b:32). In 2003, the reconstruction began with consolidating the wall's stone socles and producing mudbricks required for the construction (Seeher 2005:353) and was completed in 2005 with final landscaping carried out the following year¹⁹⁴ (Seeher 2007a).



Figure 3.31 The reconstructed section of the fortification walls (the author 2015)

¹⁹³ See Seeher (2007a) for a detailed account of the project.

¹⁹⁴ The reconstructed walls were opened to visitors at a ceremony on 27.07.2006 with the participation of the-then Minister of Culture and Tourism Atilla Koç (Schachner 2008:167).

Conservation staff

Routine architectural conservation work (i.e. backfilling and raising walls) are carried out by a team of specialized workers (Seeher & Schachner 2014:141–142), who have been trained since Neve’s directorship. For more complicated projects, such as the wall reconstruction or decisions regarding stone conservation, experts are outsourced. The company Klessing (<http://www.jmklessing.com/>) was employed for the wall reconstruction (Seeher 2005:351).

In the mid-1990s, a stone conservator worked at the site to determine remedies for cracks (Seeher 1997:328). More recently, a stone conservation team from the University of Erfurt in Germany became involved with the site and performed condition surveys and decided on urgent interventions (Schachner pers. comm. 2015). Documentation of unearthed architectural remains is carried out by German archaeologists who are part of the archaeological team and are trained in documentation techniques (Schachner pers. comm. 2015).

Funding

The main funding for conservation at Hattusha comes from the DAI. Otherwise, project-based funding has been obtained, such as in the case of the expropriation in 1982, which was funded by DAI in collaboration with the Theodor Wiegand Gesellschaft (Neve 1984:146, 1998:515). The largest project at Hattusha, the partial reconstruction of the fortification wall, was funded by Japan Tobacco International (Seeher 2007a).

Community engagement

There is a long tradition of local worker involvement of whom Seeher&Schachner say they have “...developed a strong sense of pride for the various works completed at the site” (2014:142). This involvement goes back to Neve’s directorship, who was influential in creating a continuous team of workers consisting of the villagers, especially for conservation (Seeher

1995:67). Schachner adds that workers remember where they found specific items, which displays their sense of ownership towards the site (pers. comm. 2015).

The tri-lingual (Turkish, German, English) www.Hattusha.org was operational from 2002 onwards (Seeher 2004:13) and later www.hattuscha.de was used, but those sites have since been closed. Information about work at Hattusha can now be accessed through the DAI website, as for all other German-run excavations in Turkey (<http://www.dainst.org/projekt/-/project-display/48178>). The pages provide information in German on the history of the site, history of research, and previously completed archaeological projects.

3.4.4 Pergamon

Located in the Bergama district of Izmir, the site has been investigated by the Germans since 1878, when the engineer Carl Humann began excavations on behalf of the Museums of Berlin¹⁹⁵ (Kästner 2014:20), followed by Wilhelm Dörpfeld in 1900-1913. More recently, from 1972 until 2004, excavations were carried out under the direction of Wolfgang Radt, and since 2005 by Felix Pirson of DAI (Radt 2014:38). The site was inscribed on the World Heritage List in 2014. Pergamon essentially consists of three areas including the Hellenistic Acropolis at the top of the hill, the Roman period city to the south of the hill, and the Asklepeion to the south west (Ratté 1997a:261).

Until the 1970s, central to the excavations had been the study of ancient remains “on the Acropolis with their temples and palaces, at the Upper Agora range with the Altar of Pergamon, at the Gymnasion and also at the Asklepeion” (Radt 2006a:279), but when Radt took over as director new research questions meant the focus shifted to the residential areas, only a small number of which had been unearthed in the preceding years (Radt 2006a:279,

¹⁹⁵ The responsibility of the excavations passed from the Museums of Berlin to the DAI in 1937 (Radt 2014:41).

2014:42–43). The resulting excavations revealed not classical but Late Byzantine houses, which were documented in detail and then removed in search for earlier period buildings (Radt 2006a:282, 2014:44). The discovery of Bau Z and its partial reconstruction/shelter construction, as well as the completion of the Temple of Trajan's partial reconstruction, also date to this period. Pirson's focus has been the eastern and western slopes of the Acropolis, as well as investigations in the wider territory of Pergamon (such as Elaia) (Radt 2014:46), and the restoration and sculpture reconstructions at the Red Hall.

Conservation work¹⁹⁶ has been part of the Pergamon excavations since the early days, at least since Dörpfeld's involvement with the site (Radt 2006c:62; Bachmann 2014b:83), whose general approach continues to guide conservation interventions (Bachmann 2014b:80). His interventions were three-fold: firstly, simple repairs, infills and reconstructions specially to provide structural stability, which were not immediately distinguishable but could still be differentiated from the original by the use of different materials; secondly, shelter constructions¹⁹⁷, and thirdly, re-erection of architectural elements. Of particular importance has been the differentiation of infills and the use of local materials and resources. Buildings are recorded in detail followed by deterioration maps according to which an intervention catalogue is designed (DAI n.d.d). The continuity of these main techniques meant that

¹⁹⁶ Conservation works feature in almost every ERM report with activities explained under dedicated subtitles such as "Documentation, Building and Restoration Works", "Architectural Documentation", and "Conservation and Repair Works". In addition to the ERM reports, information on conservation practices can be found in articles published by the team members as well as e-reports published on DAI's website (<http://www.dainst.org/projekt/-/project-display/14186>).

¹⁹⁷ The shelter constructed on top of the original walls of the House of Attalos to cover the mosaics and wall decorations discovered in 1904 is a forebear of similar interventions. The excavation house and subsequent shelters at the site are of a similar appearance (Pirson & Bachmann pers. comm. 2011).

Pergamon was “homogenous in its conservation approach and setting” (Pirson & Bachmann pers. comm. 2011).

Over the years, conservation work focused on different areas in the ancient city. From the 1980s until the mid-2000s, the emphasis was on the architectural documentation, consolidation and restoration of buildings on the Acropolis, with major projects carried out at the Trajaneum and Bau Z. This focus later shifted to the Roman Lower Town, the Red Hall, which contributed to the perception of the long history of the city and its later phases (DAI n.d.d; Bachmann 2014b:80). The construction of a cable-car (by the local municipality) on the eastern slopes of the Acropolis necessitated a re-assessment of that part of the site in terms of visitor appreciation, and led to a new conservation project at the Gymnasium (Bachmann 2014b:98). Recent years have also seen interventions on building walls that collapse due to weather conditions or vandalism.

During Radt’s directorship, unlike previous periods, detailed architectural and site documentation became important aspects of the project (Radt 2014:43). After Pirson’s succession as director, the project engaged in the use of digital technology and GIS-integrated research. The GIS-Pergamon was created, on to which information about documented buildings was transferred (Pirson 2007:500–501, 2008:266), and a new documentation grid system was devised in 2005 (PerKSys2005). The first results of the digital map, which began to be prepared in 2005, were obtained in 2007 with the 3D modelling of the Acropolis (Pirson 2009a:58, 70).

Site conservation

One of the major interventions in the 1980s and 1990s was the partial reconstruction of the Temple of Trajan –an area that had been left more or less as it was since its excavation in the 1880s (Nohlen 1999:91–92). Considerations for its re-erection had already surfaced in the 1960s, and by the 1970s work had begun. The project features significantly in the ERM reports,

starting from the first report of the 1979 season until mid-1990s, with detailed information until the completion of works in 1994 (Radt 1996:60-61) including the final environmental design and installation of information panels, and subsequent repair of a terrace wall (Radt 1997:28–29). The project entailed the partial re-erection of the northeast corner of the building using original stones, and artificial stones where originals were missing¹⁹⁸ (Figure 3.32). Parts of the building have been treated since to remedy damages caused by either vandalism or dampness.

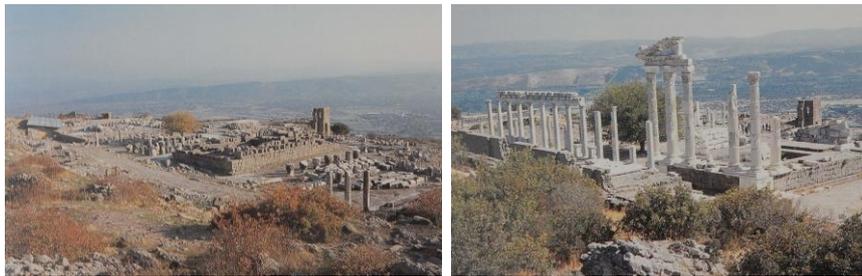


Figure 3.32 Before and after views of the Temple of Trajan (Radt 1999:139)

Consolidation and restoration works were carried out in this period at various other buildings such as the Heroon, Hall with Podia, Bau Z, the Temple of Hera, the Attalos House¹⁹⁹ and the Altar –the latter especially after the completion of the Trajaneum.

Another comprehensive project in the 1990s was the construction of a shelter above Bau Z²⁰⁰ (Figure 3.33), essentially to protect the mosaics discovered inside the building and to display them in their ‘context’ (Bachmann 2006:41;

¹⁹⁸ See Radt (1999), Nohlen (1999) and Nohlen (2014b) for detailed information regarding the background, philosophy and implementation of the project.

¹⁹⁹ The 1980 ERM report states that although the recently vandalized Attalos House is under the responsibility of the Bergama Museum, the excavation team took it upon themselves to construct a shelter, restore the damaged wall and clean the mosaics (Radt 1981:37).

²⁰⁰ See Bachmann & Schwarting (2005, 2008) for further details of the shelter.

Radt 2006c:65). Once the shelter was completed in 2003²⁰¹, mosaic conservation began²⁰² (Radt 2006c:66; Bachmann & Schwarting 2008:165).



Figure 3.33 Bau Z (the author 2011)

In 2002, Red Hall became the focus²⁰³. Detailed documentation carried out over four seasons (completed in 2005) (Radt 2004:260; Pirson 2007:507) revealed that the building posed serious structural problems especially in the upper walls –accelerated by the fact that scaffolding in earlier restorations was not high enough to allow interventions at altitude (Pirson & Bachmann pers. comm. 2011). In addition, the southern tower was in serious disrepair. Conservation work began here in 2006; the aim was to convert the tower into a museum and also create a new storage building. Work was completed²⁰⁴ in 2009 (Pirson 2008:270–274). The main approach entailed “...avoiding total reconstructions and accepting the periods of the building as important” (Pirson & Bachmann pers. comm. 2011). The project enabled visitors to see the inside

²⁰¹ Its opening was celebrated with a symposium at which 28 archaeological directors and researchers made presentations (Radt 2006b:93–94). The proceedings were published as ed. Radt (2006).

²⁰² The building is being monitored for its effectiveness in protecting the mosaics since its opening (Bachmann & Schwarting 2008:172).

²⁰³ Other small-scale interventions in the 2000s involved the vandalised Demeter Sanctuary in 2003-04 (Radt 2006b:94), and the Temple of Trajan in 2007, where certain measures were taken to limit visitor access after serious vandalism incidents (Pirson 2009a:68). A condition survey of the Asklepeion was carried out also in 2007 following a request of the Izmir Regional Conservation Council, and in 2011-12, the dome of the round building in the Asklepeion was restored (Pirson & Bachmann 2014:362).

²⁰⁴ The opening ceremony was attended by the Minister of Culture and Tourism Ertuğrul Günay, the German ambassador to Ankara E. Cuntz and other dignitaries (Pirson 2011:251).

of the tower for the first time (Figure 3.34) (Pirson & Bachmann pers. comm. 2011). Work in this area proceeded with the conservation and partial reconstruction of the south-eastern temenos wall and the vaulted basement attached to the south of the tower (Pirson 2011:251–252; Bachmann 2013:422) and was completed in 2012.



Figure 3.34 Inside of the tower (the author 2011)

In 2009, once the conservation of the tower was completed, work began on the reconstruction of one of the sculptural figures of the Red Hall, the shape of which had been ascertained through previous excavations in this area. The project was carried out in order to display these architectural elements in their context, thereby making the building more legible, to prevent further deterioration caused by dampness by removing the pieces off the ground, and to continue the stone masonry training tradition of the excavation initiated during the partial re-erection of the Temple of Trajan (Pirson 2012:123). The project was completed in 2012²⁰⁵ (Pirson & Bachmann 2014:362).

Alongside on-going projects at the Red Hall, a new large-scale conservation project was initiated in 2011 at the Gymnasium of the Acropolis. The initial point of focus was the partial reconstruction of the Festtor (Ceremonial Gateway), but the scope was widened to cover the entire complex (Pirson & Bachmann 2014:361–362). One aspect of the project involved restoring the

²⁰⁵ MoCT carried out other restorations in the Red Hall, which the DAI advised on (Bachmann 2014c:107).

retaining wall, which had been restored by Dörpfeld a hundred years before (Bachmann 2014b:100). The project continues.

Site presentation

In terms of site presentation, the team focused primarily on the architectural conservation efforts described above. Otherwise, they were involved in the installation of information panels and the design of visitor routes. The earliest site-wide reference to presentation activities in the ERM reports dates to 1985 and 1986, which mentions information panels installed in the town of Bergama upon the request of the local authority, and renewal of those erected previously in 1973 as they were badly vandalised (Radt 1987:218, 2006c:65). There is not much information about any particular programmes relating to site presentation after this period. In 2012-13, a new visitor route was designed that encompassed the monuments on the Acropolis, as well as those further below (Figure 3.35), such as the Gymnasium and the Red Hall (Figure 3.36) (Bachmann 2014a:196, 2014c:108). Bau Z also served as an incentive to attract visitors to the lower parts of the Acropolis.

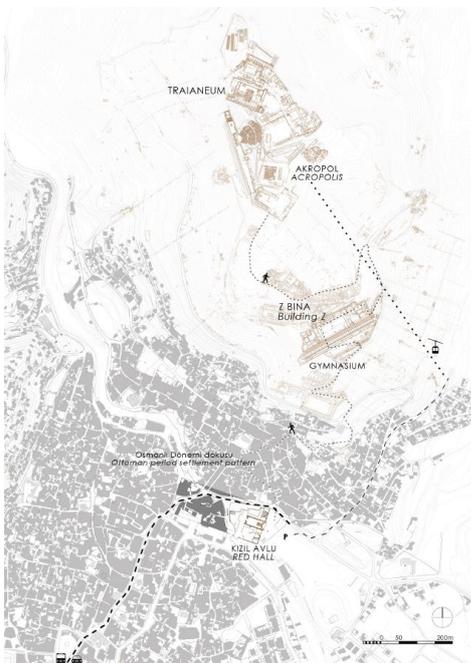


Figure 3.35 General concept of the new visitor route (Bachmann 2014c:108)

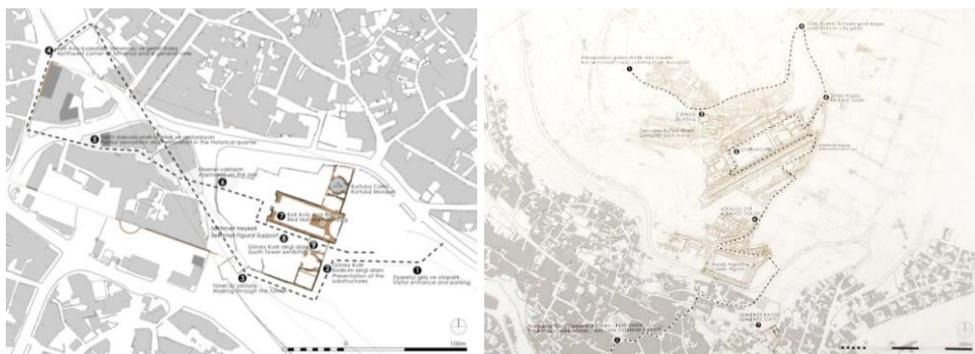


Figure 3.36 Visitor route in and around the Red Hall and the Gymnasium (Bachmann 2014a:196, 2014b:99)

Management planning

Considerations of a management plan began in the late 2000s (Pirson 2011:253). The BERMIRAS Cultural Heritage Management Project was initiated by the Koç University’s Department of Archaeology and History of Art (Carolyn Chabot Aslan, Lucienne Thys-Şenocak, and Çiğdem Maner), in collaboration with the Municipality of Bergama, DAI – Istanbul Branch, and Mimar Sinan University (Koç University: Archaeology and History of Art n.d.). Although the project title is suggestive of a management plan, it was essentially an awareness-raising project and aimed to establish a teachers’ training programme, design child-friendly information panels for the site, and create an education centre with the local museum for the sustainability of the educational activities to be proposed. Aspects of the project involved research on visitor access, circulation and behaviour in relation to area in the Acropolis (Pirson 2011:253). The project did not come to fruition.

The Municipality of Bergama (the local authority with the remit to prepare a management plan for the ancient site) began site management preparations within the context of the World Heritage nomination process. It created a World Heritage Office for both the nomination process and the preparation of a management plan (Bergama Municipality World Heritage Office 2013:299). The nomination file was prepared by the Municipality of Bergama’s World

Heritage Office (Bergama Municipality World Heritage Office 2013:472) and contains a draft outline of the management plan²⁰⁶.

DAI has recently initiated an infrastructural site management tool called the “DAI-Modul”, which is effectively an open-access information database, to aid the planning processes concerning the site (Göçmen & Tezer 2014).

Conservation staff

Conservation at Pergamon was carried out by several internal and external experts, mostly employed on a project-basis (particularly for a range of specialisms related to building conservation), of fields ranging from architectural conservation to sculpture conservation and structural engineering. The major project of the 1980s and 1990s, the Trajaneum, was led by the German *bauforscher* Klaus Nohlen, who had been involved with the site since 1971 (Nohlen 1999:101), and was carried out by a team of German experts (Schmidt 1993:173) and Turkish stonemasons trained in the process. The next major project, the shelter for Bau Z, was designed and supervised by the German architects M. Bachmann (DAI), who has also been spearheading the architectural and site conservation work almost two decades, and A. Schwarting, a former team member. Mosaic and stucco conservation at Bau Z was carried out by Hande Kökten and a team from the Ankara Vocational High School for Conservation, Mehmet Savaşgan, as well as Peter R. Pracher’s atelier²⁰⁷ from Germany (Radt 2005:155; Bachmann 2014b:90).

Seasonal work at Pergamon is carried out with two conservation architects (one of whom is M. Bachmann), several artefact conservators, and students (Pirson

²⁰⁶ Although the World Heritage nomination dossier states that the plan was to be finalized in the spring of 2013, it was a draft of the management plan that was submitted to the World Heritage Centre.

²⁰⁷ The long-standing atelier worked on two other projects in Turkey: the underwater archaeological museum in Bodrum and Atatürk Müze Köşkü in Ankara (www.konservierung-restaurierung.de/).

& Bachmann pers. comm. 2011). More recently, a special office within the DAI has taken charge of preparing conservation projects for those sites that are within the remit of DAI and Pergamon is benefiting from this: for example, this office designed the visitor route for the Red Hall.

As mentioned above, the excavation and conservation team were not directly involved with the WHS nomination process although they are understood to have provided crucial supporting material particularly during the final stages of the inscription process.

Funding

As the main funding body of the Pergamon excavations (Radt 2006c:66), the DAI funded the *anastylosis* of the Trajaneum and the Bau Z shelter²⁰⁸, as well as the conservation of mosaics and stucco of the building (Radt 2006a). Conservation projects also benefited from the support of the Auswärtiges Amt - Kulturerhaltprogramm (The Cultural Preservation Programme of the Federal Foreign Office)²⁰⁹ and the Kulturstiftung der Deutsch-Türkischen Wirtschaft (Cultural Foundation of German-Turkish Businesses)²¹⁰.

Red Hall's conversion into a museum was one of the projects of the "Ernst Reuter Initiative for Intercultural Dialogue and Understanding" (DAI 2011:36) initiated by the foreign ministries of Turkey and Germany in 2006 to boost Turkish-German collaboration in the fields of "arts and culture, politics and

²⁰⁸ The total cost of the shelter over Bau Z, including the building's restoration and the construction of the shelter, was 700.000 Euros (Bachmann & Schwarting 2008:172).

²⁰⁹ This programme finances the restoration of secular and religious buildings, and documentation of endangered cultural heritage around the world (Federal Foreign Office (2014). Between the years of 1981-2015 the program has supported 2700 projects in 144 countries through approximately 65 million Euros (Federal Foreign Office 2015a).

²¹⁰ Established in 2005 upon the initiative of the German Embassy in Ankara to foster cultural exchange between the two countries ((Federal Foreign Office 2015b).

the media, the economy, science and education” (Federal Foreign Office 2011).

Since the 2010s, foundations in Germany and USA have been supporting major conservation projects. One is the Munich-based Studiosus Foundation, which also funded the conservation of the Red Hall, including the partial reconstruction of the temenos wall, and the reconstruction of supportive figures (Pirson 2008:270). The Foundation also supports the recent project at the Palaestra of the Gymnasium and also funded two local masons and a trainee (Studiosus Foundation n.d.a). The J.M. Kaplan Fund’s support to the Gymnasium Project from 2012 meant the project could be expanded (Pirson & Bachmann 2014:360).

Information on private donations is very limited. One rare reference concerns the financial support of the German Consul General and a citizen from Izmir for the production of information panels in 1985 (Radt 1987:218).

Community engagement

The project has employed local workers since the early days and is continuing in this tradition. During the partial reconstruction of the Temple of Trajan, a stonemason-training programme was initiated, which W. Koenigs, the former director of DAI likens it to a “stonemason school” (Nohlen 2014a:220). This lasted the entire duration of the project, through which a number of local workers were trained at the site by Swiss and German experts on traditional stone workmanship. Trained stonemasons were able to work at various other archaeological excavations in the Aegean and the Mediterranean (including foreign-run and Turkish-run excavations at Priene, Didyma, Patara, Nysa, Klaros) (Nohlen 2014a:218–219). This tradition continued during the construction of the Bau Z shelter (Bachmann & Schwarting 2008:165), and the partial reconstruction of the architectural support figures at the Red Hall (Pirson 2012:123). Otherwise, the project’s outreach activities are limited to a

public lecture in Zeytindağ about the surveys in Elaia (Pirson & Bachmann pers. comm. 2011).

The project website is hosted by the DAI (<http://www.dainst.org/projekt/-/project-display/14186>) and contains information (in German with a small number of English pages) about the more recent conservation interventions at the Bau Z, the Red Hall, and the Gymnasium.

3.4.5 Priene

Located in the Güllübahçe district of Aydın, Priene was first investigated as part of the expeditions of the British Society of Dilettanti during the 18th and 19th centuries. Carl Humann began excavating in 1895, after whose death work continued under the supervision of Theodor Wiegand and Hans Schrader from the Berlin Museum, who carried out excavations in 1895-1899 (Ratté 1997b:351; Raeck 2006b:316). After investigations in the 1970s, excavations recommenced in 1992 under the direction of Wolf Koenigs and Wulf Raeck (eds. Türe & Filges 1999:7) of the Goethe-University of Frankfurt/Main –the latter became the director in 2001. The project was turned over to the Turkish authorities in 2014 and that year was excavated under the supervision of the Miletus Museum Directorate with Prof. Hakan Mert, Uludağ University, and Axel Filges, Goethe-University of Frankfurt/Main, as scientific advisors²¹¹. DAI continues to support the project, particularly work related to architectural conservation (DAI 2015a:79).

By the time excavations resumed, almost half of the ancient city had been excavated (DAI 2011:38). The site, founded in the 4th century BC, consists of a lower and upper city within fortifications (Figure 3.37). The lower city, built according to a grid plan, has an agora at the centre and the Temple of Athena to its north west (Ratté 1997b:351). The lower-gymnasium and the stadium are

²¹¹ A scientific cooperation protocol was signed between the universities of Uludağ and Goethe (Akat, Mert & Filges 2016:122).

at the southernmost end of the lower city, while the theatre and the Bouleterion are to the north. The site is known for its well-preserved residential areas.

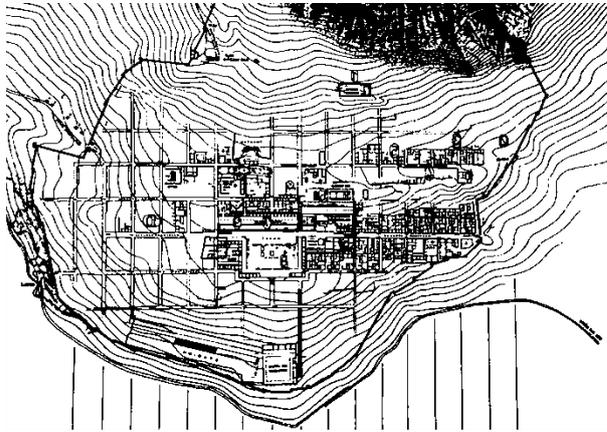


Figure 3.37 Site plan of Priene (Raack 2006b:316)

Conservation interventions usually do not stand out within the landscape (Raack, Mert & Filges 2015:194). Reconstructions are avoided, and conservation is mostly in the form of wall-top consolidation, dismantling and rebuilding of walls, and wall plaster conservation. This main approach has been consolidated through the holistic report prepared in 2012 that assessed conditions at the site and made recommendations with regards to site conservation and presentation. The two guiding principles that emerged in this process demonstrate the values of the site to be conserved and presented: ‘the model city of Priene, a well-preserved Hellenistic city’, and ‘the romantic ruin city amidst the landscape’ that visitors wish to discover by themselves (Filges 2015:182).

Site conservation

Since the early years of the project, conservation interventions²¹² focused mostly on structurally unsafe buildings to remedy impacts of weathering or

²¹² Information related with conservation comes from the ERM reports, the project website, and DAI’s e-reports (e-Forschungs Berichte). ERM reports contain dedicated, albeit short, sections on conservation, where activities in each intervened building is mentioned.

harsh winters, as well as vandalism, and on the re-erection of significant buildings to aid the holistic interpretation of the site but “without disturbing the park-like character of the excavation site with disproportionate complete reconstructions” (DAI 2011:38). Conservation efforts aimed to reflect a ‘scientific responsibility’ in such a way that interventions would not stand out within the landscape (Raeck *et al.* 2015:194). As the site had been excavated in previous centuries, the remains had been long exposed to climatic conditions and were in precarious state, the situation aggravated in particular due to the stone building material and construction techniques of residential buildings (DAI 2011:39). Conservation was mostly in the form of wall-top consolidation, dismantling and rebuilding of walls, and wall plaster conservation. There are also repeated references each year to efforts expended on repairing walls that had suffered during the winter months or damage resulting from vandalism (Raeck 2006a:62, 2008:333, 2009:33).

During the first few years of the new project, the team documented all visible architectural remains to create a site plan (Raeck 2004:177). Efforts towards a digital site plan began in the early 2010s (Raeck, Mert & Filges 2014:63–64) following MoCT’s request. The plan was completed in 2014 (Akat, Mert & Filges 2016:130).

Work during the early years of the excavation focused primarily on public buildings in the northern part of the lower city, such as the Bouleterion, the Demeter Sanctuary, Agora Sacred Gallery, and the Theatre (Koenigs *et al.* 2000; Raeck 2003). The Temple of Athena particularly dominated conservation efforts in those years. The main approach was to concentrate on buildings that were regular visitor attractions and needed urgent conservation measures (Raeck 2008:333).

In 2010, focus shifted to western and north-western residential areas, which had been documented from 2008 onwards, and to consolidate wall tops²¹³ –a project that continued until 2013 (Raeck & Rumscheid 2012:105; Raeck *et al.* 2015:193–194). Another undertaking was the three-year project that involved the construction of a supporting wall between the Agora and the sanctuary of Athena and the Meat and Fish Market, which was completed in 2013 (Raeck *et al.* 2015:194).

A major assessment came in 2012, when an architectural office from Berlin, J.M. Klessing Architects (<http://www.jmklessing.com/>), the company that was also the architectural consultant in the reconstruction of the city walls at Hattusha, prepared a report concerning the conservation and presentation of the site (Raeck *et al.* 2014:61; Filges 2015:181–182). They proposed three priority areas for conservation (Sanctuary of Athena, Roman Baths and the Agora) (Figure 3.38) and a visitor route (Filges 2015:182–183).

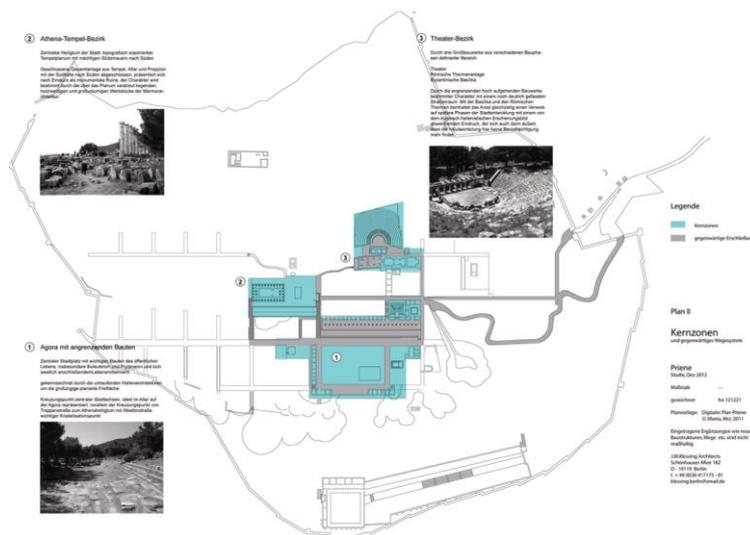


Figure 3.38 Site conservation concept – priority areas, by J. M. Klessing and A. Hoffschildt (Raeck *et al.* 2014:67)

²¹³ Filges refers how the experiences obtained during the multi-year project has led to certain changes in their methodology, such as in the composition of their conservation mortar (Filges 2015:183).

Based on Klessing Architects' urgent safety measures, 18 places across the site were consolidated and restored according to five main themes that were defined in the plan: restoration of walls, consolidation of ancient street pavements, emphasis on insula corners and lower wall corners to increase visibility, backfilling of several old trenches, and consolidation of city walls (Raeck *et al.* 2014:61).

In this period, attention also turned to the Roman Baths (Upper Gymnasium), which despite its prominent central location had remained under-researched, with the intention of remedying major structural deformations and incorporating it into the visitor route (DAI 2011:39). In 2013, a condition survey and a conservation project were outsourced, which identified urgent measures to resolve structural problems (Figure 3.39) (Raeck *et al.* 2015:193–194). The implementation, spread over two seasons, began in 2014, based on principles including preservation of all traces of previous periods and differentiation of new infill (Akat *et al.* 2016:124).

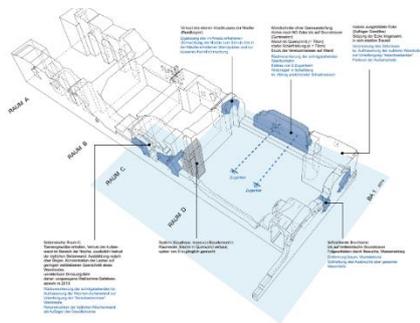


Figure 3.39 Conservation measures defined by J.M. Klessing Architects (Filges 2015:185)

Site presentation

Presentation efforts mainly revolved around restoration and consolidation of individual buildings along visitor paths. Other than building-oriented work, there are references to information panels that were installed at strategic locations and in front of specific buildings (Raeck 2004, 2005, 2006a). The Klessing report in 2012 proposed visitor routes, and identified modern and

ancient paths that needed to be rehabilitated, areas that should be better connected to one another, and focal points that required improvements (Figure 3.40).

In 2013 and 2014, following the request of MoCT, information panels were updated to comply with MoCT specifications (Raack *et al.* 2015:199). In 2014, bilingual (Turkish and German) visitor brochures were prepared (Akat *et al.* 2016:130).

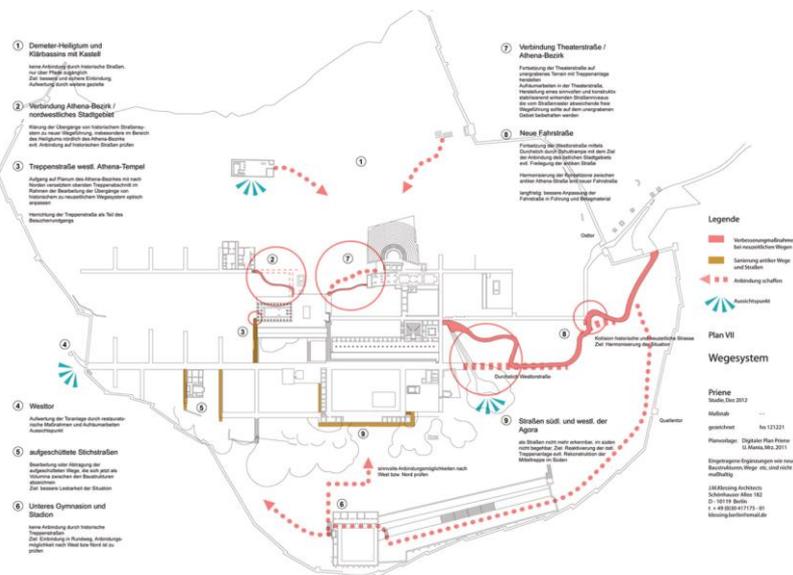


Figure 3.40 Site presentation, by J. M. Klessing and A. Hoffschildt (Raack *et al.* 2014:67)

Conservation staff

Conservation work has been carried out mostly by team members specializing in architecture, buildings archaeology (*bauforschung*) and stone conservation, including the stone conservator G. Höfig and architect A. Hennemeyer, who are named in most of the ERM reports as supervisors of documentation and conservation work. There were also cases where freelance stonemasons worked at the site, including the stonemason Ismail Celimli who worked in 1999-2004 –he continues to work at many other archaeological excavations including Didyma, where he is a long-time collaborator– and Christoph Kronewirth in the early 2000s, who also works at Didyma. In terms of

outsourcing, Klessing Architects were invited to prepare a site assessment report in 2012, and they also carried out a condition survey and prepared an architectural project concerning the conservation and structural consolidation of the Roman Baths. Implementation of the two-year project is being carried out by a team of German-Turkish architects led by Andreas Hoffschildt of Klessing Architects.

Funding

The project was funded by the DAI, the German Research Foundation (DFG), Fritz Thyssen Foundation and the Leopold Wemer Foundation (Raack 2013 season). Miletus Museum Directorate, as the director of the Priene excavations since 2014, finances conservation work. They funded the visitor brochures prepared in 2014. DAI and Frankfurt University continue to support the new excavations both in terms of experts and funding. They contributed to the conservation of the Roman Baths and the installation of new information panels (Akat *et al.* 2016).

Community engagement

There is no information concerning activities or projects to engage the local community of Güllübahçe. The project website is hosted by the DAI (<https://www.dainst.org/projekt/-/project-display/48590>) and contains very brief information about the site and several reports in German.

3.4.6 Troy

Troy, located on the Hisarlık district of Çanakkale, was first excavated by F. Calvert and later by H. Schliemann in the second half of the 19th century. Upon Schliemann's death, W. Dörpfeld continued the work in 1893-94. C. W. Blegen of the University of Cincinnati directed a new phase of excavations in 1932-38 (Korfmann 1990:283), after which there were no systematic excavations until 1988, when M. Korfmann of the University of Tübingen started the phase of research at Troy. Upon his death in 2005, E. Pernicka from

the same university became the director (ed. Bayram 2008:254–255) and continued until 2012. The assistant director to Pernicka, R. Arslan of Çanakkale 18 Mart University became the director in 2013. Troy was inscribed on the World Heritage List in 1998. The site consists of a citadel mound and a lower city. The multiple layers of the mound contain remnants of “Bronze Age citadels, the sanctuary of Athena Ilias, and other public buildings of Greek and Roman Ilion” (Figure 3.41) (Jablonka 2011:718).

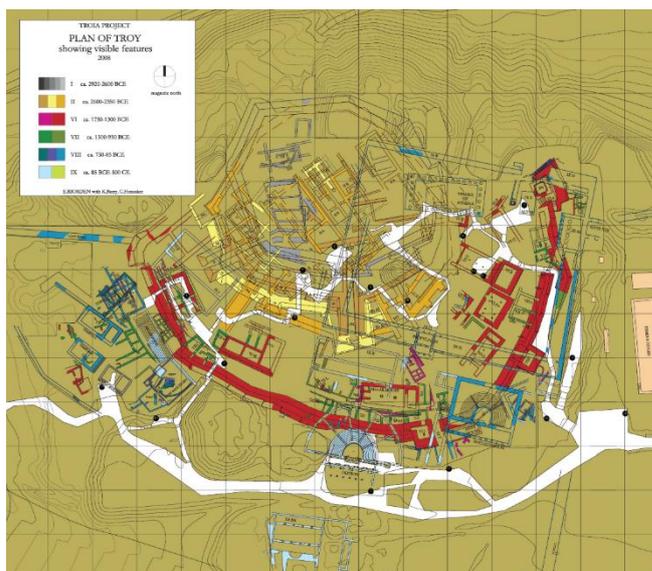


Figure 3.41 Site plan (Riorden 2009:120)

Conservation²¹⁴ and presentation were integrated with archaeological work from the early days (Hueber 1994:122–123; Aslan 2010:176–177; Riorden 2014:428), particularly visible in Korfmann’s approach which considered Troy part of a wider setting, the Troad, and strived to safeguard both the site and this landscape. Following his death, focus centred on publishing previous

²¹⁴ ERM reports contain information related to site documentation, artefact conservation, architectural interventions and site presentation. Projects related with site conservation were published periodically in the Studia Troica series, such as Filgis & Mayer’s report (1992), Hueber’s conservation and presentation guidelines, and Riorden’s (2014) assessment of 20 years’ conservation work at Troy, which includes a chart of all conservation interventions that took place between 1988 and 2008.

excavations, and ensuring that conservation interventions progressed according to the defined principles. Conservation interventions were primarily directed at consolidation and stabilization, and particularly aimed at site legibility. Large-scale reconstructions were avoided. In this respect, the conservation practice at Troy is more in line with an active maintenance mechanism.

Site conservation

During the hiatus until Korfmann began his research, the exposed remains had deteriorated significantly and the site had turned into a “ruin of ruins” (Aslan 2010:177). The priority in the early years was to record the site and conserve areas excavated by Schliemann. Also important was to balance site conservation with the attraction of Troy as a tourist destination. Therefore, the team engaged in developing a conservation philosophy that brought these factors together. Korfmann invited external experts, mostly from Germany, to advise on how to approach the exposed remains and present the site to visitors. The contributions of M.N. Filgis, W. Mayer, and F. Hueber, whose guidelines were based on the Venice Charter, were instrumental in establishing appropriate conservation methodologies for Troy during the first decade of the project (Riorden 2014).

In 1992, Hueber²¹⁵ joined the documentation and conservation team and initiated the *Gesamtplanung* for the conservation and presentation of the site (Hueber 1994:123). Crucial in Hueber’s opinion was also site documentation. By then, a documentation system had been set up and site recording had begun by engaging the use of computer technology and photogrammetry (Korfmann 1990:285, 1993:381). Hueber’s significant contribution to this scheme, together with E. Riorden, was to update W. Dörpfeld and W. Wilberg’s site

²¹⁵ A *bauforscher* based at the Ludwig Boltzmann-Institut für Denkmalpflege und Archäologische Bauforschung (DAB-Institut).

plan to include the excavations of C.W. Blegen, M. Korfmann and C.B. Rose²¹⁶ (Riorden & Hueber 1994). A digital plan of the site was completed in 1992. 3D modelling of several Trojan layers began in the mid-1990s, by Riorden and her team, and has continued in collaboration with P. Jablonka (Riorden n.d.).

Hueber also defined the infill technique to be used across the site. The general approach was to differentiate original and infill material through a mortar joint with inserted tiles or by the use of smaller stones to create a surface –these methods would not be particularly obvious from afar but clear on closer inspection (Riorden 2014:435–436). In parallel to efforts to develop the general conservation philosophy, Dr. W. Grüner and Dr. S. Mausfeld from the Federal Institute for Materials Research and Testing carried out research on stone weathering²¹⁷ in 1992 (Korfmann 1994:336).

In terms of site conservation work, one of the urgent conservation measures in the early years was the construction of a mudbrick wall to support the foundation walls in the Schliemann *Yarması* to prevent further damage (Korfmann 1990:286). Areas where erosion and climatic conditions could do further damage were backfilled with materials in a way that would enable them to be distinguished from undisturbed ground. Another reason for backfilling was to create reserve areas for future researchers with newer technologies (Korfmann 1994:328). Between 1992 and 1998, the conservation team worked at the cavea and the stage building of the Roman Odeion to stabilize the remains (Riorden 2014:439). Other interventions involved consolidation and repair of walls and surfaces due to erosion or visitor traffic. One of the complexities of working at Troy is legibility, as there are numerous

²¹⁶ Carried out between 1992 and 1994, surveys resulted in two colour-coded site plans in 1/200 scale which were published in the *Studia Troica* v.4 1994.

²¹⁷ Another research project was carried out in 2009, by Mustafa Kibaroglu of the University of Tübingen, to establish sources of stones used in the walls, which is expected to aid in identifying appropriate stone restoration techniques (Pernicka & Aslan 2011:246).

superimposed layers at any time. Various interventions, such as raising walls, or wall cappings, were carried out to consolidate and differentiate.

A major conservation intervention involved the 4m-high citadel walls and 1.5m-high mudbrick walls of the Megaron at the Troy II/III level (Korfmann 2004:6), which contained traces of fire. They were covered with a specially created layer of ‘burned’ brick (Riorden 2014:440). A membrane shelter was built in 2003 to cover these remarkable remains. Designed by an architectural student from Stuttgart University, as part of a student competition, the structure emulates the appearance of the mound prior to excavations and aims to evoke the prominent north-eastern winds of the Troad through its sail-like shape (Figure 3.42, Figure 3.43) (Korfmann 2004:6). The design is praised in the site management masterplan and is considered a ‘signature’ design of Troy (Riorden 2009:87; Riorden 2014:441)



Figure 3.42 The shelter (the author 2011)

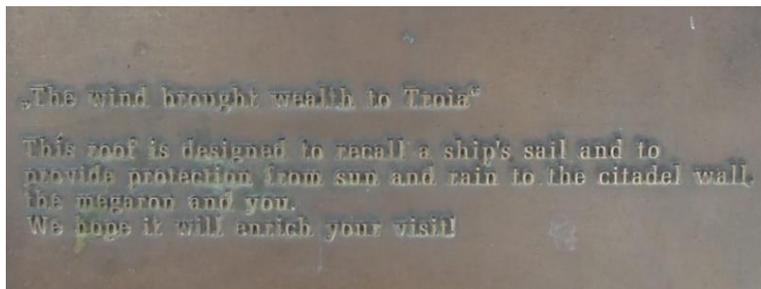


Figure 3.43 Information panel in front of the shelter (the author 2011)

Site presentation

Presentation efforts primarily consisted of architectural intervention to increase legibility, examined above. Otherwise, creation of a visitor route was one of the early interventions²¹⁸. Because the site attracted a large number of visitors each year, the team felt the need to design ways to limit associated damages and constructed visitor walkways. The initial stone material was later changed to timber to prevent visitors from walking on actual archaeological fabric, even though this meant a continuous maintenance responsibility. Another advantage of a timber walkway was to stop the confusion between the old and new in the minds of the visitors (Riorden 2014:431–433). Tri-lingual information panels were installed along this route, their conditions monitored against vandalism incidents, and renewed when necessary.

In 1990, the dig house used by the Americans in 1930 (Semple House) was restored to house a computer area, photography and conservation lab, and an office (Figure 3.44). A space was also used as an exhibition area for visitors (Korfmann 1992b:425) and continues to be on the visitor route. The results of the excavation and surveys were presented to visitors, for example, archaeological layers of Troy were marked on a section of earth to demonstrate how the mound was formed, and the newly generated computer-based plan of Troy was shown in the exhibition room (Korfmann 1994).

In 1996, E. Fulford, an American landscape architect, was invited to Troy to prepare a master plan for visitors (Rose 2012). N. Stanley-Price also refers to his study of visitor signs (Stanley-Price 1996:21). It is not clear what came out of this work or whether any parts of it were used subsequently.

²¹⁸ There is also a single reference to a dedicated team member answering questions of tourist groups (Korfmann 1994).



Figure 3.44 The Semple House (the author 2011)

The team, for many years expressed their desire to have an on-site or nearby museum in order to complement the site visit (Korfmann's various ERM reports, Riorden 2009, Aslan 2010, Pernicka 2012). Although begun, its construction has yet to be completed.

Management planning

An archaeological site management masterplan was authored by Riorden, an architect from the University of Cincinnati who been a team member since 1990, with the help of two architects (Riorden 2009:viii). The plan was requested by MoCT as Troy was a WHS (Pernicka pers. comm. 2011; Aslan 2010:179). One of the aims for this masterplan was to facilitate an eventual site management plan, and it was hoped that the “the priorities and recommendations ... will be immediately adopted in a Troy Site Management Plan developed by the responsible parties” (Riorden 2009). Time and financial constraints are given as the reasons why the plan did not entail a participatory process or involve a consultation phase, but it did comprise interviews with several professionals in the excavation team, as well as tourists, in 2008 (Riorden 2009:23). The plan was submitted to MoCT in 2011 and translated into Turkish as per its request. The plan makes recommendations on various issues, including the natural environment, maintenance of the site, infrastructure, outreach, accessibility, visitor management and maintenance.

Conservation staff

Archaeologists, restorers, architects, *bauforschern*, draughtsmen, civil engineers, museum specialists were involved in the recording²¹⁹ and conservation of the site (Aslan 2010:178). In the early years of the project, experts were brought in to advice on conservation principles, urgent matters and guidelines. There has been a long-standing collaboration with the School of Architecture, University of Cincinnati. Architectural documentation and conservation interventions were carried out by architects in collaboration with local stonemasons (Riorden 2014:429).

Funding

The primary funding bodies for the excavation and conservation work at Troy have been the German Research Foundation (DFG), and the universities of Tübingen and Çanakkale. About one third of the funds came from the public domain and two thirds from private funds from Germany, USA and Turkey, which roughly amounted to 1 million DM each year (Project Troia 2007).

The project enjoyed the support of various corporations, societies and private donors to realize the architectural conservation interventions, information panels, visitor walkways and other relevant work. Examples of corporate support are Daimler-ChryslerAG, Mercedes Benz and Çanakkale Seramik and its affiliates, and Akçansa. Particularly, Daimler-Chrysler's 15-year-long contribution between 1988 and 2003 is noteworthy (Project Troia 2007). Other supporters were the Freunde von Troia in Germany and Friends of Troy in the USA, though their contribution to conservation is not noted. The Çanakkale-Tübingen Troia Foundation also contributed to conservation work, especially to pre-season site maintenance.

²¹⁹ The very first year, Emre Madran and Şinasi Kılıç of METU were involved in photogrammetric surveys (Korfmann 1990:23, 285).

Examples of specific projects are the Semple House, restored in 1990 with the support of the Semple Fund of the University of Cincinnati; Hueber and his teams work in the early 1990s, supported by the Ludwig Boltzmann Society, and the 3D modelling of the site in the mid-1990s, funded by IBM Germany.

The membrane shelter construction was jointly funded by Daimler-Chrysler and Siemens Turkey (Korfmann 2004:6). The management plan was funded by the Institute of Aegean Prehistory (INSTAP) and the Samuel H. Kress Foundation (Pernicka, Aslan & Jablonka 2010:167).

Community engagement and outreach

The project website (<http://www.uni-tuebingen.de//uni/aft/>) was hosted by the University of Tübingen. The bilingual (German and English) website presented general information about the site and team members. The project had a separate website (http://www.uni-tuebingen.de:80/uni/aft/vr/index_en.html), in German and English, for its 3D reconstructions. Neither site was operational in 2016.

3.5 Italy

3.5.1 Arslantepe

Arslantepe is in the Orduzu district of Malatya. The first explorations in 1932-39 by a French team led by Louis Delaporte aimed to research the Neo-Hittite remains (Frangipane 1993:32). Claude Schaeffer continued excavations after World War II; however, these did not continue. Italian involvement with the site began in 1961 with excavations under the direction of Piero Meriggi and Salvatore M. Puglisi (Frangipane 1993:33). Upon Meriggi's departure, Puglisi became the sole director, and was followed by Alba Palmieri from the University of Rome (Frangipane 1997:213). She was succeeded by Marcella Frangipane of the same university in 1990. The site was added on Turkey's World Heritage Tentative List in 2014. The annual ERM took place in Malatya in 2011 to mark the 50th anniversary of Italian excavations at the site.

Arslantepe contains occupation levels spanning several millennia, but most significantly a very well-preserved public palatial complex dating to the 4th millennium BC (Figure 3.45) (Frangipane 2011:974–980). Site conservation interventions²²⁰ were preventive in nature by way of simple timber shelters partially dismantled each season to allow excavations to proceed and rebuilt at the end of the season (Frangipane pers. comm. 2015).

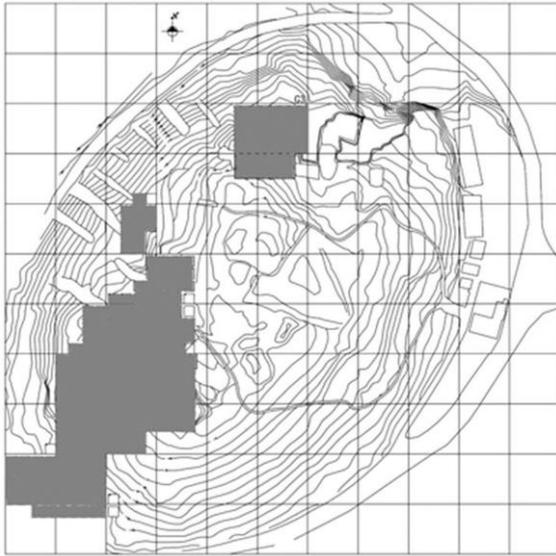


Figure 3.45 Arslantepe mound and excavated areas (Frangipane 2011:969)

Site conservation

Excavated building remains at Arslantepe are primarily of mudbrick, and the walls, uncharacteristically for prehistoric sites, can reach 2.5m with thicknesses up to 1.20m high with much of the original plaster and paintings intact (Frangipane 2010:204–205). For these reasons, Frangipane was against

²²⁰ ERM reports on Arslantepe do not provide much information on conservation (only six reports contain related material); therefore, this section relies mostly on information published elsewhere, although there are a limited number of articles focusing on conservation issues (in English or Turkish). Other than the new shelter for the Palatial Complex, covered in the ERMs for the seasons 2011 and 2012, ERM reports refer to artefact conservation, wall painting conservation and transfer of a wall decoration to the local museum, in the seasons 1986, 1996 and 2013 respectively.

the use of the more common measures of mudbrick conservation such as replastering of walls, building on top of existing walls, or applying chemical consolidants, which she says would not penetrate deep enough and therefore cause problems (2010:204). Shelters, therefore, were considered to be the most appropriate conservation method for Arslantepe's monumental mudbrick architecture.

In addition to shelters, the team annually monitored the buildings and maintained them using traditional materials (mudbrick mixed with chaff) while occasionally treating wall paintings with "a coat of heavily diluted Paraloid" (Frangipane 2010:205). Repairs with new mudbrick were distinguishable from the original material (Restelli 2006:46).

The most significant conservation project at Arslantepe concerns the shelter that covers the 4th millennium Palatial Complex. Construction of a more permanent shelter for this part of the mound had been considered for some time and in the early 2000s the team regarded it a more appropriate conservation measure to prevent water penetration and enable in-situ conservation of wall paintings (Restelli 2006:46). The shelter had to have minimum physical impact on the fabric, be cost-effective, easy to build and expand if necessary, and employ local construction techniques. The initial shelter structure, designed by architects Claudio Prospero of the Italian Central Institute for Restoration and Giuseppe Berucci of the Italian Ministry of Cultural Heritage, was tested at a less preserved part of the complex. The shelter rested on timber posts and beams, and had several inclined roofs that aimed to mimic the former shape of the mound and the rooms underneath but not in a reconstructive manner (Restelli 2006:48).

The final design, implemented in 2011, is considerably different from the earlier version but keeps some of the original considerations (Figure 3.46). Designed by Giuseppe Berucci, this shelter is a metal structure with columns resting on concrete bases and roofs built of timber covered with insulating

material. The main design criteria were for it to be sturdy enough to withstand the heavy weight of snow, have no foundation, not rest on existing walls, have open sides to allow for ventilation, and be aesthetically harmonious with its surroundings (Frangipane 2013, November).



Figure 3.46 The new shelter covering the Palatial Complex (the author 2011)

Rather than constructing a single roof covering the entire Palatial Complex, the shelter was designed in modules, allowing archaeologists to extend or dismantle sections where needed, and is composed of separate roofs of different heights that try to give the impression of the volumes of spaces underneath (Figure 3.47) (Frangipane 2010:206). Spaces that were thought to have been unroofed were roofed with special glass to echo the fact that they were originally open spaces.



Figure 3.47 Interior views of the new shelter (the author 2011)

Visitor walkways that necessitate to walk on original mudbrick were covered with straw mats to prevent erosion. Otherwise, there are also elevated walkways of transparent material that allow visitors to observe what is underneath.

Site presentation

The south-western part of the mound functions as an open-air museum that is bordered by a perimeter fence. Information panels leading from Orduzu Village prepare visitors for their visit. There is a visitor route highlighted with information panels (Turkish, English, Italian), and visitors can view a reconstruction of an Early Bronze Age I Arslantepe House (Figure 3.48).



Figure 3.48 Visitor route, information panels and the reconstructed house (the author 2011)

Conservation staff

Information about people who carried out conservation at Arslantepe is limited. There is a long-standing collaboration between the project and experts from the Italian Ministry of Cultural Heritage and the Italian Central Institute for Restoration²²¹ (Frangipane pers. comm. 2015), who contributed to the conservation of Arslantepe such as the shelter covering the palace complex including the design, and pre-construction tests and experiments (Frangipane 2010:210).

Funding

The main funding for the excavations at Arslantepe comes from the University of Rome with a small amount received from the Italian Ministry of Foreign

²²¹ The Italian Central Institute for Restoration (*Istituto Centrale per il Restauro*) was founded in Rome in 1938 by Cesare Brandi, who in 1963 wrote his theory of conservation (*Teoria del Restauro*), which became influential internationally (Glendinning 2013:264). See also <http://www.chm.unipg.it/chimgen/network/lbtech/ICR.html>.

Affairs. Corporate funding was received from Koç Holding and the Fiat Group; however, it is not clear whether this was towards excavation or conservation work or both. Likewise, the contributions, if any, of the Arslantepe Derneği (www.arslantepederneği.org) based in Istanbul, is not known. The main shelter structure was implemented with funding from the Governorship of Malatya (Frangipane 2010).

Community engagement

The excavation team is in close contact with the community of Orduzu, as most families have been engaged with the excavations as workers (Frangipane pers. comm. 2015). In early 2015 ‘Malatya’s Legacy: Arslantepe’ became one of the projects to be supported by the “Future is in Tourism – Sustainable Tourism Support Fund”, carried out by the Ministry of Culture and Tourism, Anadolu Efes and UNDP (UNDP in Turkey 2015) – the main applicant was the *Arslantepe Destekleme ve Geliştirme Derneği* with the Battalgazi Municipality as partner. The excavation team participated in this project to transmit the consciousness of the site (Frangipane pers. comm. 2015). The project aim was to create a sense of ownership in the region, raise awareness of the site and help the local economy through tourism²²².

The project website, called the Italian Archaeological Mission and Eastern Anatolia (Missione Archeologica Italiana in Anatolia Orientale - MAIO) is hosted by the University of Rome (web.uniroma1.it/arslantepe/) and provides information about the history of the excavations, archaeological research, the

²²² An education seminar was organised in June 2015, attended by 250 teachers, students and the public in the Battalgazi district, during which the archaeologist Gülay Sert (who worked at Çatalhöyük on educational projects) as well as the archaeologist Hülya Çalışkan (executive member of the *Arslantepe Destekleme ve Geliştirme Derneği*) (Anayurt Gazetesi 2015). In October 2015, students from across Malatya were invited to visit Arslantepe and Malatya Museum where they were informed about the site and the on-going excavations by Gülay Sert, and Francesca Balossi Restelli, a member of the excavation team (Haberler.com 2015a). The project was completed in December 2015.

new shelter and team members. The website is in Italian only and is not updated regularly.

3.5.2 Elaiussa Sebaste

Situated in the Ayaş district of Mersin, Elaiussa Sebaste has been excavated since 1995 by the archaeologist Eugenia Equini Schneider of the University of Rome. The site contains Roman and Byzantine period architectural remains. Ongoing excavations have revealed public buildings including a theatre, agora, temple, and basilicas (Figure 3.49). The main conservation approach has been to consolidate or restore architectural remains and their fabric after careful research, and then to make them part of a visitor route. Once excavations are completed at a sector, the exposed buildings are researched, and then restored accordingly (Equini Schneider pers. comm. 2015):

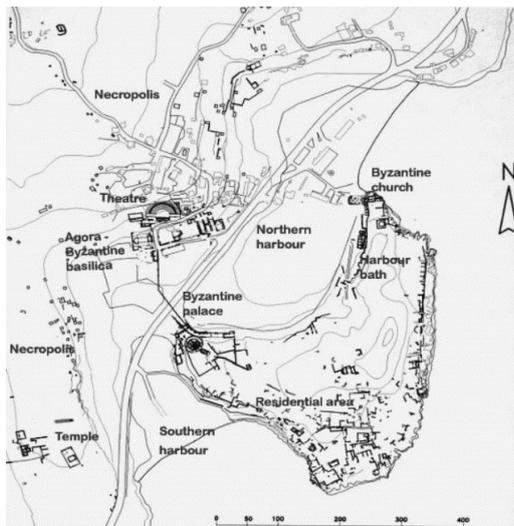


Figure 3.49. Site plan of Elaiussa Sebaste (Equini Schneider 2008:304)

Site conservation and presentation

Conservation work includes documentation, consolidation and restoration of buildings and architectural features such as opus sectile and mosaic floors. Conservation interventions are strongly linked to the presentation of the site as

after the completion of each restoration an internal itinerary is created, and visitor access is provided guided by information panels and walkways²²³.

Site documentation during the first years of the project aimed to create a complete plan of the site, including the theatre and the agora, and was completed in 1998 (Equini Schneider 2000:237). It is updated with each excavation season.

Existing and excavated architectural remains, such as the theatre, agora and the Byzantine complex and the public quarter, were consolidated and restored over a number of years. Restorations went hand in hand with the excavations so that there would be several buildings being worked on at any one season. Precarious structural conditions sometimes required dismantling and rebuilding individual buildings, as was the case with the colonnaded portico of the public quarter (Equini Schneider 2001:243).

One of the earliest projects was the theatre, which by the time excavations began had already been under threat due to “agricultural use of the whole archaeological area, as well as the modern building activity” (Equini Schneider 1998:392). Initial interventions consisted of small-scale consolidations in the cavea (Equini Schneider 1999:387), reconstruction of various seats and steps using limestone and concrete, and filling gaps using cement mortar (Equini Schneider 2001:242). Conservation work continued until 2006 when it was included on the visitor route with information and orientation panels (Equini Schneider 2008:303). Another long-running project was the Byzantine palace further south where wall consolidations and opus sectile conservation continued from 2000 until 2012 (Equini Schneider 2002:227, 2014:415).

Restoration of the Byzantine basilica, to the south west of the theatre, was completed in 1998. Work involved opus sectile conservation and consolidation

²²³ Conservation can be followed through ERM proceedings –preliminary results have been published almost every year since the 1998 season and in various Italian publications.

of the perimeter walls (Equini Schneider 1999:390, 2000:240) (Figure 3.50). In 2002, a new project began on the conservation of the port baths, and its mosaics and walls were consolidated (Equini Schneider 2004:306). In 2005, the temple, situated to the south west of ancient port and mostly cut off from other buildings, was linked to the main inter-city road, and a bi-lingual information panel erected (Equini Schneider 2007:566). More recently, the Byzantine basilica in the great baths area is being conserved –a project that involves wall consolidation and opus sectile floor conservation (Equini Schneider 2015:564).

One of the earlier interventions in the necropolis area, which has been under regular threat of new development, involved documentation of sarcophagi, cleaning of various chamber tombs and repositioning of chests and lids (Equini Schneider 2002:227). Other proposals for the conservation of the necropolis were related with holistic conservation, particularly concentrating on the integration of funerary architectures with the landscape and using this symbiosis as a presentation tool (Morezzi 2008:136).



Figure 3.50. Views from the Agora and Basilica area (the author 2012)

Emanuele Romeo of the Politecnico di Torino worked at Elaiussa Sebaste in 2005-2007 (Re 2006) as part of a project on the conservation and valorisation of classical and late antique archaeological sites, with Elaiussa Sebaste at its focus. The project entailed proposals to address a variety of technical, architectural and environmental issues considering several main risk factors (state of preservation, urban expansion towards and in the site, climatic

conditions, private ownership and land-use) and analysing Elaiussa within its physical, socio-economical and legislative context (Re 2006:34–35). In a later project, Romeo focused on the conservation and valorisation of the Byzantine basilica and the necropolis area with the aim of enhancing their visibility and ensuring visitor safety. As well as restorations of the ancient remains, the team engaged in the conversion of an old school building, given to the Italian mission, into a visitor centre in 2006 (Equini Schneider 2009:181).

Conservation staff

The project has employed professionals of related disciplines since the beginning of the project. There are long-standing collaborations with experts from the University of Rome itself, such as the Department of Earth Sciences and the Department of Restoration Techniques (Equini Schneider 2000:237, 2001:241). The Politecnico di Torino has also been associated especially in the conservation of the theatre, which was carried out by affiliated architects under the direction of Emanuele Romeo (Equini Schneider 2008:303), and in other projects mentioned above. In the late 1990s, the Turkish company Pekerler İnşaat (Istanbul) was involved in the restoration of the theatre (Equini Schneider 2000:239). For the past ten years, architectural conservation has been carried out by an Italian architect and two Turkish restorers (Equini Schneider pers. comm. 2015).

In the early 2000s, Hüseyin Akıllı from the University of Edirne and his team (consisting of students) worked on the conservation of Basilica's opus sectile floor and on the mosaics of the Agora and the Temple. In 2007, Celâl Küçük of Art & Restorasyon of Istanbul worked on the opus sectile of the Basilica (Equini Schneider 2009:181).

Funding

Excavations and restorations are funded by the University of Rome, the Italian Ministry of Foreign Affairs, and the Italian Ministry of Instruction, University

and Research. Both of Romeo's projects on the conservation and valorisation of Elaiussa Sebaste were funded by the Italian Ministry of Education, University and Research.

According to the ERM proceedings, the early years of the project were financially supported by FIAT and the Koç Foundation (seasons 1998-2000) but there is no further information as to the continuity of their support.

Community engagement

The team organizes annual public meetings for locals, especially focusing on children and youngsters, to expand on their seasonal work and engage their interest (Equini Schneider pers. comm.2015). At the same time, locals have been trained in stonemasonry since the early years to work on architectural conservation projects (Equini Schneider pers. comm.2015).

The project has two websites/pages (www.antichita.uniroma1.it/node/5854 and elaiussa.uniroma1.it/) hosted by the University of Rome. The first one provides basic information in Italian about the site, researched buildings, and team members. The second website (Figure 3.51) is more sophisticated but, again, data is limited to information on buildings (English), a map showing excavated areas (but without names of buildings), and general information about the region (Italian). Most of the tabs do not work and the site is not updated regularly.



Figure 3.51 Website of Elaiussa Sebaste (elaiussa.uniroma1.it/)

3.5.3 Hierapolis

Located in the district of Pamukkale in Denizli, Hierapolis has been systematically excavated since 1957. The first director of the Archaeological Mission in Hierapolis (MAIER) was the engineer Paolo Verzone of Turin Polytecnic, who was succeeded by Daria de Bernardi Ferrero in 1986. From 2000 until 2016, excavations were led by Francesco D'Andria of the University of Salento, Lecce. The site was inscribed on the World Heritage List in 1988. Hierapolis contains monumental architectural remains within a landscape shaped by travertines, thermal springs and earthquakes. Major buildings unearthed are those along the main road Frontinus Street, the theatre, Temple of Apollo, Baths Basilica, martyrium, and the tomb of St. Philip (Figure 3.52).

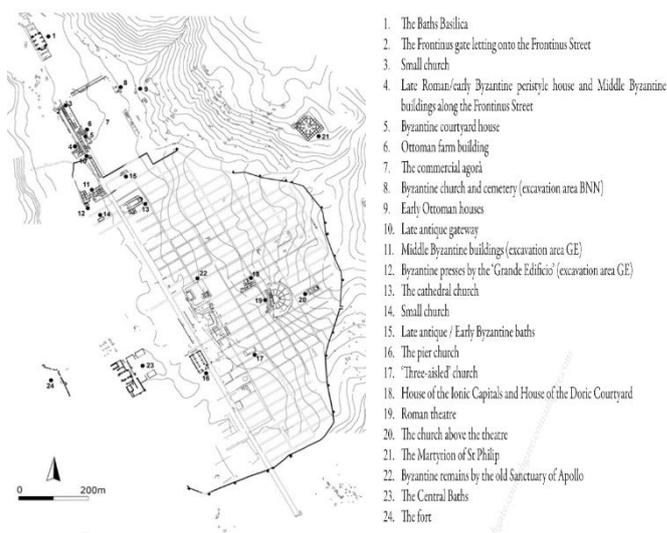


Figure 3.52 Site plan (Arthur 2012:276, 304)

The focus of excavations has tended to reflect the particular research interests of the various directors, i.e. the martyrium during the tenure of Verzone, and the theatre during that of De Bernardi di Ferrero (D'Andria 2006b:114). Conservation efforts were shaped by two significant factors: the calcareous deposits (travertines) and mass tourism (D'Andria 2006b:114–115). Additionally, traces of past earthquakes, considered a significant part of the history of the site by the Italian team (D'Andria pers. comm. 2011), have

informed conservation decisions (in terms of full or partial restorations). D'Andria stated that, whereas earlier work, begun by Verzone, focused on the northern part of the city, his team concentrated on the southern part owing to the new shorter visitor itinerary that started from the southern gate (pers. comm. 2011).

Site conservation

The theatre at Hierapolis has been one of the primary foci of conservation efforts²²⁴ for the past three decades. Starting from the first report of the 1979 season, conservation activities in the theatre feature in almost every ERM report and include works on the *hyposcaeneum*, *scaenae frons*, as well as the back wall of the theatre and the gaps in the cavea etc., which are only some of the interventions carried out during this long period. Major concerns in the conservation and re-use of the theatre, in addition to the ensuring the structural soundness of the building, were to enable visitor safety and limit damage caused by tourists (D'Andria 2006c:85). The most recent restorations, involved the *anastylosis* of the stage building, which followed the reconstruction of the floor of the first level (Figure 3.53) (D'Andria 2008:414–415). Restoration was completed in 2013 (D'Andria 2015:210).

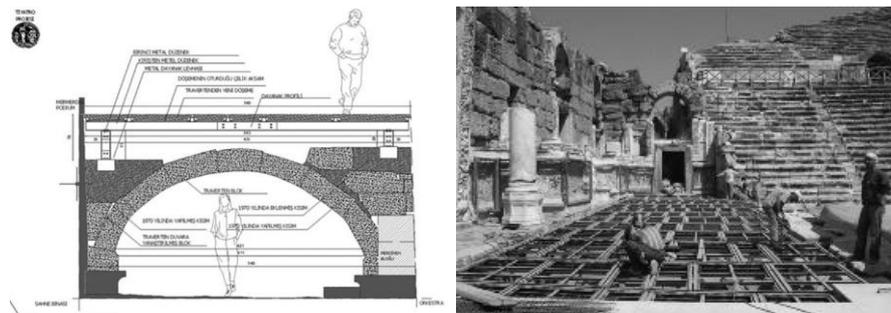


Figure 3.53 Reconstruction of the floor of the scaenae frons by architect Paolo Mighetto (D'Andria 2008:422–423)

²²⁴ Conservation interventions feature in all the annual ERM reports and primarily centre on architectural interventions ranging from restoration/*anastylosis* to structural consolidation.

Another key area from the mid-1980s onwards was the necropolis²²⁵ and its individual sarcophagi. Here, work began after detailed documentation of some 1700 sarcophagi (de Bernardi Ferrero 1989:295, 1990:247).

The major aim in the 1990s was the creation of a visitor route along the Frontinus Street and continuing as far as the theatre. This meant interventions to buildings along this route, including but not limited to the Doric Building, Nymphaeum of the Tritons, and the latrine (de Bernardi Ferrero 1995:346, 1996:97–99, 1997:87, 1998:239) –activities that continued into the 2000s.

Conservation work in the 2000s progressed along the route defined between the agora and the theatre, but from the mid-2000s the focus of the excavation, and therefore conservation, shifted to the south of the site due to the opening of the new site entrance (D'Andria pers. comm. 2011). The Gymnasium, at the southern tip of the city, was one of the buildings where research and conservation began as a result (D'Andria 2011:81–82). Additionally, the route between the Temple of Apollo and the Martyrium became another area of activity (D'Andria 2006a:229) and involved interventions to both buildings (D'Andria 2009:397, 399). The Bridge of St. Philip was rebuilt using a steel-frame construction (D'Andria 2010:224–225) (Figure 3.54).

Projects in other parts of the site included the documentation and analysis of the Cathedral Church (Byzantine cathedral), which began in 2002 and lasted five years, after which preparations for its conservation began (Romeo 2008b; D'Andria 2010:217–218). Also from the mid-2000s, mosaic and wall painting conservation, as well as wall consolidation and shelter constructions, were carried out in the building remains in the insula 104 (including the Doric Courtyard House, Manassa House, and the Painted Inscription House) (Figure 3.55).

²²⁵ Denizli Museum also carried out restorations on some of the sarcophagi on the northern necropolis in the 1990s (de Bernardi Ferrero 2001:195)



Figure 3.54 Reconstruction/restoration of the Bridge of St Philip (ed. Başgelen 2013:38)



Figure 3.55 Shelters for houses in Insula 104 (D'Andria 2009:406, 2012:493)

Conservation also concentrated on areas along the Frontinus Street, which had been excavated in the 1960s, for consolidation, reinterpretation, enhanced documentation purposes (D'Andria 2008:408–409). In 2007, an extensive metal scaffolding was erected to support the eastern wall of the Baths-Basilica, which was displaying serious structural deformation (Figure 3.56). The building has been regularly monitored and necessary interventions carried out, including filling of gaps, and construction of a similar metal structure to support a large vault (D'Andria 2015:206).

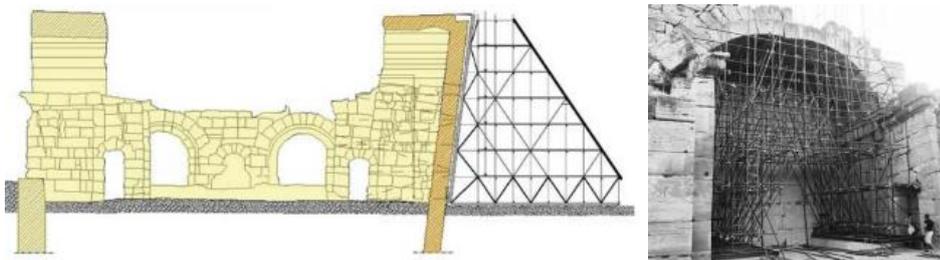


Figure 3.56 Structural consolidation of the eastern wall of the Baths-Basilica (MAIER 2007:8), and the vault (D'Andria 2015:216)

In the early 2010s, a new centre of focus was St. Philip's Tomb. Preliminary conservation measures involved supporting the tomb with temporary timber

posts and partial rebuilding of the church that had been built around the tomb (D'Andria pers. comm. 2011) (Figure 3.57), followed by an *anastylosis* of the templon of the church (D'Andria 2015:213) (Figure 3.58).



Figure 3.57 St. Philip's Tomb and the church (the author 2011)



Figure 3.58 *Anastylosis* of the templon of St. Philip's Church (D'Andria 2015:222)

Restoration activities throughout these decades invariably involved the removal of calcareous deposits. Examples include, from the early 1990s, interventions to the Frontinus Street, which was cleared of such deposits (de Bernardi Ferrero 1996:97), and at the Temple of Apollon (D'Andria 2013:127), where the deposits were removed manually (Figure 3.59).



Figure 3.59 Manual removal of calcareous deposits (the author 2011)

In addition to building restorations, and to further enhance the information on each individual building, the team also focused on 3D reconstructions of various buildings (Campagna & Limoncelli 2012) and initiated the Virtual Hierapolis²²⁶ project in 2007, an undertaking that also aimed at facilitating the understanding of the formation of the city. The project involved the study and virtual reconstruction of 19 buildings until 2012 (Figure 3.60) (Missione Hierapolis 2012).



Figure 3.60 Frontinus Street today and its 3D reconstruction (Missione Hierapolis 2012)

One of the significant projects carried out by the Italian team was the Atlas Hierapolis Project. It aimed to provide a basis for future work and contribute to strategic planning (D'Andria 2009:401). Carried out by the Institute for Archaeological and Monumental Heritage (IBAM), the atlas was published in 2007 separately in Italian and Turkish, and was subsequently updated with new information in 2015²²⁷.

Site presentation

Site presentation has been one of the driving forces of the conservation activities. Visitor routes have been developed from the 1980s onwards and buildings along them were consolidated or restored, and information panels installed.

²²⁶ See “Virtual Hierapolis” by Caggia & Ismaelli (2010).

²²⁷ For both versions see eds. D'Andria, Scardozi & Spanò (2008); ed. Scardozi (2015). The earlier version of the atlas was accessible online in 2015 (<http://antares.ibam.cnr.it:8080/atlane/map.phtml>), where it was possible to view the QuickBird Satellite image of the site and obtain information on individual buildings, such as their periods, physical areas, architectural plans, and photographs.

D'Andria put forward the idea of turning Hierapolis into an archaeo-seismic park, where visitors could follow a designated path to observe historic earthquakes and their impacts on the environment (D'Andria 2002:101). In the mid-2000s, three major itineraries were developed (Figure 3.61): the first two (green and blue) are routes between the Frontinus Gate and the theatre, and between the Temple of Apollo to the Martyrium of St. Philip respectively. The third route aims to display the seismic activities that have shaped the architectural and urban character of the city.



Figure 3.61 The three visitor itineraries at Hierapolis (D'Andria 2006b:115)

Management planning

A management plan for Hierapolis/Pamukkale was prepared in 2002 as part of the World Bank's Community Development and Heritage Projects in Turkey. This preceded the amendment to the Law no:2863. The plan preparation process was consolidated by an assessment of previous conservation decisions regarding the site –led by Emre Madran and Nimet Özgönül of METU (Ersoy 2002:49). The lead consultant of the management plan was Akan Mimarlık, which worked with Turkish and international advisors (Akan Mimarlık 2002). The plan was not updated but various proposed interventions were carried out.

Conservation staff

The ERM reports give detailed information about the academics, professionals and students (including their names and projects) involved in the archaeological as well as conservation practices. Architects, restorers/conservators and architectural conservators are typical members of the mission. There is a long-standing collaboration with Italian architects and architectural students from the Polytechnic University of Turin, Faculty of Architecture²²⁸, who have been involved with the site since the 1980s, but architects from other Italian universities (Genoa, Venice, Rome) have also participated over the years.

There are Italian and Turkish restorers/conservators, who deal with mosaics and wall paintings. In the late 1990s, conservators from the Başkent Vocational School and the Art and Restoration Institute in Florence were employed, while in the late 2000s, a team from Istanbul University under the leadership of Mehmet Uğuryol from Yıldız Technical University and Mario Catania from Lecce, as well as conservators from the Lecce Fine Arts Academy worked at the site (de Bernardi Ferrero 1999:263, 2001:195; D'Andria 2009:393; Uğuryol 2013:e125).

Funding

The ERM reports provide ample information on organisations and donors that fund conservation work at Hierapolis. Research and conservation work are primarily funded by the Italian Ministry of Foreign Affairs and the Ministry of Education, University and Research (MIUR) and the National Research Council (CNR). Individual projects are generally funded by private companies and more recently by the J.M. Kaplan Fund. Fiat-Tofaş, FOWA (a Turin-based company), and Vehbi Koç Foundation are three of the long-standing funders

²²⁸ For example, the restoration project of the theatre was prepared by architects Paolo Mighetto, Filippo Masino, Giorgio Sobra, and the engineer Franco Galvagno from the Torino Polytechnic (ed. Başgelen 2013:35), and a conservation project concerning the Byzantine cathedral was prepared by Emanuele Romeo of the same university (ed. Romeo 2008:80–102).

of conservation work, having supported the site since at least the mid-1990s. Kömürçüoğlu Mermer, a local company from Denizli, has also been involved in the conservation. The metal scaffolding against the eastern wall of the Baths-Basilica, as well as fencing of the site and lighting applications at the theatre, were supported by the Denizli Governorship²²⁹ (D'Andria 2009:401).

FOWA funded the restoration work of the Denizli Museum including the sarcophagi from the northern necropolis (de Bernardi Ferrero 2001:195). The restoration of the stage building of the theatre was financed by the Ministry of Culture and Tourism (D'Andria 2011:80, 2012:483) as well as FIAT-Tofaş and Koç Foundation (D'Andria 2015:204). The J.M. Kaplan Fund sponsored the *anastylosis* of the Templon of St. Philip's Church (D'Andria 2015:204). There is no information about the contribution of the Turin-based Friends of Hierapolis (Associazione Amici di Hierapolis/Hierapolis Dostları Derneği - <http://www.clubhierapolis.it/>).

Community engagement

As one of the longer running archaeological excavations in Turkey, the local community and archaeological team have strong connections (D'Andria pers. comm. 2011). Having said that, there is no information relating to activities or events to engage locals other than those employed as workers in the archaeological or conservation processes.

The project's website is hosted by the University of Salento (www.hierapolis.unisalento.it/home_page) through which information about the site, buildings, the team and sponsors can be accessed (Figure 3.62). The section about conservation and restoration works does not have any data. The

²²⁹ A protocol was signed between the Denizli Governorship – Provincial Special Administration and MoCT in 2007, whereby 25% of ticket revenues would be used for the conservation and restoration of archaeological sites in the area. Hierapolis was one of the recipients; however, it did not receive as much as was initially agreed (D'Andria pers. comm. 2011).

website is in Italian, with a few English pages and some preliminary reports written in Turkish.



Figure 3.62 Hierapolis project website

3.5.4 Kyme

The site is in the Aliğa district of Izmir. Kyme was investigated in the 19th century by Demostene Baltazzi and later by a French team led by Salomon Reinach (Lagona 1993b:146). In 1925, a group of archaeologists and architects from Prague University, under the direction of J. Nepomucky in collaboration with Anton Salac, excavated the site (Lagona 1993b:147). Ekrem Akurgal researched the site in the 1950s followed by excavations by the İzmir Archaeological Museum in 1979-1981. Vedat İdil of Ankara University excavated in 1982-1984²³⁰. From 1986 until 2008, Sebastiana Lagona of the University of Catania was the director. Current excavations are led by Antonio La Marca of the University of Calabria²³¹.

Founded in the mid-11th century BC and the largest Aeolic city, Kyme (Figure 3.63) became an important trade centre in the 4th century BC and remained so all through the Hellenistic Period and further into the Late Roman and

²³⁰ In the season of 1982, a team from the University of Catania, under the directorship of Sebastiana Lagona investigated the port buildings of the city as part of the project (İdil & Bingöl 1984:269).

²³¹ Concurrent with the Italian project, Izmir Museum carries out rescue excavations on 3rd degree archaeological conservation areas owned by various companies (İDÇ, Habaş, Akdeniz and Batı Çimento), which also fund these excavations.

Byzantine periods (La Marca 2010:397). The city was abandoned in the 7th century AD and the most recent buildings are those of a castle built on the port in the 12th-13th centuries AD. The excavations have focused primarily on the theatre, castle, and agora as well as the necropolis.

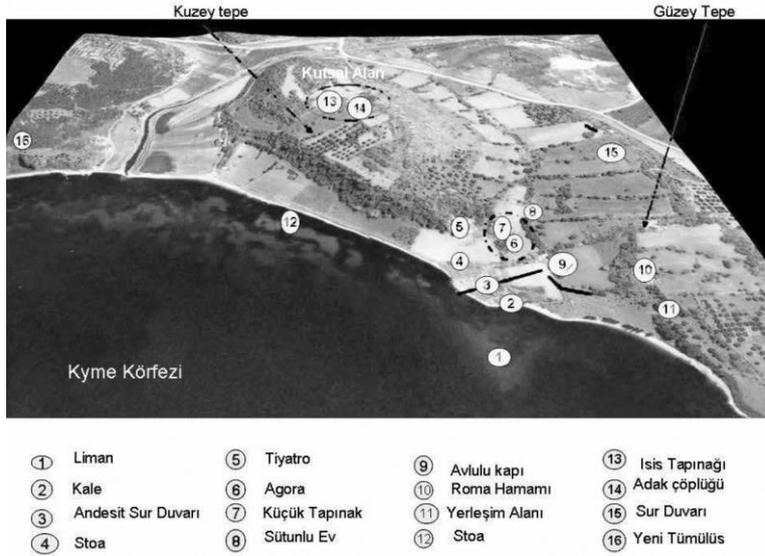


Figure 3.63 Aerial view of Kyme (La Marca 2016:226)

Site conservation and presentation

Conservation interventions²³² at Kyme overlap with excavation work and once a building is exposed, the consolidation process begins (La Marca pers. comm. 2011). The general approach during wall consolidations has been to distinguish infills from the original by using bricks and tiles (Lagona 1991:214). In cases where there was insufficient information about the original design of a building, the approach was to use technology and materials unrepresentative of any stylistic or traditional features (Lagona 1993a:311).

In the early years of the excavation, some conservation took place in the 12th century-castle, which involved consolidation and roof construction on one of

²³² Information on conservation comes from ERM reports.

the towers (Figure 3.64) (Lagona 1993a:310, 1994:6). Towards the late 1990s, the focus shifted towards the city centre, to the Colonnaded House where a partial *anastylosis* was carried out (Lagona 2000:218).



Figure 3.64 The castle (the author 2011)

From the late 2000s and early 2010s, the team concentrated on creating a more accessible and visitor-friendly site. The medieval castle and Byzantine church built within the Agora were two focal points to present the medieval phase of the site (La Marca 2011:372–373, 2013:308, 310). Interventions consisted of wall consolidations, infills, wall painting conservation and minor reconstructions. In 2011, mortar and plaster analysis were carried out on Late Roman and Byzantine buildings in the castle, to aid future restorations (Miriello *et al.* 2011:803). Another project involved the theatre, where the aim was to make it accessible with a view to enabling its re-use as a cultural venue (La Marca 2011:371).

The former director of Kyme, Lagona, was particularly interested in building an archaeological museum and secured the collaboration of the Aliaga Municipality for its construction in the late 1990s (Lagona 1998:842). An architect from the team (Roberto Parapetti) designed the building, which, in addition to a display area, would incorporate a conservation laboratory, storage facilities, halls for cultural activities and the excavation house. The required land was allocated by the local municipality, and the construction partially funded by the University of Catania (Lagona 2003:487). The conservation laboratory and storage facilities were completed in 1999 and the excavation

house was completed the following year; however, the museum remains closed²³³. In lieu of an actual museum, the current director has been planning on creating a virtual 3D museum in collaboration with the municipality to showcase Aeolian cities and their finds (La Marca pers. comm. 2011).

Conservation staff

Architectural documentation and conservation were carried out by architects and specialists who were part of the excavation team. Artefact conservation was carried out by experts from the Italian Central Institute for Restoration and other Italian conservators in collaboration with the Başkent Vocational School and Izmir Archaeological Museum (Lagona 1992:96, 1994:6).

Funding

The project was supported by the permit holding universities. The main commercial sponsor of the project is the private company (automotive sector) Eldor Turkey in Izmir (www.eldor.com.tr) (La Marca pers. comm. 2011), part of the international Eldor Group founded by the Italian Pasquale Forte. Rescue excavations are carried out with the financial support of the companies IDÇ, Habaş, Batı Çimento and Akdeniz. Information panels were renewed recently with funding from the Izmir Development Agency.

The "Insieme per Kyme - Archeologia nel Mediterraneo" (Kyme İçin El Ele) association was established in Italy to promote the excavations in Kyme, encourage collaboration with Mediterranean countries, and contribute to the conservation of archaeological sites through various cultural activities (MAIKE - Missione Archeologica Italiana Kyme Eolica n.d.).

²³³ Although excavation finds are stored in this museum building, its status was uncertain. The museum was emptied of these finds in 2015 on grounds of structural safety (Haberler.com 2015b).

Community engagement

The project has a website (www.kyme.info/joomla/index.php) with detailed visual and written information about the site and the various building; however, the information is in Italian only.

3.5.5 Yumuktepe

Situated in the city centre of Mersin, the mound of Yumuktepe was first excavated in 1937-39 and 1947 by John Garstang, best known for his seminal work on the Hittites and as the founding director of the British Archaeological Institute at Ankara (Burney 2004:91). New excavations began in 1993 as a joint project led by Veli Sevin of Istanbul University and Isabella Caneva, who was then at the University of Rome (Sevin, Caneva & Koroğlu 1997:27). Caneva, now at the University of Lecce, became the sole director in 2000²³⁴. The mound contains stratigraphic layers spanning nine millennia, making it a rare site of a long uninterrupted inhabitancy (Figure 3.65). Excavated building remains are generally of mudbrick. After the first excavations in the early 20th century, the site was reshaped into terraces to enable its use as a public park, which involved planting of trees, construction of a playground and concrete street furniture.

The aims of the new excavations were described in the first ERM report of the joint project as (Sevin & Caneva 1995:29):

...to excavate the mound more extensively, which during the early excavations had been insufficiently investigated; to base the chronology of the site on solid foundations; and to convert this famous site into a historical-archaeological park.

²³⁴ Caneva is collaborating with Gülgün Koroğlu of Mimar Sinan University, who supervises the later period excavations at the site.

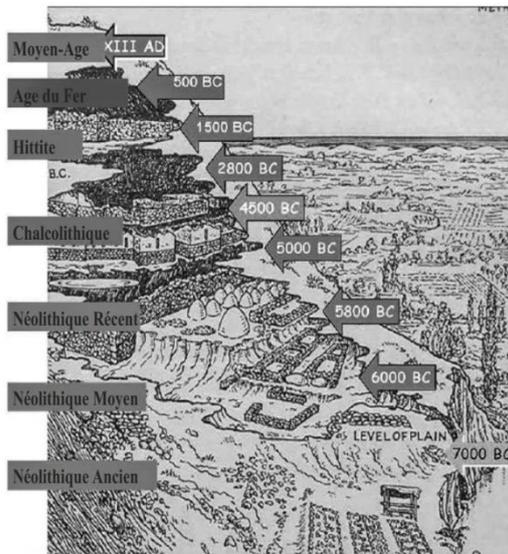


Figure 3.65 Stratigraphy of Yumuktepe (Caneva & Jean 2016:17)

Site conservation and presentation

Conservation²³⁵ is limited to post-season trench covering, and more recently, in some areas, the team has been applying a technique Caneva says they adapted from Mehmet Özdoğan, in that mudbrick walls are capped with new mud bricks as a preventive measure (pers. comm. 2012).

The directors' intention, since the first year of the project, went beyond the common scope of archaeological excavations in that they wished to put the site at “the disposal of science and humanity” (Sevin & Caneva 1996:72). To that end, as early as the first year, drawings of the “Yumuktepe Archaeological Park Project” (author Prof. M. Taner Tarhan) were presented at the ERM. In this park project, “in addition to conservation, the main idea is to have visitors travel in a time tunnel of 8-9 thousand years and help develop an awareness for history” (Figure 3.66) (Sevin & Caneva 1995:36). The directors intended

²³⁵ There is limited information on conservation. The ERM proceedings provide little, and although artefact conservation is mentioned in some, there is no information on any work regarding exposed architectural remains.

to present the site's significance as one of the oldest sites in the region with continuous inhabitancy until the Middle Ages.

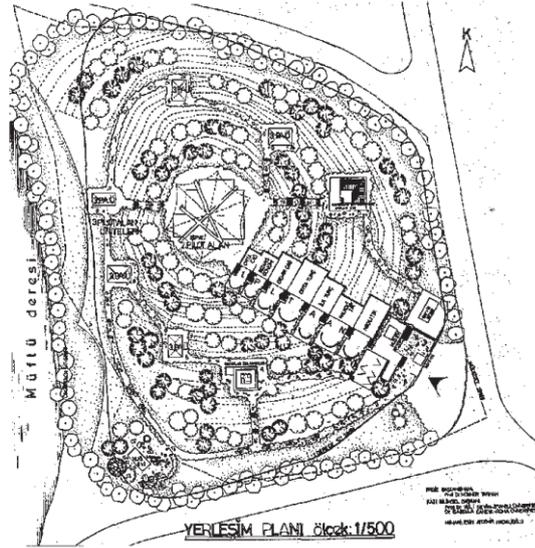


Figure 3.66 Archaeological park project of 1993 (Sevin & Caneva 1995:38)

During the first years of the new excavations, the team worked to remove 20th century interventions, starting with the concrete platforms and walls and other inharmonious elements that damaged the site (Sevin *et al.* 1997:31).

For the last few years, the team has been collaborating with Mersin University's Department of Architecture for the overall presentation of the site. The Department of Architecture prepared an architectural project for the archaeological park in 2004 –the main theme was to create a 'time staircase' displaying all the periods at the site, including the Neolithic, Chalcolithic, Hittite, and Byzantine remains (Caneva pers. comm. 2012). In 2014, the same department received a grant from the Çukurova Development Agency's Rehabilitation of Production and Environmental Infrastructure Programme (TR62 / 14 / ÜRÇEP) for the "Yumuktepe and Vicinity Conservation, Presentation and Development of Tourism Infrastructure Project" (Mersin University 2014). The excavation team participated in the project that aimed to contribute to the development of regional sustainable tourism by raising

awareness of the site, enhancing access, establishing a visitor centre and developing new tools for the promotion of the site and the area (Yağmur 2014). In particular, the project engaged in creating an interactive system whereby visitors could view the historical development of the site. The visitor centre, located to the south of the mound inside an urban park, opened in October 2016 (Mersin Siyaset 2016).

Conservation staff

Turkish architects from Istanbul Technical University as well as Italian architects worked at Yumuktepe over the years (Sevin *et al.* 1997:23; Sevin 2001:95). Artefact conservation was similarly undertaken by specialists of both countries including Sait Başaran and his assistants, from the Department of Moveable Cultural Heritage Conservation at the Istanbul University (Isabella Caneva, Gülgün Köroğlu, Kemalettin Köroğlu, Tülay Özaydın 2005:209). More recently, the conservation team consisting of two conservators was led by the architect/topographer Emanuela Brunacci (Caneva pers. comm. 2012), who has been working at Yumuktepe since the early years of the project.

Funding

Excavation and conservation funding comes from the universities of Lecce and Rome, the Italian Ministry of Foreign Affairs, and Mimar Sinan Fine Arts University. There is reference to Vehbi Koç Foundation's Suna & İnan Kıraç Research Institute on Mediterranean Civilizations but no information is given as to the scope of their contribution (Caneva & Köroğlu 2009:151). More recently, the Çukurova Development Agency funded the "Yumuktepe and Vicinity Conservation, Presentation and Development of Tourism Infrastructure Project" carried out by the Mersin University and Toroslar Municipality in collaboration with the excavation team.

Community engagement

The workers of the excavation come from the local Demirtaş district and their relatives sometimes visit the site (Caneva pers. comm. 2012). The visitor centre and associated activities aim to contribute to local development (Mersin Siyaset 2016). The project does not have a website.

3.6 Japan

3.6.1 Kaman-Kalehöyük

Located in the Kaman district of Kırıkkale, Kalehöyük has been excavated since 1986 by Sochihiro Omura from The Middle Eastern Culture Center in Japan –Japanese Institute of Anatolian Archaeology²³⁶. Kalehöyük is a mound with stratigraphic layers dating from the Early Bronze Age (2300-1200 BC) to the Ottoman Period (15th-17th centuries AD) (Omura 2011:1096) (Figure 3.67). Excavated architectural remains are primarily of stone but mudbrick walls have also been discovered.



Figure 3.67 Stratigraphic layers of the site (model in the site museum) (the author 2015)

The Japanese Institute of Anatolian Archaeology has made Kaman-Kalehöyük its centre and constructed the institute's building south of the mound, immediately to the west of the Çağırkan Village (Figure 3.68). The institute was built in this location “so that those closest to the site and archive can enjoy

²³⁶ There is close collaboration with JIAA's other excavations in the area (Büklükale and Yassıhöyük).

it, value it, become involved with it, and help to preserve it...” (JIAA n.d.). Together with the Kaman-Kalehöyük Archaeological Museum, they form a unique archaeological complex in Turkey (Figure 3.69).



Figure 3.68 Japanese Institute of Anatolian Archaeology (the author 2015)



Figure 3.69 JIAA and the site museum (Google Earth)

At Kaman-Kalehöyük, conservation was part of the excavation programme from the beginning, but the focus has been primarily on artefact conservation rather than site conservation, which is achieved through simple techniques, such as basic shelters and more recently the use of geotextile. The director has been particularly keen in making Kaman-Kalehöyük a learning-hub for conservation.

Kaman-Kalehöyük Archaeological Museum

The museum is described in this context because its existence is strongly linked to the Japanese-run archaeological research at Kaman-Kalehöyük. Omura explains that the idea for the museum was a result of his continuous interaction with children during the weekly classes he organizes for them (Omura 2010):

... it is sometimes possible to understand, among other things, why a particular culture flourished and how it declined and ended. For me, this is the most fulfilling moment in an excavation. When I talked of such matters in my classes, using the artifacts and features of the Kaman-Kalehöyük site as examples, I noticed how much more interested the children became when the actual artifacts were placed in front of them. This experience was at the back of my mind when I first conceived the idea of building a museum.

Completed in 2009 and officially opened in 2010, the museum was designed by the Japanese Ishimoto Architectural & Engineering Firm Inc (www.ishimoto.co.jp/e/index.html), which also designed JIAA's new buildings within the same precinct. Construction was carried out by another Japanese company (Kajima Construction) (www.jiaa-kaman.org/en/announce_old.html; (Boccia Paterakis 2011:10) and was financed by the Japanese Ministry of Foreign Affairs (ODA – Official Development Assistance), while the display cases and exhibits were funded by Turkey and designed by the Japanese exhibition specialist Hirofumi Nagakane (Dig Inc.), who also trained the museum staff on appropriate methodologies (The Japan Foundation 2009; Omura 2010).

The museum, which resembles a mound and is inspired by the grid excavation technique (ISHIMOTO 2015), houses a library, offices, several laboratories for examination and conservation of artefacts, and storage areas, and has a Japanese garden (Figure 3.70).



Figure 3.70 Exterior and interior of the museum (the author 2015)

Site conservation

The goals of the conservation programme²³⁷ at Kaman-Kalehöyük are essentially three-fold: *in-situ* and laboratory treatment of exposed remains and artefacts; conservation education and dissemination of conservation knowledge; and conservation of the museum collection (Boccia Paterakis 2015). The team’s main approach is preventive conservation, which focuses on the reasons for deterioration to “reduce the potential for damage to excavated materials and associated information, through non-interventive measures” (Carroll & Wharton 1996:23).

On-site conservation is primarily achieved through simple shelters and the use of geotextile. Standing on timber posts and covered with corrugated galvanized sheets, these shelters are built to provide off-season protection of excavated areas, and are dismantled before the excavation and re-constructed at the end of each season (Figure 3.71) (Carroll 1998:157–159). The very deep northern trench is, except where excavations are ongoing, almost entirely covered with this type of shelter (Figure 3.72).



Figure 3.71 Shelters of corrugated sheets covering excavated areas (the author 2015)

²³⁷ Reference to conservation work in the ERM reports is very limited with almost no mention save for the presence of conservators (1994, 2001, 2009 seasons); however, regular articles published in the JIAA’s annual journal titled “Anatolian Archaeological Studies” and other papers written by team members elsewhere, provide information about the structure and methodologies of conservation.



Figure 3.72 Shelter covering an excavated trench (the author 2015)

Conservation staff

Conservators have been part of the excavation team since the early years of the project (Carroll & Wharton 1996:22). In 1991, the excavation director invited Glenn Wharton, an American conservator, to build a conservation laboratory at the site and develop courses to disseminate knowledge and experience about archaeological conservation (Wharton 2010:33). Wharton, who worked as director of conservation at the site from 1991 until 2004, established the laboratory in 1993 and was instrumental in shaping the conservation programme and in structuring the conservation team. He also penned, from 1997 until 2004, the “Conservation Director’s Report” that was published in the JIAA’s annual journal *Anatolian Archaeological Studies*. In 2008, the archaeological conservator Alice Boccia Paterakis took over as director of conservation.

The present formation of the conservation team is roughly the same as when Wharton first established it (Wharton 2005:98), which consists of a field conservator, preventive conservator and several assistant conservators, all of whom report to the head of conservation/conservation director. The latter is more of a supervisory role and usually involves 2-3 weeks on-site presence. The field conservator is responsible for all conservation work for the entire season, including training of a conservator, supervising lab projects and on-site interventions (JIAA 2014). The preventive conservator works in the laboratory and is responsible for monitoring the storage and the micro-climate

etc. This team works for two months at each of the three Japanese excavations (Boccia Paterakis pers. comm. 2015). More recently, a conservator from the Gazi University, Department of Conservation of Cultural Heritage has also become involved in the project (Boccia Paterakis pers. comm. 2015).

Other than their regular work in the laboratory, the conservation team assists the excavation team in the lifting and consolidation of fragile objects on site (Lipcsei 2006:106; Boccia Paterakis 2015). If the excavation team come across a fragile item or fabric, such as burned wood, the Field Conservator goes to the site (Boccia Paterakis pers. comm. 2015).

In line with the aims of the conservation team, which is to provide “conservation education for conservators, archaeologists, and related specialists” (Boccia Paterakis 2015), a routine activity of the team has been to offer field schools and workshops on a variety of subjects (such as field courses on archaeological conservation in 1995, ceramics conservation in 1998, bronze conservation in 1999, spot testing in 2010) and to organize symposia for students and professionals working on artefact conservation in Turkey (Wharton 2010:35–36; Boccia Paterakis 2011). There is also an annual training programme for conservators from the regional conservation centres across Turkey (Boccia Paterakis pers. comm. 2015). In addition, the conservation team runs an annual conservation student internship programme whereby students are able to study specific conservation issues in relation to the site (Boccia Paterakis 2011).

Funding

Archaeological excavations and conservation work are funded by Japanese public and private funds such as Japan Keirin Association, Seki Memorial Foundation for the Promotion of Science and Technology, Yomiuri Shinbun

Osaka Headquarters, and the Sumitomo Foundation²³⁸ (JIAA 2016). The Japan Foundation, an organization concerned with international cultural exchange programmes, has also been supporting the project through its Arts and Cultural Exchange programme (The Japan Foundation 2016).

The site museum was constructed with funding from the Japanese Ministry of Foreign Affairs (ODA – Official Development Assistance). JIAA's 20 guidelines were published with funding from the Edward Waldo Forbes Fund of the Freer Gallery of Art and Smithsonian Institution.

Community engagement

Outreach plays a significant role within the regular excavation programme. The village of Çağırkan, situated 1.5km south of the site, has close ties with the Kaman-Kalehöyük project. The director has been giving archaeology and culture classes to local children from the first year of the project onwards, focusing on how to work at an archaeological excavation (Omura 2010). After the opening of the Kaman-Kalehöyük Museum, the director's sessions with children began to include this venue and allowed him to present the site in a different light (Omura 2010). Since then, the team, JIAA and the General Directorate for Cultural Heritage and Museums, in partnership with the museum, have been organizing activities for teachers, women, children, and specialized courses for the museum staff (kalehoyukarkeolojimuzesi.gov.tr).

Kaman-Kalehöyük excavation does not have a separate website but instead is briefly introduced within the JIAA's website (www.jiaa-kaman.org/en/excavation.html). The website is in English and Japanese. There is also a blog on conservation activities at Kaman-Kalehöyük

²³⁸ The latter was established by various Japanese companies as a grant-making non-profit organization in 1991, and since 2003 has a dedicated grant for the conservation of cultural heritage located outside of Japan, of which Kaman Kalehöyük project is a recipient. Especially in the past decade, the foundation has aided the conservation of the site almost every year (2.000.000 yen –app. 17.500 USD) (Sumitomo Foundation n.d.).

(kamanconservation.blogspot.com.tr/), which since 2010 is publishing about two posts per year about various treatments and developments at the lab.

3.7 United Kingdom

3.7.1 Çatalhöyük

Çatalhöyük, a prehistoric site near the Çumra district of Konya, was first excavated by the British archaeologist James Mellaart over four seasons in 1961-1965²³⁹. New archaeological research started in 1993 under the direction of Ian Hodder (Cambridge University, then Stanford University) with archaeological surveys carried out until 1995 followed by excavations. The site consists of two mounds (West Mound and East Mound) that contain well-preserved remains from the Neolithic to the Chalcolithic periods (Figure 3.73).

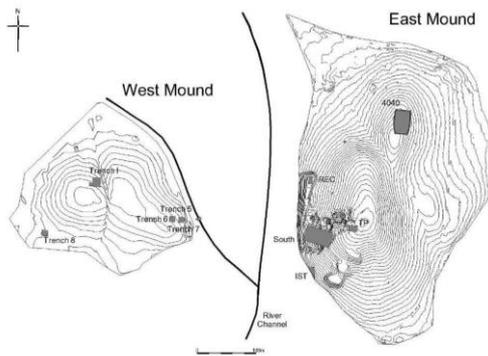


Figure 3.73 Site plan (The Ministry of Culture and Tourism 2013:9)

The nature of architecture entails wall-paintings, mudbrick, human and animal remains, all very fragile when exposed. The site was added to Turkey's World Heritage Site Tentative List in 2009 and was subsequently inscribed on the World Heritage List in 2012. Since the beginning of the new excavations, the project has invited and attracted large numbers of experts and researchers

²³⁹ Conservation of unearthed buildings was not one of the priorities of Mellaart's excavations, and there were losses of wall surfaces, wall-paintings and plasters once they were revealed but especially so in the two years when no excavation took place. Although exposed buildings were not conserved, wall paintings and reliefs were taken to the museum in Ankara following some *in situ* conservation interventions (Matero 2000:76, 79).

working in conservation, heritage management, site presentation and public archaeology.

Based on a ‘three-pronged’ programme incorporating excavation, conservation and presentation of the site²⁴⁰ (Matero & Moss 2004:214; Atalay *et al.* 2010:8), an ‘integrated conservation strategy’ was developed through the close partnership of conservators and archaeologists, in which decisions of where to excavate and what to present to the public were made in liaison with conservation requirements (Atalay *et al.* 2010:8). Soon after the new project began, Frank Matero devised site conservation principles (Hodder pers. comm. 2015). His conservation programme aimed to develop new techniques and guidelines for mudbrick and site conservation, while at the same time creating a training ground for practitioners and students (Matero 2000:80).

Site conservation

The two main conservation techniques were shelters and mudbrick consolidation while in some cases buildings were fully backfilled or temporarily reburied between seasons with the use of sandbags and textiles. Temporary and permanent shelters have been constructed since the first years of the project to enable conservation, provide a more comfortable environment for archaeologists to work in, and create a presentable and accessible site. An early example is the tent-like shelter, designed by Lindsay Falck, covering Building 5. Constructed in 1999 to allow visitors to view the building (Figure 3.74) (Falck 1999), it stayed in use until 2008, when it was dismantled during the construction of the North Shelter.

²⁴⁰ The number of Çatalhöyük reports in the ERM proceedings is minimal, and almost all of the information regarding conservation interventions come either from the excavation’s Archive Reports, which are on the official excavation website (www.catalhoyuk.com) –where some reports have Turkish abstracts or a Turkish version– or from articles penned by team members as well as the interviews carried out with the director and lead conservator as part of this research.

The two permanent shelters, both of which were designed by Atölye Mimarlık, an architectural office from Istanbul, cover expansive areas on the East Mound. The South Shelter (Figure 3.75), built in 2003, has a steel frame structure and a fiberglass covering material with removeable side panels, while the second shelter (North Shelter, previously known as 4040 after the area it covered), built in 2008 (Figure 3.76), has a timber frame clad with polycarbonate whose sides can be adjusted depending on weather conditions (Atalay *et al.* 2010:9). The shelters continue to be monitored for their effectiveness (Lingle pers. comm. 2015) and more recently the North Shelter was modified to enhance water drainage and create “a more stable environment” (Lingle 2013:205).



Figure 3.74 Shelter above Building 5 when it was built (Hodder 1999b)

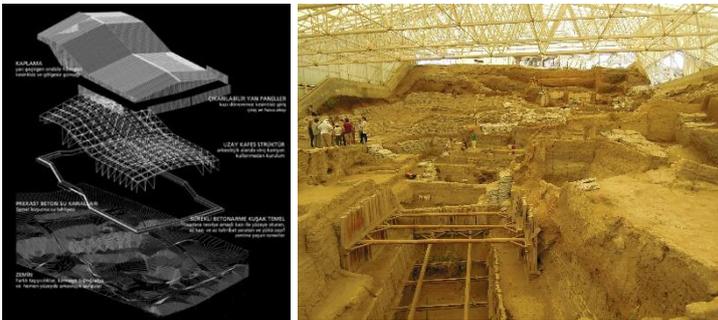


Figure 3.75 South Shelter (left) (Omacan 2009:34); (right) (the author 2015)

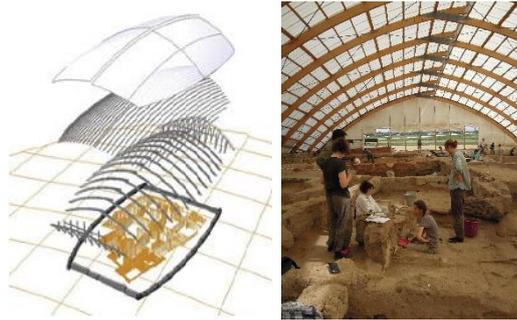


Figure 3.76 The North Shelter (left) (Omacan 2009:38); interior (right) (the author 2015)

One of the major issues of conservation at Çatalhöyük has been the conservation of mudbrick walls, very difficult to preserve once exposed, especially with the added microclimate within the shelters. In the early years, Frank Matero developed a strategic three-phase plan for treatment of exposed buildings and surfaces (Figure 3.77) (Matero 2000:80) which involved problem assessment, documentation and intervention, and interpretation and display.

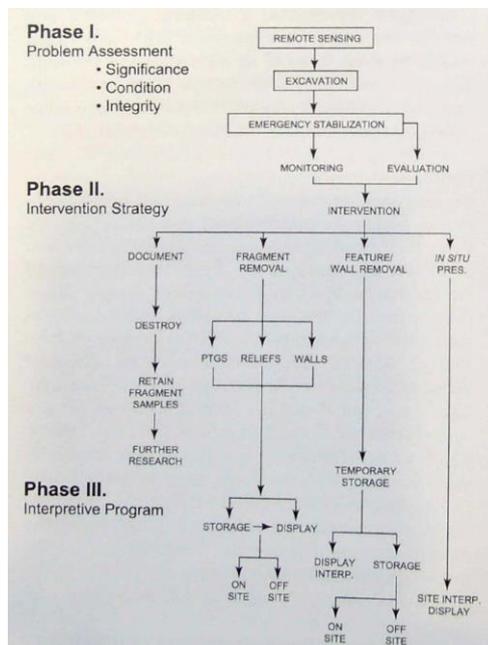


Figure 3.77 The strategic plan for site conservation devised by F. Matero (Matero 2000:80)

Various methods to conserve mudbrick *in situ* were developed and tested by Matero and his team, including injection grouting and the perlite-vermiculite

fill for temporary reburials, which was applied on Building 5 ((Matero & Moss 2004:219, 224-225). Despite its success, especially with regards to Building 5, it was subsequently considered more feasible to concentrate on the use of local building techniques and local clay in the conservation of mudbrick²⁴¹ and capping tests were made using local clay (McArthur 2009:143–146).

A new experimental capping project began in 2010, with various trials on Building 5 under the North Shelter and Building 4 under the South Shelter involving the use of marl and lime wash (Lingle 2013:205–207, 2014:161). In 2013 Matero’s grouting system was replaced with a different fill that yielded better results and was envisaged to be more durable and visually more harmonious²⁴² (Lingle 2013: 204).

Site monitoring includes exposed remains, shelters, visitor paths, and the water table, which are carried out daily, monthly or annually depending on the indicator (The Ministry of Culture and Tourism 2011:73–75). More recently, in 2014, the conservation team initiated a “Site-wide condition survey” for the monitoring of the site (as part of the World Heritage Site monitoring process), in collaboration with the GIS team, a conservator (Chris Cleere), and two researchers from METU (Göze Akoğlu and Elif Sirt) (Lingle 2014:159). The survey resulted in a common deterioration terminology including severity of decay forms. The system will be used to observe information about the deterioration patterns and conservation histories of each exposed wall. Exposed buildings are being monitored each year through condition surveys,

²⁴¹ The cost of synthetic polymers, used in the periodic maintenance of Building 5, and the uncertainty of their long-term impacts, are two reasons cited for this new direction (Pye & Çamurcuoğlu Cleere 2009:140–141; Atalay *et al.* 2010:10).

²⁴² This new method was based on conservator Chris Cleere’s experiences at Chedworth Roman Villa in the UK, where it had proved to be successful (Lingle 2013:204).

more recently with the use of 3D images developed by the 3D Team²⁴³ (Lingle pers. comm. 2015).

Site presentation

Interpreting the vast amount of data that is being accumulated through the excavation at Çatalhöyük and presenting the site to specialists and non-specialists alike have been significant parts of the project. A visitor centre, the site itself, digital and published materials serve as media whereby Çatalhöyük is presented to locals and visitors.

The visitor centre was built in the early 2000s and has been an information outlet. Periodically changed displays allow for new information to be presented and enable the team to make use of new presentation techniques, such as the texture board, installed in collaboration with the conservator Ashley Lingle, to enable visitors to touch reconstructed items such as mudbrick and ceramics (Figure 3.78). Parallel to the changes in the visitor centre, the signage of the excavated areas under the shelters as well as visitor walkways were altered to accommodate new information on recently exposed layers.



Figure 3.78 The texture board designed by the Visualisation Team in 2013 (the author 2015); the new information panels designed by the Visualisation Team in 2013 (the author 2015)

²⁴³ In 2009, a team from the University of California, Merced, under the direction of Maurizio Forte began the 3D documentation and reconstruction of the site, as well as the recording of the archaeological excavation process, all of which will also aid in data interpretation (Hodder & et al.:128–132).

In 2002, the reconstruction of a Neolithic house was completed, situated close to the excavation house (Figure 3.79). Carried out as an exercise in experimental archaeology (Doughty & Orbaşlı 2007:51), it helps visitors in their interpretation of the site and is also used for educational workshops. The house does not reconstruct a building that was excavated at the site but rather displays their common architectural features (Orbaşlı & Doughty 2004).



Figure 3.79 The Experimental House at Catalhöyük (the author 2015)

The Site Visualisation Team works on a number of issues, such as the displays at the site and Visitor Centre and making them more attractive to different groups of visitors, creating guidebooks and brochures, and researching visitor behaviour both on-site and in the centre. For example, visitor trends have been researched through a number of means, such as questionnaires, interviews, comment books and since 2012 includes a visual/spatiotemporal aspect in which participating visitors' movements are tracked by a GPS device while they themselves record their route with supplied cameras (Hodder & et al. 2013:292–298).

Management planning

Çatalhöyük Research Project's long-term aim has been described as “to situate the conservation and presentation of the site within long-term planning that has strong participation from a variety of stakeholder communities.” (Atalay *et al.* 2010:8). Corresponding to this aim was their decision to prepare a management

plan for the site, which preceded the changes in the Law no. 2863 that defined management plans for the first time.

The first management plan for Çatalhöyük was prepared in 2004 as part of the Mediterranean-wide TEMPER Project in 2002-2004²⁴⁴ and was written by the team leader Aylin Orbaşlı (Oxford Brookes University) together with the TEMPER project manager Louise Doughty (University of Cambridge), and several Çatalhöyük project members. The plan considered the site part of a wider landscape and aimed to provide its sustainable development while enhancing site presentation by fostering community involvement (Orbaşlı & Doughty 2004). Archaeological research, conservation, visitor management and training were some of the issues for which policies were developed, after which eight projects were identified, in addition to the action plan, of which World Heritage Site application was one.

Following Çatalhöyük's listing on the Tentative List in 2009, preparations for a new management plan began as part of the WHS nomination process²⁴⁵. The planning process was initiated by the Directorate General for Cultural Heritage and Museums in collaboration with Ian Hodder, and the plan was prepared by a team consisting of “experts of city planning, archaeology, architecture, art history, management, economy and public administration in coordination with the head of excavation.” (The Ministry of Culture and Tourism 2013:3). The new plan defined management strategies for Archaeological Excavations and Researches, Visitor Management and Presentation, Tourism and Promotion, Education, Participation and Local Development, Accessibility, and Risk

²⁴⁴ The EU-funded project aimed at raising awareness of prehistoric sites in the Mediterranean through five case study sites, one of which was Çatalhöyük (eds. Hodder & Doughty 2007:1–7). For further information see Doughty (2003a, 2003b, 2004).

²⁴⁵ MoCT requested that the nomination dossier be drafted by the Çatalhöyük Research Project and this was welcomed by the team (Human 2015:172).

Management. It was finalized in mid-2013, after Çatalhöyük's inscription on the World Heritage List (Human 2015:175).

Conservation staff

Conservation was an important component of the excavations at Çatalhöyük right from the beginning, as Ian Hodder points out: “specific to Çatalhöyük is that art is very integrated in the architecture of Çatalhöyük, which poses a different sort of problem and necessitates that you have a conservator at the site.” (pers. comm. 2015). Various teams from different institutions have been involved with Çatalhöyük over the years, working on a variety of issues ranging from buildings, wall paintings and small finds.

There are essentially three major periods, each directed by a different conservator. The first conservation team at Çatalhöyük was led by Frank Matero from the University of Pennsylvania, who continued to work at the site in 1993-1999 (Orbaşlı & Doughty 2004:28). Together with Lindsay Falck, and Catherine Myers from the Architectural Conservation Laboratory of University of Pennsylvania, he set up a conservation system soon after excavations began.

The second period begins in 2002-3, when a team from the University College London, led by Elizabeth Pye, began working with conservators from Cardiff University and Mimar Sinan University (Pye & Çamurcuoğlu Cleere 2009; The Ministry of Culture and Tourism 2011:63). In the interim, Kent Severson served as the first on-site artefact conservator in 1999-2001. Adopting a holistic approach, they aimed at merging conservation and archaeological work at the site by “working on structures and artefacts, using preventive and remedial techniques, combining research and practice, working with students, specialists and the local community, and attempting to work as sustainably as possible by training future conservators, promoting conservation in Turkey, and testing local materials and traditional techniques.” (Pye & Çamurcuoğlu Cleere 2009).

UCL worked at Çatalhöyük until Pye's retirement in 2010, and since then Ashley Lingle from Cardiff University has been the senior conservator (Lingle pers. comm. 2015). During this period, Hodder also invited conservator Chris Cleere to Çatalhöyük and over four years he provided external advice regarding conservation issues at the site (Hodder pers. comm. 2015). In 2014, experts from METU were invited to conduct a site monitoring study. This collaboration also led to a potential multi-disciplinary action team that would step in during off-season emergency situations when the conservation team would not be at the site; however, this system has not yet been activated (Hodder pers. comm. 2015).

At present, there are 4-5 UCL and Cardiff University students, with occasional volunteers from Turkish universities, working in Çatalhöyük, where undergraduates can stay for four weeks and graduates –MSc in Conservation– can stay for 8 weeks.

Identifying appropriate methodologies for site presentation has been a crucial part of the project, and various techniques were developed by various teams since the early years including experts from the Science Museum of Minnesota, UCL (Atalay *et al.* 2010:14). In the early years Orrin Shane from the Science Museum of Minnesota led site presentation efforts including the visitor centre and development of educational programme (Hodder 2000:3). More recently, in 2009, a group of experts from Southampton University and the University of York, in collaboration with Ege University, began work as the “Site Visualisation Team” (Hodder & *et al.* 2013:289), initially led by Stephanie Moser and now by Sara Perry.

Funding

The excavation has had more or less the same sponsors since 1996 (Hodder pers. comm. 2015). Other than funding received from the The British Institute at Ankara and affiliated universities in the USA, UK, and other countries, the

major sponsors of the project are Yapı Kredi, Boeing and Shell with Merko, Thames Water and Templeton Foundation²⁴⁶ (Hodder 2011:947).

In addition to major corporate sponsors, local companies Konya Şeker and Konya Çimento have supported the project. The Friends of Çatalhöyük and the Turkish Friends of Çatalhöyük are listed as sponsors between 2000-2006 (The Ministry of Culture and Tourism 2011:61–62).

Conservation has been funded by not-for-profit organisations, commercial companies, the EU, and affiliated organisations. Of the not-for-profit organisations (Global Heritage Fund, World Monuments Fund and the Samuel H. Kress Foundation), GHF became involved in 2006 and funded conservation interventions on buildings, as well as community related projects (Global Heritage Fund n.d.).

Examples of supported conservation work at Çatalhöyük include the North Shelter, which was jointly funded by a number of organisations, including Yapı Kredi, Boeing, Shell, Selcuk University, Turkish Cultural Foundation, Samuel H. Kress Foundation, Marth Joukowsky Foundation, and the GHF. Some subsequent work on it was funded by the Hedef Alliance (Hodder 2012:35). As mentioned previously, the first management plan for Çatalhöyük was prepared through the EU-funded TEMPER Project.

Community engagement

There has been interest in the local community since the early days of the project. Hodder thought it was important to educate people to stop looting and wished to engage them in the science and conservation aspects of the project (Hodder pers. comm. 2015). A plethora of activities and projects have been carried out since then that are either related with or carried out with local

²⁴⁶ For a concise list of funding bodies and sponsors, as well as the amounts of total support between 2005 and 2010, see The Ministry of Culture and Tourism (2011:60-62).

communities, which essentially had three main dimensions: engaging the community in the interpretation of archaeological data, educating them in archaeology and heritage, and working with them to determine joint research goals so as to make the project more relevant to them.

In the 1990s, ethnographic work at Çatalhöyük by Ayfer Bartu²⁴⁷ and David Shankland²⁴⁸ helped shape the scope and goals of the project, which resulted in the concept of the ‘archaeological site’ to be widened “to further include local communities in the Çatalhöyük research by working with local people to develop research questions that meet community needs.” (Atalay *et al.* 2010:12). Their research also aimed at understanding the impact of the project on the locals.

There were education activities, including slide presentations targeting local women and children. In addition, Ayfer Bartu initiated a library in the Küçükköy village (The Ministry of Culture and Tourism 2013:35–36). Another education-related community undertaking was the TEMPER Project²⁴⁹, which resulted in educational materials, prepared by Ayfer Bartu, Gülay Sert and İdil Keser, to be used in local schools and by teachers across Turkey (Doughty 2003a; Atalay *et al.* 2010:12).

Community projects developed further when in 2006 Sonia Atalay started a new project using a community-based participatory research methodology (CBPR). By conducting interviews and discussions with locals of six nearby villages, Atalay aimed to make the project more relevant to villagers by encouraging them to develop their own questions about the site and what they hoped to learn (Atalay *et al.* 2010:12–13; Atalay 2010). This process resulted

²⁴⁷ See Bartu (1999, 2000), Bartu Candan (2007).

²⁴⁸ See Shankland (1999, 2000).

²⁴⁹ The project process also involved heritage management workshops, trainings and a major conference. For further information see Doughty (2003b, 2003a, 2004).

in the creation of a comic series, a newsletter, an annual festival where people could visit the site and engage with project members, and create their own displays at the Visitor Centre (Figure 3.80). Also developed were an internship programme and a community theatre (Atalay 2010:421).

Trainings days (archaeology workshops) have been organised by Gülay Sert since 2002 – daily sessions continuing for about a month – for children living in the Konya province as well as other parts of Turkey. More recently a separate programme has been initiated for adults, including civil servants and teachers (Hodder & et al.:260; Hodder & et al.:9). The programmes, which have included handicraft workshops and even experience of actual excavation on Mellaart’s spoil heaps, are designed to introduce children and adults to Çatalhöyük and prehistoric sites in general in a way that they can relate to such sites (for example by informing them of the buildings and economy²⁵⁰ (Figure 3.81) (Hodder 2012:36).



Figure 3.80 “Köyden Görüntüler” exhibition at the Çatalhöyük Museum (the author 2015)



Figure 3.81 Archaeology workshop in 2015 (the author 2015)

²⁵⁰ The choice of topics was based on the interest of the younger population on contemporary issues (Hodder & et al. 2014:225).

During the course of the excavations, local women were also trained in conservation and helped the conservation team (Figure 3.82) (Çamurcuoğlu Cleere & Felter 2006).

A recent study involving the local community was carried out in 2013-15 and aimed to perform an oral history of the Çatalhöyük excavations focusing specifically on the local workers associated with the project. Carried out through individual interviews, the objective was to document their views, experiences and memories relating to the excavation – which unlike the scientific team members were not recorded previously – and thereby to create a “more inclusive and accessible” recording strategy for the project (Hodder & et al. 2014:226).



Figure 3.82 Local women engaged in conservation (Çatalhöyük Research Project)

The Çatalhöyük project has a dedicated website (www.catalhoyuk.com) in English and Turkish, though the number of pages in Turkish is considerably less. The project website has continued to develop since 2000, and has been fully revamped in 2016 with a simpler design that created a research portal for all scientific aspects of the project, including the database, archive reports etc., which were previously also accessible but more dispersed (Figure 3.83). The new website provides detailed information about the site, the buildings, and conservation practices, and offers the option of downloading guides (English and Turkish) and annual newsletters.



Figure 3.83 Çatalhöyük’s most recent website

3.8 USA

3.8.1 Aphrodisias

The site, located in the Geyre district of Aydın, was excavated initially during a French expedition led by Paul Gaudin 1904-05 and 1913, and later by an Italian expedition led by Giulio Jakobi in 1937-45 (Öztürk 2014:222). The first systematic excavations began under the direction of the archaeologist Kenan Erim of New York University, in 1961. Upon Erim’s death, R.R.R. Smith of University of Oxford succeeded as director in 1991. The site was inscribed on the World Heritage Site Tentative List in 2009.

The main buildings within the excavated town centre, which had been inhabited from the 1st century BC until the 7th century AD, consist of the Temple and sanctuary of Aphrodite, two squares surrounded by public and religious buildings (including the Bouleuterion, Sebasteion and the Civil Basilica), the Theatre, and the city walls, with the Stadium to the north of these major group of buildings (Figure 3.84) (Ratté 2008:11).

Excavations in 1961-90 focused on revealing sculptures and public buildings, mainly owing to Erim’s interest in the sculpture industry of Aphrodisias (Ratté 2006:37). In the early 1990s, concentration moved away from opening new trenches and instead centred on the documentation of excavated areas, conservation and publication of the results of the first 30 years of NYU

involvement, and more recently on repair of earlier restorations (Smith pers. comm. 2015).

The building remains of Aphrodisias are masonry structures and feature sculptures, mosaics, opus sectile, wall paintings and other decorative elements. Conservation activities²⁵¹ focus on small finds, sculptures and building remains and more recently on the preparation of a management plan. Regular and long-spanning conservation activities consist of architectural documentation, sculpture documentation and conservation, *anastylosis* works, and lime-mortar application on walls.

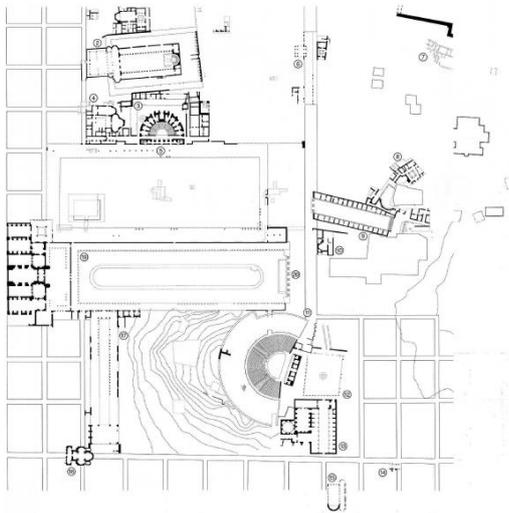


Figure 3.84 Site plan (Ratté 2008:14)

Site conservation and presentation

Architectural interventions at Aphrodisias are mostly in the form of re-erection of architectural blocks, and restoration and *anastylosis* works, as well as

²⁵¹ Conservation forms a significant portion of the ERM reports. Activities are described under dedicated sections, with titles such as “Conservation”, “Restoration”, “Site Recording”, “Architectural Survey”, “*Anastylosis*” and “Site Conservation and Presentation”. There is also a limited number of academic articles written by team members on individual conservation projects. Annual newsletters of the project and the Friends groups are other sources of information on conservation.

mosaic and opus sectile conservation. In some cases, old trenches were backfilled, and mosaic floors covered for long-term preservation. Architectural infills of collapsed or structurally unsafe walls were carried out in a way that distinguished new parts from the original, either through a recess or, if the original was a carved surface, by making the new addition plain (Smith 1993:374; Smith & Ratté 2004:389).

Several buildings have been restored or *anastylosis* projects carried out since the early 1980s, including at the Tetrapylon, Theatre Baths, Agora, Sebasteion, and the theatre *proskenion*, but most tend to be limited to column and pillar re-erections. The first major *anastylosis* at Aphrodisias was that of the Tetrapylon during Kenan Erim's directorship (Figure 3.85). Preparations began in 1983 and the work was carried out by the architect Gerhard Paul (and architect Thomas Kaefer) under the supervision of Friedmund Hueber, who had been directing restorations at Ephesos (Erim 1989:278). The project, which utilized original blocks, 85% of which survived, was completed in 1990 and inaugurated by the president of Turkey (Smith 1992:143). The building has since been inspected various times in the 1990s and the 2000s to monitor its condition, determine problems and re-point where necessary.



Figure 3.85 The Tetrapylon (the author 2011)

Kenan Erim's death marked a change in methodology at Aphrodisias. Architectural documentation became the focus of the excavation and a two-year programme was initiated to study and document 'previously found

materials' before any new excavations, as is explained by the new director R.R.R. Smith (1995:12)²⁵²:

In 1993 a new program of detailed site recording, accompanied by limited excavation, was initiated (directed by C. Ratté). It is not our intention to undertake major excavation to uncover new areas of the site, but rather to document thoroughly all the old trenches and buildings that have already been excavated, and to dig further where necessary to answer particular questions.

In conjunction with the documentation programme, in 1993, a new site-scale programme was initiated with the aim to “conserve the exposed walls of the ancient monuments on the site with lime mortars” (Smith 1997:315). Many buildings at Aphrodisias were constructed using lime-mortar or some form of earthen mortar, which can form suitable environments for plant growth. The team, therefore, wished to hinder the serious damage vegetation could cause and so, instead of covering the buildings with roofs, wall tops were covered with a specially composed lime-mortar using local materials²⁵³ (Proudfoot&Severson 2010:202). The lime-mortar has been applied on various buildings at the site over the past two decades and has been deemed successful in reducing plant growth and maintenance costs (Proudfoot & Severson 2010:205).

²⁵² By 2005, all the major public buildings at the site had been documented (Ratté 2006:46) but the documentation programme continues to this day (Smith 2015:89). Also from the early 1990s onwards, computer technology started to be used in generating digital reconstructions, assessment of conservation and restoration requirements and the preparation of a site plan (Smith 1993:375, 1999:314).

²⁵³ The mortar, which was first applied in the Triconch Church in 1995 under the direction of stone conservator T. Proudfoot (Smith 1997:315), was tested in the UK, followed by various other preliminary capping trials at the site to develop “sustainable, workable mortar systems based on locally available materials that could be installed by local labour with minimal supervision.” (Proudfoot & Severson 2010:202).

In the 2000s, various projects were initiated at the Bouleuterion, the Bishop's Palace, the Stadium and the Temple of Aphrodite, which mostly involved wall repairs, capping and pointing. Another long-running *anastylosis* started in this decade concerned the Sebasteion. Initial research had begun in 1991 and a restoration project was prepared the following year; however, actual *anastylosis* work started in 2005, after analysis of existing architectural blocks. Supervised by Gerhard Paul and Thomas Kaefer, initial work involved the rebuilding of the east end of the South Building, and was completed in 2012. The project continues with the *anastylosis* of the building's propylon (Smith & Ögüş 2016:543).

Preparations for another major conservation project began in 2008 at the Hadrianic Baths. This building had been excavated in 1904-05 since when it had been left exposed to the elements but was still fairly well-preserved. Interventions focused on consolidation and conservation. A six-year project began in 2010 and continues under the supervision of Thomas Kaefer and Gerhard Paul, with Kent Severson, Trevor Proudfoot and their respective teams (Smith & Ögüş 2014:303–304; Smith 2015:82–83). The building is also being documented under the direction of Arzu Öztürk from the Mimar Sinan Fine Arts University.

In the early 2010s, a new project began to examine earlier interventions at the Theatre's raised stage (restored in the 1980s) to correct previous errors in the positioning of some of the blocks and carry out urgent repairs (Smith & Ögüş-Uzun 2013:82). The South Agora has been another focal point, where conservation work concentrated on resolving the rising ground water problem and making the area accessible to visitors (Smith & Ögüş 2014:304–305).

Management planning

In 2007, the Geyre Foundation signed a protocol with the Ministry of Culture and Tourism for the preparation of a management plan for Aphrodisias, in order to aid the site's inscription on the World Heritage List (Geyre Foundation

n.d; UNESCO World Heritage Centre n.d.). Initially a group of English architects (Peter Inskip & Peter Jenkins Architects) were hired by the Geyre Foundation; however, they withdrew from the project before completion (Smith pers. comm. 2015).

The final management plan was prepared under the supervision of Aykut Karaman of the Mimar Sinan Fine Arts University, Department of City and Regional Planning. The plan, which became part of the WHS bid (Smith pers. comm. 2015), was prepared with a participatory approach of which the excavation team was part. The consultation process resulted in six main issues for which the plan defined strategies and specific projects (Management and Organization, Conservation and Planning; Accessibility and Visitor Management; Perception of the Significance and Values of the Site; Education, Awareness Raising and Participation; and Risk Management) (Karaman 2013). The Conservation and Planning projects include provision of site security measures, completion of a cultural inventory of Aphrodisias and its territory, scheduling of *anastylosis* projects, and expropriation of private lands etc. (Karaman 2013:145–152).

Conservation staff

A multi-disciplinary team carries out the conservation projects. Architects are responsible of *anastylosis* works (called ‘*anastylosis* architects’ in the ERM reports) in addition to other architects, conservators, marble/stone conservators (and students), who are supported by surveyors and engineers depending on the scope of work of the season. At present, there are two Austrian *anastylosis* architects (Gerhard Paul and Thomas Kaefer) and one British stone conservator (Trevor Proudfoot) who, as the senior conservation team, lead a large team of architects and stone conservators.

Funding

ERM reports and the project website list funding bodies and donors that have been supporting scientific research and conservation work at the site. The main sources are the Institute of Fine Arts and the Faculty of Arts and Science of New York University, National Endowment for the Humanities in Washington and the Friends of Aphrodisias in Istanbul, Izmir, London, and Paris. In the 1980s, the National Geographic Society is also mentioned as one of the funding bodies.

Financial support of foundations and friends' societies is particularly towards long-term building conservation projects and site presentation works. The most significant example is the Geyre Foundation, established in 1987, specifically to aid archaeological work at Aphrodisias, which has been especially generous in its support of conservation work across the site: the restoration of the West City Gate (1998), the construction of a new museum hall at the Aphrodisias Museum to house the reliefs of the Sebasteion (opened in 2008), restoration of the existing museum (2009), the management plan, and the *anastylosis* of the Sebasteion's South Building (2012) are some of its major contributions. Among the friends' societies, an example is the Friends of Aphrodisias Trust's (London) support of the work at the Theatre in the 2010s.

From 2000 onwards, Aphrodisias engaged other funding bodies to support conservation work. The Samuel H. Kress Foundation funded the architectural conservation at the Bouleuterion²⁵⁴ (for which the Robert Wilson Challenge Grant awarded by the World Monuments Fund was also used) and the Temple of Aphrodite in the early 2000s (Smith & Ratté 2003:328). In the early 2010s, the J.M. Kaplan Fund and the World Monuments Fund's "Robert W. Wilson Challenge to Conserve Our Heritage" became major sponsors of conservation

²⁵⁴ The ERM reports mention that the 1984 Foundation intermittently sponsored architectural students, while the Samuel H. Kress Foundation has been sponsoring archaeological conservators (Smith & Ögüş 2014:309; Smith 2015:81; Smith & Ögüş 2016:549).

interventions in the North Agora, the Theatre, the Sebasteion's Propylon, and the Hadrianic Baths (Smith & Ögüş-Uzun 2013:82; Smith & Ögüş 2014:307).

Community engagement

Locals have been involved with the excavations for many years, especially those involved in architectural conservation interventions (Öztürk 2014:231). The work at the Tetrapylon resulted in a skilled labour force who subsequently continued to work at the site (World Monuments Fund 1999:37).

The project website (www.nyu.edu/projects/aphrodisias/home.ti.htm) is hosted by New York University (NYU) and contains information about visible buildings, such as the Sebasteion, Basilica and the Bouleterion, history of the site, etc. It is available only in English and remains fairly static in terms of making new developments available. Annual newsletters written for the NYU or the Friends' associations provide more up-to-date information on excavation and conservation work.

3.8.2 Gordion

The site is located near the Polatlı district of Ankara. In 1900, Alfred and Gustav Körte carried out the first excavations. Rodney S. Young of University of Pennsylvania directed the excavations between 1950 and 1973, and since then explorations have continued under the auspices of University of Pennsylvania. Young was followed by Keith DeVries as the Project Director from 1974 to 1987 but no new trenches were opened until 1988 when excavations resumed with G. Kenneth Sams as the director (Voigt 2011:1073). C. Brian Rose, who had been the co-director of the project since 2007, succeeded him as the new director in 2014. The site was added on the WH Tentative List in 2012.

The focal points of archaeological research at Gordion are the Citadel Mound and the Tumulus MM (Midas Mound/Tomb). The Citadel Mound contains the remains of the Old Citadel (Earl Phrygian period) and the New Citadel

(Middle-Late Phrygian period) which are separated by a Destruction Level (9th century BC) that helped preserve the old citadel (Goodman 2002:195; Sams 2005:15). The unearthed buildings are stone masonry (ashlar) and mudbrick.

In the early 1960s, when deterioration of exposed buildings became an issue, there had been isolated interventions to buildings based on their specific problems but not as part of a ‘consistent strategy’ (Goodman 2002:197). Megaron 2 and 3, for example, were both reburied using different techniques after their excavations in the 1960s (in Megaron 2, the mosaic floor was lifted and transferred to the local museum in 1961) –interventions that negatively impacted the legibility of the site (Goodman 2005:216).

Until excavations began in 1988, ERM reports concentrate on conservation efforts of the Midas Tomb and its wooden finds, which continue to be of importance but now form part of a larger conservation programme. In addition to the conservation of finds of the previous excavation phase of 1950-73, a major conservation concern in the 1980s and 1990s was the Midas Tomb, particularly how to care for the tomb itself as well as the timber material found in the tomb²⁵⁵.

A shift in focus is observed in the late 1980s, attested to here: “It is inexcusable that the great relics of our past dissolve away unattended while new trenches are dug nearby. The primary concern at this time should not be the discovery of new civilizations, but the preservation of those already uncovered.” (Koob, Rogers & Sams 1990:289). An assessment of conservation requirements of the site was carried out in 1987, which suggests that concern was moving from the Midas Tomb to the wider extends of the site (deVries 1989:175). In the 1990s focus turned towards the architectural remains and the site as a whole, as is indicated in the reports of this period with sub-titles “architectural conservation

²⁵⁵ The recording, analysis, and restoration of wooden furniture of the tomb as well as object conservation are carried out through a long-term program, which are covered in dedicated sections in the ERM reports (at least until the mid-1990s).

and site improvement" or "architectural conservation and site enhancement" (Sams 1992:473). In this respect, the reports of the early 1990s begin to demonstrate the range of conservation research and interventions that were being carried out at Gordion at the time:

- conservation of the Citadel Mound
- architectural conservation and monitoring of conditions within the Midas Tomb
- object conservation
- furniture conservation and study

In 2007, a moratorium on excavations was put into place, and conservation and publications became priority²⁵⁶ (Matero 2012:229; Rose 2015:494).

Site conservation

Architectural conservation can be examined in terms of interventions carried out in the wooden chamber of the Tumulus MM –and the tumulus mound itself– and the Early Phrygian citadel, focusing particularly on the monumental gateway and the Terrace Building Complex. The Tumulus continued to be a focal point of conservation efforts at Gordion for many years. The year the new excavations began in 1988, Bernard Feilden carried out a detailed structural analysis of the wooden tomb "as part of an on-going project to arrive at a complete program of conservation" (Sams & Voigt 1990:78). In 1993, a conference was held in Ankara concerning the conservation of the Midas Tomb, with the participation of specialists including conservators, a wood pathologist, structural engineers, a biologist, and an architect (Sams & Voigt 1995:378). Richard Liebhart continued work on the structural consolidation of the tomb in 1996 and applied temporary measures (Sams & Voigt 1998:689).

²⁵⁶ Excavations resumed in 2013.

Other than the Midas Tomb, the early 1990s saw the beginning of conservation activities to determine appropriate interventions to exposed architectural remains, whereas previously there had been only isolated interventions. Feilden, who was the first person to suggest grouting to stabilize the Early Phrygian Gate, and later in 1990, his colleague, the British architectural conservator Archie Walls, advised on how to conserve exposed buildings. Walls' primary influence on Gordion was his suggestion of constructing ramps to buttress walls in precarious conditions (Sams 1992:473), which was adopted by the team.

One of the earlier conservation projects in those years focused on mudbrick walls (sections of Megaron 1 and 4) and involved trials of two methods: mud-plastering²⁵⁷ and use of a chemical consolidant (Koob *et al.* 1990:292–293). A conservation programme concerning the mound was initiated in 1992 by a 'specialist in historical preservation', W.C.S. Remsen, who served as the Director of Architectural Conservation from 1992 until 1994 (Sams 1996:439). The following year, interventions on the Early Phrygian Terrace Building began with the partial rebuilding and mortar capping²⁵⁸ of its masonry walls, a project that became part of a "pilot program to determine the techniques, materials, and systems that should be used in future conservation at the site" (Sams & Voigt 1995:377).

Another pressing issue was the erosion on Midas Tumulus. In 1997, Kurt Bluemel and Naomi Miller implemented a conservation technique whereby eroded sections (erosion channels) were filled with mudbrick while the slopes

²⁵⁷ The mud-plaster method proved unsuccessful as it ended up removing parts of the original walls, and Megaron 1 –where mud-plastering was first applied in 1989 (Sams 1992:473)– was reburied in 1994.

²⁵⁸ This capping was deemed 'modern-looking' and changed in 1994 with a newly devised capping that gave a 'rusticated' look (Sams 1996:439).

of the mound were planted with grass (Sams & Voigt 1999:565) –a process that continued in the following years.

More full-fledged conservation work began with the arrival of Mark Goodman in 1998, an architectural conservator educated at the University of Pennsylvania, who until his premature death in 2004 served as the Director of Architectural Conservation. Goodman's aim was to devise a conservation strategy that increased the legibility of the site while conserving it through economical means that made use of available human and material resources; to that end he introduced site conservation guidelines for Gordion, which he viewed as an 'archaeological landscape', and carried out a risk assessment for exposed buildings (Goodman 2002:198–199, 2005:217).

The Early Phrygian Gate and the Terrace Buildings were deemed priority areas to be intervened based on Goodman's risk assessment. Rubble core capping replaced previous capping methods and was initially applied on the Terrace Building 4 (Matero, Rose & Sams 2011:xli) with burlap sandbags used to further consolidate the walls (Figure 3.86).

At the Phrygian Gate, the main problem was structural owing to decades of exposure: the facing stones had become displaced causing a serious bulge in the wall which the concrete capping applied in the 1950s and 1980s had been unable to prevent –the 1999 earthquake had also exacerbated the situation. Goodman decided to use the 'gravity grouting' technique, which involved injecting a hydraulic lime consolidant into the wall to re-bond the facing to the core –applying this technique meant that the wall did not have to be dismantled and reassembled (Goodman 2005:219). After trials in 2001, work began in 2002 on the southern court of the gate and grouting continued until the end of the 2006 season (Figure 3.86).

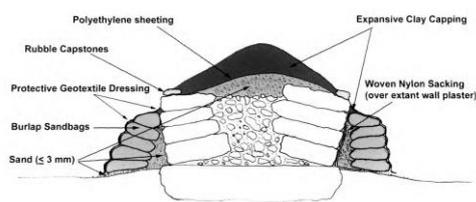


Figure 3.86 (left) Goodman's interpretive stabilization technique (Goodman 2002:208), (right) its implementation (Goodman 2005:227)

The tomb inside the Midas Tomb was further supported in 2002 (in addition to the concrete encasement of 1961²⁵⁹) by a steel structure resting on concrete footings –a project carried out by Ural Engineering (Ankara) under the supervision Richard Liebhart (Sams & Voigt 2004:196).

In 2005, the season after Goodman's death, Frank Matero, Director of the University of Pennsylvania's Architectural Conservation Laboratory, assessed conditions (Sams, Burke & Goldman 2007:381) and assumed conservation responsibility. In 2006, Goodman's two major conservation techniques (grouting²⁶⁰ and interpretive stabilization technique) were re-evaluated. The grouting technique was applied as micro-grouting (using syringes) to the Early Phrygian Gate by Matero and his team but was ceased in order to allow for a structural inspection of the building (Sams & Burke 2008:334). It was considered more important to document the existing condition of the building and identify causes of deterioration before anything else (del Bono 2015:6). The burlap sandbag technique also underwent some changes and 'soft-capping' started to be applied on wall-tops, which involved the use of low-growing perennial grass (*poa*) to prevent growth of deeper rooted plants (Miller 2012).

²⁵⁹ This was carried out by Turkish officials (Sams & Voigt 2004: 196; Matero (2012:229).

²⁶⁰ See Keller (2011:98–99) for an evaluation of grouting applied on the gate.

Another project involved the previously applied cement capping of the Early Phrygian Gateway, with the aim of finding an alternative treatment to cover the top of the wall. Part of the concrete was replaced with waterproofing materials and covered with earth (Sams 2011:464).

A 5-year site conservation plan for the citadel was prepared in 2007 by the UPenn Architectural Conservation Laboratory (del Bono 2015:6) according to which various interventions were carried out (Figure 3.87).

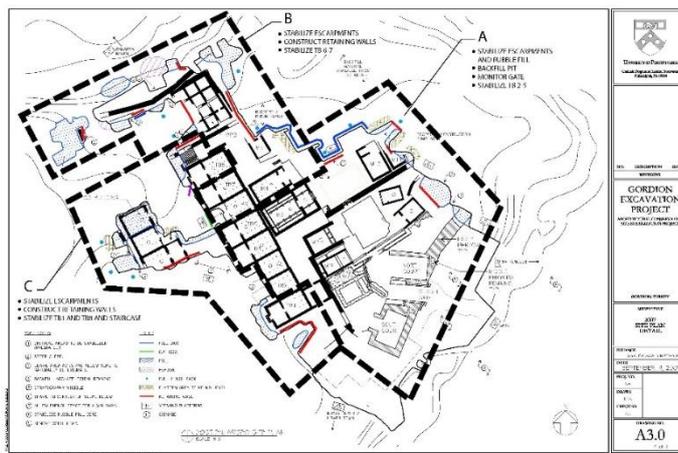


Figure 3.87 Citadel site conservation plan and phases of implementation (www.conlab.org/acl/gordion/con_manage.html)

In the late 2000s and early 2010s, conservation work involved wall repairs at the Terrace Building Complex, particularly buildings 1 and 2. Interventions consisted of dismantling and/or replacing of stones where necessary, stabilizing the two faces of the walls with a new technique utilizing steel cables, and finishing off the wall tops with soft capping (Figure 3.88, Figure 3.89) (Sams & Rose 2012:504–505, 2013:82).

In 2013, Frank Matero, together with structural engineer David Biggs, devised a 4-year conservation project for the monumental gateway. The building posed structural problems and the previously applied grouting technique did not help (del Bono pers. comm. 2015). The project involved the dismantling of stones, trimming the rubble filling and reassembling the removed stones using steel

strips to secure them to the wall (Figure 3.90) (del Bono 2015; Rose 2015:493).
The project continues.



Figure 3.88 Soft capping (the author 2015)



Figure 3.89 (left) Backfilled terrace buildings (the author 2015, (right) conserved terrace buildings (the author 2015)



Figure 3.90 The scaffolding erected in 2014 for the new interventions at the monumental gateway (left) (the author 2015); dismantled and repaired stone from the gateway (right) (the author 2015)

Site presentation

Presentation work especially focused on legibility of exposed architectural remains and provision of on-site information to visitors. This became

particularly significant during Goodman’s tenure through his interpretive stabilization technique mentioned above. But because many areas had been backfilled in order to preserve exposed remains, properly presenting the site was difficult (del Bono pers. comm. 2015).

In terms of visitor information, bilingual (Turkish and English) signs and information panels were designed (by landscape architects Alan Spulecki and Kenneth Keltai) for the Midas Tomb, the Gordion Museum and the settlement mound 2km away in the mid-1990s (Sams & Voigt 1997:482), followed by information panels erected at the Gordion Museum in 1996 in collaboration with the Museum of Anatolian Civilizations (Sams & Voigt 1998:689).

From the late 2000s onwards, site presentation became a more pressing issue and comprehensive interventions resulted in the construction of two viewing platforms and a stone staircase with stainless steel fences as the first steps towards better presenting the site (Sams 2011:464–465). In 2013, new information panels were placed at specific locations upon MoCT’s request (Rose 2015:493). The opportunity was taken to include architectural conservation processes into the presentation (Figure 3.91). This project also included ten viewing stations, designed by Lindsay Falck, which were tested on site and modified subsequently (Figure 3.92) (Falck & Prime 2011).



Figure 3.91 Information panel describing architectural conservation efforts at the site (the author 2015)

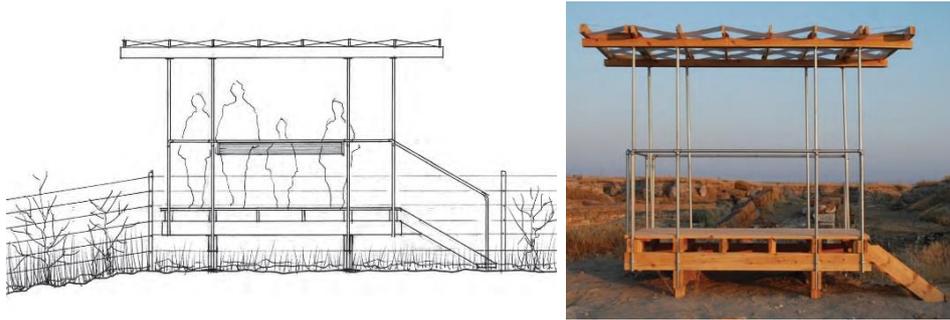


Figure 3.92 Design and proto-type of the viewing stations (Gordion Project)

Management planning

In 2007, work began on a management plan for Gordion and its environs following an agreement between the Middle East Technical University and the University of Pennsylvania (Sams 2009:141). The plan involved the survey of the archaeological site itself, as well as the Yassihöyük village and five other villages in the area, and other mounds and tumuli in order to ascertain values and define conservation actions (Erder, Gürsan-Salzman & Miller 2013:338–339). The notions of ‘cultural landscape’ and ‘eco-park’ were adopted as driving forces (Erder *et al.* 2013:342). The plan was developed by an interdisciplinary team; however, it did not entail consultations with stakeholders (though the plan identifies them) and was not prepared in collaboration with MoCT, and therefore is not legally binding.

Conservation staff

Architectural conservation became a particular focus from 1988 onwards, and following Feilden and Walls’ brief involvement, the presence of conservation professionals became more permanent²⁶¹. In the early 1990s, W.C.S Remsen

²⁶¹ Among the most consistent conservation teams at Gordion were those working on objects and wooden furniture. In the 1980s and 1990s, conservation of the wooden furniture of the tumuli MM and P were being carried out by Elizabeth Simpson from the Metropolitan Museum of Art, together with Lisa Goldberg and later Krystyna Spirydowicz, while object conservation was the responsibility of Jessica Johnson (Sams & Voigt 1990:78). Stephen Koob and Jessica Johnson continued object conservation in the 1990s.

became the Director of Architectural Conservation for Gordion, followed by Goodman from 1998 until 2004. In 2005, Matero was invited to Gordion and he was instrumental in devising a new direction for architectural and site conservation. His student Elisa del Bono, together with Angelo Lanza, became involved with Gordion in 2009, and since then they have been supervising conservation work at the site. The current architectural conservation team consists of, in addition to del Bono and Lanza, two Italian conservators and local workers (del Bono pers. comm. 2015). Periodically, there may also be young architects and students. Recently, the structural engineers Semih Günen and David Biggs have also been involved with conservation work.

The preparation of the management plan was directed by Evin Erder in collaboration with Ayşe Gürsan-Salzman, and prepared by the staff and students of METU and the University of Pennsylvania.

Funding

Various organisations funded conservation work at Gordion over the years. Architectural and site conservation has been funded mostly by foreign foundations, such as the J.M. Kaplan Fund, GHF, the Samuel H. Kress Foundation, 1984 Foundation and the Selz Foundation, and more recently Merops Foundation, as well as several commercial companies, such as General Electric, Lockheed Martin Corporation, and individual supporters. The wooden furniture conservation was funded by the Samuel H. Kress Foundation, Getty Grant Program, the Dover Foundation, the Joseph Rosen Foundation (Sams 1992:474).

Examples of corporate funding include General Electric's Aircraft Engines division who supported architectural conservation work in 1994 (Sams 1996:439), and Lockheed Martin Corporation.

The US Ambassador's Fund for Cultural Preservation contributed to the consolidation of the monumental gateway in 2002 (The Ambassador's Fund

for Cultural Preservation 2002:11; Sams & Voigt 2004:195). The *Döner Sermaye İşletmeleri Merkez Müdürlüğü* of the Ministry of Culture funded the construction of the new steel and concrete support for the tomb inside the Midas Tumulus in 2002.

Non-profit funding included the J.M. Kaplan Fund's support of the conservation of mosaics in Megaron 2 and their new display mechanisms, which had been relocated to the local museum (Rose 2015:492). The J.M. Kaplan Fund, the Selz Foundation and Merops Foundation financed the new conservation project on the Citadel Gateway (del Bono 2015:2). The 1984 Foundation financed, for the most part, the conservation plan for the citadel. Also mentioned is the Gordion Foundation²⁶² in the 2000s (Goodman 2002:213).

The Conservation Management Plan for Gordion and Environs was funded by TÜBİTAK (in 2008) (Erder *et al.* 2013:337), the 1984 Foundation, the Morgan Family Foundation, the J. M. Kaplan Fund, the University of Pennsylvania and Charles K. Williams (Gürsan-Salzman & Erder 2010:7).

Community engagement

There is a strong relationship with the community of Yassıhöyük and the archaeological project. A long-running scheme, aimed at site management, engages women villagers with the site, whereby they come to Gordion in June, before the season begins, and manually remove all the weeds (Figure 3.93). Commending their work, del Bono says that the women are paid equal wages as the men and their efforts saves the conservation team a lot of time (pers. comm. 2015).

²⁶² The Gordion Foundation was established in Turkey in the late 1990s to raise private funds for the site. Detailed information about their organisational structure or the projects they funded were unavailable. There is also the Friends of Gordion, a group of people who make donations to the project, but again, information is scarce.



Figure 3.93 Village women at work prior to the field season (E. del Bono)

In the early 2010s, the team started to develop educational awareness-raising programmes to “foster a shared sense of ownership” (Gürsan-Salzman & Erder 2010:6). In 2014, a Cultural Heritage Education Program (CHEP) was initiated, led by Gürsan-Salzman, which focused on high school students from local villages who spent several weeks on hands-on archaeology, site and museum visits and an introduction to the process of archaeological research (Gürsan-Salzman 2015). The director is also engaged with the project and gives talks to the students (Rose pers. comm. 2015).

The bilingual (English and Turkish) website of the Gordion project is called “Digital Gordion” (<http://sites.museum.upenn.edu/gordion/>) (Figure 3.94) and contains detailed information on the conservation work carried out. The Site Conservation reports from 2005 through to 2014 can be accessed.



Figure 3.94 Digital Gordion website (<http://sites.museum.upenn.edu/gordion/>)

In addition to the project website, the UPenn’s Architectural Conservation Laboratory have their own section regarding their work

(http://www.conlab.org/acl/gordion/index_new.html). This website provides information on the three main aspects of conservation work at Gordion: the citadel, management plan and the cultural landscape.

3.8.3 Sardis

Sardis is located in the Salihli district of Manisa. The first explorations at the site took place in the second half of the 19th century by the Prussian and British consuls, and in 1904 by the Imperial Ottoman Museum in Istanbul. The American Society for the Exploration of Sardis carried out excavations in 1910-14 and 1922 directed by Howard Crosby Butler. Excavations recommenced in 1958 led by G.M.A. Hanfmann, sponsored jointly by Harvard and Cornell universities (Greenewalt Jr. 2011:1125). He was succeeded by Crawford Greenewalt Jr. of the University of California, Berkeley in 1976 (ed. Bayram 2008:222). Since 2008, the excavations have been directed by Nicholas D. Cahill, University of Wisconsin, Madison. The site, which has been included on the WH Tentative List in 2013, consists of an acropolis and settlement on its northern slope that spreads further down the plain and contains architectural remains from the second millennium BC onwards²⁶³ (Figure 3.95) (Greenewalt Jr. 2011:1112–1114).

²⁶³ Hanfmann aimed to understand Sardis and its vicinity using a multi-disciplinary approach (Greenewalt Jr. 2006:360) and it was during his tenure that the now landmark buildings at Sardis, such as the Bath-Gymnasium Complex and the Synagogue, were discovered and partially reconstructed. Excavations during Greenewalt's directorship involved primarily the Lydian Gate and fortifications, as well as shelter constructions. The current director Cahill continues at the western gate, the Temple of Artemis, monumental terraces on the northern slopes of the Acropolis, as well as several long-term conservation projects (The Archaeological Exploration of Sardis n.d.).

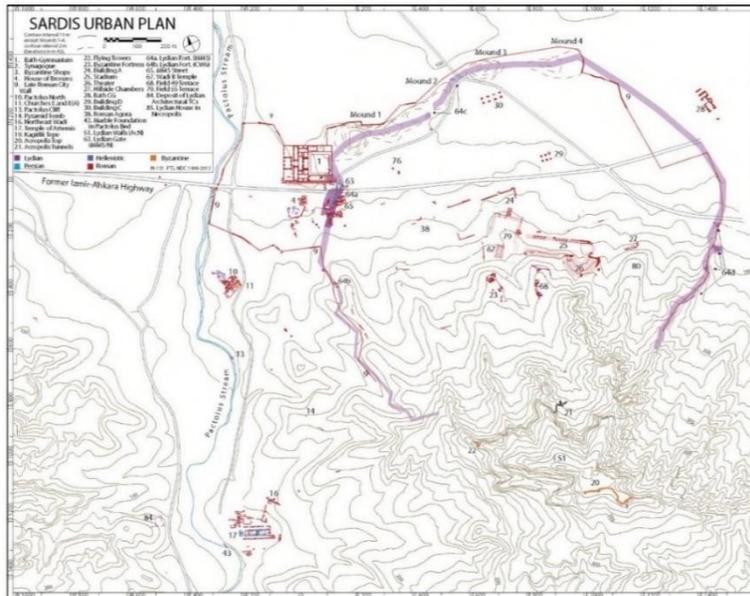


Figure 3.95 Site plan (Sardis Archaeological Expedition)

Site conservation

Conservation activities at Sardis²⁶⁴ involve documentation of the site and the landscape, as well as routine architectural documentation work and a variety of architectural interventions. Especially since the early 1990s, periodic maintenance and conservation have become routine practice at Sardis and are referred to as “site enhancement” in the ERM reports. Conservation measures can be grouped into restoration, shelters, preventive conservation, reconstruction, reburial, cleaning and maintenance (Morris 2013, November).

²⁶⁴ Conservation work features in almost every ERM report. In the 1980s and early 1990s, they usually mention pottery, mosaic and artefact conservation, architectural documentation, repair and consolidation of architectural remains, and shelter constructions. Starting with the 1990s, ‘site enhancement’ appears as one of the areas of focus and since the 2010s they provide detailed information on conservation projects. There are also various articles written by team members over the years.

A major project in the late 1970s, after the reconstruction of the Marble Court²⁶⁵ completed in 1973 (Yegul 1976), was the full-scale reconstruction of a Lydian building, complete with roof and tiles (1977-1981) (Figure 3.96) (Greenewalt Jr. 1983:237), the aim of which was “to illustrate a variety of complete tiles in a plausible assemblage that would reproduce the size, materials, colours, and textures of ancient originals through the use of clays and clay slips of kinds that were used in antiquity.” (Greenewalt Jr. n.d.). This was not a practice in experimental archaeology, however, as the techniques used were modern, but it allowed for some information to be derived about architectural terracotta tile production (Greenewalt Jr. n.d.). It was not built for visitors either as it is located within the confines of the dig house, where visitors are not allowed.



Figure 3.96 Reconstructed Lydian building (the author 2015)

Temporary shelters were constructed where necessary, such as at the MMS sector, where construction of a permanent shelter began in 1996 to cover the Roman and Archaic residential units. Covered with polycarbonate, “the simple parabolic shape of the main roof is meant to distinguish the shelter from other modern buildings in the vicinity, without disturbing the panorama of the site” (Greenewalt 1998:709). It was designed by the architects Troy Thompson and Philip Stinson (Greenewalt Jr. 1999:4). The wall-tops underneath the shelter

²⁶⁵ Carried out between 1964 and 1973, this was a major reconstruction in terms of its scale – the first of its kind in Turkey – and has impacted other archaeological sites. See Yegul (1976); Schmidt (1993:159–163).

were capped, and wall paintings consolidated, with various infills serving as viewing platforms (Figure 3.97) (Severson 2008:177). Other places, mostly smaller areas with inscriptions, were sheltered using the same material.



Figure 3.97 (left) sketch of the shelter (Greenewalt 1999: 14) and (right) view in 2011 (the author)

In 2002-03, Lydian buildings in sector PN (Pactolus North), were consolidated using a specially created mortar as infill material, while Roman buildings in the MMS sector were re-capped using slate and concrete above a separating mortar layer for conservation purposes as well as to facilitate perception of architectural plans (Greenewalt Jr. 2005:83; Severson 2008:177).

At the time, the Marble Court had started showing signs of decay in the shape of cracks in the concrete roof and discolouration on the marble surface. Cracks were filled and the building was washed with pressurized water (Greenewalt Jr. 2005:83; Severson 2008:176). In 2007-09, wall revetments were built, which had not been part of the original reconstruction of the building, to provide more accurate information for visitors (Greenewalt Jr. 2009:196; Cahill 2011:361).

In 2006, the team concentrated on the theatre and examined it in relation to its re-use following MoCT's request that all projects to focus on theatres. The director had already purchased the land where the theatre lay to protect it from a local who had planted trees on it (Greenewalt Jr. 2007:747), but there had been no plan to work there. Subsequent to investigations, Greenewalt decided

that the proximity of the theatre to the road, as well as the bad state of preservation of the ruin, made it unsuitable for re-use (2008:373).

In 2010, a three-year conservation project began at the Lydian Altar, the marble steps of which no longer survived. The sandstone foundation and perimeter walls had deteriorated and were incomprehensible to visitors (Kariya pers. comm. 2015). They were restored –to the as-found state of Butler’s excavation– using consolidants, with the perimeter walls covered in slate, and infills distinguished from existing material, and to prevent further decay and aid legibility the steps were covered with travertine blocks (Figure 3.98) (Cahill 2013:150).



Figure 3.98 The steps and the perimeter wall (left) (the author 2015); (right) infill in the perimeter wall (right) (the author 2011)

One of the major issues at Sardis has been the accumulated biological growth on the Temple of Artemis which discoloured the remains of the building and attracted graffiti writers (Cahill 2015:423). Various methods were tested and applied, especially after the 1990s, to safely remove this growth by way of chemicals and pressurized water spray without damaging the building material (Greenewalt Jr. 1995:396, 1999:4; Severson 2008:176). Also, interventions to remove graffiti were carried out (Greenewalt Jr. 1992:461, 2005:84). More recently, a new method (biocide application) was devised to remove organic growth. The five-year project which began in 2014 continues.

Another recent conservation project involves shelter constructions above the Synagogue and the Lydian fortification. At the Synagogue, the floor mosaics,

which showed signs of deterioration, had been stabilized during a three-year project in 2009-12 (Cahill 2014:128), but covering the building was considered to be a better solution for preservation. The plan is to build a transparent shelter over the entire building (the preliminary design shows a multi-partite roof) (Figure 3.99) (The Archaeological Exploration of Sardis). The Lydian fortification, built of masonry, mudbrick and baked brick, is already covered with a roof (built in 2009, mentioned earlier), however it does not allow visitors to see the walls, therefore, a new transparent roof is planned that not only provides protection for the ruins, but also enables visitors to appreciate the remains (Cahill pers. comm. 2015).



Figure 3.99 (left) Preliminary shelter design for the Synagogue (The Archaeological Exploration of Sardis); (right) the situation regarding the Lydian fortification with the temporary shelter in the fore-ground (the author 2015)

Site presentation

Site presentation²⁶⁶ is primarily carried out by architectural interventions mentioned above. In 2009-10, a total of 13 information panels were installed, including the Temple, Marble Court, and the Synagogue (Cahill 2009 season).

²⁶⁶ From the ERM reports of the early 1990s onwards, there are references to ‘site enhancement’, which denote conservation interventions and visitor-related measures such as installation of information panels for visitors. In the early 2010s, a new term, “Touristic Enhancement Project” has been used to denote work related with the conservation and presentation of a large area including “the Lydian Fortification, the monumental Lydian gate, Late Roman houses, the Synagogue, a Roman colonnaded avenue, and other buildings in the vicinity” (Cahill 2015:423).

In 2010, Butler's iron crane was repaired and placed to the west of the Lydian Altar, with its own information panel (Figure 3.100).

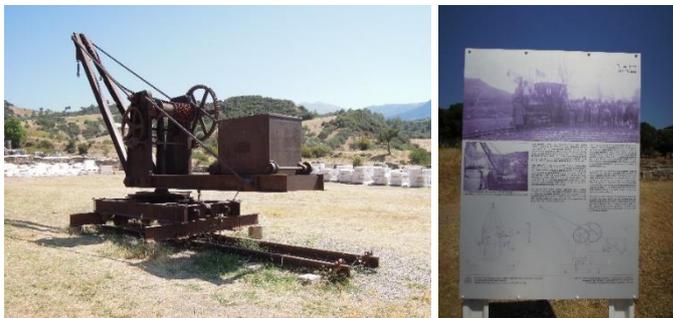


Figure 3.100 Butler's crane and related information panel (the author 2011)

More recently, a new project involved the display of the connection between the Lydian Fortification and the Synagogue, and the different occupational periods of the site by using the multi-layered roads (Cahill pers. comm. 2015). An excavation to reveal more of the Roman road, however, unexpectedly revealed a monumental marble arch resting on two tetrapylons. This area will also be presented to visitors.

Conservation staff

The conservation team consists of artefact conservators and site conservators, who run large-scale and multi-year projects. There is a long history of artefact conservation in Sardis. In his article on the conservation history at Sardis during Greenewalt's tenure as director, Severson, a long-time contributor to conservation work in Sardis, refers to the first director Hanfmann, who had a conservator in the team since the first season of 1958, and states that he introduced "on-site training of conservators to the Sardis agenda by bringing Lawrence Majewski²⁶⁷ to the site with students from the Conservation Center of the Institute of Fine Arts (I.F.A.) at New York University" (Severson 2008:171). This practice continued under the directorship of Greenewalt and

²⁶⁷ He was a specialist on mosaics and wall paintings (Severson 2008:171).

in 1983 evolved into a programme that enabled continuity, in which a student came to Sardis for two consecutive seasons (and stayed throughout the excavation period) and in his/her first year as a junior student, was supervised by the former junior (now senior) student, and in his/her second year supervised the new junior student, and so on (Severson 2008:172). This system continues to this day, with most of the students coming from New York University, who are supervised by professional conservators. Specialists in the conservation of specific materials would also be invited, when required, to contribute as Conservators for Special Projects (Severson 2008:172).

At present, there are two supervising conservators (from Harvard University), both full-time professionals, who therefore cannot stay for the whole duration of the excavation (Cahill pers. comm. 2015). In the season of 2014, the conservation team included Turkish conservation students for the first time²⁶⁸ (Cahill pers. comm. 2015).

Site conservators have most recently been working on mudbrick walls and the Temple, and assisted in the occasional lifting of objects from the field when required (Cahill pers. comm. 2015; Kariya pers. comm. 2015). For the past two decades, architect Michael Morris, and conservator Hiroko Kariya, who previously worked at Kaman-Kalehöyük, have been supervising architectural conservation projects. They stay at Sardis for 6 weeks each, their working period partly overlapping (Cahill pers. comm. 2015).

Architectural documentation and architectural interventions, such as the design of shelters, are carried out by American architects long-associated with the Sardis project. Philip Stinson (University of Kansas), who now works at Aphrodisias, has been in charge of the Total Station documentation of visible ruins at the site for many years, while he, along with Troy Thompson (Smith

²⁶⁸Although not within the time-frame of this research, in the season of 2015, the number of conservators outnumbered archaeologists (Cahill pers. comm. 2015).

Group JJR) (also a long-time collaborator), and Nathaniel Schlundt designed the new shelter that will cover the Synagogue (The Archaeological Exploration of Sardis 2015). The civil engineer Teoman Yalçinkaya is a significant presence at Sardis, having supervised the reconstruction of the Marble Court as well as its conservation 30 years on, and continues to advise on conservation-related issues.

Community engagement

Inhabitants of Sart have been involved in the excavations since the early days. It has mostly been the men who were employed to work in the trenches and the restoration work, while women's involvement was limited with helping the upkeep of the conservation laboratory. More recently, however, women have been encouraged to work in the field. 10 women were hired in 2014 to carry out the organic growth removal project of the Temple (Cahill pers. comm. 2015) (Figure 3.101). They were trained to use the biocide by the two site conservators and worked for five months in 2014 on their own without requiring supervision –only some areas that needed consolidation before the application were left untouched (Kariya pers. comm. 2015).



Figure 3.101 Women from Sart cleaning the Temple (the author 2015)

The project website, which only very recently went online, is bilingual (English and Turkish –all information provided have Turkish versions) (www.sardisexpedition.org) (Figure 3.102) and enables access to a breadth of information including the history of excavations, particular buildings and

excavations, a very detailed bibliography along with pdf copies of significant publications (monographs, reports etc.), about three thousand images, and a database of 234 objects.



Figure 3.102 Sardis project website (The Archaeological Exploration of Sardis)

Funding

The project is co-sponsored by the Harvard University Art Museums and Cornell University with funding for conservation-related work sourced from various foundations. The Samuel H. Kress Foundation partially supported the conservator trainee program that began in 1983 but is no longer involved (Severson 2008:172). In 2010, the J.M. Kaplan Fund began supporting two projects at Sardis, the conservation of the Lydian Altar (three-year project) and the mosaic conservation at the Synagogue (three-year project). In 2012, their support widened to include the cleaning of the Temple of Artemis (five-year project).

CHAPTER 4

A CRITICAL REVIEW OF CONSERVATION PRACTICES

The previous chapter examined conservation practices at 19 foreign-run excavations over the past 35 years. This chapter reviews these practices, identifies issues impacting conservation, and discusses possible catalysts, influences and driving forces.

4.1 Conservation practices

This section sets out to bring together and thematically review the different practices examined in the previous chapter and to identify changing approaches over the past 35 years by focusing on the following topics:

- Conservation work
- People in the conservation practice
- Forms of community engagement
- Funding for conservation

The section concludes with a discussion centred around four emerging themes: the gradual integration of conservation with archaeology, responsibility for conservation, visibility of conservation, and community involvement.

4.1.1 Conservation work

Following on from Chapter 3, conservation work is reviewed under the categories of site conservation, site presentation, management planning, and principles and standardization. The details of individual projects are not repeated here because they are already covered in Chapter 3.

4.1.1.1 Site conservation

The most common architectural conservation and site-scale conservation techniques are *anastylosis*, reconstructions, and ‘re-conservation’; fabric conservation (capping, infill, and cleaning); cover structures; reburial, and maintenance. As Matero (2006:55–56) notes, this “repertoire of conservation techniques” has had a major impact on “the way archaeological information is preserved and how [sites are] perceived, resulting in a push and pull of competing scientific, associative, and aesthetic values.” In this respect, the diverse techniques and approaches presented here demonstrate the contributions of foreign-run archaeological projects in conservation work.

Anastylosis, reconstruction and re-conservation

Conservation of archaeological sites in Turkey in the 1970s and 1980s was primarily characterized by *anastylosis* and reconstruction projects at foreign-run excavations on classical sites. These projects were carried out over long periods of time, sometimes lasting more than a decade (Table 4.1). The large-scale reconstruction of the Marble Court of the Gymnasium at Sardis (Yegül 1976), begun in 1964 and completed in 1973, paved the way for similar projects (Schmidt 1993:173; Bammer 2010:38). The *anastylosis* of the Library of Celsus at Ephesos (Hueber & Stročka 1975:3–14) in 1970–78 was followed by that of the South Gate at Ephesos in 1979–88. In 1980, the partial re-erection of the Temple of Trajan at Pergamon began (Schmidt 1993:173–179; Nohlen 1999, 2004, 2014b) and lasted for 15 years—a project directed by Klaus Nohlen (Figure 4.1). At about the same period, the Tetrapylon at Aphrodisias was re-erected in 1983–90 under the supervision of the architect who had previously carried out the Celsus project at Ephesos (Friedmund Hueber).

Table 4.1 Noteworthy building-scale projects

1979-1980	South Gate (Ephesos)
1980-1995 (1979-1994)	Temple of Trajan (Pergamon)
1983-1990	Tetrapylon <i>anastylosis</i> (Aphrodisias)
1991-92	Reconstruction of Chamber 2
1994-1997	Late Hellenistic Fountain House (Sagalassos)
1995-1997	Neon Library (Sagalassos)
1997-	continuous <i>anastylosis</i> projects at Sagalassos
2003-2011	Sebasteion (Aphrodisias)
2003-06	Reconstruction of the City Wall (Hattusha)
2010-2016	Hadrianic Baths Conservation Project (Aphrodisias)
2006-2013	Red Hall (Pergamon)



Figure 4.1 Temple of Trajan, Pergamon (the author 2011)

Most *anastylosis* projects were completed by the early 1990s except at Sagalassos where excavations presented a great opportunity for four *anastylosis* projects over a 20-year period (Late Hellenistic Fountain House, Nymphaeum, Heroon, Arch of Claudius). Although *anastylosis* projects mainly take place at classical sites, owing to the building material (stone) and state of preservation of monuments, there are examples at sites with remains of earlier periods. One such project was at Hattusha in the early 1990s and

involved the Chamber 2, the building blocks of which were found among the stones of a later period wall.

Reconstructions –implementations that involve primarily the use of new materials rather than original materials (Jokilehto 1995:70)– were carried out at a variety of sites for different purposes and with various justifications. Four different types of reconstructions were identified at the selected sites:

- partial reconstructions
- full-scale reconstructions that are situated directly on ancient remains
- reconstructions of architectural features
- reconstructions that do not replicate or reconstruct an ancient building discovered at the site

An example of partial reconstruction is the steps of the Lydian Altar at Sardis, where concern for the preservation of the foundation stones led the conservation team to cover the steps with travertine (Figure 4.2). The implementation follows the tradition of other partial reconstructions at the site, particularly those carried out in the 1960s at the synagogue involving the reconstructions of a corner and the apse.



Figure 4.2 View of the Lydian Altar, Sardis (the author 2015)

One of the most significant examples of the second type of reconstructions – full-scale reconstructions on ancient remains²⁶⁹– is the city walls of Hattusha (Figure 4.3). The desire to add the third dimension to the site, as well as carry out experimental archaeology, are cited as some of the reasons behind this project (Seeher 2005:353, 2007b:32). The aim of the experimental archaeology dimension of the project was two-fold: to test theories concerning the wall’s construction (including man-power, duration, quantity of materials etc.), and to monitor material endurance and maintenance requirements (Seeher 2007b:35).



Figure 4.3 City wall reconstruction, Hattusha (the author 2015)

The third type of reconstructions concern architectural decorations. A sculptural figure of the Red Hall at Pergamon and the sphinx head of the Lion’s Gate at Hattusha are two examples. At the Red Hall, the team provided a glimpse of the building’s architectural decoration by reconstructing a cross-section of the building (Figure 4.4) (including the floor, sculpture and the wall) (Pirson & Bachmann pers. comm. 2011). At Hattusha, a recent project at the Lion’s Gate involved the reconstruction of one of the sphinx’s faces. The reconstruction was made using a special restoration mortar and was based on the preserved face on the opposite side of the gate.

²⁶⁹ The reconstruction of the Marble Court is outside the time scope of this research but was mentioned briefly in Chapter 3, Sardis.

The fourth type of reconstruction concerns those built outside or near the excavation area with the aim of providing a general idea about common building styles or features. Two examples are the Neolithic house at Çatalhöyük and the Lydian house at Sardis. These buildings do not represent any buildings that were excavated, nor are they accurate in all their reconstructed features. The one at Çatalhöyük was built initially to learn more about mudbrick building techniques, while the house at Sardis was constructed primarily to answer questions about Lydian tile production processes (Figure 3.79, Figure 3.96).



Figure 4.4 Reconstructed cross-section, the Red Hall, Pergamon (Pirson *et al.* 2015:392)

Recently, various teams have been revisiting their previous architectural conservation works, including mosaic conservation, infills, shelters etc., and *anastylosis* projects, particularly at those excavations which have been operating for longer periods such as Ephesos, Aphrodisias, Gordion, and Sardis. Some of the major factors that have caused teams to revisit earlier work are erroneous interpretations leading to faulty restorations, the use of inappropriate materials, and a contributing lack of maintenance. The use of incompatible materials such as concrete in the Temple of Hadrian at Ephesos and the Phrygian Gate at Gordion, or treatments that were subsequently

understood to be harmful, again at Gordion's Phrygian Gate, are some of the examples.

Re-conservation²⁷⁰ is pertinent to *anastylosis* projects, especially those landmark undertakings from the late 1950s onwards, as they were usually left unmonitored (Severson 1999). The aforementioned example of Ephesos' Temple of Hadrian was investigated as part of a site-wide maintenance programme. Re-erected in 1957-58, the use of concrete, acrylic resin and iron resulted in structural deformation and material decay, accentuated by improper drainage, were the central reasons for the structure's *re-anastylosis* (Ladstaetter 2012:75–76, 2016:544). In a similar approach, a comprehensive study was carried out at Hattusha in 2009 to assess restoration interventions of earlier decades because some showed signs of failure, particularly the crack fillings applied on Yazılıkaya, Lion Gate and the Great Temple. New interventions were carried out at such problematic areas.

Fabric conservation/consolidation/stabilizations

Stone and mudbrick are the most common building materials at the examined sites. Conservation projects specifically dealing with stone fabric did not feature heavily in publications or in the discussions carried out as part of this research; however, during site visits, several directors and conservation professionals referred to inferior stone quality as well as poor building workmanship as conservation problems. Some of the noteworthy projects include the research on stone weathering at Troy in the 1990s and, more recently, a marble conservation project and a mortar conservation programme at Labraunda, and preliminary investigations into stone and/or mortar conservation at Doliche, Göbekli Tepe and Kyme.

²⁷⁰ While these 're-conservation' / *re-anastylosis* projects are not novel as such, their number has been increasing. An earlier example is a Byzantine church in Hattusha, which had been restored in the 1980s, was restored once again in the mid-1990s as it showed signs of deterioration.

Mudbrick conservation, on the other hand, continues to be a key issue for sites with buildings constructed primarily using this material. The examined sites demonstrate all of the universal techniques of mudbrick conservation, which are shelters, consolidation by capping or chemical treatments, and reburial (French 1987:79–80; Balderrame & Chiari 1995:104–106; Matero 2000:76; Matero & Moss 2004:218; Grover & Schaffer 2007:37; Frangipane 2010:203–204).

The most common techniques of fabric conservation (stone and mudbrick) are capping, infills, and surface cleaning projects. Capping, a preventive conservation technique at some sites, has been generally carried out to cover extensive areas of wall tops to protect against water penetration and biological growth. It has also been used to aid legibility and thereby make sites visually accessible to visitors. This was one of the aims of the ‘interpretive stabilization technique’ applied at the Terrace Building Complex at Gordion, which involved clay capping of walls supported by sandbags. Other examples include stone capping at Sardis, mortar capping at Aphrodisias and Priene, and mudbrick capping at Yumuktepe (Figure 4.5-Figure 4.7). Capping applications are habitually intended to be in harmony with the environment. At Aphrodisias, for example, the conservation team was instructed to develop a technique that would not stand out within the setting (Proudfoot & Severson 2010:204).



Figure 4.5 Stone capping, Sardis (the author 2015)



Figure 4.6 Mortar capping, Aphrodisias (Proudfoot & Severson 2010:203–204)



Figure 4.7 Mortar capping, Priene (the author 2011)

While capping with stone, mortar and mudbrick are more widespread, an unusual and novel technique concerns the soft capping application at Gordion (a technique used by English Heritage in the UK) (Figure 4.8). This was introduced by Frank Matero as a way to insulate wall tops of the Terrace Building Complex; and significantly, the archaeological site was interpreted as a “living thing” (Miller 2012:253), leading Naomi Miller to try various seeding methods and monitoring them over a few years to decide on the most effective system. Although the low-growing perennial grass (*poa*) seeds that were used did not insulate the walls, as initially hoped, they managed to prevent the growth of deep-rooted plants that could damage the walls (Miller 2012:255).



Figure 4.8 Soft capping, Gordion (the author 2015)

As in this example at Gordion, capping techniques were usually developed over time, based on *in-situ* or off-site experiments, and sometimes on successful experiences outside Turkey. For example, at Aphrodisias, the lime-mortar was first applied in the Triconch Church in 1995 under the direction of stone conservator T. Proudfoot (Smith 1997:315), and then tested in the UK. The intention was to develop “sustainable, workable mortar systems based on locally available materials that could be installed by local labour with minimal supervision” (Proudfoot & Severson 2010:202).

Unlike the common tendency to harmonize wall cappings with original walls and the environment, the general approach concerning infills was to distinguish them from original wall sections. This was achieved in variety of ways: encircling the infill with small-sized bricks, tiles or stones; recessing the infill from the plane of the original surface; through the use of different-sized materials or totally different materials (Figure 4.9, Figure 4.10). At Troy, for example, the infill approach involved the use of smaller sized stones to create a subtle differentiation from the original wall sections. This became known as the ‘Hueber technique’ (Figure 4.11).

Similar to infills, other new additions were required to stand out. At Gordion, for example, Goodman’s site conservation guidelines (2002:212) stated that in cases where new constructions were unavoidable, such as during consolidation works that required the construction of masonry retaining walls to buttress original walls in danger of collapse, the intention was to distinguish new

sections from the original (Sams 1992:473). In other cases this was achieved using smaller stones and tinted mortar (Sams & Voigt 1995:377).



Figure 4.9 Use of basalt to distinguish infill, Pergamon (Bachmann 2014b:95)



Figure 4.10 Use of broken slates to distinguish infill, Sardis (the author 2011)



Figure 4.11 Examples of the infill technique, Troy (the author 2011)

Removal of biological growth from stone surfaces is not a particularly common practice at the examined sites. Two such projects were identified at Sardis and Labraunda. At Sardis, the cleaning of Temple of Artemis had been a recurring aim of the former director Greenewalt and the current director Cahill. The accumulated biological growth that discoloured most of its surfaces has been

successfully removed since 2014 with the use of a biocide (Figure 4.12). The method, devised after three years of testing, did not specifically aim to ‘clean’ but rather focused on killing the lichen. As Cahill (pers. comm. 2015) explained “the goal is not aesthetic but rather the conservation of the building”. Kariya (pers. comm. 2015), one of the site conservators running the project, stated that the conservation team does not want to overclean and remove the patina, but rather wishes to attain the appearance of when Butler excavated the site in the early 20th century. The multi-year application of the biocide will be monitored to determine how frequently it needs to be re-applied (Kariya pers. comm. 2015).



Figure 4.12 Biocide applied surfaces vs ‘uncleaned’ surfaces, Sardis (the author 2015)

Another project at Labraunda exemplifies similar concerns and principles where a surface cleaning project was initiated as part of their marble conservation programme in the early 2010s. Together with two students from the University of Göteborg, several tests were carried out to devise cleaning and consolidation measures with the intention of finding an ecological solution to the problems observed at the site (Freccero 2012:42). Tests on selected stones over a period of three years resulted in the removal of biological growth (Henry *et al.* 2013:322–326). Describing their conservation principle as “minimum intervention ... with the lightest means possible” Freccero emphasized that the main aim was not to achieve ‘white artifacts’, and stressed the need for maintenance (Henry *et al.* 2014:264).

Cover structures

Shelters are widely used on archaeological sites to protect individual buildings or sometimes entire trenches, enable and encourage visitor appreciation, and create suitable environments for further excavations and conservation work. Their forms, materials and design can turn them into significant landmarks within an archaeological site shaping the landscapes in which they are situated.

The shelters built at the selected sites range from those of very simple construction and design to large-scale projects requiring very sophisticated construction techniques and skills. Simple shelters, generally built using timber posts and corrugated metal sheets, are seen at many excavations, including Kaman-Kalehöyük, Sardis, Hattusha, and others. Often built as temporary measures, these simple structures can survive for a number of years before appropriate permanent shelters are built, which can sometimes impair the visual perception of sites. This was the concern of the former director of Sardis, for example, who, in reference to the shelter covering the Colossal Lydian Structure, named it “the world's ugliest *gece konu*, which grows larger and uglier each season” before announcing that a “more attractive and permanent shelter is planned” (Greenewalt Jr. 1986:301). At Kaman-Kalehöyük, however, this more rudimentary design is intentional rather than provisional because the project wishes to utilize locally available material. After almost thirty years there are no plans to replace it with a different shelter. Examples of more sophisticated and purpose-built shelters, common particularly from the mid-1990s onwards, are:

- Ephesos, Shelter for Terrace House 2 (1995-2000)
- Sagalassos, Neon Library (1995-1997)
- Sardis, MMS Sector (1996)
- Pergamon, Bau Z (1996-2004)
- Troy, G6 (2001-2003)
- Çatalhöyük, South (2003)

- Çatalhöyük, North (4040) (2007-2008)
- Arslantepe, Palatial Complex Shelter (2011)
- Göbekli Tepe, temporary shelter (2015)
- Göbekli Tepe, two permanent shelters (in progress)
- Sardis, Synagogue (in progress)

The different shelter constructions demonstrate different sensitivities, approaches, and priorities that come into play in their design. As a result, scale, types of construction materials, location of load-bearing structural elements etc. are designed differently for each individual case. In some, the intention was to make them stand out in such a way as to distinguish them clearly in the landscape and to make a statement design, such as at Ephesos (Figure 3.4) and Çatalhöyük, while in others they demonstrate a subtler approach where the purpose was to let them blend into the landscape, such as at Pergamon (Figure 4.13).



Figure 4.13 Shelter for the Middle City excavations, Sagalassos (the author 2011)

Modularity, i.e. allowing for extensions, as in the case of Arslantepe's shelter, and flexibility in use, such as the removeable side panels of the South Shelter at Çatalhöyük, are other criteria that are observed. Mimicking the former profiles of the mounds is another design feature, as is the case at Çatalhöyük and Troy (Figure 4.14).



Figure 4.14 Troy (left) (the author 2011), Çatalhöyük (right) (the author 2015)

Shelters that cover large areas usually do not aim to reconstruct any original roof structures. At Arslantepe, for example, the intention was to reflect spatial formations of the complex in the shelter and the modular design allowed for differentiating open and closed spaces. Frangipane stated that these decisions were not intended as a means of reconstructing the buildings but rather to provide a sense of their spatial characteristics (Frangipane 2010:206):

The spirit underlying the design and the construction of the roofing of the huge palace complex at Arslantepe was therefore not merely to generically protect an archaeological area but rather to preserve a homogeneous architectural complex and return it to the public, restoring spaces, volumes, colours and light, and recreating an atmosphere as close as possible to the original.

Shelters for individual buildings can be built directly on the remains themselves and they become extensions of original buildings, such as at Sagalassos' Neon Library and Pergamon's Bau Z. In the latter, the design was in accordance with previous shelters built at Pergamon where the tradition has been to build in a way that is in keeping with the landscape (Bachmann 2006:40–41) and was based on the concept of the excavation house typology (simple hipped-roof building) (Pirson&Bachmann pers. comm. 2011).



Figure 4.15 Shelter of Bau Z, Pergamon (the author 2011)

The roof structure on Bau Z (Figure 4.15) was built directly on top of original walls, which were raised using ancient stones “...in an attempt to integrate the building and match the colours to those of the acropolis...” (Bachmann & Schwarting 2008:163). The use of lime-mortar and recessed construction differentiated new parts from the original walls. While the primary aim was to protect the mosaics that had been discovered, the team also presented spatial compositions, such as the reconstructed peri-style court, as well as wall decorations and architectural fragments (Figure 4.16).



Figure 4.16 New walls on top of original walls (left), and exhibited fragments (right), Pergamon (the author 2011)

Reburial

Reburying/backfilling excavated archaeological remains was not encountered often as a conservation technique, or it may be simply that its implementation

is not published as often²⁷¹. As a technique, its use is dependent on prior consent of MoCT. Considering the constant dilemma between presenting sites to visitors and the need to preserve the exposed remains, of how much to make visible and how much to cover (Morris 2013, November), backfilling presents a challenge: although it benefits the prolonged preservation of remains, it prevents interpretation (Riorden 2014). Many sites in the Mediterranean remain exposed rather than being backfilled because of the potential of keeping excavations visible (Stanley-Price 2003:273–274).

There are examples of reburial where exposure of excavated areas has led to serious deterioration. At Aphrodisias, particularly old excavation trenches or exposed mosaics were reburied, while at Gordion areas that were too fragile or where techniques were inadequate to conserve properly, were backfilled. At Troy, areas where erosion and climatic conditions could do further damage were backfilled with materials in a way that would enable them to be distinguished from undisturbed ground. Another reason cited for backfilling was to create reserve areas for future researchers (Korfmann 1994:328; Riorden 2014:437–438).

At Hattusha, on the other hand, backfilling is part of a unique conservation technique. Devised by Peter Neve, a former director, the Hattusha style/Neve style involves backfilling of walls and then building new walls on top that replicate the plans of the covered buildings. Backfilling is done with earth from spoil heaps (Neve 1998:515; Schachner 2013, November). Neve himself commended the style for its contribution to the site's overall presentation (1998:515) but Schachner notes that this technique was also criticised as it prevents original materials from being observed (Schachner 2013, November).

²⁷¹ Here, the focus is on reburials for conservation purposes rather than protection of trenches between seasons, which in recent years is commonly being carried out with geotextiles.

Maintenance

Maintenance is a key component of site conservation (Jokilehto 1996:69) and as such requires and demonstrates long-term commitment. Especially for long-term excavation projects, where excavated architectural buildings are going to remain exposed (for research or presentation purposes), it is vital to have a mechanism whereby change can be monitored and managed. The cost-effectiveness and simplicity of maintenance, however, have been noted by archaeologists and conservation specialists over the years (Hueber 1992; Korfmann 1992a), and more recently by Ladstaetter and Riorden. Ladstaetter notes the importance of site-wide maintenance at Ephesos as opposed to the more common monitoring of only monuments along the tourist path, particularly as it later led to costly interventions that could have been prevented (Ladstaetter 2016:544). The recent re-anastylosis and re-conservation projects are considered part of a wider site maintenance programme. Riorden, on the other hand, who worked at Troy for many years, states that their 20 years' work has taught them the importance of continuous care and maintenance in addition to a "commitment to current best practice" (Riorden 2014:436):

Low-mechanical bond mortars will not last forever. Consolidants do more harm to these fragile walls than good and should be avoided. The best approach is to perform annual minor repairs – it was done originally, millennia ago, and throughout time, with these construction types; there is no "hi-tech" solution yet which can replace these time-honored approaches.

Monitoring and maintenance are referred to in the ERM reports within the context of annual checks carried out at the beginning of excavation seasons to ascertain damage over the winter period and carry out necessary repairs. At Hattusha, the periodic maintenance of the reconstructed city wall takes place usually every two years, depending on the severity of the previous winter, over a period of two months with six workers (Figure 4.17) (Schachner pers. comm.

2015). In addition to monitoring the physical condition of exposed remains, shelters can be checked for efficiency and performance, although this is not readily mentioned. One of the exceptions is Çatalhöyük. The North Shelter in particular has created a conservation problem by causing adverse conditions for the buildings it is covering, and the situation is monitored periodically²⁷² (Hodder and Lingle pers. comm. 2015).



Figure 4.17 Maintenance of the city wall (before and after; same season), Hattusha (the author 2015)

Maintenance during the excavation is significantly more achievable and more common than off-season monitoring. Noteworthy in this context are the ‘post-excavation strategies’ employed at Sagalassos since 2005, which involves mortaring, capping and structural consolidation of newly exposed architectural remains, as well as those excavated in previous seasons (Waelkens & et. al. 2012).

Year-round monitoring systems, on the other hand, are quite rare. One exception is Ephesos where a team is in place to check buildings periodically and intervene where necessary²⁷³. There have been preliminary steps at Çatalhöyük to create a separate team to respond to urgent issues that could

²⁷² Especially controlling relative humidity became a problem and caused mudbrick surfaces to detach (Çamurcuoğlu 2009:140–141; Pye & Çamurcuoğlu Cleere 2009:43).

²⁷³ Re-conservation projects, which are considered as part of a site-wide maintenance programme, were mentioned earlier in this chapter.

arise outside excavation periods, but this has yet to be realized. Otherwise, a project was carried out to devise deterioration terminology to monitor deterioration and previous conservation applications, and more recently, 3D imaging has been incorporated into the monitoring system.

4.1.1.2 Site presentation

The earliest efforts of site presentation²⁷⁴ within the time-frame of this research begin to be referred to in written sources (marked by increased information in the ERMs and dedicated sections) in the late 1980s, during which ‘archaeological park’s and ‘open-air museum’s appear as emerging themes adopted at Hattusha, Yumuktepe and Arslantepe. Site presentation is seen to become a more pressing issue for a growing number of sites from the mid-1990s onwards, principally at those that have been excavated for longer periods, such as Gordion and Hierapolis, while various new excavations, such as Çatalhöyük and Yumuktepe discuss site presentation early on in their projects.

On the whole, however, the 1980s and early 1990s present a period in which site presentation is more ad-hoc, with the occasional installation of information panels and creation of visitor paths. From the 2000s, these interventions gradually become parts of more holistic planning or management processes, where specific visitor routes are designed and in some cases visitor expectations are studied.

The primary types of presentation techniques involve a variety of physical interventions and planning, including but not limited to the clearance of scattered architectural blocks and spoil heaps, visitor safety and site security measures, preparation and installation of information panels, designation of

²⁷⁴ Undoubtedly, architectural conservation interventions (in view of employed techniques and selected buildings), discussed in the section above, play a significant role in the presentation of sites but are not the focus of this section.

visitor routes, and construction of site museums/visitor centres, as well as maintenance of the said routes, panels and facilities.

The use of information panels and design of visitor routes are the most commonly observed forms of site presentation. There are frequent references in the ERM reports to the installation of information panels in front of selected buildings and particular vistas. Routes may be designed based on specific themes (as at Hierapolis) or the time envisaged it would take to tour the site (as at Sagalassos). They can also help channel and guide tourists to visit sites more mindfully, and thereby limit their negative impacts on the site, as was the case at Hierapolis (D'Andria 2006b:116).

Visitor routes also indicate a more holistic interpretation of sites. An example is Arslantepe, where in collaboration with semiotics experts from the University of Palermo, the team aimed to communicate the historical phases, spatial formations and functions of the complex (Frangipane 2010:207). The visitor route was conceived as “a transformative path for the visitor, who not only changes his knowledge of the past, but also, in a deeper perspective, perceives substantial links with it and transforms his or her approach to the present.” (Mangano 2010:208). To that end, the team installed information panels leading to the site from Orduzu Village by which means they sought to engage visitors and pose questions, thereby stimulating their visit (Mangano 2010:209; Frangipane 2013, November).

Presenting various aspects and multiple layers of sites, such as destructions and different occupations, without centring on a particular historical phase is an approach observed at some sites. This is evident, for example, at Hierapolis, where the team interprets the geological and natural history of the site as significant factors in its development. This values-based approach informs their conservation and presentation decisions, and manifests itself in their interventions, such as at the Nymphaeum of the Tritons, where a wall that collapsed due to an earthquake was preserved as evidence of past earthquakes

(D'Andria pers. comm. 2011). The team decided against full *anastylosis* as it would not only erase the “seismic history of the area” but also obstruct the views into the landscape (D'Andria 2006b:120). So, a partial *anastylosis* was carried out. Similarly, the Bath-Basilica was only consolidated and kept as it was to display it as a testament to the history of seismic activity at the site ((D'Andria 2009:401).

Various teams have gone beyond the archaeological core to incorporate the wider landscapes into their visitor routes, such as at Sagalassos, where production areas were included, at Göbekli Tepe where specific locations outside the excavated area were added to present the site as part of a Neolithic landscape. At Doliche, the route is intended to connect the site with other religious sites in Gaziantep.

Although less common, a more recent approach, particularly since the early 2000s, is to incorporate 3D/virtual reconstructions into visitor routes to enhance visitor experience. In many respects, 3D reconstructions have become integral with archaeological research; however, their use in site presentation does not usually go beyond the research-phase. Such researches were carried out at Sagalassos and Hierapolis, for example –a similar project exists for Pergamon, but it is not clear whether the excavation team were involved in its design. At Kyme, the director is particularly keen on creating a 3D virtual museum.

Visitor/information centres and/or site museums can significantly enhance visitor perception of the site. Various places where they were built include Troy, where an historic building was re-used, and Çatalhöyük, Kaman-Kalehöyük, and Sagalassos, where new buildings were constructed. Troy is one of the earliest examples, where the Semple House was restored in the early 1990s to provide a space for visitors to access information about the site. At Çatalhöyük, the on-site visitor centre has been one of the focal points of a visit

to the site. The most comprehensive example in this context is the on-site museum built at Kaman-Kalehöyük.

While technology is advancing at a fast pace, local communities living near the excavated rural sites may not be able to access such technologies. Acknowledging this fact, Çatalhöyük's team have purposely utilised what they termed 'low-technology' methods, such as exhibitions prepared with the locals (ed. Hodder 2000:190). Periodic change of installations and information panels as new information is interpreted, and use of innovative presentation techniques, such as the texture board, are some of the presentation techniques employed at the site.

Presenting multi-layered sites, as all of the examined sites effectively are, can be quite arduous in some cases. Legibility becomes an issue, particularly at sites such as Troy where it is difficult to transmit the existence of multiple phases to visitors. Sites with mudbrick buildings or where excavation techniques require digging at great depths make legibility a bigger issue. These have been tackled at Çatalhöyük, for example, by displaying certain buildings and areas. A more recent project involved studying visitor behaviour to enhance presentation. At Kaman-Kalehöyük, in contrast, visitors are directed to the on-site museum, where visitors and locals can get a variety of information about the site. Another inconvenience, particularly for preclassical sites, can be the lack of stories linked with these sites or specific buildings with which locals or visitors can associate themselves. An example of the way this has been tackled comes again from Çatalhöyük, where research has led the team to develop exhibitions and publications on themes that would be most relevant to locals for them to make sense of the archaeological site.

4.1.1.3 Management planning

Planning for conservation involves forward and strategic thinking, taking into consideration a variety of issues that impact sites. In this respect, management plans have become an important means of conservation internationally. Since

the early 2000s, management planning has firmly entered conservation practice in Turkey, particularly with preliminary studies such as the one carried out for Ephesos by the Austrian *Institut für Touristische Raumplanung* and the management plans for Hierapolis/Pamukkale and Çatalhöyük. These are early examples that not only pre-date the change in the legislation that introduced management planning in 2004 but also the amendment in the World Heritage Operational Guidelines in 2005 that made it compulsory to have management plans for WHSs.

According to the relevant regulation put into effect in 2005, preparation of management plans is the responsibility of MoCT for archaeological, natural and historic conservation areas, and the local authority for urban conservation areas. As such it is not an obligation for excavation teams to prepare management plans but their participation as one of the stakeholders is of utmost importance. The responsible authority is required to set up an advisory board, as well as a coordination and monitoring board to oversee the process. The plan can be prepared either by the relevant authority or be outsourced. The boundaries of the plan are determined by the relevant authority after a consultation process –the plan boundaries can differ from conservation area boundaries.

The present research revealed that management plans are not very commonly used as conservation tools. The plans mentioned above, which preceded the 2005 regulation, were prepared generally on the initiative of the excavation teams themselves. Since the mid-2000s, however, especially since the requirement of management plans for WHS nominations, preparation of management plans is invariably linked with such processes.

There has been a particular emphasis on management plans since the 2010s. They have been prepared for a number of the researched sites:

- Çatalhöyük (second plan) 2013
- Aphrodisias 2013

- Gordion 2013
- Ephesos 2013
- Pergamon (draft plan) 2013
- Göbekli Tepe 2014

The plans for Çatalhöyük, Ephesos, Pergamon and Aphrodisias were prepared as part of their WHS nomination dossiers²⁷⁵ with varying degrees of support from the excavation teams. Göbekli Tepe, Gordion and Troy's management plans, on the other hand, are predominantly research exercises rather than official management plans, which MoCT can utilise in nomination processes.

Depending on whether they are management plans recognized officially by MoCT or are mainly research exercises, their preparation may or may not involve consultation. The regulation calls for a participatory process, and therefore, at Çatalhöyük, for example, unlike the first management plan that preceded the law amendment, the 2013 plan preparation was guided by an Advisory Board and approved by a Coordination and Monitoring Board, as required. The process involved a stakeholder meeting where parties were asked to bring to the table their views and visions on the site and their perceived problem areas and the opportunities they saw (The Ministry of Culture and Tourism 2013). At Aphrodisias, the consultation process entailed various meetings including an experts' meeting to confer on the issues that needed to be dealt with and identify stakeholder groups, to which universities, conservation councils, private consultants/experts, as well as representatives of MoCT and Geyre Foundation were invited (Karaman 2013:VII). The analysis phase was supplemented with a widely attended stakeholder meeting (including the excavation director, representatives of MoCT and Geyre Foundation, site manager, academic experts, mayors, museum director, local

²⁷⁵ As in the case of Çatalhöyük, excavation teams can make substantial contributions to the nomination dossier.

gendarme etc.) during which site problems and responsibilities of each party were discussed (Karaman 2013:IX). There were also meetings with the workers of the excavation and the inhabitants of Geyre to obtain their opinions and recommendations.

4.1.1.4 Conservation principles and standardization

There is evident desire to adhere to international principles and guidelines, most prominently the Venice Charter for architectural conservation work. This research also revealed certain degrees of a standardization of conservation interventions at various sites. Also noticeable is the process through which site-specific principles were developed, sometimes over many years.

Principles of architectural conservation

Principles and approaches regarding architectural conservation were referred to in various publications especially those relating to the overall conservation, interpretation and presentation of sites. Directors stressed the importance of research and international guidelines, with the most widespread and cited principles being those of the Venice Charter including minimum intervention and alteration, reversibility/retreatability, honesty/scientific and technical accuracy, and distinguishable new interventions. They can be put into practice differently, as observed earlier in this chapter. Hierapolis provides an example where successive directors, D'Andria in particular, have been very vocal about complying to internationally recognized principles, and have founded their interventions on proper understanding of buildings as exemplified in this statement concerning their work at the Martyrion (de Bernardi Ferrero 1992:136):

Revealing and understanding a building goes beyond knowing all the principles of project preparation. It is almost as if it is a redesign of the building. At the octagonal Martyrion, the attributes of the building's plan were reassessed by investigating its architectural and decorative

features. This process is one of the fundamental requirements of restoring a building.

Hierapolis' director also stressed the importance of a holistic perspective and proper research, speaking of their work at the theatre, and stated that buildings should be researched and interpreted after their excavation, and only then should their restoration project be prepared and implemented (D'Andria pers. comm. 2011).

Since its publication in 1995, The Segesta Declaration on the conservation and re-use of ancient theatres has been the main set of guiding principles during this process (D'Andria 2006c:82). Discussions and approaches on conservation, presentation and re-use were presented by the Italian team during the Hierapolis International Symposium in 2007 (to mark the 50th anniversary of the Italian mission) –an event that focused specifically on the restoration and management of ancient theatres²⁷⁶. A charter defining re-use principles was written following the restoration of the theatre, a long-time focus of the team (D'Andria 2013, November).

Similarly grounding his work on international principles, Goodman's conservation guidelines for Gordion were in line with international principles. They involved minimum intervention, maximum retention of original materials, presenting all phases of the site, proper pre- and post-intervention documentation, and differentiation of new materials from the original (Goodman 2002:212).

A noteworthy example of the way principles for a specific type of intervention, *anastylosis*, were developed comes from Sagalassos. The main conservation approach demonstrates adherence to international guidelines, as well as concern for the impact of such projects in the wider landscape. Architectural

²⁷⁶ For the proceedings of this symposium see eds. Mighetto, Sobrà & Masino (2012).

conservation principles have been developed since the earliest projects in the 1990s and include minimum intervention, respect and preservation of the original structural system as a historical value, which also entails refraining from over-strengthening the structure –where it might cause more damage in the case of a disaster– and the use of harmonious new materials (Ercan, Patricio & van Balen 1997:423–424; Torun & Ercan 2013:37). The team assesses possible *anastylosis* projects according a various criteria that include factors such as availability of original material, structural condition, state of preservation, and budget (Torun & Ercan 2013:29–33). Some important questions that informed the decision-making process of *anastylosis* at Sagalassos are “Why are we doing this work? For whom are we doing the *anastylosis*? What will we learn if we re-erect this building?” (Torun pers. comm. 2012) –questions that not only relate to the building itself but its contribution to the landscape, as well as the fields of archaeology and conservation²⁷⁷. A central issue that Torun&Ercan highlight is the relationship between “visibility and tourism generated income” and *anastylosis* projects. They maintain that ‘scientific concerns and questions’ should be at the heart of *anastylosis* projects. They also remind that *anastylosis* is in fact only “one of the methods of conservation at archaeological sites” that should be part of a “wider conservation programme, linked to the ‘sustainable management’ of the site” (Torun & Ercan 2013:33). Therefore, they propagate a holistic approach for *anastylosis* that is based on values-based heritage management (Torun & Ercan 2013:34):

Any rebuilding activity on a site should, on the one hand, take into account the results of an analysis of the ‘values’ the structure in question bears, and, on the other hand, the specific characteristics and the significance of the site and landscape it belongs to. At both scales,

²⁷⁷ See the section on The Arch of Claudius as an example on how its *anastylosis* project developed (Waelkens & et. al. 2014).

these values should take into account the viewpoints and expectations of diverse stakeholders.

Principles for architectural conservation are heavily related to the level and acceptability of interventions, which continue to be debated, particularly with regards to reconstructions. These can become quite contentious as the long history of arguments for and against them demonstrates (Erder 1994; Jokilehto 1995, 1999; Stanley-Price 2003, 2009; Araoz 2011). Reconstructions are at times considered as ethical barometers of appropriate site conservation and presentation. For example, “The Practical Guidelines for Site Conservation Work at Troia: A Handbook” attests to the way reconstructions are perceived (Riorden 2009):

Material assemblies presented as reconstructions in the ruin and not subjected to prior testing could make us vulnerable to criticism and could indicate to the world that we in Troia have a frivolous attitude to our work there.

At Göbekli Tepe, conservation policies described in the management plan assert that repairing existing remains should be the priority over restoration or reconstruction, and that if certain elements no longer exist, their reconstruction should be sought only in exceptional circumstances “where it helps retain and/or enhance the cultural significance of the Site” (Schmidt *et al.* 2014:96). The plan stresses that “reconstructions, ‘re-enactments’ or ‘disneyfication’ of the Site are to be avoided as this would be disrespectful to the cultural significance of Göbekli Tepe” (Schmidt *et al.* 2014:8).

The attention on reconstructions was particularly pertinent in the discussions held as part of this research. At almost half of the sites, directors and/or conservation professionals, referred to reconstructions to elucidate their position when describing their conservation projects –with a preference not to reconstruct. For example, E. Pernicka stated (pers. comm. 2011):

At Troy we want to preserve, not to reconstruct... Our main principle is not to have reconstructions. We use reconstruction drawings on information panels instead.

Other directors displayed a similar approach:

I am always looking to preserve the site. We do consolidation. People do not like reconstructions. They like ruins but in good condition.

Our aim is to consolidate, not to reconstruct.

We want to protect the site and we do not prefer doing large-scale re-building projects.

These comments demonstrate that at certain sites teams have a tendency towards consolidation and minimum intervention as the preferred options for architectural conservation.

Standardization

This research has revealed that standardization of both architectural conservation processes, such as stone conservation or mud-brick conservation programmes, and planning processes, such as the DAI-Modul, can be observed. Sagalassos presents a useful case study, as do a number of other sites.

In the early years of the excavations at Sagalassos, there was a variety of conservation teams with different conservation approaches (Torun pers. comm. 2012). This, in particular, demonstrates the importance of devising and employing a holistic conservation approach among teams working at the same site at the same time –a small number of teams, such as at Sagalassos, has prepared site-specific guidelines for conservation work. The standardization of architectural conservation interventions at Sagalassos involved definition of overlapping phases of post-excavation actions including (Torun pers. comm. 2012):

- pre-intervention documentation
- identification of deterioration and structural issues
- definition of conservation interventions
- implementation
- post-intervention documentation

The team has also strived to develop consistent and repeatable interventions for similar problems observed across the site (Waelkens & et. al. 2012:251) so that there would be pre-defined interventions that could be carried out independent from team members (Torun pers. comm. 2012). Information generated during these phases was integrated into the recently created Sagalassos Integrated Information System (SIIS), where information about the site is stored for subsequent assessments including conservation decisions.

At a larger scale, the recent ‘site-wide condition survey’ at Çatalhöyük resulted in a common terminology on deterioration, which will be especially useful for standardizing assessment processes in the future. The DAI-Modul, tested also at Pergamon, presents another example of standardization. This new tool, which allows data storage, dissemination, sharing, and updating, was developed to support the preparation of management plans at archaeological sites in DAI’s remit and through it to develop an “institutional reflex” for future planning processes (Göçmen & Tezer 2014:385).

Developing conservation principles

Troy presents a particularly noteworthy example that demonstrates the long process of developing conservation principles. Significantly, it is also an example where the main aim was to balance conservation, presentation and excavation. In the early 1990s, soon after he began excavating at Troy, the director Korfmann requested the assistance of the Ministry of Interior Affairs

in Baden-Württemberg, who assigned Filgis and Mayer²⁷⁸ from the *Landesdenkmalamt* (State Monuments Authority) with the task of visiting the site to observe the state of the ruins and advise on their conservation (Filgis & Mayer 1992:83). Significantly they advised a *gesamtkonzept* that balanced tourism and conservation. They recommended the incorporation of conservation into excavations²⁷⁹, and encouraged personnel continuity, as, in their view, knowledge of the site brought with it the ability to make difficult decisions (1992:102).

Hueber's views, who joined the Troy team in 1992, corresponded to Filgis and Mayer's, in that he too was mindful of the increased relationship of tourism and conservation. He similarly called for a *gesamtkonzept* rather than fragmented individual conservation interventions (Hueber 1994:123). In his view, conservation measures needed to slow down deterioration while also making the ruins legible, and referring to the Venice Charter he recommended that "everything must be done to enhance the perception of ruins but without falsifying their information value as real documents" (Hueber 1994:122). To accomplish this, he emphasized the importance of an inter-disciplinary conservation team consisting of archaeologists, restorers, *bauforscher*, geodata and museum specialists etc.

Based on this accumulated conceptual and practical experience at Troy, Elizabeth Riorden penned the "Practical Guidelines for Site Conservation Work at Troia" in 1996 as "a practical guide for the day-to-day operations" (Riorden 2009). The document, translated into Turkish, defined the organizational structure of the 'site conservation group', gave details on how

²⁷⁸ Filgis, from the Archaeological Conservation section, and Mayer, from the Building and Arts Conservation section spent two weeks at Troy to make observations (Filgis & Mayer 1992:83).

²⁷⁹ The pair carried out a condition survey and proposed conservation interventions for the Trojan layers (Troy I-IX) and specific buildings. They made suggestions on how specific ruins should be approached, and proposed a new visitor route with locations of information panels, and prepared an emergency to-do list Filgis & Mayer (1992:86–101).

to carry out documentation (including before, during and after stages), and how conservation implementations should be carried out.

Again in 1996, N. Stanley-Price was called in as a consultant in cultural heritage preservation, to enable “consensus from experts” (Riorden 2014:446). Based on a site visit, discussions with the project staff and preliminary visitor surveys, he penned a 24-page report titled “Conservation, Restoration and Visitor Information at Troia, Turkey, 1996”. He recommended a management plan (possibly the first reference in relation to Troy), and that architectural conservation should focus on consolidation, as well as considerations for a Troy Museum and a national park designation (Stanley-Price 1996:21). Similar to Filgis & Mayer and Hueber, Stanley-Price advocated against reconstructions at the site and recommended other forms of conservation and engagement. This particular approach has been followed since and was re-iterated by E. Pernicka (pers. comm. 2011), the-then director of the excavation, and R. Aslan (2010:179), the-then assistant-director.

4.1.1.5 Review

The variety of conservation work that has been carried out, as well as the diversity of techniques and approaches, demonstrate that archaeological sites are indeed laboratories of interventions (Şahin Güçhan 2014:XVIII). These different interventions not only represent different approaches in conservation but also change the interpretation of sites (Doughty & Orbaşlı 2007:51).

Among the researched sites, there are those where conservation efforts went beyond routine conservation and consolidation treatments to engage in introducing new techniques. Çatalhöyük presents one such project that enabled numerous scientists’ collaborative efforts to preserve the site through site documentation and visualisation, fabric conservation, public participation, and management plans etc. New technology was integrated into site conservation and used for site monitoring purposes. The first management plan was a catalyst for MoCT to add the site on its WHS Tentative List and was an

influential document for the management plan definition in the amended Law no:2863 (Atalay *et al.* 2010:11; The Ministry of Culture and Tourism 2013:26). Other noteworthy examples are the biocide application at Sardis and the soft capping technique at Gordion.

At various sites including Çatalhöyük, Troy and Sagalassos, a conservation-excavation-presentation balance is actively sought. At Troy, for example, the director's holistic approach led to the integration of conservation with the archaeological project very early on. It represents one of the earliest projects examined as part of this research to take on such an approach. At Sagalassos, this has been recently carried forward through a heritage management perspective that focuses on regional development.

Conservation approaches and techniques applied at a site can change over time, demonstrating that conservation is a continuous and developing process. The development at Gordion, for example, depicts the move from no significant conservation work in the early years of the project towards interpretation of the site as a “landscape” and “living thing” (Miller 2012:253) that places the site within a “regional cultural landscape” (Matero 2012:230).

The variety of architectural conservation interventions at Ephesos presents another example to changing conservation approaches at one site. As aptly described by Pirson & Bachmann (pers. comm. 2011), the site “can be interpreted as a ‘conservation approach museum’” in contrast to Pergamon where “conservation is homogenous in its approach”. Çatalhöyük is another site where different conservation techniques were tried, this time for mudbrick conservation, including reburial, chemical consolidation, shelters, and replastering. Some of these interventions, such as chemical consolidations and shelter buildings, created certain problems, so the recent approach is more along replastering with the use of local resources.

This research also demonstrated that sites of similar characteristics have been approached differently in terms of fabric conservation and site presentation.

This is most evident in the mound excavations of Arslantepe, Çatalhöyük, Kaman-Kalehöyük and Yumuktepe. The conservation techniques at Arslantepe, consistent over the years, centre on wall consolidation and protective roofs. The director, M. Frangipane, considers these to be the perfect solutions for protection of mudbrick architecture, and is opposed to wall-capping with new stones or mudbrick, asserting that they too will deteriorate and cause the original material to fail (Frangipane 2013, November). At Yumuktepe, on the other hand, walls have recently started to be protected using mudbrick capping. In terms of site presentation, all four sites show differences. Yumuktepe's directors interpreted the site as an archaeological park from the onset and prepared designs to that effect, and although this has yet to come to fruition, it has been an intent for many years. Similarly, the Çatalhöyük excavations began with presentation as one of the three important aspects of the project (the other two being excavation and conservation). Site presentation constantly evolved as further information was revealed. Visitors benefit both from experiencing the site by visiting excavated areas under the comfort of a shelter, and from the site museum, and can observe both the excavation process as well as conservation process. At Arslantepe, on the other hand, an archaeological park was created only recently, as part of the new shelter project. M. Frangipane is critical of archaeological park projects that start after a few seasons (pers. comm. 2015) and states that the formation of the site's story requires prior interpretation of the site, and archaeologists can transmit information only when there is adequate information (Frangipane 2010:207):

...it was our awareness that in our possession we had acquired information and knowledge of fundamental historical and anthropological importance, which therefore had to be shared with others.

The site presentation approach at Kaman-Kalehöyük, meanwhile, is distinct because the site itself is not the focus of presentation efforts. The mound is essentially where the excavation takes place and visitors are neither expected

nor encouraged to tour as there is no relevant signage or orientation. The focal point is the fully-equipped site museum, tranquilly located within a Japanese garden, where it is possible to get detailed information about the site and observe finds.

The use of management plans is a relatively new phenomenon. There are those that can be considered as research, which usually do not involve participatory processes but contribute to officially recognized management plans down the line. In terms of principles and standards, particularly in relation to architectural conservation interventions, most teams emphasize principles that parallel the Venice Charter, but its interpretation varies from site to site, which is evident in the level of interventions, as well as materials and techniques used. At various sites, there are efforts to standardize conservation interventions and planning processes to enable consistency in the decision-making processes and their results.

4.1.2 People in the conservation practice

There are several aspects in relation to the actual people who conduct conservation work²⁸⁰. Firstly, the practice is carried out by professionals from various disciplines depending on the different types of conservation activities. Some conservation professionals may work at different sites, demonstrating a certain level of professional mobility. Noteworthy is the way certain individuals can be identified as ‘standard setters’, in that their guidance paved the way for specific approaches at particular sites. Lastly, the existence of advisory bodies adds another control mechanism at several sites mainly to ensure adherence to international conservation principles in architectural projects.

²⁸⁰ Earlier publications examined within the context of this research reveal very little about people working on conservation, while later ones, particularly those penned by team members on the history of conservation at their respective sites are more forthcoming.

4.1.2.1 Professions and remit

The field of archaeological conservation has grown into a multi-faceted network of professionals working on different aspects of the practice. Particularly from the late 1970s and early 1980s, archaeologists have recognized that conservation work required expertise. Excavation directors employed specialists, typically artefact conservators, architects, *bauforscherns*²⁸¹, and stonemasons. The development of the field of conservation since then has called for the involvement of other professions in the wider scheme of conservation of archaeological sites, especially with the growing scope of heritage conservation that embraced communities and encouraged the communication of heritage. The professions that are most commonly observed include but are not limited to:

- Architectural documentation: archaeologists, *bauforscherns*, architects, conservation architects
- Architectural/site conservation: stonemasons, stone conservators, *bauforscherns*, architects, conservation architects
- Site presentation: archaeologists, architects, landscape architects, experts of other related disciplines
- Management planning: conservation architects, city planners, archaeologists, experts of other related disciplines
- Community engagement: archaeologists, anthropologists, conservation architects, experts of other related disciplines

²⁸¹ The profession, loosely translated as ‘buildings archaeologist’ or ‘building researcher’, was developed in Germany particularly for archaeological research and is based on the understanding that a building is a “material source of knowledge” (Technical University of Brandenburg/BTU Cottbus-Senftenberg 2015). See also Wood (1994).

At all of the examined sites, there are conservation professionals who work on a variety of issues ranging from architectural fabric conservation to presenting the site to the public. The required human resources for these tasks are either drawn from the excavation teams (i.e. they form part of the main team), who may or may not be present for the entire excavation season, or they are external consultants engaged over short/long-term contracts for specific projects.

Routine architectural documentation, i.e. survey and recording, can be carried out by a variety of professionals as well as students of architecture and archaeology. One of the common practices is to establish partnerships with universities with departments of architecture. Among the long-standing partnerships is the Polytechnic University of Turin's involvement at Elaiussa Sebaste and Hierapolis, and the University of Cincinnati's at Troy.

In various cases, if the documentation process is part of a conservation project, this phase may also be outsourced. At sites such as Aphrodisias, Ephesos and Sagalassos, documentation work has been undertaken by local and foreign companies or universities that specialise in this type of work. They may be involved on a project basis (Ephesos) or become a more permanent fixture of the main team (Sagalassos). More recently, the use of 3D-technology for the recording of buildings and areas has become more widespread, which requires expert commercial companies and university departments. Examples of such collaboration include Karlsruhe Technical University's involvement in Göbekli Tepe and the University of California's work at Çatalhöyük.

Architectural conservation interventions are carried out by stonemasons, stone conservators, architects and conservation architects, and may require further collaboration with other disciplines such as engineering. As in the case of documentation processes, there can be long-term partnerships with universities and/or companies. Examples are the *Istituto Centrale di Restauro di Roma* working at Arslantepe and Kyme, and again the Polytechnic University of Turin working at Elaiussa Sebaste and Hierapolis. There are also project-based

partnerships, as was the case for the conservation of the Andron A at Labraunda with METU. In cases where further expertise is required, such as in lifting and re-erecting blocks, expert firms can be hired to carry out the task. At Göbekli Tepe, for example, a German architectural company advised on the re-erection of the massive pillars.

There can be dedicated (conservation) architects who have been part of the archaeological team for longer periods, such as at Aphrodisias, Pergamon, Sardis and Sagalassos. A different and newer system is in place for excavations run by the DAI, where since 2010 architectural conservation projects have begun to be prepared by an in-house project office²⁸² at DAI's Istanbul branch²⁸³. They mainly concentrate on large-scale projects at classical sites such as Pergamon and Miletos, but have also worked at Göbekli Tepe (Schachner pers. comm. 2015).

One of the more outsourced architectural projects is the design and construction of shelters. More often than not, they have been obtained through architectural competitions in their own countries (for example at Ephesos, Göbekli Tepe, and Troy). At Ephesos, the latest shelter covering Terrace House 2 was obtained through a closed competition, and at Troy the final design was acquired through a student competition. At Çatalhöyük, on the other hand, an architectural office from Turkey was commissioned to design the two permanent shelters. Shelters have also been designed in-house. An example is the shelter for Bau Z at Pergamon was designed and supervised by the German architects Martin Bachmann (DAI) and Andreas Schwarting (former team member). At Sardis, the new shelter covering the Synagogue and fortifications was also designed by architects of the team.

²⁸² This unit “Architectural History Research and Site Management” is also working on management plans in collaboration with universities and Turkish authorities (Pirson 2015:45).

²⁸³ Two or three part-time architects working under the supervision of Martin Bachmann.

Maintenance usually involves removing overgrown plants, periodic monitoring of exposed buildings and carrying out necessary interventions. There are several references to annual checks at the beginning of each season to observe any changes or damages that may have occurred in the winter and to establish buildings that require urgent consolidation and repairs. The cleaning of vegetation, which is carried out by male workers, again early on in the season, has recently been taken over by women at Gordion. For almost all of the sites maintenance is carried out ahead of the field season and there are no mechanisms whereby off-season monitoring and maintenance can be carried out. It is only at Ephesos where there is an annual site monitoring and maintenance team in place, consisting of several workers trained by a conservator. Çatalhöyük's director Ian Hodder had intended for a team to carry out periodic checks on the buildings when the excavation and conservation team were not on site but so far this has not been realised.

Presentation of archaeological sites is one of the tasks that has traditionally been resolved using in-house personnel, generally archaeologists and architects. In most cases, the task involves designing information panels and defining visitor routes. In the past decade, however, aspects of site presentation have been outsourced to universities or companies (such as holistic studies of the site to establish visitor routes or design of site-specific presentation techniques etc). Two such examples are firstly at Arslantepe, where the archaeological team worked with semiotics experts from the University of Palermo to establish ways of presenting the excavation to the public. At Priene an architectural office from Berlin was invited to advise on site presentation principles and techniques.

Çatalhöyük presents a distinct case where a Site Visualisation Team has been created. Supervised by two academics from the universities of Southampton and York, it works specifically on presenting the project to the public both on-site and at the on-site visitor centre. This team, consisting mostly of archaeologists specialising in digital archaeology, has been working since

2009 and designed a number of museum displays, information panels and exhibitions to reach and engage the public.

Management plans are prepared either by external architectural or city planning offices or by members of the archaeological team. The party initiating the management plan is a defining factor during this process. If the intention to prepare a management plan comes from the excavation team, it is most likely to be authored by an academic (generally from universities affiliated with the excavation) and undertaken as a research project, such as the first management plan of Çatalhöyük, prepared during the TEMPER Project and authored by an architectural consultant and academic. A more recent example is the plan for Gordion where the process was directed by a conservation architect and academic from METU. Otherwise, there are cases where MoCT requires management plans for sites that have already acquired WHS status but were inscribed before management plans became mandatory. A case in point is Troy, where after such a request, an architect from the University of Cincinnati, who was a long-time member of the archaeological team, authored the plan.

For management plans prepared for sites in connection with World Heritage List nominations the relevant authority is responsible for supervising the process by either preparing the management plan in-house or outsourcing it. After an abortive attempt by a group of English architects to prepare a management plan for Aphrodisias, the plan was prepared by academics at Mimar Sinan University in line with a protocol signed between MoCT and Geyre Vakfi²⁸⁴. At Ephesos, it was a planning office from Ankara (Egeplan) that authored the plan. The second management plan for Çatalhöyük was essentially prepared by MoCT in collaboration with the archaeological team. All these plans were prepared in consultation and collaboration with the

²⁸⁴ Lack of social skills, cultural misunderstandings and differences between Turkish and English planning context were cited as the reasons for their work to be terminated before completion (Shoup 2008:260–262).

archaeological teams of each site. At Pergamon, where the management plan was also part of the World Heritage List nomination process, the leading authority was the local municipality as the preparation of the plan fell within its remit owing to the combined conservation status of the site (archaeological and urban). A World Heritage Office set up by the local municipality assumed responsibility to prepare the plan. Most of these recent management plans, especially those for World Heritage List purposes, were prepared by local (i.e. Turkish) academics and professionals or by MoCT in collaboration with respective archaeological teams.

At some of the sites, longevity of conservation teams is aspired in order to standardize conservation interventions. This, however, is not a unanimously accepted position. Hodder, who twice changed his entire archaeological team, holds a different view on team longevity. Speaking of the reason behind this critical decision, he stated that team members stop being proactive after a while but that new people come with fresh ideas (Hodder pers. comm. 2015). In a similar vein, he engaged an external conservation consultant from the UK, who, he says, as a well-travelled and seasoned conservator, was in a better position to observe the needs of the site from the outside.

4.1.2.2 Standards-setters

In the late 1980s and early 1990s, several excavation directors, mostly from newer excavations such as Kaman-Kalehöyük (1986), Troy (1988), Gordion (1988), and Çatalhöyük (1995) sought external advice from conservation experts (Table 4.2). These were either from their home countries or stationed elsewhere. They were required to define conservation standards and principles with the intention of incorporating site conservation into the general structure of excavation programmes. These professionals, who may or may not have been experienced in the archaeology, material remains or conditions of Turkey, were invited to assess sites and individual conditions, and to develop conservation principles and appropriate methodologies –and in some cases, they became team members of those excavations for certain periods of time.

Table 4.2 External advice

Sites	Experts
Troy	Filgis&Mayer, F. Hueber, N. Stanley-Price
Çatalhöyük	F. Matero
Gordion	B. Feilden, A. Walls
Kaman-Kalehöyük	G. Wharton

For example, B. Feilden and later his colleague A. Walls were invited to Gordion in the late 1980s and early 1990s to carry out condition surveys of the timber chamber inside the Tumulus of Midas and those of exposed buildings, and to advise on possible conservation strategies. Feilden suggested grouting as a possible technique to stabilise the Early Phrygian Gate and Walls recommended the construction of ramps in order to buttress fragile walls. At Troy, the director Korfmann viewed the site from a regional perspective and considered it to be part of the Troas cultural heritage. He therefore consulted early on the German Ministry of Interior Affairs in Baden-Württemberg to advise on conservation principles to be followed at the site. The Ministry assigned the experts Filgis and Mayer who in their report assessed the physical conditions at the site to make recommendations based on the Venice Charter and advised a ‘*gesamtkonzept*’ for conservation to be established to balance tourism and conservation. In subsequent years, F. Hueber, who then became involved with Troy for a number of years, and N. Stanley-Price were invited to make further assessments and recommendations.

4.1.2.3 Mobility and exchange

One of the relatively common aspects of conservation practices at the examined sites is professional mobility/exchange of good practice (Table 4.3). Experience in dealing with similar conditions, knowledge of building materials etc. have led to the engagement of several professionals in a number of sites. Noteworthy examples are F. Hueber, the Austrian architect, known for his *anastylosis* of the Celsus Library at Ephesos (with V. M. Strocka, 1970-78)

who also worked to establish conservation principles at Troy; Klaus Nohlen, the German *bauforscher*, who worked at the Temple of Trajan (1980-1995) and also proposed a conservation concept for Didyma; the stonemason Christoph Kronewirth, who, after 13 years at Temple of Trajan in Pergamon (Nohlen 2014a:213–214), and experiences at Priene, came to work at Didyma, where he has been working ever since. These routes of engagement can be primarily between excavations run by the same country but can also transcend such boundaries.

Table 4.3 Mobility of conservation professionals

Experts	Sites		
Arzu Öztürk	Aphrodisias	Ephesos	
Christoph Kronewirth	Didyma	Pergamon	Priene
Emanuele Romeo	Elaiussa Sebaste	Hierapolis	
Frank Matero	Çatalhöyük	Gordion	
Friedmund Hueber	Aphrodisias	Ephesos	Troy
Kent Severson	Aphrodisias	Çatalhöyük	
Gülây Sert	Arslantepe	Çatalhöyük	
Hiroko Kariya	Kaman-Kalehöyük	Sardis	
Klaus Nohlen	Didyma	Pergamon	Letoon
Klessing Architects	Hattusha	Priene	

4.1.2.4 Advisory bodies

Advisory bodies are formed at the instigation of the foreign institution leading the archaeological excavation and can oversee all conservation work or focus only at specific buildings²⁸⁵. At DAI-run archaeological excavations, for

²⁸⁵ Although in a context of a sponsoring body, there is a “Restoration Board” working in an advisory capacity within the Ephesus Foundation (Turkey). It consists of three members: Zeynep Ahunbay (ITU), Sarah Thompson (Herculaneum Restoration Project), and Sabine Ladstaetter. This board is one of four advisory boards created to support the Board of Trustees (Ephesus Foundation 2010:8).

example, conservation projects are initially inspected by a committee, creating a mechanism akin to a “quality management system” (Pirson&Bachmann pers. comm. 2011). Since the mid-2000s the *Baudenkmalpflegeausschuss* (The Advisory Committee on Historical Monuments), an internal committee within the DAI, ensures high-quality standards in design, structural performance, security etc. (Pirson&Bachmann pers. comm. 2011), and examines architectural conservation projects from all DAI-run excavations and assesses them in relation to “the conservation plan, the technology envisaged, the safety, feasibility and even the actual need for given conservation measures, as well as their prioritization relative to other projects to be carried out by the Institute”²⁸⁶ (DAI n.d.a). The committee, whose members²⁸⁷ are *bauforschern* and conservation specialists from within DAI and those working elsewhere academically or commercially, gathers once a year to discuss submitted projects and, if necessary, visits the sites. Once the committee approves a project, the director of the relevant excavation sends it to the regional conservation council (Pirson&Bachmann pers. comm. 2011).

There are also examples of advisory committees for specific projects at Ephesos (theatre) and Pergamon. In the latter, a building commission (*Baukommission*) was set up by the DAI in 1976 (Schmidt 1993:173) to advise on and monitor the partial re-erection of the Temple of Trajan. It met once a year to discuss the project and funding options²⁸⁸ (Nohlen 1999:101). The commission played a critical role in the development of the project, especially with regards to the level of intervention.

²⁸⁶ One of the most recent examples is the conservation project of the Roman Baths at Priene (Filges 2015:184).

²⁸⁷ Current members include the president and general secretary, the head of the architecture department and the head of the cultural asset protection department, all at DAI.

²⁸⁸ This commission later guided the interventions at the Temple of Apollo in Didyma (Tuchelt 1995:343).

4.1.2.5 Review

Foreign-run excavations have involved experts in their projects since the early years of the investigated period from the late 1970s. Architectural conservation is understood to be a separate discipline that requires special knowledge. There are even cases when directors refer to not carrying out a conservation intervention because there was no expert present that season. Especially in the late 1980s and early 1990s, there are instances that demonstrate that working with experts was also considered a matter of prestige²⁸⁹.

It is clear that experts have been invited to advise on building-scale or site-scale conservation, either in the early stages of new excavations or at a time when conservation became a more pressing issue for longer-running excavations, especially from the early 1990s onwards. They were exclusively foreign experts with or without experience in Turkey. Experts bring with them their own experiences and knowledge of materials tried and tested elsewhere, as was the case in the use of specific mortars at Aphrodisias and Hattusha. There is no information about whether local experts were consulted during these stages. It must be noted, however, that there are well-established links and cooperation with Turkish universities on artefact conservation.

While standard-setters, as well as most of the experts who worked at these sites subsequently, were mainly foreign, some level of localization is visible in the case of management plans. Unless plans are guideline documents for actual management plans they are most likely to be prepared by local specialists.

²⁸⁹ One example relates to those who carried out the partial re-erection of the Temple of Trajan at Pergamon. Interestingly, although their names and professions are not mentioned in the Pergamon's ERM reports (they do appear in their other publications), they are acknowledged in the ERM reports of other excavations, where these people worked subsequently, and it is obvious that their collaboration is considered to be of major importance. See Didyma's ERM reports (1993 and 1994 seasons) and Xanthos-Letoon (1991-92 seasons). See also Aphrodisias 1985 season for another example.

Knowledge of local legislations and requirements are key factors for local involvement.

4.1.3 Forms of community engagement

This section investigates the relationships of archaeological teams with local communities²⁹⁰ to understand the various forms of engagement that directly or indirectly foster public participation and involve communities in archaeological and conservation practices²⁹¹. Also discussed is the level of sharing of information accumulated from the archaeological excavation but, because of the scope of this research, this is limited to websites and social media, excluding forms such as publications and exhibitions²⁹².

Almost half of the directors interviewed commented on the good relations they had with local communities. Some pointed at the longevity of local participation in archaeological work where projects have been continuing for several decades, while others emphasized the mutual benefits of working together. M. Frangipane, the director of Arslantepe, was one of those who emphasized generations of local contribution to their project. She views them as the guardians of the site and remarks that there has never been an illicit excavation at Arslantepe (Frangipane pers. comm. 2015). The villagers, she says, are linked to the site more emotionally but notes that this may be changing as the younger generation aspires to leave Orduzu:

²⁹⁰ In this context, communities particularly denote inhabitants of villages local to where archaeological excavations take place, from where workforce is sourced, but in a more general sense (especially in terms of capacity building and information sharing) it also includes the host country (i.e. Turkey) as a whole.

²⁹¹ Information on the forms of engagement come mainly from interviews carried out with directors and conservation professionals, as well as publications by the teams, and to some extent the ERM proceedings.

²⁹² Several directors, when asked about what they do to engage with the community, also mentioned that they publish articles in popular magazines such as *Aktüel Arkeoloji*; however, investigation of such publications is outside the scope of this research.

We have good relations with the villagers. The majority of villagers (men) have been working with us. In the past, they were in agriculture. They were always there. They were linked to the site in a more emotional way but now the young don't want to stay in the village too long. They find jobs and leave. But even while at university, they come to work at the site every year. This means entire families are involved –from granddads to grandsons. They protect the site; they are the guardians.

Gordion presents an original case, in the sense that the project itself has partially created its own local community, owing to the fact that when excavations began in the 1950s, people who came to work at the dig, originally living elsewhere, decided to settle in Yassıhöyük (Gürsan-Salzman & Erder 2010:6). There is a strong sense of devotion to Gordion among the closest village, Yassıhöyük, and some workers from the village continue to come during their annual leaves even though they have full-time jobs elsewhere (del Bono pers. comm. 2015). This connection also means that even when long-time workers no longer live in Yassıhöyük, they are still preferred.

Various forms of engagement with local communities were identified, which range from public meetings to specifically designed projects to foster community interest and development, and those activities that can be interpreted as capacity building:

- Community education
- Outreach and development projects
- Capacity building / skills training
- Confidence building and empowerment
- Digital engagement

4.1.3.1 Community education

Activities organised by archaeological teams that specifically aim to enlighten locals on archaeology, culture and heritage are becoming more widespread in

recent years in Turkey: site visits, or regular education activities are some of the more common forms of community education, but public meetings²⁹³ is the simplest and most typical.

Public meetings are not especially common among the excavations examined. They were carried out at a small number of sites, and only recently – and even then, there is limited information about their contents and continuity. Several examples include Göbekli Tepe, Pergamon, Aphrodisias, Elaiussa Sebaste, and Kaman-Kalehöyük. For example, at Göbekli Tepe, the director Klaus Schmidt, who acknowledged the villagers' contribution to archaeological research, stated that the community needs to be well-versed about the site and of archaeology in general (Schmidt 2009:173):

As the only village in the vicinity of Göbekli Tepe, Örencik Village and its inhabitants form an inseparable whole with Göbekli Tepe both because of their role in the discovery of the site and their collaboration with the excavation team over the past 12 years. The increasing interest in Göbekli Tepe in recent years has led to the opinion that the villagers of Örencik, who lead considerably traditional lifestyles, should be more informed on archaeology and Göbekli Tepe.

The team arranged an archaeology conference for the village students, and organised a trip to the Şanlıurfa Archaeological Museum and Haleplibahçe Mosaic Excavation (Schmidt 2009:173–174)²⁹⁴.

²⁹³ These usually involve presentations by the director or members of the team about the site and their latest findings, and may include activities for children, which can entail mock excavations, games, handicraft projects, painting competitions etc., but they do not necessarily entail a collaborative research design. Location and timing of these meetings, as well as presentation contents and methodologies used in transferring this information, can be determining factors for interaction; however, in most cases there is no information about these in publications.

²⁹⁴ There is no further information to ascertain continuity. This may be part of an education program to which the GHF refers. Set up for the village school children, it involved seminars in their school, as well as site visits and trips to the museum (Global Heritage Fund 2015).

Other than public meetings, excavation teams organise site visits for locals, or for those working at the site. One such example is at Sagalassos where post-season site visits aim to inform the workers and thereby create a sense of ownership.

Kaman-Kalehöyük and Çatalhöyük have had consistent educational relationships with locals, especially with children, through a variety of activities. S. Omura, the director of the excavation at Kaman-Kalehöyük has been training local children in archaeology and culture since the first season, although surprisingly little is published on these activities (Figure 4.18). His interaction with children eventually led to the foundation of the Kaman-Kalehöyük Museum, which since its opening has served as a venue for both professional training purposes, as well as activities for children. The director explains (Omura 2010) his reasons for his regular meetings with local children:

I began the classes because I felt that there was no point in having them work without an understanding of what an archaeological dig was. In the beginning, I repeatedly instructed them on excavation skills. They did not have any experience, so it was necessary to explain how to use shovels and wheelbarrows. From this starting point, we went on to other things such as how to classify and record artefacts, surveying techniques, and so on, and as we taught them their level of understanding improved considerably.



Figure 4.18 S. Omura during a class (Omura 2010)

Omura (2010) describes how these meetings can benefit the long-term protection of the site and that not all should rely on heritage conservation laws:

Every Sunday afternoon I act as a museum guide. Sometimes some children working at the excavation, especially those in middle school, will appear with their families. The sight of them describing the artifacts to their mothers is heartwarming. It is very touching to see them proudly explaining each item. I am sure that they will protect the site and museum throughout the years ahead, and never let them be neglected. I believe that the passing of laws to protect cultural properties is one way of keeping them safe, but it is more important to educate community members on the value of cultural properties, through the creation of institutions such as museums.

At Çatalhöyük, annual archaeology workshops/summer schools have been organised since 2002 to introduce children to archaeology, heritage and Çatalhöyük. A day-long workshop usually involves a trip to the Visitor Centre and the reconstructed Neolithic house, a mock-dig, and production of various handicrafts (Ian Hodder et al. 2009:166). Participants are children from across the Konya province, occasionally from orphanages. This programme has more recently grown to include local adults.

A new initiative at Gordion, the Cultural Heritage Education Program (CHEP), began in 2014 and involves training local high school students in archaeology through practical experience at the site, visits to other sites in the area, and lectures by team members including the director.

4.1.3.2 Outreach and development projects

Outreach projects in this context are proactive and targeted projects that directly aim to engage local communities (children, women, adults) with archaeology and the site itself, and go beyond the format of public meetings. These are mostly observed from the late 2000s onwards:

- Çatalhöyük – TEMPER Project: awareness-raising project that resulted in educational programmes and materials (2002-04)
- Sagalassos Public Archaeology Project: meetings with stakeholders and understanding their views, values, visions, expectations (2008)
- Saga-lasun Project: engaged young people in the archaeological site and focused on identifying ways in which archaeological research could benefit the local community (2009)
- Çatalhöyük community-based participatory research project: resulted in comics series, newsletter and community's own displays in the Visitor Centre (2010)

From the 2010s, projects aimed at local socio-economic development also contributed towards involving local communities with archaeology and heritage, although this was not their primary aim. These projects were initiated by other organisations, mainly local authorities, but excavation teams contributed to their development and implementation to a certain extent:

- Ağlasun District sustainable alternative tourism Project (2013)
- Arslantepe: Sustainable Tourism Project (2015)

4.1.3.3 Capacity building

Some of activities that take place during archaeological excavations are capacity building activities in themselves, “either by design or by accident” (Orbaşlı 2013:244). In architectural conservation work especially, stonemasonry is a desired and required skill; therefore, creating a local workforce in stonemasonry is a common phenomenon in archaeological excavations. This is a mutually beneficial arrangement that serves the conservation team, in that there is consistency in the workforce without having to recruit or train new people each season, as well as the locals who can learn a transferrable skill and thereby create or contribute to their livelihood.

Stonemasonry training requires long-term commitment on both sides, and as such can be regarded as a form of capacity building.

Archaeological excavations carried out by DAI, especially where long-term architectural conservation projects were implemented, are known for their “*Bauhütten*”²⁹⁵ approach (DAI n.d.c) –or “stonemason schools”²⁹⁶ (Nohlen 2014a:220). Nohlen (2014a:207) refers to the importance of having a consistent and knowledgeable in-house workforce, who due to their long experience at the site would be in a much better position to react to unexpected circumstances than an externally appointed firm. This approach enabled expert stonemasons to train a local workforce who then continue to work at the excavation at which they were trained or work at other excavations²⁹⁷, and also train the next generation of stonemasons (Orbaşlı 2013:245; Nohlen 2014a:207). Pergamon’s Temple of Trajan was the first project where this was initiated and it is a tradition that continues to this day, most recently during the reconstruction of sculptural decoration at the Red Hall (Pirson 2012:123). Hattusha is another site where a local workforce specialised in building restoration was formed (Seeher & Schachner 2014:140).

Similar training occurred at various other archaeological excavations, such as Elaiussa Sebaste. The director referred to the way they created a skilled workforce (Equini Schneider pers. comm. 2015):

²⁹⁵ The term originally refers to the medieval practice of ‘mason’s/building lodges’, which denotes a group of artisans who “instead of a businesslike firm of architects” are in charge of the “financing, design, and construction of projects”, from which Bauhaus derived its name (Alofsin 2006:19).

²⁹⁶ Wolf Koenigs, the former director of DAI’s Istanbul branch, however, refers to financial limitations that made it impossible for them to offer permanent positions to workers they trained (Nohlen 2014a:219–220).

²⁹⁷ For example, those educated at Pergamon went on to work at Priene and Didyma.

We trained 6-7 workers for our restoration work and they have continued to work with us since our first campaign. Our *usta* taught many workers and other excavations want to work with him.

The longevity of the workforce is beneficial, as the director of Aphrodisias remarked: (World Monuments Fund 1999:37):

The main effect of the Tetrapylon project was the training of a local team of skilled workmen who can handle marble. The core group of 15 men is still at work in Aphrodisias, reconstructing monuments under the supervision of two architects and two restorers.

Perhaps a more purposeful form of capacity building, i.e. not performed for the particular benefit of one archaeological team, is the training of conservation professionals through various bespoke events and apprenticeships, which effectively signifies capacity building at a larger scale. At Kaman-Kalehöyük, the archaeological team and conservation team organised workshops, field schools, and symposia for Turkish conservation professionals, students and museum professionals, as well as an annual conservation student internship programme. The “Practical Guides for Archaeological Conservation and Site Preservation” of the JIAA should also be remarked on in this context: written by professional conservators in English and Turkish, and focusing mostly on material conservation issues, they are valuable sources of information for students and practitioners.

Other than these examples, there are cases where various archaeological teams and institutions have contributed to the formation of local libraries or have created bursaries for local students.

4.1.3.4 Confidence building and empowerment

Archaeological work usually has an impact on the men of local settlements, who are employed as workers at the dig with a day-to-day contact with the archaeological team. Women are traditionally employed for domestic chores

such as cooking and cleaning, which limits their interaction with the site or archaeological and conservation processes. More recently, however, there is a growing interest in involving local women in the archaeological research and conservation processes. At Çatalhöyük, local women worked on sorting residue during the excavations and aided ethno-archaeological studies, while at Gordion, they continue to clean weeds at the site before the excavation season, and at Kaman-Kalehöyük they work on the pottery. At Gordion, the conservation management plan was instrumental in the establishment of a cooperative directed by local women that “facilitates their involvement in the production of handicrafts and foodstuffs from their own garden crops for sale to visitors” (digitalGordion 2011).

A new project at Sardis, continuing since 2014, involves women in the conservation of the Temple of Artemis. They were trained and employed to apply a biocide on stone surfaces to remove organic growth. Their involvement has been hailed as a success by both the director and the women themselves²⁹⁸ (Cahill pers. comm. 2015; Kariya pers. comm. 2015). The director, Nicholas Cahill was content with the way things progressed (pers. comm. 2015):

I loved the way this project has involved local women from Sart. They are the wives and daughters of workers. They work as *sigortalı* and they feel so proud.

4.1.3.5 Digital engagement

Websites and social media have grown to become additional interfaces where information about an ongoing archaeological excavation can be shared with

²⁹⁸ An informal discussion with those while they were at work in 2015 revealed how pleased they were with having been given this task. One of the women relayed their collective view: “We started cleaning last year. They told us we worked very well and fast. We are very pleased with our work and we wish it would be an all-year job. We love working here.”

the public at large²⁹⁹. Communicating both archaeology and conservation of cultural heritage with local communities through digital media can provide a number of opportunities. For the scope of this research, the existence of websites and social media accounts of excavations are taken as forms of digital community engagement and awareness-raising, and they are assessed in terms of diversity of information, available languages, and their general format (interactive or static)³⁰⁰ (Table 4.4).

Table 4.4 Websites and social media

Site	Website	Language	Conservation	Team	Videos	Social media
Aphrodisias	www.nyu.edu/projects/aphrodisias/	ENG	-	-	-	-
	www.arch.ox.ac.uk/APH1.html					
Arslantepe	web.uniroma1.it/arslantepe/	ITA	x	-	-	-
Çatalhöyük	www.catalhoyuk.com/	ENG	x	x	x	x
Doliche	www.doliche.de	GER R	-	-	-	-
Elaiussa Sebaste	www.antichita.uniroma1.it/node/5854	ITA	-	x	-	-
	elaiussa.uniroma1.it/					
Ephesos	www.oelai.at/index.php/excavation-history.html	GER	x	x	-	x
		ENG				
Gordion	sites.museum.upenn.edu/gordion/	ENG TR	x	x	x	-
Göbekli Tepe	www.dainst.org/projekt/-/project-display/21890	GER ENG	-	-	-	-
Hattusha	www.dainst.org/projekt/-/project-display/48178	GER	x	-	-	-

²⁹⁹ Virtual archaeology projects and 3D reconstructions of buildings, some of which are available online, may also be considered as forms of engagement with communities but they were not included in this section.

³⁰⁰ Making information available online in itself does not necessarily make it accessible to the public. Here, only the availability of information was checked, not whether contents were fit to a diverse set of users and audience. The information presents the situation in 2016.

Hierapolis	www.hierapolis.unisalento.it/home_page	ITA	-	-	-	-
	antares.ibam.cnr.it/atlante-hierapolis (Hierapolis Atlas)	ENG	-	-	-	-
Kaman-Kalehöyük	www.jiaa-kaman.org/en/excavation.html	ENG	-	-	-	-
Kyme	www.kyme.info/joomla/index.php	ITA	-	-	-	-
Labraunda	www.labraunda.org	FR				
		ENGT R	x	x	-	-
Pergamon	www.dainst.org/projekt/-/project-display/14186	GER	-	-	-	-
Priene	www.dainst.org/projekt/-/project-display/48590	GER	-	-	-	-
Sagalassos	www.sagalassos.be www.tursaga.com/en	NL				
		EN	x	x	-	-
		FR TR				
Sardis	sardisexpedition.org/en	EN	-	-	-	-
		TR				
Troy	www.uni-tuebingen.de/troia/deu/index.html <i>(former website, no longer operational)</i>	GER	-	x	-	-
	http://classics.uc.edu/troy/ <i>Projekt Troia: link from the University of Cincinnati (former website, no longer operational)</i>	ENG				
Yumuktepe	-	-	-	-	-	-

Aphrodisias, Çatalhöyük, Hattusha, and Sagalassos were the first among the examined sites to have websites, mostly created in the late 1990s and early 2000s. Their number increased considerably since the 2010s and as of 2016, 18 of the 19 sites have websites. These are mostly individual websites generally hosted by their affiliate university or foreign institute such as Aphrodisias, hosted by the New York University, Elaiussa Sebaste by University of Rome, and Gordion by the University of Pennsylvania. There are also websites that are independent, such as Çatalhöyük, Doliche, Kyme,

Sagalassos. The excavations affiliated with OeAI and DAI appear in their respective institute's website. For example, DAI's excavations in Turkey (Didyma, Miletus Göbekli Tepe, Hattusha³⁰¹, Pergamon, Priene) form part of DAIs "*main projects*" (www.dainst.org/forschung/projekte).

Italian-run excavations can be collectively accessed through the website "*Italian archaeological, anthropological and ethnological missions abroad*" (www.missioniarcheologiche.it/en/en/europe-africa-asia-area/mission-52.html). But each excavation also has their separate website: Arslantepe and Hierapolis' websites are each hosted by the main affiliated university. There is also a separate website for the digital atlas of Hierapolis (antares.ibam.cnr.it/atlane-hierapolis).

The level of information in these websites varies significantly; from those that contain basic information about the site and the excavation, to those that provide detailed information about the site, its history, archaeological research, and conservation work. Their contents are either specifically created or can be short descriptions supported with publications in pdf format.

Çatalhöyük's website (www.catalhoyuk.com) is an example where detailed annual reports, team member blogs, excavation database etc. and a lot of raw data are openly accessible. Similarly, Gordion's website provides a wealth of information not only on the archaeology of the site but also on conservation efforts (site conservation reports of 2005-2014 can be accessed as pdf files with a link to UPenn's Architectural Conservation Laboratory).

In most of the websites, however, information is rudimentary at best, with very little to show for the breadth of activities that continue at these sites every season. Contents are not updated regularly. Even projects that have been

³⁰¹ Previously Hattusha had a separate website (www.hattusha.org), created in the early 2000s, and was one of the first excavation projects to go online. This tri-lingual (German, Turkish and English) website has since closed.

continuing for many decades may have only web pages rather than websites, displaying only basic information.

About half of the websites contain information about conservation work to some degree. This suggests that conservation is not considered as important as archaeological research in terms of its presentation to the public. Significantly, only four websites have information in Turkish and some are poorer versions of foreign language texts. Eight websites contain multi-lingual (English, German, French etc.) texts.

The way most of these websites are structured and designed is not conducive to digital interaction or communication. Various social media accounts appear to bridge this gap through which the public at large can be informed of and comment on certain developments. But at present, websites do not appear to be considered as means of engaging with the public, particularly in the case of local communities.

4.1.3.6 Review

The research into forms of community engagement reveals the limited number of sites where community-related activities took place until the last few years –though there is an increase from four to seven sites in the early 2010s. Stonemasonry training is emphasized at a number of sites and is a more prevalent form of engagement; however, despite being a capacity building activity, it does not necessarily lead to knowledge transmission about the archaeological site to locals as a whole or engagement with their perceptions or considerations regarding the site.

The most common type of engagement is public education and awareness-raising, which during the 1980s and 1990s began with activities at Kaman-Kalehöyük and Çatalhöyük. TEMPER was a major project of which Çatalhöyük was a participant, and this also focused on community education. The community-based participatory research project at this site went a step further in that it centred on engaging the community directly with the research

design, where the aim was to make the archaeological process more relevant to the community and drawing out aspects of the site that they wished to learn more about. In this respect, Çatalhöyük can be viewed as a testing ground for many of these community-related activities.

The projects at Sagalassos portray a commitment to working with the local community and to shaping the archaeological process, as well as conservation agendas accordingly. Several directors stated that they have noticed some benefits of communicating with the villagers beyond the dig or engaging women in more skilled labour, which in view of the examples presented above and in the previous chapter, can aid conflict resolution, foster a sense of ownership and enhance protection of the site. Having said that, at most of the excavations, the relationship of the locals with the archaeological process and heritage conservation is limited to male workers employed for excavation and restoration work. In only a small number of sites is the scope of these relations widened to engage women –other than household chores.

While information is shared through public meetings, involving locals in the research design remains a very novel approach. On the other hand, the use of websites and the internet in general for engaging communities does not appear to have been fully exploited.

Activities that directly seek to engage communities in archaeological and conservation processes, beyond those who actively work for the actual digging and restorations, have taken place at Anglo-American-run excavations, such as Çatalhöyük, Gordion and Sardis, as well as Belgian-run Sagalassos and Japanese-run Kaman-Kalehöyük. In Central European projects (German and Italian-run), on the other hand, there is a noticeable lack of such projects, where the main emphasis remains on stonemasonry training. This is especially referred to, for example, in several publications on Pergamon in relation to a positive outcome of continued conservation work at the site.

4.1.4 Funding of conservation

The examined sites receive their primary research funding either from their national archaeological institutes (DAI, OeAI, IFEA, JIAA) or from universities. A variety of other organisations fund archaeological excavations³⁰², and among those, some fund conservation work. The following main groups of organisations support conservation work³⁰³:

- non-profit organisations
- private companies
- foreign public bodies
- friends' societies and foundations
- private individuals
- Turkish public bodies
- other (European Union, World Bank, UNDP)

4.1.4.1 Sources

Non-profit organisations

The J. M. Kaplan Fund, World Monuments Fund (WMF), Global Heritage Fund (GHF) and Samuel Kress Foundation³⁰⁴ are the major organisations in

³⁰² Funding of archaeological excavations and conservation work may extend to include exhibitions, publications etc.; however, they are outside the scope of this research.

³⁰³ Collecting information on funding of conservation projects has not been very straightforward as neither academic nor popular texts particularly refer to such sources. This lack of information is more latent in publications that are primarily on archaeological research rather than on conservation-related work. An obvious example is the ERM proceedings, in which, rather expectedly, funding bodies are mentioned in relation to the entire process of the archaeological project: research, excavation, publication, conservation including maintenance, site presentation etc., but generally without a distinction as to which were used for conservation. Having said that, the ERM proceedings proved to be very useful for certain sites while in some other cases very little information could be obtained from any of the sources consulted. It was not possible to ascertain the percentage of conservation interventions within the total budgets of excavations but for some excavations it can be assumed that they constitute a significant expenditure.

³⁰⁴ It is worth noting that these four organisations collaborate with one another by either funding or managing the other's projects.

this context, having collectively supported 11 of the 19 sites. They mainly support architectural conservation projects. WMF and Samuel Kress Foundation both began supporting projects in Turkey in the late 1980s, while GHF began in 2004, followed by the Kaplan Fund in the late 2000s.

The Kaplan Fund³⁰⁵ supports conservation projects through its Historic Preservation Program³⁰⁶, which was created in 2008 (J.M. Kaplan Fund 2016). Projects in the Aegean basin, i.e. Turkey and Greece³⁰⁷ were the initial beneficiaries, with funding being made available mainly for architectural conservation³⁰⁸ but also for training of archaeologists. Between 2009-15, the Kaplan Fund supported a number of projects in Turkey (J.M. Kaplan Fund 2016), 10 of which are at the archaeological sites examined as part of this research³⁰⁹. Again, the projects mainly concern architectural conservation, all of which received multi-year support:

- Aphrodisias: *Anastylosis* of the Propylon
- Çatalhöyük: Conservation and training program
- Ephesos: Temple of Hadrian
- Gordion: Conservation of the City Gate and the conservation of the mosaics of Megaron 2
- Göbekli Tepe: Site protection and security
- Hierapolis: Conservation of the sanctuary of St. Philip the Apostle

³⁰⁵ Founded in 1945, it supports causes related with environment and migration.

³⁰⁶ Recipients of the Historic Preservation grants can be universities with which the directors of archaeological excavations are affiliated, or several non-profit organisations which assume an administrative role for these projects. An example of the latter is the Global Heritage Fund that obtained a grant for the site protection and security project in Göbekli Tepe.

³⁰⁷ The rest of the grants were given to projects in the USA, and more recently to those related with museum training and risk preparedness in Syria and Iraq (J.M. Kaplan Fund 2014).

³⁰⁸ The duration of funding usually ranges from 12 months to 36 months, where the total amount of funding for one project can reach \$100.000.

³⁰⁹ Other archaeological sites where the Kaplan Fund has supported conservation work, but which are not within the scope of this research, are Tel Tayinat (Canadian-run), Kınık Höyük and Karkemish (Italian-run).

- Labraunda: Conservation and restoration of the Andron A
- Pergamon: Conservation of the Gymnasium
- Sardis: Conservation and cleaning of the Temple of Artemis
- Troy: Conservation and column-reconstruction in the Agora

The Samuel H. Kress Foundation³¹⁰ initiated its European Preservation Program (KFEPP) in 1987 to support conservation projects across the European continent, and appointed WMF as the administering body to review and decide on grant applications of this Program³¹¹ (World Monuments Fund 1996:16). Five excavations studied as part of this research (Aphrodisias, Çatalhöyük, Gordion, Sagalassos and Troy) were among those supported by the KFEPP, as well as through other grants of the Kress Foundation in Turkey³¹². Aphrodisias received funding for the *anastylosis* of the Tetrapylon in 1988, the stabilisation of the columns of the Temple of Aphrodite in 2004, and for archaeological conservators in 2013, while Çatalhöyük received a grant for the North Shelter construction in 2006. Gordion received grants for organizing a conference on the preservation of the Midas tomb and its timber furniture in 1992, and for the preparation of a management plan, among other conservation work since 2000, while at Sagalassos, it funded the utilisation of new techniques in site documentation and conservation in 2004. Troy received funding for the preparation of a management plan in 2008.

³¹⁰ Founded in 1929, it is a New York-based non-profit organization.

³¹¹ In addition to the KFEPP, Kress gives other grants to support documentation, artefact conservation, architectural restoration, site conservation, and preparation of management plans, as well as conferences and publications. Funds range between \$10.000 and \$100.000.

³¹² The Program also supported conservation work at the archaeological site of Ani, Church of St. Nicholas in Demre, and the Zeyrek Mosque in Istanbul.

The World Monuments Fund³¹³ (WMF) supported projects in Turkey either through its World Monuments Watch³¹⁴ programme or other grants created under its donors' names³¹⁵. Of the sites under research here, WMF has supported Aphrodisias, Çatalhöyük, and Ephesos. WMF's involvement at Aphrodisias has spanned three decades and includes the *anastylosis* of the Tetrapylon in the late 1980s (as part of the European Preservation Program of the Samuel H. Kress Foundation), the Temple of Aphrodite (2002), and the Bouleuterion (2003), and more recently the North Agora and the Hadrianic Baths through the Robert Wilson Grant³¹⁶. At Çatalhöyük, WMF contributed to the conservation of the site (World Monuments Fund 2015b). WMF's involvement in Ephesos was related with the preparation of a conservation and management plan (World Monuments Fund 2015c).

The Global Heritage Fund³¹⁷ (GHF) has been involved in a number of sites in Turkey³¹⁸ since 2004, among which Çatalhöyük, Göbekli Tepe, and more recently Sagalassos can be mentioned. One of its earliest supports was at

³¹³ Founded in 1965, the World Monuments Fund is a New York-based, non-profit organisation that supports conservation projects worldwide through its affiliate offices. It supports these projects with donations it receives from various companies, foundations and private donors.

³¹⁴ World Monuments Watch is a program run by WMF to raise awareness of cultural heritage sites in danger (Ackerman & Palumbo 2014:7908). Inclusion in the WMW does not guarantee WMF's financial support, but the organisation has contributed to a third of the places included in the Watch.

³¹⁵ Major donors are the American Express Company, (World Monuments Fund 1996:95; Aramian 2007:64), Samuel H. Kress Foundation (World Monuments Fund 1996:16–17), Kaplan Fund (Lustbader pers. comm. 2015) and more recently the U.S. Ambassadors Fund (World Monuments Fund 2015a).

³¹⁶ "Robert W. Wilson Challenge to Conserve Our Heritage" is a match funding grant programme initiated in 1998 and continues to support conservation projects.

³¹⁷ Founded in 2002, GHF is a California-based non-profit organisation that works with an integrated methodology called 'Preservation by Design' combining "master planning, conservation science, community engagement, and partnerships for management and financial support for conserving heritage sites" (Global Heritage Fund 2010:10).

³¹⁸ Other than the sites studied as part of this research, other sites in Turkey, such as Kars and Ani, have enjoyed the long-term commitment of the GHF. Marchetti (2012:133), the director of the Italian mission at Karkemish also refers to GHF support.

Çatalhöyük³¹⁹, where GHF funded the conservation of excavated buildings, various community-focused projects (including new exhibits at the Visitor centre) and construction of the North Shelter. At Göbekli Tepe, GHF secured donations from a number of corporations and foundations, including the Vehbi Koç Foundation and the Kaplan Fund, through which it has been able to support conservation work (Global Heritage Fund 2012, Lustbader pers. comm. 2015). It contributed towards the preparation of management and conservation plans, construction of a shelter building, community engagement, and conservation of excavated remains. At Sagalassos, GHF's most recent involvement in Turkey, the Fund supported the *anastylosis* of the South-eastern Gate of the Upper Agora, and intends to finance conservation planning for the Roman Baths and the *anastylosis* of the Upper Agora (Global Heritage Fund).

Among other non-profit organisations that supported conservation is the German Studiosus Foundation³²⁰. In the past decade they have funded the conservation of Pergamon's Red Hall and the Gymnasium, and the sphinx face reconstruction at Hattusha. Other foundations include the Morgan Family Foundation and Selz Foundation (for the management plan in Gordion), the Turkish Cultural Foundation (the North Shelter in Çatalhöyük), the Alman-Türk Ekonomi Kültür Vakfı [*Kulturstiftung der Deutsch-Türkischen Wirtschaft*] (for the South Tower of the Red Hall in Pergamon), and the Sumitomo Foundation.

³¹⁹ GHF contributed \$300.000 to Çatalhöyük and helped generate over \$800.000 in match-funding from companies and foundations in Turkey until 2010 (Global Heritage Fund (2010:20)).

³²⁰ Established as a social responsibility endeavour of the travel agency Studiosus Reisen München GmbH, it is a non-profit organisation supporting cultural, social and environmental projects outside Germany (Studiosus Foundation n.d.b). The amount of support cannot exceed € 10.000.

Private companies

Turkish, foreign and multinational companies and corporations continue to support archaeological sites. More than half of these sites (10) list such companies as sponsors of their archaeological excavations, including the following:

- Koç Holding (Çatalhöyük and Sagalassos)
- Konya Cement A.Ş. (Çatalhöyük)
- Borusan (Ephesos)
- FIAT and FIAT-Tofaş (Elaiussa Sebaste and Hierapolis)
- Doğu Group (Göbekli Tepe)
- Kömürcüoğlu Mermer (Hierapolis)
- Çanakkale Seramik A.Ş. and Akçansa (Troy)

Among Turkey-based sponsors, the Koç Group, through its various companies such as Aygaz, Tüpraş and Yapı Kredi, comes out as a leading corporation in support of conservation work at multiple sites. Other companies based in Turkey usually provide short-term, project-based or one-off seasonal assistance.

The country of origin and locality of a company can play a role, as is the case of Fiat, an Italian conglomerate, supporting the Italian-run excavations (Hierapolis and Elaiussa Sebaste), while Çanakkale Seramik and Akçansa (the former originates from Çanakkale, while the latter has a cement factory in Çanakkale) both supported Troy.

The projects supported by the above-mentioned companies mostly involve architectural conservation projects, including *anastylosis* and shelter constructions. While Troy's sponsors (Çanakkale Seramik, Akçansa and Kale Group) appear to have been involved for the short-term, such as for the repair of wooden paths, visitor services etc., Ephesos enjoyed longer-term sponsors that funded specific projects for a number of years, such as Borusan (the

conservation of the Marble Hall in Ephesos) and Aygaz (the *anastylosis* of the Nymphaeum).

Various foreign and international banks, insurance companies and other similar large companies and corporations have contributed financially to archaeological excavations run by foreign institutions:

- Visa, Boeing, and Shell (Çatalhöyük)
- banks, construction and insurance companies (Ephesos)
- Japanese Tobacco International (JTI) (Hattusha)
- FIAT (Hierapolis)
- Belgian banks (Sagalassos)
- Mercedes-Benz, Siemens, and Daimler-Chrysler (Troy)

Examples to those that funded conservation work are JTI, which fully funded the reconstruction of a segment of the city wall in Hattusha, the Brussels-based KBC Bank, which supported the *anastylosis* of the Nymphaeum in Sagalassos, the Vienna-based banks Bank Austria, RZB Bank, CreditAnstalt –among many other Austrian and other companies– which financed the construction of the latest shelter that covers the Terrace House 2 in Ephesos.

Foreign public bodies

Various foreign public institutions support archaeological excavations in Turkey, such as archaeological institutes, research academies, ministries, and universities, some of which support various types of conservation work including artefact and architectural conservation. An example to the latter is DAI's contribution to Göbekli Tepe's permanent shelters and the conservation of the South Tower of the Red Hall in Pergamon, and OeAI's funding of maintenance and simple consolidation works at Ephesos, as well as emergency measures regarding architectural remains.

In the case of the Japanese-run Kaman-Kalehöyük, a large portion of conservation-related work comes from Japanese public bodies. The Japanese

Ministry of Foreign Affairs (ODA) Official Development Assistance was behind the museum construction, while JIAA helps fund conservation and community engagement at the site.

The U.S. Department of State's U.S. Ambassadors Fund for Cultural Preservation³²¹, supported³²² Gordion for the consolidation of the Citadel Gateway (The Ambassador's Fund for Cultural Preservation 2002:11) and education projects at Çatalhöyük (Hodder 2009:195).

Friends societies and foundations

Operating both in Turkey and abroad, there are a number of societies or foundations established to raise funds for specific sites. Six of the examined sites have such groups that include Friends of Aphrodisias, Friends of Sagalassos, Friends of Ephesos, Friends of Troy, Swedish Labranda Society, and Friends of Hierapolis (*Associazione Amici di Hierapolis*). In various cases, there can be a number of groups for one site: for example, spread over four countries, those that support Aphrodisias are the American Friends of Aphrodisias (USA), Friends of Aphrodisias Trust (London), Aphrodisias Sevenler (Izmir), and Association des Amis d'Aphrodisias (Paris). Ephesos similarly enjoys the support of several friends' associations, including the Austrian *Gesellschaft der Freunde von Ephesos* and the American Society of Ephesos. These can support specific conservation projects, as can be seen with the Friends of Aphrodisias Trust, which funded several conservation

³²¹ The U.S. Department of State started awarding its first grants in June 2001 with an average contribution of \$15,000 –the figures have grown since and can reach several hundred thousand dollars. Turkey is one of the 119 countries across the world eligible to apply. The Fund supports a variety of projects under three categories (cultural sites, cultural objects and collections, forms of traditional cultural expression) including conservation of monuments and objects, condition assessments, and management planning (The Ambassador's Fund for Cultural Preservation 2002:5). As noted earlier, the Fund is also a donor of WMF.

³²² Other supported projects, but which involve sites outside the scope of this research, include but are not limited to Kinet Höyük's museum display in Hatay, restoration of the Cappadocian Gate at Kerkenes, conservation of the Church of the Holy Redeemer at Ani, and the stabilization of the Ets-Hayim Synagogue in Izmir.

implementations, and the American Society of Ephesos, which co-funded conservation work at the Temple of Hadrian and St. Mary's Church.

In addition to such societies, there are also foundations formed to support archaeological research and conservation at certain sites. Examples are those established for Aphrodisias, Ephesos, Sagalassos, and Troy. The Geyre Foundation³²³ (1987) funded the preparation of the management plan and the building of a museum at Aphrodisias, while the Ephesus Foundation³²⁴ (2010) financed documentation of architectural remains, damage assessment, conservation of building remains and wall paintings etc. Most likely inspired by these foundations, the Sagalassos Foundation was founded in 2014 by a group of Turkish enthusiasts (NNC Haber 2014) but there is insufficient information to identify the types of projects it supports. Troy has two such foundations, one established in Germany in 2001 (Tübingen Troia Foundation) and the other in Turkey in 2004 (Çanakkale-Tübingen Troia Foundation³²⁵). It is the latter that supports site conservation (Troia Vakfi n.d.).

Private individuals

Seven of the sites refer to private donors who support archaeological projects and at five of these (Aphrodisias, Ephesos, Gordion, Labraunda, and Sagalassos) they are mentioned specifically in relation to their contribution towards conservation. They usually lend their support for the long-term rather than one-off contributions. While the supported projects are diverse, the general tendency is towards architectural conservation and site presentation.

³²³ One of the aims of the Foundation is the conservation of excavated remains (Geyre Vakfi 1987:8).

³²⁴ It was established by three Turkish companies (Borusan, Eczacıbaşı, Doğuş Holding). and private individuals “to support and accelerate the excavations” (Foundation Deed p. 1) and allows for general sponsorships or for sponsorships on a project-basis, provided mostly by Turkish companies.

³²⁵ Established with private donations, as well as considerable contributions from Siemens Turkey, it is located in Çanakkale in a house restored with funding from local businesses (Siemens Turkey n.d.).

At Sagalassos, *anastylosis* projects have received such support, and likewise, a long-time supporter of work at Ephesos funded the projects at the Library of Celsus, South Gate, and Hadrian's Gate (Krinzinger 2000b:187).

Turkish public bodies

Foreign-run archaeological excavations are not subsidized by MoCT or any other public body in Turkey, however, there are cases where MoCT contributed to certain aspects of conservation and presentation, mostly related with visitor facilities and landscaping. Among these are the partial re-erection of the Temple of Trajan in Pergamon in the 1980s-90s, construction of the steel and concrete supports of the tomb within the Tumulus of Midas in the 1990s, visitor paths for the latest shelter covering the Terrace House 2 in Ephesos in 2000s, and the visitor facilities and landscaping at Göbekli Tepe in the 2010s.

The contributions of local governorships or municipalities to conservation work at foreign-run archaeological sites are very limited. There are examples from two Italian-run excavations, Arslantepe and Hierapolis, where the costs of constructions of the shelter (former) and scaffolding (latter) were supported by local authorities. Development agencies have so far supported two projects, at Sagalassos and Yumuktepe, both of which primarily aim to raise the tourism potential of their respective archaeological sites and to develop local economies.

Other

The European Union, World Bank and UNDP have also supported conservation projects, in particular those that aimed at awareness-raising and increasing tourism potentials. Beneficiaries of these projects were the respective archaeological sites and communities living nearby. Unlike other funding bodies mentioned above, the recipients of grants given by these organisations are not the excavation directorates but mostly non-profit organisations and local authorities. In some cases, related archaeological teams

played key roles in the project application and implementation phases, while in others, they were either in an advisory role or their relation could not be ascertained.

Examples of where it was the archaeological team that generated funding come from Çatalhöyük and Sagalassos. The earliest grant in this context was obtained through the TEMPER Project (Training Education, Management and Prehistory in the Mediterranean). Funded by the Euromed Heritage II Programme, it was completed in 2004 (Orbaşlı & Doughty 2004:7). A management plan for Çatalhöyük was within the project scope, which also entailed development of educational programmes and training opportunities for professionals. Members of the archaeological team were involved in these phases. At Sagalassos, one of 20 projects that the World Bank supported through its Development Marketplace Competition³²⁶ in 2009 was the Sagalassos Project (Protection and Sustainable Use of Resources: Future for Youth in Rural Areas), which was prepared by the Sagalassos team.

An example of where an archaeological team contributed to a project that was initiated by other parties is the Malatya's Legacy: Arslantepe project³²⁷ funded by the Future is in Tourism Sustainable Tourism Support Fund³²⁸ that was initiated by the UNDP in partnership with MoCT and Anadolu Efes. The archaeological team worked in an advisory capacity only and was not an applicant. In the case of the permanent shelters at Göbekli Tepe, that are jointly funded by the Turkish government and the EU as part of the "IPA Regional

³²⁶ The competition was part of World Bank's "Youth in Turkey: Shaping our Future" scheme that aimed to highlight problems faced by the younger generation and supported innovative ideas that uncovered existing potentials (UNDP in Turkey 2009).

³²⁷ Another project to be funded in 2015 involved stone masonry training and development of new souvenir items using Göbekli Tepe as the focus (main applicant Şanlıurfa Chamber of Commerce and Industry in partnership with the Governorship of Şanlıurfa).

³²⁸ The Fund operated for three years between 2012-2015 as part of UNDP's Inclusive and Sustainable Growth projects and aimed to "strengthen capacity of local tourism actors and NGOs to contribute to the sustainable tourism development through partnerships with public and private institutions" (UNDP in Turkey).

Competitiveness Operational Programme in Turkey” (Ministry of Science, Industry and Technology, DG for EU and Foreign Affairs - Directorate of EU Financial Programmes 2014:1), the role of the excavation team could not be identified.

4.1.4.2 Types of projects and their financial sources

An analysis of various projects over the past 35 years can provide an overview of the types of conservation projects that are funded and sources of funding. Information regarding 43 projects³²⁹ on architectural interventions³³⁰ (*anastylosis*, reconstruction, shelter, other building conservation projects), management planning, construction of museum / visitor centres, and community engagement projects is given below (Table 4.5). The listed projects are those that involve specific designs (i.e. with separate budgets and human resources). They do not include continuous efforts of maintenance and repair, as it is not possible to document the latter with the available information.

Table 4.5 Sample projects

	Site	<i>Anastylosis</i> , partial reconstruction, reconstructions	Date	Funding source
1	Pergamon	Temple of Trajan	1980-1995 (1979-1994)	German companies, MoCT
2	Aphrodisias	Tetrapylon	1983-1990	WMF
				Samuel Kress Foundation (given to the American Friends of Aphrodisias)
				American Express

³²⁹ There may be more funding sources for each project. This list only includes those that were referred to in the publications.

³³⁰ The number of architectural projects in this list far outweighs other types, the main reason being, when compared with other types, such projects tend to be more in number in the first place, and also because information is more readily available. Other prominent projects were also intended to be included, however, no funding information could be found: *anastylosis* projects of the South Gate at Ephesos (1979-1988), the Late Hellenistic Fountain House at Sagalassos (1994-1997), and the shelter of Bau Z at Pergamon (1996-2004).

3	Sagalassos	Nymphaeum	1998-2010	L.Baert-Hofman Fund
				KBC Bank
				Renier Natuursteen
				Aygaz
4	Sagalassos	Heroon	1998-2009	Artesia Banking Corporation Group Arco
5	Sagalassos	Upper Agora	2016-	GHF
6	Aphrodisias	Sebasteion (South Building)	2005-2013	Geyre Foundation
7	Aphrodisias	Sebasteion (Propylon)	2012	J.M. Kaplan Fund
8	Ephesos	Hadrian's Temple (re-anastylosis)	2010-2014	Ephesus Foundation
9	Hierapolis	Theatre	completed in 2013	MoCT
				Fiat-Tofaş
				Koç Foundation
10	Hierapolis	St. Philips Church	2013	Kaplan Fund
11	Pergamon	Gymnasium	continues	Kaplan Fund
				Studiosus Foundation
12	Hattusa	City Wall reconstruction	2004-06	JTI International
13	Hattusa	Sphinx Head reconstruction	2009	Studiosus Foundation
	Site	Other architectural conservation projects	Date	Funding body
14	Aphrodisias	Conservation of the Hadrianic Baths	2010-continues	WMF and the Friends of Aphrodisias Trust in London
15	Pergamon	Red Hall South Tower (conservation+museum use)	2005-09	Studiosus Foundation
				German Ministry of Foreign Affairs
				Alman-Türk Ekonomi Kültür Vakfı [Kulturstiftung der Deutsch-Türkischen Wirtschaft]
16	Göbekli Tepe	Site conservation	2013	Kaplan Fund

17	Sardis	Conservation and cleaning of the Temple of Artemis	2014-15	Kaplan Fund
18	Hierapolis	Conservation of the Sanctuary of St Philip	2013	Kaplan Fund
19	Gordion	Conservation of the City Gate	2013	Kaplan Fund
20	Ephesos	Marble Hall in Terrace House 2	2010-	Borusan
21	Ephesos	Theatre	2010s	Ephesus Foundation (TR)
22	Ephesos	Conservation of the Wall Paintings in the Terrace House 2	2010-continues	Ephesus Foundation (TR)
23	Labraunda	Conservation of Andron A	2010s	Kaplan Fund, The Royal Swedish Academy of Letters, History and Antiquities
	Site	Shelters	Date	Funding body
24	Ephesos	Shelter for Terrace House 2	1995-2000	foreign companies MoCT (visitor paths etc.)
25	Sagalassos	Neon Library	1995-1997	ABB Insurance Company (later acquired by the KBC Bank) (also paid for the conservation of mosaics)
26	Troy	G6 Shelter	2001-2003	DaimlerChrysler and Siemens Turkey
27	Çatalhöyük	North (4040)	2007-2008	Yapı Kredi, Boeing, Shell, Selcuk University, Turkish Cultural Foundation, Kress Foundation, Martha Joukowsky Foundation, GHF
28	Arslantepe	Palatial Complex Shelter	2011	Governorship of Malatya
29	Göbekli Tepe	temporary shelter	2015	GHF, German Research Foundation (DFG) and DAI (GHF funding from Kaplan and Koç)
30	Göbekli Tepe	two permanent shelters	2016	EU, Turkish Republic
	Site	Management plans	Date	Funding body
31	Çatalhöyük	first plan	2004	EU
32	Çatalhöyük	second plan	2013	MoCT

33	Troy		2009	INSTAP; Samuel Kress Foundation
34	Aphrodisias		2013	Geyre Foundation
35	Gordion		2007-2013	TÜBİTAK Kress Foundation
36	Göbekli Tepe		2014	GHF, DFG
37	Pergamon		2013	Municipality
38	Site	Museums	Date	Funding body
	Aphrodisias	on-site sculpture museum		Geyre Foundation
39	Kaman-K	on-site museum		Japanese Ministry of Foreign Affairs ODA
40	Çatalhöyük	visitor centre		VISA, Yapı Kredi
41	Site	Community engagement	Date	Funding body
	Kaman-K	various projects		JIAA
42	Çatalhöyük	various projects		EU, GHF, U.S. Ambassadors Fund, BIAA, private sponsors
43	Sagalassos	various projects		World Bank, Development Agency, Leuven Univ. Research Council Fund

Correlating the sources of funding with types of projects (Figure 4.19) reveals that architectural conservation projects are supported by all of the funding source categories. Non-profit organisations primarily fund architectural conservation projects although they also contribute to the development of management plans and community related projects. Friends' societies tend to support architectural conservation projects, while again, almost all of the projects supported by companies and corporations are architectural projects. This ratio slightly decreases with Turkish and foreign public bodies and other sources of funding (World Bank, UNDP, EU).

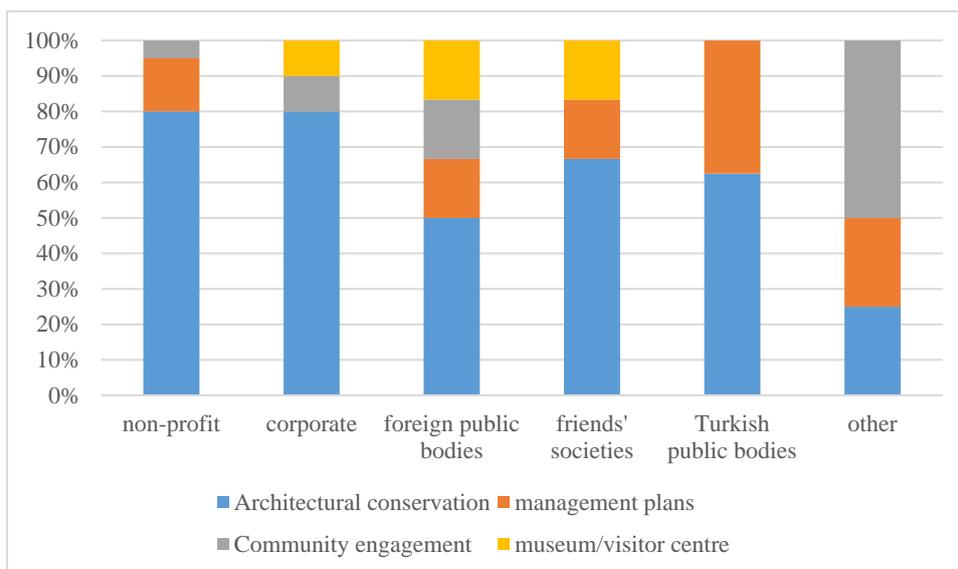


Figure 4.19 Sources of funding for project types

It is most likely that projects that are more continuous and are repeated during each season, such as site cleaning and the odd repair, as well as systematic artefact conservation, are primarily sourced by affiliated universities and institutes. Large-scale projects, on the other hand, which usually involve multi-year architectural conservation work and require substantially more funding, are usually funded through non-profit organisations and corporations (except in some of the Italian-run excavations).

4.1.4.3 Types of funding used by countries

A general examination about the funding sources used by each country demonstrates that German, Austrian, American and Belgian excavations were successful in engaging funding for conservation from a variety of sources³³¹ (Figure 4.20). In German-run excavations, funding from corporations is significantly less –in only half of the sites were such contributions identified (local Turkish companies in Troy, JTI in Hattusha and German companies in

³³¹ The table shows the existence of financial sources for conservation in the last 35 years according to sources accessed for this research, and not the frequency with which they supported projects.

Pergamon). Ephesos utilizes sources from almost all of the categories described above. American-run excavations largely obtained funding from non-profit organisations and to a lesser degree from private individuals³³². Other cases exist where the U.S. Ambassador's Fund or friends' societies financed several projects.

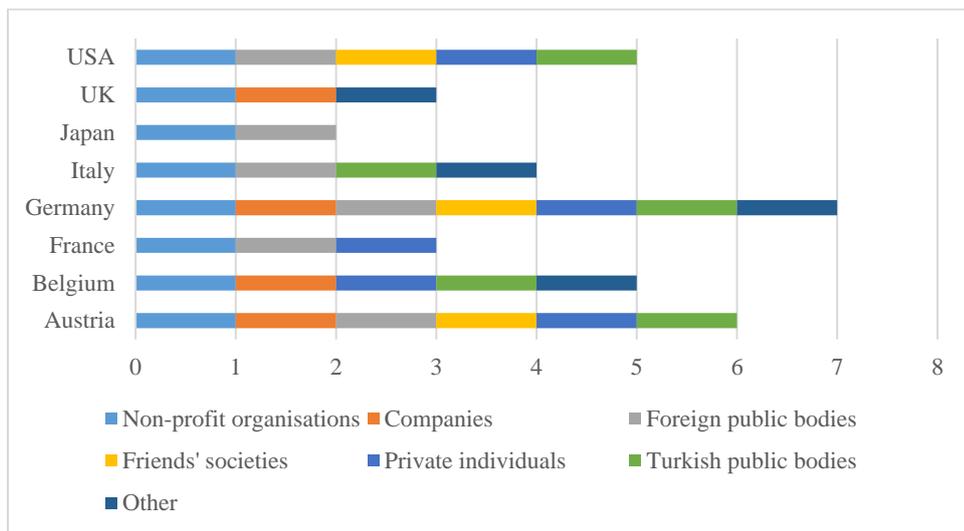


Figure 4.20 Types of funding utilized by different countries

At Çatalhöyük³³³, conservation funding comes from corporations, non-profit organisations (Kress, Kaplan and WMF) and, in the case of the TEMPER Project, the EU. Similarly, at Sagalassos, funding for conservation comes primarily from corporate sponsors, non-profit organisations and private individuals. Community-related projects at this site were financed by the regional development agency and the World Bank.

³³² The only corporate support to be identified for a conservation project in an American-run excavation was American Express' contribution to the Tetracylon at Aphrodisias.

³³³ It must be noted, however that, in terms funding, Ephesos and Çatalhöyük cannot be fully representative of Austrian and British archaeological excavations in Turkey, as their relative fame and extensive media coverage must be heavily related with corporate and private sponsor interest in these sites.

Italian-run projects are mainly funded by affiliated universities and their Ministry of Foreign Affairs. There is minimal corporate funding. Funding for conservation projects at the Japanese-run Kaman-Kalehöyük comes primarily from Japanese public sources and to some extent by a non-profit organisation.

4.1.4.4 Review

This analysis demonstrates the significant presence of non-profit organisations in the funding scene and the increase in their contributions especially from the mid-2000s. The majority of the more recent projects have been funded by American foundations (Kaplan Fund, GHF, WMF) –especially notable is the Kaplan Fund’s support for 10 of the researched sites over the past decade. Between themselves, these non-profit organisations have supported more than half of the researched 19 sites. Large-scale projects, especially those relating to buildings, are primarily funded by these organisations, as well as corporations, which suggests that conservation work relies heavily on philanthropy.

While in terms of Turkish public bodies, the lack of local authority support for conservation projects constitutes a major gap, whereas the development of community engagement introduced further types of sources to archaeological conservation, in that there is a growing number of projects supported by regional development agencies, as well as the EU. The general objectives of Turkish development agencies are to support projects for rural and local development and capacity building (Law No. 5449 Formation of Development Agencies, Their Coordination and Duties Article 5). The projects supported by these agencies tend to focus on tourism and increasing local livelihoods; as such, fostering the engagement of local communities with archaeological sites is not the primary incentive. These are in line with the growing emphasis of international donor agencies on socio-economic benefits and regional development of cultural heritage (Orbaşlı 2013:238), and the “characterization of heritage places as tools for poverty reduction by development agencies” (Araoz 2011:55).

Public funds are usually inadequate in providing for the conservation of all archaeological sites in any country. More recent approaches involve public-private partnerships or encouraging private funding through tax relief and other benefits, and to create more sustainable funding systems (Naycı 2014:191–192). In the early 2000s, Turkey introduced new incentives to promote private involvement; however, lack of consistent information on funding makes it difficult to state for certain whether Turkish private funding has increased since. Erciyas dates the emergence of philanthropic presence of large Turkish companies in archaeology to the late 1990s and early 2000s (2014:280), which may be linked to these incentives. There are examples, however, of support for conservation at archaeological sites that precede this, particularly in the case of Koç Family affiliations, and Koç Foundation in particular³³⁴.

Conservation work has become increasingly multi-faceted, both in terms of requiring professional and qualified people, and the variety and scale of projects, which increase the necessity for sustainability in funding sources, especially for the duration of long-term projects. Although lack of information prevents an assessment on continuity of funding bodies, i.e. how long they kept supporting conservation work at certain sites, it can be surmised that most organisations at least support on a project-basis which would mean association for a number of years.

4.1.5 Discussion / emerging themes

This section has revealed the diversity of conservation techniques and approaches and how these have changed over time. The level of interventions and acceptability of conservation practices continue to be major topics of debate. From the outset of most excavations, it is noteworthy that conservation was recognized as a distinct field and that experts were consulted to guide and

³³⁴ This is excluding the Geyre Foundation, spearheaded by a member of the Koç Family, which was established in 1987 to support archaeological research and conservation at Aphrodisias.

decide on appropriate conservation principles and priorities. However, the limited collaboration with local experts should be highlighted. This research has shown the dominance of non-profit organisations in the funding of conservation work and the prevalence of corporate funding of architectural conservation projects, and also the lack of financial support from local authorities. In terms of community engagement, dedicated projects to encourage participation are not widespread and those that do exist appear to vary depending on the nationalities of the respective teams. For example, Central European-run projects seem to emphasize craftsmen training in terms of the local community's involvement, while Anglo-American-run projects are more prone to engage in awareness-raising and education.

Several themes emerge. Of primary importance is the gradual integration of conservation into archaeological projects. This is strongly related to the question of responsibility for conservation, which is the second theme to be discussed. The increased visibility of conservation in recent years is an emerging third theme, while the final theme is concerned with the involvement of local communities in archaeological and conservation projects.

4.1.5.1 Integration of archaeology and conservation

There is a clear and growing integration of conservation processes with archaeological processes. Two main turning points stand out: the early 1990s, when site-scale conservation and site presentation begin to be observed more prominently, and the period from late 2000s, when a significant surge in site conservation and presentation efforts occurs, culminating in the early 2010s with the addition of management plans and community-focused projects (Table 4.6).

During the period that preceded the investigated time-frame, the general approach towards excavated remains had been to keep them exposed without any particular planning or funding for their conservation. Exceptions mainly

focused on monumental buildings³³⁵, such as the major architectural projects at the Gymnasium at Sardis and the Celsus Library at Ephesos. In the early years of the investigated period, from the late 1970s until the mid-1980s, more than half of the selected excavations had yet to start, including at sites such as Çatalhöyük, Troy, and Kaman-Kalehöyük. At those sites where excavations were ongoing, conservation work continued to centre mainly interventions on monumental buildings.

The reconstruction activities at Sardis in the 1970s set a powerful example that was followed at Ephesos (Bammer 2010:38), and later at Pergamon where “site presentation would be improved through a reconstruction” (Schmidt 1993:173). The *anastylosis* projects such as the Tetrapylon at Aphrodisias, South Gate at Ephesos, and the partial re-erection of the Temple of Trajan at Pergamon are the most noteworthy cases in this period. Also significant are the first attempts at protecting Terrace House 2 at Ephesos. At Hattusha, on the other hand, the approach encompassed the interpretation of the site as a whole based on the concept of an archaeological park, which was probably the earliest after Halet Çambel’s Arslantaş-Karatepe (Eres 2010a:124–125).

An increase in conservation practices in general is especially visible from the early 1990s³³⁶. There are two main reasons for this. Firstly, the recognition of certain deterioration problems at longer-running excavations, as well as damages caused by touristic use where wall surfaces were exposed for many decades (at sites such as Aphrodisias and Ephesos); and the start of new excavations which demonstrate concern for conservation and presentation from their outset (at sites such as Troy, Gordion, and Çatalhöyük).

³³⁵ Study of monumental buildings was the norm, particularly until the 1970s (Killebrew & Lehmann 1999:4). This trend gave way to the study of residential buildings in the 1980s.

³³⁶ This is also the period when more information on conservation begins to be presented in the ERM proceedings, sometimes with dedicated sections or even separate articles on architectural conservation interventions, as well as site presentation activities.

	1979-1984			1985-89			1990-94			1995-99			2000-04			2005-10			2010-14		
	C	P	M	E	C	P	M	E	C	P	M	E	C	P	M	E	C	P	M	E	
1 Aphrodisias	X				X				X				X				X				X
2 Arslantepe					X				X				X				X				X
3 Çatalhöyük									X				X				X				X
4 Doliche																					
5 Elainssa Sebaste													X				X				
6 Ephesos	X	X			X	X			X	X			X	X			X	X			X
7 Gordion					X				X				X				X				X
8 Göbeklitepe													X				X				X
9 Hatfusha	X	X			X	X			X	X			X	X			X	X			X
10 Hierapolis	X	X			X	X			X	X			X	X			X	X			X
11 Kaman-Kalehöyük									X				X				X				X
12 Kyme					X				X				X				X				X
13 Labraunda									X	X			X				X				X
14 Pergamon	X				X	X			X	X			X	X			X	X			X
15 Priene													X				X				X
16 Sagalassos													X	X			X	X			X
17 Sardis	X				X				X	X			X	X			X	X			X
18 Troy					X	X			X	X			X	X			X	X			X
19 Yumuktepe																					

no excavation

C: Site conservation
P: Site presentation
M: Management planning
E: Community engagement

Table 4.6 Conservation practices in 1979-2014.

For the purposes of this table, site presentation encompasses site-scale work rather than architectural projects and mainly denotes work along visitor routes, visitor safety and site security measures, preparation and installation of information panels, design of visitor routes, and construction of site museums/visitor centres, as well as maintenance of the said routes, panels and facilities. Community engagement refers only to projects initiated by the archaeological teams to engage local people with archaeological sites and those that focus on confidence building and local empowerment. For other forms of engagement see Chapter 4.1.3. This chart is only generally representative of the information accessed as part of this research and on its interpretation by the author.

An example of the former is the first site-scale conservation work at Aphrodisias, where a new programme is launched to conserve all wall surfaces with lime mortar. Similarly, there is a change of course at Ephesos. Here the director talks of slowing down excavations of new trenches to focus on artefact and building conservation following years of unearthing of architectural remains. At Troy and Gordion, in the absence of relevant specialists in their own teams, external advice is sought. At Troy, the director calls on the services of a series of conservation experts from Germany and elsewhere to advise on holistic site conservation principles and priority action areas, while at Gordion, following the advice of Bernard Feilden's colleague Archie Walls, earthen buttresses are built to support exposed buildings. At Yumuktepe, excavations start with the intention of creating an archaeological park, for which preliminary designs are soon finalised.

The second reason for the rise of conservation activities from the early 1990s is associated with MoCT's growing interest in archaeological sites and their conservation and valorisation (see Chapter 2) and also evidenced by requests³³⁷ made to the excavation directors. Klaus Nohlen, the architect at Pergamon, for example, explains that the underlying factor that led to the partial re-erection of the Temple of Trajan was the Turkish authorities' interest in site visibility, specifically for the purposes of tourism, which had been on the rise in the post-

³³⁷ MoCT can make requests and invite teams to focus their attention on the upkeep of monuments and take measures for site presentation and site security. These have either been comprehensive, i.e. intended for all sites, or more site-specific. The former is not limited to particular conservation interventions. For example, in 1992, it asked excavation directors to carry out regional surveys in order to expand Turkey's cultural inventory (Smith 1995:191). Other than conservation-related work, MoCT makes site-specific requests, such as excavations of particular areas, survey and documentation of buildings (Le Roy 1990:178) and construction of storage facilities (Borchardt 1994:258). Requests can also include assistance during conservation area zoning as was the case for Xanthos team in 1989 (Le Roy 1991:75). Local authorities are also known to make requests, such as for the preparation of information panels (Radt 1987).

World War II era, and that following this trend, in the early 1960s³³⁸, expressed as “a wish for the presentation of the site to be enhanced” (1999:92). The excavation team’s decision to choose the Trajaneum in response to this request was made because of the quantity of existing original materials (Schmidt 1993:173; Nohlen 2014b:518–519). Similarly, MoCT made requests for the conservation and security of Ephesos’ theatre and stadium (Karwiese 1996), as well as the Yedi Uyurlar (Karwiese 1998:725)³³⁹.

In the early 2000s, architectural conservation activities continued to dominate conservation practices but one of the significant developments was the preparation of management plans for Ephesos, Hierapolis and Çatalhöyük. In particular, the latter contributed significantly to the debates concerning values-based approaches and collaborative efforts in providing conservation of archaeological sites. Also noteworthy at this time is the introduction of newer documentation and information management technologies, such as 3D-surveys and GIS, which enabled various teams to document previously unsurveyed buildings or to re-survey areas and entire sites to achieve more accurate results or create enhanced data storage systems, as seen at Labraunda, Göbekli Tepe and Pergamon.

The mid-2000s show a noticeable increase in the number of site presentation, management planning and community engagement projects. Similar to the 1990s, this change can be read in the context of MoCT’s emphasis on site conservation and presentation, supported by various regulatory documents issued from the mid-2000s that put conservation squarely within the excavation process and thereby making it a permit requirement (see Chapter 2). MoCT continued to make comprehensive and site-specific requests in this

³³⁸ Tourism as an economic driver of development had been recognized especially from the mid-century onwards and was gradually integrated into the legislative system pertaining to heritage conservation (see Chapter 2).

³³⁹ As observed here, several directors make it a point to specifically mention that these projects were requested by MoCT.

period, particularly encouraging projects to enhance site presentation and use. A significant example was MoCT's request in 2006 for the conservation of theatres at all sites with on-going excavations. In a letter sent to all excavation directors MoCT asked them to take theatres "as top priority for excavation, conservation, and reconstruction" (Greenewalt Jr. 2008:373). Some tackled theatres, and either went ahead with substantial interventions to enable their re-use, while some advised against it, mainly due to poor preservation of original materials or lack of proper visitor access to the monuments³⁴⁰.

The most remarkable change, in terms of the number and scope of conservation activities, is observed in the early 2010s. Efforts for site conservation and presentation are seen at almost all of the examined sites, while the increase in community engagement projects and management planning are also noteworthy. References to and interventions regarding site presentation in particular show a significant increase in the first half of the 2010s, especially concentrating on visitor paths, creating visitor routes and ensuring site security. In terms of architectural conservation projects, there is a gradual move towards consolidation and conservation rather than statement *anastylosis* projects, as for example at Aphrodisias, coupled with re-conservation projects, such as at Ephesos, and an interest in maintenance, as well as use of local materials.

MoCT's new regulations called for increased conservation measures, particularly through a modification in 2012 that stipulated that no new trenches could be opened at continuing excavations until restoration, conservation and landscape design projects were completed. This emphasis on conservation is reflected in the ERM presentations, as is demonstrated here by Gordion's director, Brian Rose (2015:491):

³⁴⁰ Other than Greenewalt's assessment of the theatre at Sardis, the director of Xanthos, J. de Courtils, upon receiving a request to restore the theatre, stated that owing to substantial damages sustained in earthquakes and re-use of building materials, restoration of the theatre would be unfeasible (2003:245).

MoCT asked directors of archaeological projects to focus the majority of their energies on archaeological conservation and site improvement. All Mediterranean countries move forward in this direction, and we wholeheartedly adopted this request this summer.

The scope of archaeological projects in Turkey widened considerably during this period to encompass conservation as a legitimate concern, in contrast to the previously more common ‘compartmentalized approach’ or total ignoring of ‘conservation responsibility’ (Riorden 2014:429). What should be emphasized here is that from the 1990s onwards, the focus on single buildings has been supplemented by a site-scale conservation concern and holistic interpretation of sites –especially pertinent to archaeological park approach and the *gesamtkonzept*. The emergence of a values-based conservation approach in the early 2000s, practiced through management planning, which was essentially introduced by the Çatalhöyük project has not translated into an identifiable shift in conservation practices at the other examined sites, remaining fairly marginal until recent years. The current surge in management plans, however, can mainly be associated with WHS nominations due to this conservation tool being a requirement. The actual grounds for management planning, which accentuates a values-based approach, does not appear to have seen a widespread reflection.

4.1.5.2 Responsibility for conservation

The most recent MoCT directives have increased excavation directors’ responsibilities, especially foreign directors’, by including land expropriation costs, fees of MoCT representative, site security and conservation, which may involve architectural interventions, site presentation and management planning etc (see Chapter 2). In effect, MoCT wishes to share the responsibility of looking after archaeological sites with excavation directors and their affiliated institutions (Süslü 2012:viii). These changes lead to one of the underlying questions that emerges from this research as to whose responsibility it is to preserve an archaeological site? This is a question closely related to the

integration of conservation and archaeology, as well as the scope of archaeological projects.

Responsibility has been debated since the first discussions on the standardization of archaeological excavation. As early as 1940, the Manual on the Technique of Archaeological Excavations considered “the question as to how far the excavator is responsible for preserving the pieces and how far the country giving the permit is responsible” (International Museums Office 1940:133). The Manual stated that the majority of the responsibility should be placed in the hands of the country where the excavation is taking place, given the little financial resources with which the foreign teams operated at this time, and the fact that they uncover “a cultural treasure which the country itself has every interest in conserving, especially as it will derive tangible profits therefrom, if only from the touristic point of view” (International Museums Office 1940:133). However, in some countries conservation responsibility was shared between the country and those who carried out archaeological work. Countries such as Turkey, Egypt, Italy, USA retained the right to cancel permits “due to defective or insufficient work”, while in India and Italy this stretched to failure to ensure preservation during field work (International Museums Office 1940:138). Egypt, India, Greece, Iraq, Mexico, Palestine, Syria and Lebanon were countries where it was obligatory for the excavator to take the necessary precautions to protect excavated objects against climatic damage and theft (International Museums Office 1940:139). In Greece, the excavator was liable to pay for the costs of site preservation, while in Italy this was shared with the regulating authority (International Museums Office 1940:139). India required a deposit for “compensation for objects lost or destroyed during the period of the permit, or as a fine for infringing the rules

laid down for the conduct of work” (International Museums Office 1940:138)³⁴¹.

The 1956, the UNESCO Recommendations on International Principles Applicable to Archaeological Excavations aimed to set common principles for excavations, as well as the governance of archaeological heritage and public education. The bulk of the document concerns international collaboration, and more specifically the reciprocal rights and responsibilities of foreign researchers and States, similar to the 1937 Cairo Act. The Recommendations make “guarding, maintenance and restoration of the site together with the conservation, during and on completion of his work, of objects and monuments uncovered” part of the “obligations of the excavator”, to be defined as part of the archaeological permit (Article 21)³⁴². As presented in Chapter 2, Turkish regulations largely follow these recommendations, and in fact precede them.

The more recent legislative changes demonstrate that MoCT’s approach towards archaeology and conservation revolves around sharing its responsibilities further. These may be linked “to a neoliberal political leaning that seeks to relieve the State from some of its obligations by devolving them to the market (private sector) or to communities, volunteers, and third sector organizations” (Orbaşlı 2016:184). Stanley-Price, on the other hand, interprets this general shift, which he remarks is the result of the increased number of

³⁴¹ More recent examples include Israel, where authorities hold the permit holder responsible for site conservation and fencing (i.e. security), and where this is not carried out, the permit holder is obliged to pay the necessary expenses to the authorities, while in Jordan, they are required to submit a proportion of their project budgets to the relevant authority to be used for site conservation work (ed. Stanley Price 1995:139). Also, in Libya, Italian archaeologists were asked to carry out *anastylosis* projects in the 1970s (Guermami 2012:312).

³⁴² Discussions preceding the 1956 UNESCO Recommendations placed more responsibility on the ‘excavator’ than the final agreed document –see UNESCO (1955:18). Similarly, the draft of the UNESCO Recommendations stated the following in article 19: “The contract governing the concession should deal fully with the obligations of the excavator on the completion of his work, requiring him to restore the site to a condition satisfactory to both parties concerned or, if the nature of the finds permits it, to arrange for their preservation in the open air. The decision on this point should be taken after agreement between the parties concerned.” UNESCO (1955:4). The final article is a watered-down version.

archaeological excavations and associated costs, as “tantamount to reverting to the principles advocated in the 1956 recommendation” (2003:272). As Palumbo (2002:8) notes, however, “archaeologists do not always believe that it is their ethical responsibility to ensure the survival of the site they investigate”.

Various foreign directors’ remarks on how they interpreted their responsibilities towards the site and the State may be useful in this context. Some refer to conservation work they carried out using phrases such as duty towards the locals, professional and ethical responsibility, and reciprocation of courtesy. As early as the mid-1980s, Didyma’s director K. Tuchelt emphasized as part of their *gesamtkonzept* that their duty is not only to excavate but also to preserve the rural character of the place that is familiar to the locals (1988:78). He stated that one owes the conservation of the landscape to not only to the ‘fleeting visit of a tourist’ but to the locals (1993:77). Similarly, Manfred Korfmann, in his very first ERM report on Troy, emphasized that site conservation and presentation were their duty (Korfmann 1990:290). Torun&Ercan explain that M. Waelkens, the former director of Sagalassos, took conservation as an ‘ethical responsibility’ in line with related international principles (2013:27), while K. Nohlen noted that site presentation work at Pergamon was carried out in response to Turkey’s request as “a sign of gratitude to the country for the research opportunities it had long provided” (Nohlen 1999:92, 2014b:520).

Teams also view their site conservation and presentation projects as ‘investments’ or ‘signs of commitment’. Karlsson (2010a:361), the former director of Labraunda, viewed their conservation efforts as “... some very expensive projects ... which should be seen as investments for the future”, while Riorden (2014:434), a previous member of the Troy team, considered the construction of a *Bauhof* (workshop) at Troy, built due to the growing scale conservation work, an act of commitment to conservation.

F. Pirson emphasizes DAI's 'responsibility' in reciprocating Turkey's 'courtesy' that enables their work, and states that "preservation and presentation of sites" should be part of this responsibility, especially for long-term projects (2009b:92–93):

The opportunity to work at very prominent archaeological sites in Turkey is a great courtesy of the Turkish Republic and also a sign of firm trust in German archaeology and the Institute. Such trust implies responsibilities for the Institute, not only in terms high-standard research and publication, but also in the preservation and presentation of the sites. Therefore, large scale conservation projects and the development management plans have to be an integral part at least of the long-term projects.

This responsibility, however, says Pirson, should be jointly assumed by foreign teams and Turkey. DAI has taken steps to become more involved in management planning processes at the sites it is researching (Göçmen & Tezer 2014:385). In the preliminary management plan prepared for Göbekli Tepe, this joint responsibility is emphasized (Schmidt & Merbach 2014:86):

...it is imperative to create an organisational basis to safeguard the long-term running of the site for the public in a way that guarantees the survival of the monument and its setting. However, willing the German Archaeological Institute may be to contribute to this goal, in the long run this is clearly a task that can only be taken on by the institutions of Turkey.

These remarks refer primarily to conservation of physical remains, but this could also be widened to include responsibilities towards local communities. One of the directors interviewed for this research stated that their way of giving back to the community and transferring the knowledge accumulated during the excavations was through educating local children, which they considered an obligation.

Radt, on the other hand, highlights the one-sidedness of this expectation and argued that organisations or private enterprises obtaining financial gain from archaeological sites do not contribute to the conservation and maintenance of the site while excavation teams are obliged to do so (2006c:61):

It is not possible, that the burden of all the above-mentioned and many other problems is carried by only one of the existing institutions, be it financially, be it administratively. But until now the distribution of responsibility is unclear: the local museum collects the entrance fees but has never enough money for cleaning, repairs, guardians etc. The local municipality collects the parking fees but does not spend enough of the money for the maintenance of the ancient site. The sellers of souvenirs, refreshments etc. earn a lot of money from the tourists but give nothing for the maintenance of the site. The excavation team is held responsible for the repair, maintenance and cleaning of ruins, sometimes at areas where they never have worked or where work was completed a long time ago. This is the case in spite they are doing already a lot of repair and restoration in the areas where they are actually working.

This not only demonstrates the heavy responsibility of archaeologists but also the lack of collaboration shown by those who benefit from these sites. The findings presented earlier in this chapter corroborate specifically the lack of local financial support to conservation at the selected sites.

4.1.5.3 Visibility of conservation

Communication of conservation work has not been a usual practice in archaeological research and lack of publications on conservation of archaeological sites has been a problem for many years (Caldararo 1987:86; Stanley-Price 2003:277). In Turkey, conservation did not feature high on the agenda of the ERMs until the 1990s. Publications of excavation teams that focus on conservation and presentation mostly centre on single buildings, such

as the theatre Priene (Schumacher, Misiakiewicz & Koenigs 2007), the shelter covering the Terrace House 2 at Ephesus (Krinzinger 2000b), and the reconstruction of the city walls of Hattusha (Seeher 2007a) –mostly published in multiple languages including Turkish (except the book on Priene’s theatre restoration). There are exceptions such as the booklet marking the 50th anniversary of Italian excavation and conservation efforts at Hierapolis (MAIER 2007) or publications on the Italian contribution to Turkish archaeology and conservation where directors discuss their projects³⁴³ (ed. Başgelen 2013).

Publications of a more holistic nature, those that assess previous works at the site and explain conservation philosophies behind past and future conservation work, are more limited and relatively recent, such as Troy (Riorden 2014); Gordion (eds. Keller & Matero 2011; Matero 2012); Hattusha (Seeher & Schachner 2014); Sagalassos (Torun & Ercan 2013; Torun & Ceylan 2013); Ephesus (Ladstaetter 2016); Pergamon (Nohlen 2014a), Sardis (Severson 2008), Elaiussa Sebaste (Romeo 2008a). These publications are mostly written in English, with the exception of Ephesus, and only a small number have Turkish versions or summaries.

Another emergence in this past decade has been the joint presentations and publications of archaeologists and conservation experts. Pirson and Bachmann’s joint appearance in the ERMs are exemplary and demonstrates the significance attached to conservation at Pergamon, and the mutually beneficial co-existence of the fields of archaeology and conservation.

In spite of this visibility, however, there are certain topics that are noticeable by their absence in the ERMs. The most significant omission concerns WHS nominations and related management planning processes. Examples include

³⁴³ There is a tradition among Italian directors to gather annually in Turkey to present their excavation and conservation work separately –see also ed. Tangianu (2005); ed. Başgelen (2012).

Aphrodisias, Çatalhöyük, Ephesus and Pergamon, where there are no references, even though the teams were fully or partially involved. The other omission involves projects related to community engagement. The long-standing community education activities and other training opportunities at Kaman-Kalehöyük are not mentioned in the ERM reports. Several noteworthy projects carried out at Sagalassos, and their more recent move towards a heritage management methodology, appear in the Archaeometry Meeting proceedings (Excavations, Research and Archaeometry Symposium) rather than the ERM proceedings³⁴⁴ (see Torun *et al.* 2014). Another example concerns the ERM reports of Elaiussa Sebaste that provide information mostly on architectural conservation work, focusing on the theatre, agora and basilica, and various other architectural remains, while research on the wider perspective of preserving the site in its current context appear in other publications, most notably in ed. Romeo 2008.

The funding sources for conservation are not especially presented in the ERM proceedings. Also, the costs of most projects are not published and MoCT was not forthcoming in providing any information in this regard. The financial aspects of conservation, therefore, are not transparent.

Reflecting MoCTs concerns, references to site security, including perimeter fences, gates, site guards etc., do become more noticeable in the ERM proceedings in the 2010s, indicating a selective approach towards the representation of conservation efforts.

4.1.5.4 Engagement with local communities

Inclusiveness and community-based conservation are increasingly being recognized as intrinsic to archaeology and heritage conservation and there are

³⁴⁴ The Archaeometry Meetings, rather than the ERM, may be the outlet for such topics because other papers on site management plans appear in the proceedings, such as Metropolis in the 29th Archaeometry Meeting (p.121-127) and Güvercinkayası in the 30th Archaeometry Meeting (p.1-16).

codes of practice promulgating this interaction (Chowne, Kotsakis & Orbaşlı 2007:18; van den Dries 2015:45). The professional environment has changed dramatically since the 1990s and various ethical codes have been introduced that encourage community engagement to create a more permeable environment for enhanced collaboration³⁴⁵. Encouraging local involvement in the conservation and monitoring of archaeological sites also has the potential to foster a greater sense of ownership and a will to protect archaeological sites (Atalay *et al.* 2010:12; Öztürk 2014:238).

As demonstrated previously, there are increasing efforts to try to engage other social groups (not only male villagers who work at the excavations) with archaeological and conservation activities, and promote interest in the process. This is more commonly accomplished through public meetings but there is a discernible move towards confidence building, empowerment and regional development as part of a heritage management approach. One of the issues that emerges, however, is the lack of such proactive projects across the wider selection of sites investigated.

In the 1970s and 1980s, archaeological projects did not have public outreach agenda, and there was a singular lack of interest or desire in engaging with communities beyond what was necessary. Therefore, the lack of proactive engagements of foreign teams working in Turkey during that period is not unusual³⁴⁶. In the case of foreign teams, this lack of interest may have derived from the earlier history of explorations which appear to have continued to

³⁴⁵ This is fast becoming one of the more important topics in archaeology and heritage conservation with this new trend's increased visibility in scientific gatherings such as the European Association of Archaeologists' annual symposium in Istanbul in 2014, which had an overwhelming focus on community engagement/public archaeology, and the growing presence of such projects also in Turkish-run archaeological projects presented in the ERMs since the late 2000s and early 2010s.

³⁴⁶ For example, the director of Ephesos wrote that the protection of an ancient monument starts with removing the human element (Karwiese 1998:725). Although stated in the context of persistent tourist vandalism, this understanding may characterise some of these earlier approaches.

shape approaches towards local communities³⁴⁷. During the interviews, a number of directors remarked on how colonialist sentiments may have persisted for many decades in the 20th century –demonstrated especially in the isolation of archaeological teams from local communities and a perceivable lack of communication beyond the employer-employee status.

This isolation is quite pertinent from a spatial point of view, in the architecturally and socially segregated positions of purpose-built excavation houses –resulting in a “duality” within settlements (Çelik 2016:175). While this may have as much to do with security and safety concerns (of stored ancient artefacts) and requirements to provide a proper work environment, it clearly discourages interaction. Excavation complexes of longer-running projects, such as Didyma (known locally as the *Alman Kule*), Gordion, Pergamon, and Sardis are a few examples of such separated arrangements (Figure 4.21). Marciniak’s (2015:50) reference to “ivory towers” regarding Central-European archaeologists who were “satisfied from their academically sanctioned positions and exempt from any kind of public engagement”, calls to mind not only this segregation but lack of communication³⁴⁸ –it should be noted, however, that this is not peculiar to foreign-run projects in Turkey³⁴⁹.

³⁴⁷ Starzmann (2012a), for example, who studied foreign archaeologists working in the Middle East, argues that colonialist ideas prevail in archaeological practice, particularly in terms of labour politics.

³⁴⁸ Community engagement was examined by Dissard, Rosenzweig & Matney (2011) with regards to a foreign archaeological team’s relationship with the villagers in south-east Turkey, and how certain factors such as social customs and physical barriers can aggravate situations.

³⁴⁹ Archaeological teams are usually considered to be ‘foreigners’ by locals, regardless of whether the team is predominantly Turkish or not. If the majority of the team consists of foreign nationals, however, additional barriers may be introduced, such as language, knowledge of local social customs and traditions.



Figure 4.21 Gordion's dig house between the tumulus and the village (the author 2015)

Another factor that may account for the small number of projects and activities that directly focus on engaging communities may relate to possible apprehensions regarding social customs and traditions, as well as concerns regarding unsettling existing relationships with locals. Unlike most projects elsewhere in Europe, archaeological projects in Turkey tend to be long-term, sometimes lasting for decades. They not only depend on continuous academic and financial commitment but also rely on good relationships with communities. Introducing newer forms of engagement, particularly at such established excavations, may be considered to have the potential of endangering such relationships by embarking on something different which may be misinterpreted. This appears to be especially pertinent in rural communities with a conservative leaning, where, for example, economically self-sufficient women may be frowned upon. Speaking of the cleaning project at the Temple of Artemis at Sardis, which is being implemented with the help of local women, the director N. Cahill's comments (pers. comm. 2015) reflect a similar concern:

Because we are foreigners, we don't want to cause problems. We are careful with what we are doing and not to breach any social rules.

The lack of community-focused projects at Central-European-run excavations that was noted earlier in this chapter begs the question whether conservation practices are shaped by national professional organisations that represent archaeologists in their countries of origin, as well as their archaeological institutes abroad. A concise idea of the various ethical codes and approaches

is set out below for the American, British, German, Italian and Japanese institutions and organisations.

The most detailed set of principles come from American institutions³⁵⁰. Although ARIT, as an organisation, does not have any specific codes of conduct, the ethical codes of The Archaeological Institute of America (AIA) and The Society of American Archaeologists (SAA) directly focus on archaeologists' relations with the public and local communities. One of the principles of AIA's "Code of Professional Ethics" is "Responsibilities to the Public" where it states that archaeologists, among other issues raised, "should actively engage in public outreach through lecturing, popular writing, school programs, and other educational initiatives" and "should respect the cultural norms and dignity of local inhabitants in areas where archaeological research is carried out." (Archaeological Institute of America 1994). It is important here to emphasize that communicating archaeological work to communities is considered as a 'responsibility'. Some of the "The Principles of Archaeological Ethics" of SAA are directly relevant to conservation and communities (Society of American Archaeology 1996; Lynott 1997). The principle relating to 'stewardship' states that archaeologists "should use the specialized knowledge they gain to promote public understanding and support for its [architectural record's] long-term preservation" while another on 'public education and outreach' calls for archaeologists to work with the public for the stewardship of archaeological sites and "communicate archaeological interpretations of the past". American archaeologists are not bound by these principles but they exist as guidelines for their practice.

As the leading organisation for archaeologists practising in Europe, the European Association of Archaeologists' (EAA) Code of Practice, adopted in 1997 and amended in 2009, in its first section entitled "Archaeologists and

³⁵⁰ For further information on the development and changes of these ethical principles see Lynott (1997) eds. Lynott & Wylie (2000).

Society”, calls for the “preservation of the archaeological heritage by every legal means” and for archaeologists to “inform the general public at all levels of the objectives and methods of archaeology in general and of individual projects in particular, using all the communication techniques at their disposal.” (European Association of Archaeologists 1997).

BIAA has recently been focusing on heritage management, public involvement and public perceptions of the past, and its own projects reflect this approach³⁵¹. Although it does not have a separate code of practice for archaeologists working in Turkey, the Charter and by-law, Code of Conduct and standards of the main professional organisation that represents archaeologists working in the UK, the Chartered Institute for Archaeologists (CIfA) give an indication. The fourth principle of the Code of Conduct relates to sharing information and states that “a member shall accept the responsibility of informing the public of the purpose and results of his/her work and shall accede to reasonable requests for ... information for dispersal to the general public” (Chartered Institute for Archaeologists 2014a:7). CIfA has a specific and detailed Standard for those working in historic environments (Standard and guidance for stewardship for the historic environment) where it discusses the role of stewardship as “undertaking conservation management tasks, communicating the public value of the heritage, promoting community awareness of the historic environment and encouraging active engagement in protection and enhancement” (Chartered Institute for Archaeologists 2014b:3). In a separate section entitled “Communication”, the document calls for engaging with the public to “ensure there is an informed public, to understand public perceptions of the historic environment, and to sustain the public interest that justifies its protection” (Chartered Institute for Archaeologists 2014b:20).

³⁵¹ Particularly the Pisidia Cultural Heritage Management Project, Aspendos Cultural Heritage Management Project, Living Amid the Ruins: Archaeological Sites as Hubs of Sustainable Development for Local Communities.

DAI has also been emphasizing cultural heritage conservation recently (Pirson 2015:45). This is also observed in DAI's renewed website in early 2016 which showcased 'cultural preservation' as the organisation's new focus. "Awareness-raising" and "builders' training and education" are highlighted as its tasks (see Kulturerhalt im Focus <https://www.dainst.org/373>). Remarking that archaeological site conservation cannot be the responsibility of only governmental authorities, it is noted (<https://www.dainst.org/forschung/kulturerhalt/aufgaben>):

The initiative for these tasks must arise from the will of the public. The key to forming such a public will consists in educating the public about the existence and character of their archaeological cultural heritage and create an understanding of the relevance this heritage has for our present society.

The organisation also states that it sees archaeology as an "instrument for cooperation on development" and gives examples of its work in other foreign countries where it contributed towards job creation, training of craftsmen, and enhancing archaeological sites to make them publicly accessible (DAI 2016).

In the mission statement of OeAI, under "Publicity and Society", it is stated that (Österreichisches Archäologisches Institut n.d.):

Active communication of the scientific results and findings, not only within professional circles but also to a broader public, is the contribution of the OeAI towards the visualization of scientific research and towards the development of a knowledge-based society.

The Italian missions' website (Italian archaeological, anthropological and ethnological missions abroad) in describing their projects states (Missioni Archeologiche n.d.):

These missions are not just a highly significant scientific and scholarly activity. They are also a precious instrument in the training of local

workers and the transfer of technologies in a series of sectors such as archaeology, restoration and historic conservation in which Italy's level of excellence is internationally acknowledged.

JIAA describes its major goals as “preserving this material and educating future generations about cultural heritage preservation” (JIAA n.d.). This view is reflected in the way they envisage JIAA to be as a place, with a particular focus on children (JIAA n.d.):

a center of cultural and academic exchange, to share the results of our research both locally and internationally, to train young researchers, and especially to stimulate local children, to instil in them an interest and passion in history and cultural heritage.

The Anglo-American codes view the relationship between archaeology and communities as more along the lines of awareness-raising, informing and engaging communities through various means, whereas German and Italian approaches appear to be more focused on craftsmen training. The latter group cannot be said to involve in any other form of engagement that would encourage locals to participate in the archaeological process or heritage conservation. Italian-run projects also emphasize the sharing and disseminating of technological knowledge which does not explicitly seem to aim at local communities. DAI's new focus recognizes the importance of making cultural heritage matter; however, the words ‘educating the public’ appears to transmit a didactic and top-down understanding. OeAI does not specifically refer to a methodology of how this ‘active communication’ is going to take place. In terms of JIAA, on the other hand, engaging communities with archaeology and training researchers are at the heart of their work and the reason behind the decision to build the institute's premises in Kaman-Kalehöyük. JIAA's position represents an approach that extends beyond the physical boundaries of the archaeological site and integrates social development into archaeological work. At another level, the markedly inter-

disciplinary character of Belgian archaeological practice since the 1980s and its increased focus on community engagement since the 1990s –as is observed in Belgian projects elsewhere around the world (Plets, Plets & Annaert 2012:79–80)– are clearly reflected in the projects at Sagalassos. This brief overview, therefore, indicates that the various archaeological traditions (Anglo-American, Central-European, etc.) reflect themselves in their practice in Turkey.

In the case of German-led projects, there appears less interest, for example, in public meetings: only in two of the selected sites, and relatively recently, have there been such initiatives. Schachner (pers. comm. 2015), states that community engagement work is mostly an American approach, and notes that he does not consider them necessary and questions their benefits. He says as an understanding of archaeological sites and heritage should be formed at school, but even then, he notes, there can be illicit excavations.

It must be noted, however, that in various central European countries, including Germany, educating the public at large is considered to be the duty of the state, which largely explains the results of this research³⁵². The reaction of one of the workers at Hattusha upon seeing the completed city wall reconstruction (Schachner pers. comm. 2015) was: “I never understood what we had been doing here during 30 years’ of work, but I finally have”. As much as it tells of the strong impact of reconstructions (and perhaps their possible use as a form of engagement), this illuminating statement also attests to a lack of communication between the archaeological team and the locals.

Against this background, a final point of discussion is the effectiveness of community-focused activities carried out at these sites. Major questions are whether they indeed result in positive outcomes or how they impact local

³⁵² This is also emphasized by Starzmann (2012b:160) who states that only a small number of German teams working in the Middle East have public education and outreach in their programmes.

perceptions of archaeological sites and cultural heritage in general³⁵³ –for which Çatalhöyük is a useful case study.

One of the many ways of engaging with the public and local communities is by making research data accessible through dedicated websites. The Çatalhöyük project has aspired to and achieved this on a grand scale –the amount of information readily available has yet to be surpassed by any other archaeological project in Turkey. Yet, in reference to community activities and providing access to research data, Rico & Ashley, who worked at Çatalhöyük, ask, “can open access and transparency of our work be labelled ‘multivocality’? ... Are tours and educational programs that are defined by a management plan sharing points? Are they dialectic or monologic?” They propose creating “an intentional chance to collaborate” in site stewardship (2007), which in many respects means making archaeology relevant to communities. At Çatalhöyük, this was attempted by shaping the project’s research design in collaboration with local communities while recognizing the possible differences in perception between these communities (Atalay *et al.* 2010:13). Hodder argued that archaeologists have an ethical responsibility and that “rather than imposing questions from outside, they also have a duty ... to engage in research that seeks compromise and bridges between a variety of different interests.” (Hodder 2002:175, 181).

However, these intentions have not been able to thwart criticisms. Bernbeck (2012:95) stated that the project continued to be “an exclusive ‘gated community’ of mainly British-centred excavation and research practices, with little contact with local Turkish communities”, which he argued publications were trying to hide, and it was “a globalized, locally disconnected project that is tied into big business funding”. A recent study, investigating community engagement projects at Çatalhöyük, may not only shed light on some of these

³⁵³ Perceptions of archaeological sites can differ from location to location and within the same community as was demonstrated by Apaydin (2015).

issues but also demonstrate the importance of post-project impact assessments. This study discovered that community activities prepared by the archaeological team³⁵⁴, which aimed at awareness-raising and instilling a sense of protection towards the site, had in fact not reached their goals. The primary reason, Apaydın (2016:838–839) cites, is the top-down approach of education projects and secondly:

...most projects have also neglected the social, political and economic backgrounds of the local communities in their education programmes and have also used similar methodologies for socially, ethnically, politically and economically different communities.

This outcome is particularly noteworthy, considering the significant efforts of a variety of teams who worked at Çatalhöyük to engage different communal groups and children with the site and its conservation.

4.2 Issues impacting conservation practices

This section examines recent issues impacting conservation practices from the late 2000s to early 2010s during which new and significant regulatory changes were introduced. Its starting point is the interviews held with directors and conservation professionals (respondents³⁵⁵) working at the selected sites³⁵⁶. Subsequently, the ERM proceedings and various other publications were consulted to expand on the issues raised, as well as to contextualize and elaborate certain examples. The section concludes with a discussion centred

³⁵⁴ See also Pollock (2010:208), who argues that while these efforts may be “well-meaning” they may be superficial nonetheless.

³⁵⁵ For the purpose of this section, the word ‘respondent’ refers to the representative(s) of each of the 19 sites –either the excavation directors or conservation professionals. Therefore, the percentages given in each sub-heading do not indicate the number of persons who responded but rather the number of sites where the relevant issue was raised –a percentage based on 19 sites.

³⁵⁶ Recurrent or non-time-specific issues were also covered where relevant.

on two emerging themes: MoCT's conservation approach, and attitudes towards foreign archaeological presence.

The interviews revealed a very diverse range of responses that were collated into the following categories:

- Operational and regulatory issues
- Financial issues
- Professional resources
- Local dimension

4.2.1 Operational and regulatory issues

Operational and regulatory issues are mainly related to the requirements and policies of the regulating authority, MoCT. 15 (79%) respondents highlighted certain aspects in terms of MoCT's direct and indirect influence on conservation processes, as well as the context within which conservation is carried out (Figure 4.22).

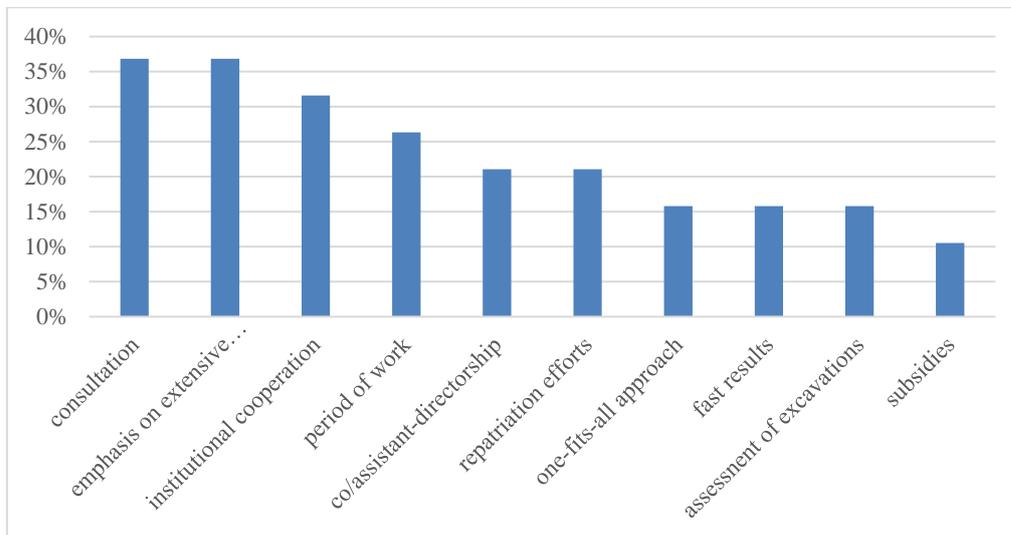


Figure 4.22 Operational and regulatory issues

MoCT's new circulars and regulations since the late 2000s have had a considerable impact on archaeological excavation processes and conservation practices alike (see Chapter 2). Issues relayed by some of the respondents

focused on these and included, among others, consultation, institutional cooperation, expectation of extended excavation seasons, assistant directorships (originally introduced as co-directorships), and MoCT's repatriation efforts.

4.2.1.1 Consultation

Seven respondents (37%) voiced their concerns regarding the lack of consultation particularly in relation to legislative changes, privatisations of services, and planning processes. Respondents stated that they were either not notified at all or informed too late by relevant authorities –MoCT or local governments– even in cases when those decisions specifically involved conservation of the sites they were working on.

One such example is MoCT's directive of 2011, which, at the time of the first interviews for this research, had recently introduced significant changes to archaeological and conservation practices; however, some of the respondents stated that they were neither informed of this directive before nor consulted in the process³⁵⁷. Once it was made official, some of the directors said they learned about it through their country's Embassy while others said they were informed by MoCT. The timing of the directive was another concern raised as foreign nationals make their permit applications in December, much earlier than their Turkish counterparts, which made it difficult for them to make the necessary adjustments.

Another example, involving a cable-car at Pergamon, demonstrates lack of consultation on the part of a local authority. Since the 1970s, ways have been sought to transport greater numbers of tourists to the Acropolis. One idea was via a funicular railway, later modified to a cable-car, and its implementation was carried forward by the local municipality. Pirson (2011 pers. comm.)

³⁵⁷ Murat Süslü, the Director General of Cultural Assets and Museums, on the other hand, referred to the participatory process in which this directive was prepared (Süslü 2012:vii), so in view of the directors' comments above, the inclusiveness of the process is open to debate.

explained how they found out about this project at a very late stage, and only when the regional conservation council informed the local municipality that the excavation team should be consulted. The cable-car was going to have a significant visual and physical impact on the site, yet its planning, according to the director, did not involve an integrated process, and no proper analysis of the archaeological site and the cable-car route was carried out. “Although the current cable-car track is not ideal”, said the director, “we managed to change an earlier much worse track”. Because excavation teams tend to be the ‘visible/public face’ of an archaeological site rather than MoCT or the local museum, this case also forewarns of a danger that locals may put the blame on the excavation teams in cases of delays or other problems.

From the late 2000s, MoCT began to privatise services to archaeological sites. This decision introduced a new set of actors or stakeholders into the equation. The relationship between these actors, however, was not properly defined, and excavation directors were left in the dark about the nature of private involvement in the archaeological sites where they were working. This indicates a lack of proper consultation processes. While one of the respondents referred to being consulted during the privatization of the site entrances, another, the director of Hierapolis, Francesco D’Andria, said he was not. This would appear to suggest that MoCT was employing different approaches for seemingly similar issues. D’Andria was critical of the process and said they had been similarly unaware of the obligations of the private company that won the privatisation tender (pers. comm. 2011):

Recently, the entrance has been privatised. We were neither consulted during this [privatisation] process nor about this company. We have no idea what their obligations are. We, for example, are obliged to pay the salary of the guard, the fencing etc., but do they have any responsibilities towards the site?

D'Andria also voiced his concern regarding decisions taken without their involvement and knowledge (pers. comm. 2011):

We were not consulted about the entrances that were built ten years ago. Now we understand that they will be demolished because they are not liked.

He also remarked on the lack of consultation during the tender process³⁵⁸ for the *anastylosis* of the theatre, stating that their recommendations concerning the time-frame of the project, and the conservation materials used, were not taken into consideration.

Conservation planning processes were also mentioned in relation to lack of participatory decision-making. The director of Hattusha, Schachner, stated that they were not consulted during the preparation of a local conservation plan, which was authored by an academic from Ankara. He said they should have been part of the process because in his view the planning team may not know “the sensitivities and characteristics of the site as we do” (pers. comm. 2015).

4.2.1.2 Emphasis on extensive architectural interventions

Seven respondents (37%) commented on the pressures they faced regarding extensive architectural interventions. Issues raised ranged from the scope of MoCT's expectations in the name of conservation, which some perceived to be mainly driven by tourism. The wider problems associated with the touristic use of sites was also referred to in this context.

Conservation-related site-specific requests generally focused on buildings, such as their *anastylosis* or reconstructions. Some of the respondents'

³⁵⁸ D'Andria (pers. comm. 2011) stated that, a company with no prior experience at archaeological sites was awarded the contract at the theatre, and noted that selecting an inexperienced company to do such a delicate job was like having a veterinary conduct a heart surgery. Previously, Radt (2006c:62) suggested that contractors should be monitored by the excavation team and that they should comply with their conservation principles.

comments respondents give clear indication that, although they, as directors or conservation specialists, did not specifically wish to re-erect or construct certain buildings, they were asked to do so by MoCT. In some cases, respondents were able to persuade authorities to consolidate rather than go for total reconstructions. For example, Pirson&Bachmann (pers. comm. 2011) said:

DAI is supporting Turkish authorities (*Izmir Rölöve ve Anıtlar Müdürlüğü*) in their project at the Red Hall. They initially intended to reconstruct the windows on the upper parts of the walls, but the excavation team gave their opinion, so it appears as if there will be consolidation instead of completion.

At Hattusha, Schachner (pers. comm. 2015), referring to the city wall reconstruction, explained how MoCT wished for the team to extend the reconstruction even further, but that they felt this would not be ethically the right thing to do. He also mentioned that they were asked to reconstruct a temple, which they rejected due to lack of evidence on how a temple looked three-dimensionally.

Another respondent explained the difficulty in getting across to MoCT why the latter's request for a particular *anastylosis* could not be fulfilled:

Most of the buildings here are not marble –just their façades were built of marble... Only 10% of the original marbles [of the building] have survived today, which is too few to do actual *anastylosis* as requested by MoCT. It is delicate to make non-specialists understand that although 90% of the building is preserved, the whole structure cannot be reconstructed. Instead of an actual reconstruction, a model could be installed on the site.

Another respondent commented on the difficulty of carrying out conservation based on international principles because MoCT was asking for more robust

actions than what conventional consolidation and conservation actions would require. Some considered this to be mainly motivated by tourism concerns rather than those of conservation. Some of the respondents gave examples of the negative impacts of tourism. Respondents expanded on the problems, which ranged from mass tourism to dealing with vandalism and pressures from the local authorities and tourism agencies.

A poignant point made by one of the directors was that tour operators were putting a lot of pressure on them to reconstruct more architectural remains so that they would appeal more to visitors³⁵⁹. While criticisms are usually directed at MoCT regarding the increased number of reconstructions, this comment demonstrates that the demand for reconstruction also comes directly from the tourism industry itself. F. D'Andria (pers. comm. 2011) illustrated the power of the tourism industry at Hierapolis:

The tourists come for the pool and then walk around in their bathing suits and visit the museum dressed like that. I consider the museum a shrine: like a mosque, a church. I had a signpost prepared, in order to prevent tourists from walking around in their bathing suits, but this caused a problem with the tour guides and the gendarme told me to remove them.

He further elaborated on the situation and pressures of local authorities (pers. comm. 2011):

The problem at Hierapolis is the fact that it is both an ancient site but also a tourist venue. Our main problem is the tourists who come to Hierapolis – their number amounting to 1.5 million in a year. There might be 500.000 more next year. However, the Provincial Special

359 Similarly, Cevizoğlu, the assistant director of the Didyma excavations, refers to the way certain circles wish to have the temple fully restored so as to attract more tourists, and expands on the technical and scientific impossibility of achieving this (Cevizoğlu 2015:152).

Administration wants more tourists. Everything here is made for tourists: for example, they call the thermal pool Kleopatra, but she never visited the site.

Another issue raised was the use of certain parts of sites for cultural activities, which is not at the discretion of directors, but they have to deal with the aftermath of such events. Acts of vandalism, as well as accidental damages, were mentioned:

There are problems related with touristic use of the site. For example, the theatre was used for an event, and a tractor or another large vehicle bringing in materials damaged an original block at the entrance of the theatre... Also, visitors write on the stone surfaces and walls.

The building is sometimes used for concerts... Each year, we at first look for tourist destructions, and then carry out consolidations.

Another problem mentioned, which is in fact a wide-spread issue continuously brought up in the ERM reports, is tourist tendencies. A respondent mentioned that greater numbers of tourists had led to damaged information panels, which meant they needed to replace them more often than the otherwise durable panels would normally have required. As sometimes they may not have funding for such items, it may be the case that damaged panels remain in place for more than one season.

4.2.1.3 Institutional cooperation

Six respondents (32%) referred to issues relating to lack of collaboration and disaccord between different authorities in charge of conservation and subsequent negative impacts. Their comments demonstrate the variety of problems encountered:

There are many interest groups (here) and they all have different ideas about the management of (this site) and its future.

We believe that the site requires a holistic preservation approach but there are different institutions that have responsibility for the site, such as Ministry of Environment and Forestry, Ministry of Culture and Tourism –all with different opinions about the site.

The biggest problem for conservation is the lack of an integrative concept between the local authority, museum, the excavation team, and other local interests.

Some of the respondents referred to cases where different agencies within MoCT, such as *Kültür Varlıkları ve Müzeler Genel Müdürlüğü* (KVMGM) and regional conservation councils, make totally opposing decisions, in particular when the KVMGM asks a team to carry out a conservation-related project, which the regional conservation council does not allow.

Another issue that was highlighted concerned interventions of different organizations on the same site for restoration purposes. The director of Hierapolis (pers. comm. 2011), referring to the work of the local museum stated:

There are different restoration approaches by different institutions. Restorations carried out by the local museum in the necropolis area concentrate on re-erection of monuments, while we, on the other hand, have preserved in situ an entire wall that fell due to an earthquake. We think traces of earthquakes should be preserved as part of the history of the site.

In his criticism of the local museum carrying out ‘extensive restorations’ at the necropolis, D’Andria refutes its justification in the name tourism, stating that “the result is the destruction of certain contexts in (a) way that is incompatible with quality tourism and the protection of the area’s authenticity” (D’Andria 2006b:119).

Management planning and WHS nomination processes are also known to have been negatively affected by lack of cooperation. The preparation of Pergamon's WHS management plan, which was initiated by the local municipality in line with the regulation, initially did not include the archaeological team even though they were the primary source of information about the ancient site, having worked there intermittently for over a century. It was only later in the process that the municipality created a collaborative process –as was called for in the legislation. Subsequently, the WHS application was prepared in a more cooperative sense (Pirson&Bachmann pers. comm. 2011). Another respondent referred to a similar situation, where again the municipality was unwilling to include them in the process, which was part of a WHS nomination, in spite of MoCT's wishes in that regard. The problem was resolved in later stages.

Conflicting decisions of other state agencies were also mentioned to exemplify lack of cooperation among organizations. Although not the primary line of discussion during the interviews, some of the respondents cited other issues such as building, mining and damaging land use activities resulting from such decisions, to which they also refer in some of their publications and ERM reports. F. Pirson and M. Bachmann, for example, commented on new building activities in Pergamon (pers. comm. 2011): “They pose a problem and threaten not only known places but also the necropolis. By doing that, the ‘spatial integrity’ of the site is being destroyed”.

Elaiussa Sebaste faces similar problems. The excavation director, E. Equini Schneider, refers to new buildings and agricultural use of the site state stating that they “constitute the major problem for the knowledge and the conservation of the ancient artifacts” (Equini Schneider 1998:392). The site is also inundated by locals and tourists using the site as a backdrop for their seaside holidays with exposed buildings used as parking lots and camping etc. Kyme is one of most affected sites as it is encroached by modern port development. The ancient remains are swamped and barely visible among the industrial

plants, piers, wind mills and walls of trucks criss-crossing the hinterland of the bay. A. La Marca, the director, refers to these issues in his ERM reports, highlighting the continuous industrial expansion in the area since the 1970s and its impact on the site, albeit noting the irony, because the reason that had created Kyme (its strategic location as a port) was causing its downfall (La Marca 2015:119).

The director of Göbekli Tepe, K. Schmidt, mentions that a company had started coring into the limestone plateau of the ancient site, the hardest in the region, to use the stone in the construction of a highway. This they were able to halt (Schmidt 2010a:241). C. Greenewalt Jr., the former director of Sardis, expressed his concern regarding mining activity in the necropolis, which had irreversibly altered the landscape (Greenewalt Jr. 2002:230). The situation appears not to have changed, as Cahill, the current director, called the nearby quarry “the worst thing that is happening to Sardis right now” (pers. comm. 2015).

4.2.1.4 Duration of excavations

One of the issues that MoCT has been focusing on in the past decade involves duration of excavations. In its August 2005 directive³⁶⁰ it introduced an approximately three-month period and later, in its circular of June 2009, called for longer excavation periods of four months, inclusive of any work related with conservation, landscaping, publication etc. besides excavation³⁶¹. This requirement attracted widespread criticism among archaeologists, especially considering the academic duties of directors at their respective universities, which would inevitably limit time spent on site. For example, The

³⁶⁰ MoCT’s regulations began to refer to the period of time to be spent on site from the mid-2000s onwards. In this later rescinded directive, MoCT asked for increased human and financial resources from existing projects, and for them to work longer seasons.

³⁶¹ The unfavourable reception of this article led to its rescission –subsequent directives [the 2011 Directive (Article 9ġ), the 2013 Directive (Article 11e), and the latest directive of 2016 (Article 9e)] ask for excavations to take place for at least two months.

Archaeologists Association and Istanbul University's Prehistory Department issued statements in response to the new directive and, among other articles, referred to problems that would be created by strictly defining how long an excavation should last (İstanbul Üniversitesi Prehistorya Anabilim Dalı 2010; Arkeologlar Derneği 2010). As with the earlier three-month directive, longer excavation seasons were associated with MoCT's desire to use archaeological sites for their economic potentials as "the longer the work season, the more will be revealed, the sooner it will be conserved and restored to attract tourists" (Özgüner 2015:109)³⁶².

During the interviews carried out for this research, five respondents (26%) referred longer working periods. One of the respondents, who was working for an archaeological institute, said their schedules were flexible and allowed them to carry out longer excavations because they did not have to teach or were burdened with academic obligations, but they argued that it would be unlikely for directors working at universities to be able to stay as much. The academic position of directors was also highlighted by D'Andria (pers. comm. 2011):

We work for three months but MoCT wants us to stay longer. This cannot happen if MoCT wants professors (i.e. academics) to run excavations. This is a comprehensive issue because the excavation is a scientific activity.

One of the directors commented that it would perhaps be easier for Turkish projects to continue excavating for the desired length of time if the site were in the city where their university was located, but for them this would not be possible.

³⁶² As Özgüner (2015:103) notes, this emphasis on longer projects also limits the types of work that can be carried out to the detriment of shorter, small-scale projects that scientifically can be just as valuable.

4.2.1.5 Co/assistant-directorships

Another issue the respondents raised concerned the appointment of Turkish co-directors to foreign projects. MoCT's circular of June 2009, which for the first time called for such a position (see Chapter 2), led to tensions between foreign archaeologists, their institutions and MoCT. Foreign institutes and governments expressed their concerns (Balter 2009:510). Various Turkish archaeologists, including Hayat Erkanal, were in favour and claimed the decision was 'long overdue', citing other countries, such as Greece and Italy³⁶³, which they said had implemented similar regulations and restrictions regarding foreign researchers (Erbil 2009). But there were also strong criticisms. Several Turkish archaeologists, among them Mehmet Özdoğan and Ahmet Yaraş, considered the measure belittling as in their view it implied the inferiority of Turkish archaeologists to their foreign counterparts. Özdoğan, likening the process to a 'forced marriage', also argued that it would promote less-qualified archaeologists to seek foreign partners which would endanger the quality of archaeological research (Çıplak 2009). Other counter arguments revolved around the rule's restrictive nature, which was the main point of concern for foreign directors.

A new circular in December 2009 changed the Turkish co-directorship into a Turkish assistant directorship³⁶⁴. Murat Süslü, the Director General of Cultural Heritage and Museums, cited the reasons for creating an assistantship position as eliminating various problems that previously used to arise, as well as sharing responsibility and increasing productivity (Süslü 2012:viii), though it is not clear what the problems were prior to the assistant-directorship regulation.

³⁶³ Francesco D'Andria and Alessandra Ricci, Italian directors of Hierapolis and Küçükyağ excavations at the time, both argued against co-directorship, and refuted claims that foreign archaeologists could not work in Italy Berköz (2009).

³⁶⁴ The assistantship was made obligatory also for Turkish-run projects in 2013 with the revised directive (Article 3n).

During the first set of interviews for this research, this new regulation was still in its infancy and the responsibilities and duties of assistant-directors had not been clearly defined. Four respondents (21%) expressed their discontent with a co-directorship position while being more amenable towards an assistant-directorship position. One respondent stated that the status of a co-director was against official norms and that it would not work especially with regards to funding bodies, who recognize the director as the sole authority; however, they welcomed the positive sides of having an assistant-director particularly in view of their contribution in dealing with bureaucratic issues. Some stated that the position of an assistant director was already in place unofficially, therefore an official requirement to that effect would not cause any problems.

4.2.1.6 Repatriation efforts

Most of the interviews coincided with MoCT's increased repatriation efforts that embroiled excavation permits into a conflict. This is one of the more persistent issues that directly and indirectly impacts conservation, leaving affected archaeological sites vulnerable to international politics. However, most likely owing to the sensitivity of the topic, the number of directors who referred to associated problems was small (four respondents, 21%). Having said that, the significance of the issue merits some background information regarding the events that took place before, during and after discussions were held with respondents.

All archaeological teams (Turkish and foreign) are required to obtain official permits, renewed annually, in order to carry out research at archaeological sites in Turkey. Over the past century, permits have become increasingly regulated so that today, applicants are expected to fulfil a number of obligations to obtain and renew permits (see Chapter 2). As permits are essential for the continuity of archaeological research, any changes in regulations must be accommodated by the applicants, otherwise permits may not be renewed. In the late 2000s and early 2010s, permits for a number of teams (Turkish and foreign-run) were revoked, rather unprecedentedly, raising a number of questions as to their

justifications. Although MoCT stated that its decisions were solely technical, others viewed them within a wider context of the government's nationalist and populist agenda, as well as MoCT's aim to make archaeological sites economically more viable.

The issue played out against a backdrop of MoCT's emphasis on conservation, which gained further momentum from the mid-2000s under the Minister Ertuğrul Günay, who issued various statements regarding the lack of time and resources invested on archaeological excavations, as well as conservation efforts, especially aimed at foreign teams (CNNTürk 2008). A news article reported the Minister's criticism of the amount of time the German team spent at Aizanoi (www.haberciniz.biz 2009). In 2010, the Minister stated that he had been in negotiations with foreign embassies about reshaping the structure of excavations having claimed that excavations were becoming routine affairs and that teams spent as little as two weeks on their sites (Yeni Asır 2010b). He also mentioned on a number of occasions that MoCT would 'part ways' with teams (i.e. revoke their permits), and foreign teams in particular, that did not comply with the new regulations. A year later, in 2011, three foreign-run projects (the German-run Aizanoi³⁶⁵ and the two French-run³⁶⁶ at Xanthos and Letoon), as well as three Turkish-run projects (Nysa, Tralleis and Old Ahlat), were cancelled³⁶⁷ (Süslü 2012:viii) –the foreign-run projects were eventually handed over to Turkish directors.

³⁶⁵ A news article suggested the possible reason, citing their excavation periods in the preceding three seasons, which reportedly were five weeks maximum (Cumhuriyet 2011).

³⁶⁶ One of the repatriation requests of MoCT in 2011 concerned the Ottoman tiles at the Louvre in France and it was at this stage the permits of the French-run projects at Xanthos and Letoon were cancelled, calling into question the real motivations behind the cancellations (Schulz 2012). Not all French-run excavation permits were revoked, however. In 2013, a journalist questioned the-then Minister of Culture and Tourism Ömer Çelik whether Xanthos' permit cancellation was a retaliation against the Louvre, but the minister denied this stating the reason was the French team's lack of finances (Evers & Knöfel 2013).

³⁶⁷ In fact, an even wider-scaled cancellation dates to 1998 when the Director General Ender Varinlioğlu cancelled 22 projects on the grounds of lack of publication (Özgüner 2015:305).

MoCT maintained that the reason these permits were revoked was lack of site security, conservation, adequate time spent on site, lack of publications, and failure to comply with previously submitted work schedules (Süslü 2012:viii). However, the cancellations, especially of the foreign-run projects, aroused opposing reactions within archaeological circles in Turkey. One faction was critical, accusing MoCT of acting against the traditions of Turkish archaeology, science ethics and of being nationalistic (Eğrikavuk 2011; Chatzoudis 2012; Eldem 2013; Cevizoğlu 2015); while others welcomed the developments and said Turkish archaeologists had advanced in recent years and therefore it was only natural for Turkish archaeologists to take over from foreigners (Dinçer 2012).

It was, however, the repercussions of MoCT's repatriation efforts that affected foreign archaeological presence in Turkey on a scale hitherto unseen. MoCT made repatriation³⁶⁸ its major priority in the late 2000s and began to make successive claims against foreign institutions. It was the widely publicised Hattusha Sphinx affair that precipitated the beginning of a tense period between MoCT and foreign archaeological teams working in Turkey (Yeni Asır 2010a; Hürriyet 2011a, 2011b; Vatan 2011; Canşen 2011; Habertürk 2011). Discovered in Hattusha in 1907 and subsequently sent to Germany for restoration purposes, the Hattusha sphinx had been on display in Berlin since the 1930s (Wiser 2011). After decades of fruitless negotiations (Boz 2012), in 1986, Turkey had issued a formal repatriation request to UNESCO's Intergovernmental Committee for Promoting the Return of Cultural Property

As Özgüner notes, permits were eventually issued when the Minister of Culture intervened, resulting in the resignation of the Director General.

³⁶⁸ MoCT may have been encouraged by international developments in this regard. The mid-2000s saw an increased source-country interest to repatriate artefacts from European and American institutions claimed to have been illegally obtained –Italy in particular, which made significant claims concerning American institutions. Also, various institutions, such as the Archaeological Institute of America, became more sensitive towards making publications of artefacts acquired after a certain date without a solid provenance, in order to help prevent illicit trafficking Norman (2005:135).

to its Countries of Origin or its Restitution in Case of Illicit Appropriation (ICPRCP), but had not seen any progress in the intervening years.

In 2010, MoCT launched an “aggressive strategy” to get the sphinx back, likened to Italy’s campaign in the late 2000s to repatriate objects from US museums (Chechi, Bandle & Renold 2011:4), and directed its focus on German-run archaeological projects in Turkey. MoCT initially stalled their permits hoping it would force the German government to return the sphinx (Finkel 2011; Cevizoğlu 2015:133) but the Minister made it clear that future permits for Hattusha hinged on this particular repatriation –a move that was interpreted as an ultimatum³⁶⁹ (Kurt 2010; Güsten 2011a; Hürriyet 2011a). The Minister also complained of the lack of conservation efforts at Hattusha (Luke & Kersel 2013:44) and said he would not hesitate in transferring the project to a Turkish university. The interview revealed that Aizanoi’s permit had been revoked, the first German project to be cancelled amidst this dispute³⁷⁰. This was met with protest by the director of the Prussian Cultural Heritage Foundation, Hermann Parzinger, in charge of the state museums in Berlin, who said this approach was not conducive to an agreement (Hürriyet Daily News 2011), but days later reports emerged that the sphinx might be returned (Hickley 2011; Wiser 2011).

The Hattusha sphinx was sent to Turkey in May 2011 as a “voluntary gesture of friendship” to coincide with the 25th anniversary of Hattusha’s inscription on the World Heritage List –on the condition that this would be a unique case³⁷¹

³⁶⁹ When asked whether MoCT was giving an ultimatum, the Minister stated that this was resoluteness rather than an ultimatum, but he still directly linked the fate of the excavations at Hattusha with the return of the sphinx (TC Kültür ve Turizm Bakanlığı 2011).

³⁷⁰ The director R. von den Hoff is reported to have said their permit was the victim of MoCTs extreme repatriation claims (Güsten 2011b), though it has also been claimed that Aizanoi had already lost its scientific importance for the DAI before then, and therefore DAI was not overly distressed by the decision (Finkel 2011).

³⁷¹ Germany did not wish for it to set a precedent, and it was claimed that the German government Germany deliberately refrained from using the terms return or restitution as they

(Press and Information Office of the Federal Government 2011). It has since been on display at the Boğazköy Museum and copies of both sphinxes have been installed on the site itself.

This was a decidedly significant affair in that it embroiled foreign-run projects in an international dispute and threatened the continuity of archaeological research and conservation work. Upon the return of the sphinx, MoCT embarked on a fresh campaign against European and American museums it claimed had numerous illegally obtained artefacts (Güsten 2011b) –a move labelled as war against/between museums (n.d; Schulz 2012; Evers & Knöfel 2013). The following two years continued to be dominated by its repercussions.

The significance attributed to repatriation in this period was emphasized by Murat Süslü, the-then Director General of Cultural Heritage and Museums, in his opening speech at the 33rd ERM in 2011, during which he claimed that Turkey has had two important issues to deal with since 1971: Turkey's accession into the EU and the sphinx issue. It was at the same event that he also stated that they would not be partnering with the respective museums until the Samsat Stele (in the British Museum), Weary Herakles statue (Boston Museum of Fine Arts) and the Ottoman tiles (Louvre Museum) were returned.

This new campaign alarmed numerous museums across the world (Felch 2012; The Economist 2012; Bailey 2012; Jones 2012) and attracted significant international attention³⁷², especially following the return of the Weary Herakles a few months after the Hattusha Sphinx (BBC News 2011; Edgers 2011). In December 2012, Hermann Parzinger, the director of the Prussian

would imply Germany's unlawful acquisition of the sculpture (Chechi, Bandle & Renold 2011:4).

³⁷² The main line taken by the international media revolved around the argument that Turkey was blackmailing and exploiting scientific research to reach its goals, though there were also a few sympathetic articles.

Cultural Heritage Foundation, gave a very critical interview and accused Turkey of not keeping its word on cooperation following the agreement regarding the sphinx and instead pursuing artefacts in German museums (Çizmecioğlu 2012). The Minister Ömer Çelik's response was unflinching (Evers & Knöfel 2013), and although he expressed MoCTs wish to continue working with the Germans, he was critical of their approach towards Turkey's claims.

During this time, Felix Pirson, the director of the Pergamon excavation and head of the Istanbul branch of DAI, penned an article in which he recalled the long history of archaeological collaboration between the two countries and Germany's commitment to not only archaeological research but also site conservation, which can also be interpreted as a response to MoCT's argument that some German excavations did not pay due diligence to site conservation, and proposed further forms of collaboration with state agencies (Pirson 2013).

Against this tense background, the early 2010s impacted particularly the work of German-run projects, as the return of the sphinx initially appeared to have failed to calm the waters. One problematic incident involved Göbekli Tepe where, in 2010, an artefact discovered during the excavation was stolen the following day. The excavation was put on hold and DAI fined; the Minister later stating that permit cancellation had been considered (Hürriyet 2010; Çekirge 2012; Güsten 2012). The incident provided a convenient case for MoCT, and was highlighted by Murat Süslü, the-then Director-General of Cultural Heritage and Museums, during the 33rd ERM in 2011, in reference to the importance of site security and responsibilities of permit holders³⁷³.

³⁷³ Subsequent legislative directives contain articles (articles 11k in 2013 and 8h in 2016) that appear to have been directly linked with this incident, which state that moveable cultural assets exposed during excavations have to be documented on the day of their discovery and removed safely to the storage area, and in cases where this cannot be carried out, the responsibility of providing security measures lies with the excavation director.

In 2012, German teams were informed that they would not be allowed to excavate that season and their focus should be on conservation³⁷⁴. Only Göbekli Tepe received a special permit to dig, restricted to those areas where the columns supporting the new shelter were going to go. A German respondent, interviewed in 2012, explained the process through which they were informed by MoCT, and expressed concern that it may be perceived as an overall threat against all foreign-run excavations:

Two weeks after the ERM, German directors were summoned to MoCT and we were told that there was a possibility that we could not excavate this season. Later, the first German team that started the season got a letter from MoCT telling them they cannot dig but should focus on conservation work instead. Then, other German directors got similar letters. We are not sure why the Germans got it, maybe because we run most of the foreign excavations. It could also be a warning for other foreign-run excavations.

He also said they had managed to contain the issue that season, as they had a lot of backlog to assess, and they also focused on site conservation, but the problem was that it was very last-minute, and they may not be able to accommodate such modifications each year.

This relates to another issue that some of the directors raised, concerning MoCT's tendency of perceiving foreign projects of one particular country as one entity. For example, the crisis between Turkey and Germany regarding the repatriation of the Hattusha sphinx in 2011 impacted not only the DAI-operated Hattusha project but all other German projects, even those that were not affiliated with DAI but whose directors were of German universities. A

³⁷⁴ As a result most of the German reports in the ERM proceedings for the year 2012 are on conservation work.

director of a non-DAI German excavation explained how his work was delayed³⁷⁵ because of tensions between MoCT and the DAI:

MoCT's problem with the DAI was ad-hoc and it implicated not only DAI-run excavations but us too –we are not run by DAI. Our permit was delayed as well, issued only 10 days before the planned excavation start date. Visas had to be issued very quickly. The airfares, of course, cost much more. So, even though the problem was supposed to have been with DAI, we also lived through problems.

In fact, the ministers of Culture and Tourism of this period also displayed favouritism by publicly comparing different countries and institutions – probably openly for the first time. In 2011, Ertuğrul Günay said that some archaeological institutes showed more effort than others in ‘restoration, new museum constructions, conservation and maintenance’, while Germany, although working at important sites, was not demonstrating befitting action (TC Kültür ve Turizm Bakanlığı 2011). Two years later, Ömer Çelik, the minister at the time, in the interview he gave to *Der Spiegel*, endorsed Japanese and Belgian teams and their “landscaping and all security measures” and criticised two German-run projects –the lack of effort of the German team at Miletus with regards to the periodic flooding of the site³⁷⁶, emphasizing that they had been working there for 114 years; and again the burglary at Göbekli Tepe (Evers & Knöfel 2013).

4.2.1.7 One-fits-all approach

Another issue three respondents (16%) raised is related to MoCT's expectation of similar interventions at different sites without taking into consideration site-

³⁷⁵ In 2013, it was reported that excavation permits for many foreign projects were delayed by MoCT, which meant increase in flight costs, and possibly jeopardising the availability of team members and existing funding (Stonington 2013).

³⁷⁶ See Taschner (2014) for the German-run project's recent work on flooding problems at Miletus.

specific factors. They were critical of MoCT's uninformed and hasty decisions, observed in a variety of instances ranging from specific conservation interventions to site presentation techniques, which several respondents also associated with a lack of proper qualifications of those who were making assessments. "What is appropriate for Pergamon does not necessarily mean that it is appropriate here", said A. Schachner (pers. comm. 2015). He also referred to MoCT's enquiry on why they do not use mortar in their restoration work, which he says they cannot do because mortar was not used in Hattusha. Although he wrote a report explaining their justifications, there were still enquiries as to why he was not using mortar.

The re-use of cross-ties from old railways is a widespread example of how MoCT perceives sites to be no different from the other, regardless of their material remains or the landscapes in which they are situated. Many sites are now adorned with walkways built using these cross-ties. Some of the directors were critical of this decision, referring to their health hazards³⁷⁷. Another potential health hazard was pointed out by A. Schachner (pers. comm. 2015), who while acknowledging that MoCT is inundated with numerous issues and therefore may not be particularly knowledgeable about each case, was critical nevertheless of their approach towards the use of herbicides:

MoCT wishes us to use herbicides to get rid of plants at the site. I have consulted with local agriculturists and they told me that it would be hazardous for people and animals. In order for this material to work, we would have to spray 200 hectares of land, which would be catastrophic for the environment.

³⁷⁷ Cross-ties are considered to be dangerous waste materials in European countries (Genç & Kartal 2014:244), and therefore their use in open areas, let alone their uncontrolled disposal, poses serious health risks.

4.2.1.8 Expectation of fast results

MoCT's urge for faster excavations and conservation interventions were mentioned by three respondents (16%). Their main concerns revolved around the damage this might inflict on research and conservation work. One respondent stressed that excavations were scientific activities that should not be rushed and explained how they felt pressured to excavate at a pace that may eventually be detrimental to the goal of their project:

There is a general problem, which is not confined to foreign-run excavations: MoCT is pushing us to excavate more quickly... We need data, we need to do analyses etc. and this takes time.... Ankara wants everything to be finished fast.

D'Andria (pers. comm. 2011) pointed out the problems this expectation can cause for architectural conservation:

Another issue is the fact that restoration is much hastened. Buildings should be researched and interpreted after their excavation, and only then should their restoration project be prepared and implemented. It is a mistake when restoration follows immediately after the excavation.

Schachner (pers. comm. 2015) described the pressure they were under to get quick results without much concern for sustainability and emphasized that restoration works should not be considered as if they are contractor jobs.

4.2.1.9 Assessment of excavations

Another issue raised is the way MoCT assesses archaeological excavations. From the 2004 directive onwards, MoCT emphasized its concern to have institutionalised and long-term archaeological projects, and introduced assessment procedures concerning excavation and conservation processes (see Chapter 2). While this was interpreted by most as an attempt by MoCT to reduce the number of projects, MoCT maintained that their concern was to ensure working with “financially and administratively sufficient and

scientifically institutionalized excavations” (Süslü 2012:vii). MoCT’s desire to further streamline its bureaucratic responsibilities, particularly in view of the issue of lack of personnel to monitor the growing number of archaeological surveys and excavations (Pasinli 2002, 2003), and also the general lack of human and financial resources, as well as coordination issues that incapacitated MoCT (Şahin Güçhan & Kurul 2009:35), may be the contributing factors behind this direction.

In line with this approach, MoCT has been assessing the progress of excavations according to architectural conservation work, site presentation/landscaping, excavation techniques, expropriations, excavation house, storage facilities, and site security etc. The most common observations of the Review Commission are the insufficient levels of the following (MoCT comm. 2016):

- site conservation measures during or after excavation seasons
- architectural conservation projects
- excavation house, site and storage security
- time spent on excavation and conservation

The comments of three respondents (16%) who referred to MoCT’s assessment system focused on its review of archaeological processes only. Noting the restrictive nature of assessment criteria, they stated that the questions asked did not represent the true nature of scientific research³⁷⁸:

We sometimes receive ‘evaluation sheets’ which are based on a ratio comparing the budget of the excavation and the number of objects given to the museum after the excavation season. We feel that this process reveals a misunderstanding of archaeological activity. For

³⁷⁸ These types of interrogations are associated with a mentality that considers excavations as construction trenches (Özdoğan 2011).

example, digging one tomb with very little money could bring much more (in term of objects) than excavating a whole theatre with a very large budget.

MoCT's assessment criteria is problematic: it weighs its expectations in 'tons'. It asks you questions like "how much earth is dug", "how much time is spent on site", "how many showers do you have" or "how many refrigerators do you have" etc. These are crude measures.

One respondent also commented on the way MoCT expected actual excavations every year and that the system, and therefore assessment criteria, did not allow for study seasons where information collected in previous years is processed. Another respondent referred to an impromptu visit of MoCT officials to 10 excavations in the area about which they received no feedback.

4.2.1.10 Subsidies

Turkish legislation does not allow for visitor entrance fees collected at specific sites to contribute towards the conservation work carried out by the excavation teams. The revenue goes to MoCT's Directorate of Revolving Fund, which then distributes it among institutions within the Ministry's remit (Shoup, Bonini Baraldi & Zan 2015:45–46). Two respondents (11%) raised the issue of lack of subsidization of conservation work through the visitor fees. They emphasized that their archaeological projects directly contributed to the increase in visitor numbers, and therefore they should be allowed to take a share of the revenue for conservation:

Another problem is the fact that the revenue from tourists is not directed to and received by the excavations and therefore cannot be used towards restoration work. Especially large sites like Ephesus, Troy etc have large numbers of visitors but the money received from those visitors does not return in any way to the excavation team.

Local authorities repeatedly maintain that the excavation is also an economic factor (500.000 visitors per year at present – which is the result of the excavation work). But we do not get anything in return. A certain share of income should be negotiated.

This issue was previously raised by other directors. In particular it was highlighted as a solution for covering site maintenance costs (Korfmann 1992a:35; Radt 2006c:61). It was also mentioned in the management plan of Aphrodisias. The SWOT analysis identifies the fact that visitor revenues cannot be used for the site itself as a weakness (Karaman 2013:9).

4.2.2 Financial issues

Seven respondents (37%) cited financial issues as obstacles in carrying out conservation work and for hiring conservation experts. Also highlighted was the difficulty in locating funding bodies that support conservation work in Turkey. That funding for conservation was not as forthcoming as for archaeological research was particularly noted. This problem was also noted by K. Schmidt previously, in relation to Göbekli Tepe (Global Heritage Fund 2012). One respondent stated:

A general problem is that the Ministry expects restoration works, but the excavation team gets funding for research but not as easily for restorations.

Another respondent spoke of the waning presence of sponsors, which in the formative years of their project had strongly backed them:

The site and its fame have been consumed by sponsors, so lately they no longer want to give us money. The spell of the site is broken.

Several respondents also referred to difficulties in securing funding from outside Turkey, specifically for architectural/ site conservation. One of the major reasons they cited, in relation to funding bodies in their own countries (mainly research councils in central Europe), was that these organisations

consider 'conservation/restoration' to be a different field, separate from archaeology, and one that is not research-based unless the project for which funding was sought involved artefact conservation. The respondents stated that such bodies regarded conservation of ancient monuments and other architectural/site scale interventions as primarily tourism-oriented and as such the responsibility of the Turkish state:

...it is difficult to find funding for conservation. For Germany, heritage conservation is the responsibility of the country itself.

...funding bodies here do not consider conservation work as scientific research. Therefore, most of the funding necessary for conservation comes from private sponsors who are found through fund-raising events carried out by the director.

No institution in Europe gives money for restoration work in Turkey.

4.2.3 Local dimension

Four respondents (21%) mentioned problems related to lack of local support and lack of collaboration of both authorities and the public as issues impacting their conservation efforts. Of those, two respondents referred to issues that caused friction with local communities and archaeological teams, which mostly centred around the use of the site for other purposes, and lack of interest in the archaeological site and the project as a whole.

One of the problems regarding local use is animal grazing (a recurrent issue also cited in the ERM reports). At Hattusha locals have used the ancient site for animal grazing for centuries and continue to do so because the area is full of agricultural fields with no other suitable land available (Schachner pers. comm. 2015). A. Schachner explained how the former director P. Neve fenced the whole site but was unsuccessful in keeping the villagers and animals at bay. Schachner, however, is of the opinion that animal grazing is useful for the site as it keeps grass short, which minimizes fire risks and enhances visibility of

ruins. He gave the example of Xanthen, an archaeological site in Germany, where the government pays local farmers for animal grazing on the site – previously, W. Radt suggested a similar method for Pergamon (2006c:61). Although in favour of grazing, he noted the villagers’ use of the most obviously attractive locations for it.

Another respondent reported an issue that represents a lack of local concern for the archaeological value of the site:

There are local people who want to build pansiyons and they want to have a road that cuts through the ancient stadium for ease of visitor access to their facilities.

Vandalism may be directed not only at the ancient remains but also on conservation measures to protect the site. I. Caneva (pers. comm. 2012) explained the problems they faced at Yumuktepe:

The höyük is situated in a very difficult neighbourhood. The mudbrick walls are topped up with new mudbrick for conservation purposes. Earlier we were covering mudbricks with nylon, but these would be torn by locals –they even stole new mudbrick we placed on the walls.

These acts of vandalisms stem from a lack of local interest in the site, she said, because they are migrants from eastern provinces with no particular attachment towards the site. She stated that creating an archaeological park, an ambition of hers for the past 20 years, would have benefited the local community in engaging them with the site. She noted that, as her university could not fund such a project in Turkey, she continuously sought the support of the governorship, but without progress³⁷⁹. Similarly, E. Equini-Schneider lamented the lack of local authority interest in Elaiussa Sebaste (pers. comm. 2015):

³⁷⁹ As noted in Chapter 3, there are positive developments on this issue.

The local authority does not really want to preserve the archaeological site... The necropolis is one of the most important in Turkey, yet tombs are used as garages.

4.2.4 Professional resources

Some of the respondents expressed their desire for consistency in their teams. This they considered critical to ensure standardized conservation interventions³⁸⁰. In practice, however, there are various hindering factors. Three respondents (16%) referred to lack of funding (expenses in relation to engaging a conservation expert for a full season), academic commitments (if the expert has an academic post), and lack of available conservation professionals to commit for the entire excavation season, as main factors impacting the setting up of such long-term teams.

Some sites enjoy relatively more permanency in their teams (at least in the heads of conservation), particularly where long-term *anastylosis* projects are carried out, such as Aphrodisias, Pergamon, Sagalassos and Sardis where the same group of conservation experts and architects have been working for many years. But the majority of teams are formed differently because of the issues mentioned above. Among those, at Kaman-Kalehöyük, for example, the director of conservation/head of conservation, stays at the dig for about 20 days of a 2-month excavation season. Also, they have been unable to engage a permanent field conservator who was agreeable to staying at the dig throughout the excavation season (this post also requires working at the other two Japanese-run excavations, so effectively involves 3-4 months of on-site presence). Although continuity is desired, therefore, it cannot be established as

³⁸⁰ One of the earlier recorded references to the importance of having regular and continuous teams was written by Filgis and Mayer (1992:102), who together established the first set of conservation principles for Troy. They urged for continuity of the people involved as in their view knowledge of the site was essential in making difficult decisions.

yet, and a new person has to be recruited each year³⁸¹. Similarly, the former head of conservation at Çatalhöyük, the academic E. Pye, was unable to stay at the site for longer than two weeks, and other conservators could only stay for four weeks whereas excavations lasted considerably longer. I. Hodder (pers. comm. 2015) explained that most academics cannot stay for long and that the project could not afford to have private consultants stay for any length of time.

4.2.5 Discussion / emerging themes

Among the different subjects mentioned by the respondents, the most problematic issues are seen to be those related with the operational and regulatory frameworks within which conservation is practiced, while financial, professional and local issues featured relatively less in relation to their impacts on conservation work³⁸² (Figure 4.23).

Of particular concern in the operational and regulatory category are the lack of consultation, institutional cooperation, and the emphasis on extensive architectural projects. Consultation is mentioned in relation to central and local authorities, especially where it involved information on regulatory changes, conservation planning and tender processes. Issues raised with regards to institutional cooperation primarily centre on conflicting decisions of responsible organisations. Comments about the emphasis on extensive architectural projects focus mainly on MoCT's ill-informed requests. Concerns are also raised with regards to maintaining a balance between archaeological research and conservation work.

³⁸¹ One attempt to resolve the problem was to recruit two conservators to work for shorter periods (Boccia Paterakis pers. comm. 2015).

³⁸² The interviews give only a glimpse of the myriad of issues that directors and teams deal with on a regular basis during conservation work –no doubt equally critical examples can be drawn from many other projects.

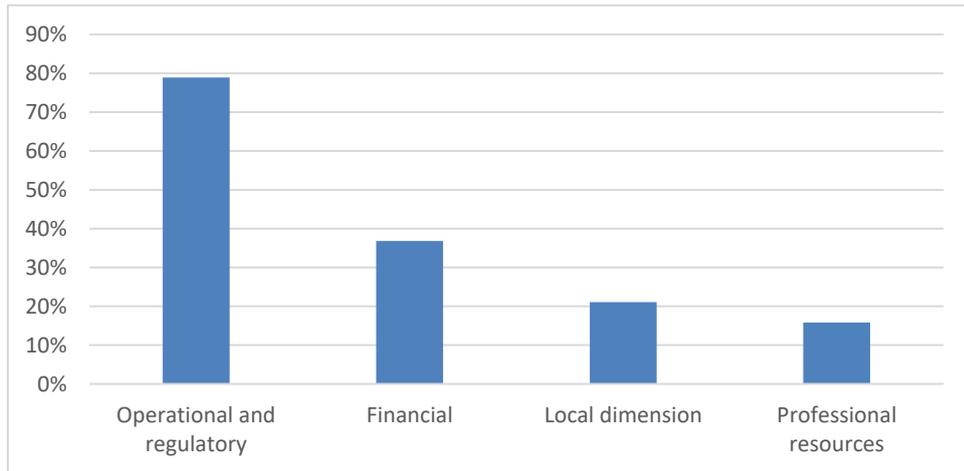


Figure 4.23 Issues impacting conservation practices

The matter of financial resources is not an especially pressing issue. While this may suggest that the respondents had the necessary resources, it may also be the case that, as Özgüner (2015:309) points out in relation to the ERMs, that concerns regarding their permits could be preventing them from being too candid, because technically foreign teams are obliged to have the necessary funding for archaeological research and conservation in order to renew their permits³⁸³.

The lack of local funding for conservation work, which was one of the findings of the previous section, may be viewed in relation to the lack of local ownership of archaeological projects mentioned by some of respondents. Lack of local funding, however, is not raised specifically as a conservation problem.

The range of issues covered by the respondents during the interviews contrasts with the relatively limited representation of issues in the ERM proceedings, where directors primarily note issues that affect archaeological practices in

³⁸³ This apprehension may be diminishing somewhat, however, as one of the most common complaints voiced by directors to MoCT concerned difficulties in securing funding for conservation (MoCT comm. 2016). On the other hand, one of the most recurrent problems cited by directors in relation to archaeological research was issues with regards to expropriation of land (MoCT comm. 2016), but as the present research focused on conservation practices, this was not brought up at all by the respondents.

general, with only some that can be linked to conservation. Examples of issues impacting conservation that do feature in the ERM proceedings are mostly related with the following³⁸⁴ (examples of each are given with the name of the site and year of season in the ERMs):

- land-use (new development either on or adjacent to conservation areas, agricultural facilities, animal grazing etc.) (Troy 1992, Elaiussa Sebaste 1995, Hattusha 1997, Sardis 2005)
- tourism (Ephesus 1996, Ephesus 2001, Hierapolis 2003, Göbekli Tepe 2012)
- illicit excavations (Sardis 1999, Troy 2006, Sardis 2007, Sagalassos 2010, Kyme 2011)
- vandalism (Hattusha 1990, Pergamon 2009 and 2003, Troy 2006)

In the ERM reports, but for a few exceptions, directors usually do not refer to issues specifically related to MoCT or its operations³⁸⁵. There is scant, if any, reference to the recent MoCT policies and their impacts on their practices. For example, the directors generally do not refer to permit-related issues³⁸⁶.

Taking the lead from the issues raised, the remainder of this section focuses on two emerging themes. In view of the operational and regulatory issues referred to by the respondents, MoCT's approach towards archaeological sites with regards to their conservation and valorisation is the first theme. The second

³⁸⁴ There is also a reference to lack of conservation professionals (Aphrodisias 1987), lack of equipment (Hierapolis 1990) to carry out proper conservation work, and one instance where a director refers to a regulatory change that impacted their conservation team structure (Gordion 2004).

³⁸⁵In a rare exception, Karwiese (1998:736), the director of Ephesos, wrote in a separate report on conservation work of their increased responsibilities owing to general trends of archaeology and the requests made, and lack of increased funds to deal with them.

³⁸⁶ One of the exceptions is K. Schmidt, the director of Göbekli Tepe, who mentions that they had to revise their schedule because they were not issued a permit for their spring season (Schmidt 2013:79). References to a team member not being permitted to work is similarly rare. One recent incident was reported at Priene (Raack, Mert & Filges 2014:53).

focuses on recent developments concerning foreign archaeological presence with a view to address their implications for conservation of archaeological sites.

4.2.5.1 MoCT's approach towards archaeological sites and their conservation

One of the factors impacting the holistic conservation of archaeological sites is MoCT's narrow view of conservation as primarily about architectural interventions and their potential for tourism. Its pressure on teams to carry out conservation projects fast, favour for re-erections, and concerns about times spent on site, etc. are some of the issues mentioned by the respondents that highlight this. In general, there appears to be a lack of understanding about the wider perspective of conservation that recognizes landscapes and community involvement.

Conflict between research, conservation and tourism

During the 1st National Symposium on the Conservation and Valorisation of Archaeological Sites³⁸⁷ in 1990, the Director General of Cultural Assets and Museums Altan Akat, stated (ed. *Kültür ve Tabiat Varlıklarını Koruma Genel Müdürlüğü* 1992:10):

I believe that restricting our perception of and approach to archaeological sites with only hard 'conservation' is not realistic. These sites can contribute to people of this age if conservation can be integrated with valorisation and appropriate use. This integrated conservation [approach] should be part of a planning process.

The MoC at this date was defining its approach towards archaeological sites through a 'soft conservation' that went beyond scientific conservation and that

³⁸⁷ Foreign excavation directors and conservation experts at the time, including Manfred Korfmann, Friedmund Hueber, Peter Neve, Kenneth Sams, and Klaus Rheidt also attended and contributed to the event.

could be beneficial to a variety of stakeholders. In that sense, an emphasis on conservation was running parallel to benefiting from the economic potentials of archaeological sites. The problem was (and remains) that they not only overlap but are also usually confused with one another.

Conservation, or calls for more conservation, was repeatedly brought to the attention of excavation directors in subsequent years. Significant in this context are the successive speeches given by Alpay Pasinli, the Director-General of Monuments and Museums at the 23rd and 24th ERM's in the early 2000s, in which he made conservation one of his main topics. He noted that some directors appeared to be content with obtaining research results but were not particularly interested in restoring the cultural heritage that their research revealed, which in effect was the “world’s common heritage”, representing “universal values” that “belong to all countries”; the restoration³⁸⁸ of these sites, therefore, was a mutual responsibility (Pasinli 2002, 2003).

It should be noted that in one of these speeches, Pasinli specifically addressed foreign directors. Emphasizing the conducive research environment that Turkey created compared with other countries, he stressed that this came with certain expectations, which had not been met³⁸⁹. He also warned directors that they would be forced to reconsider those that neglected to take conservation measures. This effectively presages the position Günay would take later.

While these remarks reflect an understanding of conservation in the sense that they recognize the importance of conservation during and after excavation seasons, they also demonstrate that the authority holds archaeologists responsible for conservation –this was in accordance with the regulations in

³⁸⁸ It should be noted here that, the phrase used was to ‘restore’ (implying architectural conservation) and not ‘conserve’ (which would reflect a more holistic understanding).

³⁸⁹ That foreign-run projects were less concerned with site conservation appears to have been a common view in this period –see Cevdet Bayburtluoğlu in Ateşoğulları (2002).

place since the 1970s. What this process also shows, however, is the growing realisation of the potentials of archaeological sites for the national economy.

In many respects, these developments herald the legislations put in place in the mid-2000s that placed an emphasis on conservation as well as assessment procedures that make conservation an integral part of permit renewals. In other words, MoCT's most recent focus on conservation and what it entailed originated much earlier, and are the culmination of a process that began in the 1980s-early 1990s. As Shoup (2008:324) notes, while previously it was usually up to archaeologists to define the values of archaeological sites, the State began taking an active role in defining what archaeological sites are for –which gradually tipped the balance in favour of tourism.

This has resulted in a conflict between research, conservation and tourism –a global problem in fact (Killebrew & Lehmann 1999:4; Matero 2006:62; Trigger 2006:544; Vacharopoulou 2006b). In Turkey, this conflict has become more acute as MoCT's emphasis on site conservation and presentation became more pronounced. Noteworthy in this context is the former Minister of Culture, Talay's (2002) call in 2001 that “advanced-level [i.e. long-standing] excavations should be halted and restoration should begin”. This not only highlights official expectations but reveals a shift in strategy. The comments of one respondent sum up this lingering dilemma as “a mismatch between what we want [i.e. archaeological information] and what MoCT wants [i.e. conservation and presentation of ancient remains]”.

This conflict has become increasingly more noticeable since the late 2000s with MoCT's growing emphasis on conservation and presentation of archaeological sites as reflected in the relevant legislative changes. In the new era, economic benefit surpassed that of ‘knowledge production’, other archaeological research methods particularly short-terms surveys were less recognized, and visible sites (i.e. classical) were preferred (Özdoğan 2006a; Shoup 2008; Özdoğan 2011; Özgüner 2015). The perceived diminishing role

of archaeological research was criticized³⁹⁰. The comment of one respondent reflects this concern:

For years, there was no conservation, so it is good that they ask for conservation measures. But now we feel that the scientific side of our research has become less important than conservation, whereas they should be considered equally important.

Other archaeologists also remarked on the impact this emphasis had on their projects: for some it meant that the extent of archaeological research had to be limited (Cevizoğlu 2015:152), or some argued that it has made scientific research more difficult (Kasiske 2013).

These criticisms are a reflection of the State's bipolar attitude where archaeological sites are concerned. It was noted that while MoCT asks archaeological teams to address conservation issues, the government berates archaeologists for hindering development and sacrifices numerous archaeological sites for so-called development projects (Chatzoudis 2012; Eldem 2013; Cevizoğlu 2015).

Concerns especially centred on the use of archaeological sites for tourism purposes. Eldem (2013:23), claimed that the government was pressuring archaeological teams to be more productive, which in fact meant to be more profitable for the economy that relied heavily on tourism. This issue was voiced at various public events. For example, Adnan Diler, during the 1st International Symposium on Archaeological Practices: Principles of Conservation and Application in Archaeological Sites in Denizli in 2013, said:

Our archaeological practice does not hinge on tourism aspirations. That would mean perceiving archaeology as the furniture of tourism and if

³⁹⁰ It has been claimed that the emphasis on conservation, presentation and management has led to a decrease in the number of scientific publications on sites and materials (Lafli 2015:5).

that were the case archaeological sites with no touristic prospects would receive less financial support. This approach can also cause misunderstandings on the parts of locals, who may expect tourism to flourish once a site is excavated.

There are in fact striking parallels between MoCT's requests and the tourism industry's expectations of archaeological teams. Although there are no legislative grounds to do so, MoCT has rebuked teams because of their perceived slowness, an issue mentioned by other archaeologists beyond the interviewed respondents. For example, H Cevizoğlu (2015:132), the assistant-director at Didyma, stated that MoCT considered the speed of conservation and restoration work at the site inadequate, despite the fact that conservation formed the largest portion of the project budget. Hierapolis³⁹¹ demonstrates a poignant case where both the local media and tourism operators pressure for faster work, which in their view can be accomplished by Turkish universities³⁹²—comparisons with the speed of excavations and restorations at the Turkish-run Laodikeia, in the same province, were made³⁹³. The Denizli Tourist Hoteliers and Managers Association demanded faster excavations and asked for the excavation to be handed over to Turkish archaeologists if the Italians were unable to deliver (Yeni Asır 2010b).

³⁹¹ Torun also noted the directly proportioned increase in expectations and interventions of stakeholders and decision-makers with the progress made at Sagalassos that put the site more visibly on the map (Torun & Ceylan 2013:14).

³⁹² Even the titles of some of these articles are quite telling and reveal nationalist sentiments. Three examples concerning Hierapolis are: “Yet again with the man who cannot dig”, “56-year Italian rule at Hierapolis finally over”, “The Italian mission could not do in 46 years what the Turks have done in 4.5” (Memurlar.Net 2012; Ege Postası 2013; Denizli Güncel 2016).

³⁹³ Laodikeia is a deliberate comparison owing to the speed with which so-called conservation work is carried out. The work at Laodikeia is highly questionable due to the use of inappropriate materials and techniques.

MoCT's site-specific requests and the level of desired interventions³⁹⁴ are also of concern. Respondents referred to their randomness, sometimes instigated by the visit of a high-ranking official who does not have first-hand experience of the site, as well as ad-hoc and unsuited requests that may conflict with previous requests, demonstrating a lack of consistency. Pirson (2013), for example, stated that he welcomed the concern for archaeological sites but said that sometimes the extent of requests was inappropriate. These interventions display a disregard for the scope of detailed scientific effort that goes into archaeological and conservation projects, as well as a denouncement of expert opinion –the latter in fact reflects an emerging trend (Meskell 2013b:236).

The extent of some of the requests, which put emphasis on ambitious architectural work, are in fact contrary to MoCT's own regulations. In June 2005, MoCT issued a directive (see Chapter 2) which in its Article 26 advised that *anastylosis* projects should be planned according to the general appearance of the site after excavations, and that if on the whole the site lacked the third dimension, an ancient monument should not be re-erected through an *anastylosis* even if original pieces existed. In the following article, it is stated that infills to sustain an ancient monument should be kept at a minimum. These directives present a holistic interpretation of the site that shuns the creation of artificial focal points, but in practice MoCT does not implement them.

³⁹⁴ This is a problem observed at a global scale as the level of conservation interventions observed in archaeological sites has been called to question internationally for a number of years. In the early 2000s, Heritage at Risk reports cited 'overzealous' and 'inaccurate' restorations as threats to cultural heritage (Petzet 2002; Bouchenaki 2005), indicating an alarming trend at archaeological sites. More recently, Araoz (2011:56) noted one of the recent trends in the heritage practice as "the extreme anastylosis of archeological ruins justified as interpretation to make archeological sites more attractive and intellectually accessible." These projects that border on reconstructions, for commercial, educational, and experimental archaeology purposes, have also been on ICOMOS' agenda. Their survey on the permissibility and standards for physical and virtual reconstructions, conducted in 2013-2014, attests to these developments, with a majority of respondents claiming that the main purpose for physical reconstructions is commercial, with funding coming primarily from public resources rather than private entities (ICOMOS ISC on Interpretation and Presentation 2014).

What has been less questioned, however, is the quality of conservation projects that result from this fast-track pressure. There is a danger of hasty conservation interventions being carried out in order to demonstrate tangible results in a short period, without allowing the required time for analyses or assessments. Eres (2010b:102) rightly points out that MoCT is only viewing archaeological excavations as sites for architectural conservation projects and indicates that it is not concerned with the qualifications or prior expertise of those who carry out these projects.

The emphasis on extensive architectural interventions and fast results has led to some drastic projects at several archaeological sites in Turkey and has now required MoCT to speak against such inferior projects. This issue was raised during successive ERMs in recent years by MoCT officials. During the 33rd ERM in 2011, Murat Süslü, the then Director General of Cultural Assets and Museums, stated that they were observing some so-called restorations that are erroneous, and likewise during the 34th ERM in 2012, Melik Ayaz emphasized that building from scratch does not constitute restoration, referring to a rather rare debate that followed one of the ERM presentations. Similarly, during the 35th ERM in 2014, the representative speaking on behalf of MoCT stated they were more concerned with the conservation of excavated remains rather than speed, and that their intention was to remedy earlier neglect. At the 37th ERM in 2015, the Vice Assistant Director General of Cultural Assets and Museums, remarked during the first moments of his closing speech:

The level of restoration that needs to be carried out is known to us all [in view of international principles]. Our Ministry is more concerned with conservation rather than excavation, so as to preserve heritage for future generations. At several excavations, however, we notice that unearthed buildings are built almost from scratch. I would like to remind you that you should observe scientific criteria in your conservation work.

While these remarks reveal a level of concern that finds its origins in a legislatively solid background for architectural conservation, they do not necessarily negate MoCT's pressure on the ground. The issues raised in this section demonstrate that MoCT views archaeological sites mainly through a lens of tourism, thereby exacerbating the conflict between other values of archaeological sites.

Lack of a holistic perspective on archaeological sites

MoCT's lack of a holistic perspective on archaeological sites also impacts conservation practices. This issue is raised in connection with three topics. Firstly, the use of management plans primarily for WHS nomination procedures, without encouragement of its more widespread use as a tool for heritage conservation. Secondly, a lack of a cultural landscape perspective, which betrays a fragmented understanding of heritage conservation. And finally, a lack of community perspective.

MoCT's embrace of management plans as a conservation tool for archaeological sites is strongly linked to WHS nomination procedures³⁹⁵. Turkey's interest in WHSs intensified in the early 2000s after a hiatus and became a matter of prestige for the State³⁹⁶ (Atakuman 2010). UNESCO's revised operational guidelines and the 2004 legislative change³⁹⁷ in Turkey resulted in a growing interest in management plans. It was the early 2010s, however, that this gained more momentum.

³⁹⁵ UNESCO's Operational Guidelines for the Implementation of the World Heritage Convention revised its requirements in 2005 to include an "appropriate management plan or other documented management system" for future nominations (paragraph 108). Turkey had changed its heritage law to accommodate management plans the year before.

³⁹⁶ Atakuman (2010:114–116) points at the close relationship between these nominations and Turkey's EU integration process.

³⁹⁷ Catalhöyük's management plan of 2004 is claimed to have been a catalyst for MoCT to add the site on its WHS Tentative List (Atalay *et al.* 2010:11) and was considered a useful exemplar for the subsequent the inclusion of management plans into cultural heritage legislation (Atalay *et al.* 2010:11; The Ministry of Culture and Tourism 2013:26).

At this stage, MoCT was more public about its urge to include more sites on the WH List³⁹⁸ and urged archaeological directors to work towards that end³⁹⁹. One specific example attesting to this dates to 2012, when Günay, the-then Minister of Culture and Tourism, made a point of referring to the ‘slowness of WH nominations’ during the 35th ERM. Using Ephesus as an example, he noted that despite its presence on the Tentative List since 2000, there had been no progress regarding its nomination. Similarly, he queried why Pergamon, for instance, had still not been proposed for the Tentative List. He was of the opinion that some directors (Turkish and foreign) were uncomfortable with the idea of World Heritage Site inscription and this was hindering further nominations.

The increase in management plan preparations, therefore, needs to be considered in this light. Eres & Yalman (2013:40) argue that archaeological sites became MoCT’s focus for Turkey’s WH nominations due to the relative ease with which their outstanding universal values can be defined and management plans prepared, compared to urban sites and monumental buildings. This, they state, has led to MoCT’s push for management plans. It is worth noting that the management plans for five of the researched sites were completed in 2013-14⁴⁰⁰.

The argument that nominations indirectly contributed towards MoCT’s increased interest in archaeological sites (Eres & Yalman 2013:40), however, hides MoCT’s fragmented approach towards archaeological conservation.

³⁹⁸ Turkey is not alone in this haste, and many other States around the world ‘rush to inscribe’ more sites (Meskell 2012) in an arena that has become increasingly politicised, marked by national alliances and less concern for conservation (Meskell 2013a, 2013b).

³⁹⁹ Archaeological teams also contribute to WH nomination dossiers. As Human (2015:179) notes, one of the reasons for this approach is the “increasing level of professionalised expertise required to carry out these nominations”.

⁴⁰⁰ Of those, Aphrodisias, Ephesus and Pergamon gained WHS status subsequently, while Çatalhöyük had already become a WHS in 2012.

MoCT focuses only on a select number of sites without making proper use of what management plans can offer other archaeological sites.

This leads to one of the most significant aspects, to which the respondents' comments also attest: MoCT's lack of a cultural landscape conservation perspective. MoCT does not consider the wider territories of archaeological sites but instead focuses on excavated areas as places that are separate from their surroundings⁴⁰¹. Coupled with an absence of institutional collaboration, this has resulted in damaging activities, such as new constructions and quarries on the perimeters of some sites. According to Özgüner (2015:312), "archaeological landscapes are not deemed worthy of preservation" due to the continued prevalence of "the object-oriented archaeological research of the 19th century and early 20th centuries". In fact, this problem is endemic to cultural heritage in Turkey as a whole, as MoCT has failed to incorporate the term 'cultural landscape' into its legislation, despite its ratification of international conservation policies including the European Landscape Convention. Moreover, recent legislative changes have split responsibilities between different authorities for natural and cultural properties (Özgönül 2014), which has exacerbated this confined approach into a more fragmented one that actively discourages and denounces holistic conservation of cultural heritage.

As can be observed from the legislative conditions, as well as the respondents' comments, there has been no particular emphasis from MoCT regarding community-related projects. While MoCT officials, on various occasions, invited directors to create opportunities to connect local inhabitants with archaeological sites, such as festivals, conferences, promotional activities, this has not been a primary area of concern.

⁴⁰¹ MoCT's recent interventions at Eflatunpınarı, Konya, which left the Hittite spring completely cut-off from its landscape, is just one example where this understanding manifests itself quite dramatically.

The government has in fact been taking regressive steps since 2011 to re-centralize its powers and restrict public participation in heritage conservation (Kamacı 2014:18). MoCT's latest regulation in 2016, however, introduced for the first time an article on community education (Article 9ee) which requires excavation directors to hold at least one event per season with local communities to "raise awareness of cultural heritage conservation" to be carried out under the coordination of the related provincial culture and tourism directorates and in the knowledge of (and with the approval of) related museum directorates and representatives of MoCT. The path to this change can be traced to the ERM of 2015, when the Vice Assistant Director General of Cultural Assets and Museums stated:

We invite you to collaborate and share your information with local institutions, students, and wider audiences, and to organise activities, invite them to your sites so as to encourage ownership and raise intellectual new generations.

The implications of this new stipulation are manifold: firstly, MoCT recognizes the significance of awareness-raising activities in fostering heritage conservation, and secondly, it gives archaeological projects a role and responsibility in social development, both of which can be considered to be progressive steps for providing cultural heritage conservation. At another level, the involvement of more archaeological teams in awareness-raising activities will no doubt encourage further interaction with local communities, as well as aid in the co-design of new approaches in information sharing. It may lead to a considerable increase in the number of community-related activities, and more importantly –unlike the present situation– these may be more readily shared during the ERMs, and therefore better represented.

A more ominous result, on the other hand, may be the state-control of the medium, content and duration of such education programmes, whereas previously teams were free in designing and creating them without the need

for official consent. In other words, the relationship between the archaeological teams and local communities, and possibly the forms of engagement, may now be regulated⁴⁰², pertinent to which is the possible monitoring of perceptions of cultural heritage.

To sum up, what these issues demonstrate is that MoCT's recent focus on conservation has manifested itself on the ground as an emphasis on extensive architectural interventions and expectation that they be finished quickly, which are in conflict with international conservation guidelines, as well as national regulations. The assessment process and the main problems highlighted by MoCT concerning archaeological excavations, demonstrate once again that the prevalent concerns rest primarily on architectural interventions, site security, and establishment of long-term projects. It begs the question, therefore, if MoCT's main aim where it concerns archaeological sites is to provide and ensure their conservation, why is there an assessment process that focuses solely on conservation projects carried out by archaeological teams.

When viewed as an ensemble, these give significant indications that MoCT's understanding of conservation of archaeological sites is selective, confined and opportunistic, that not only deflects from the significance of conservation of archaeological sites but also precipitates the perception that MoCT's focus is on obtaining economic benefit from conservation work. As a result, it is difficult to assert that aspects of the current meaning of heritage conservation, in particular those that involve intangible aspects, landscapes, participatory processes, holistic planning etc., share a similar level of priority for MoCT.

⁴⁰² There is evidence of restrictions that pre-date the new directive. Hodder (pers. comm. 2015) mentioned that following Çatalhöyük's WHS designation, the archaeological team's connection with the villages was hindered, resulting in difficulties concerning scientific studies regarding local communities. See also Curtis & Biehl (2015, April).

4.2.5.2 Attitudes towards foreign-run archaeological presence

Throughout the late Ottoman period, and since the establishment of the Republic, public perception of foreign archaeologists and archaeological institutions in Turkey has been tainted by foreign misconduct, particularly in the export of antiquities but also because of archaeologists' employment within intelligence agencies during the world wars⁴⁰³. These resulted in their identification as “potential looters” (Goode 2004:49) or “as spies” (Luke & Kersel 2013:33). Their close relationship with diplomats and embassies during the Ottoman period also contributed to suspicions as to whether ulterior motives were in place⁴⁰⁴ (Goode 2007:37). This common perception, fortified and kept alive through incidents such as the “Dorak Affair” (Pearson & Connor 1967), has fermented a continuing distrust towards foreign archaeologists (Özdoğan 1998:116, 2011:163).

The respondents' comments concerning issues impacting conservation practices highlight the significance of recent regulatory changes and the general political climate pertaining to foreign-run archaeological projects. As discussed in the section above, these are largely the result of MoCT's limited perception of archaeological sites as economic assets, as well as its narrow understanding of conservation. Recent developments also demonstrate the pervading sense of nationalistic sentiment in MoCT's conduct with foreign researchers working in Turkey, which has become increasingly more evident. The use of archaeological permits as political leverage, formation of the co/assistant-directorship positions, and emphasis on Turkish publications can

⁴⁰³ Their knowledge and experience of local languages, people and landscape (Goode 2007:26–27) made them ideal for intelligence services during war efforts. Some worked for foreign intelligence agencies before, during or after their work in Turkey, such as H. C. Butler, who excavated Sardis, T.E. Lawrence, who worked at Karkemish and contributed to the British War Office during World War I (Yegül 2010:65–66), and W. Lamb, who excavated at Kusura in the 1930s (Gill 2004:245).

⁴⁰⁴ This is directly related with the prohibition of archaeological activities of persons associated with diplomatic missions –put into effect with the Law:1710 in 1973 and has been included in subsequent regulations.

be considered as indicators of MoCT's assertion of ownership and authority on cultural heritage and knowledge production processes.

Repatriation claims and foreign-run archaeological projects

Turkey's repatriation claims have been linked with the issuing of permits to foreign-run archaeological projects ever since the late Ottoman and early Republican periods. Permits, particularly during the time of Osman Hamdi Bey, were a powerful part of the "centralised control over the whole domain of antiquities" (Eldem 2004:135). Permits could be issued as part of a 'favourable exchange' to obtain political and infrastructural support from foreign countries⁴⁰⁵ (Rutland 2014:50). They were also heavily influenced by the political relationships with individual countries. For example, at a time when tensions were running high with the Austro-Hungarian Empire in the early 20th century, the permit of the Austrian team working at Ephesos was cancelled, and only renewed when an agreement was reached concerning the return of some of the artefacts taken during earlier seasons (Szemethy 2011:362).

The use of permits especially for repatriation purposes dates mainly to the early years of the Turkish Republic. It was primarily the "Sardis Affair" that embroiled permit processes with Turkey's repatriation efforts (Yegül 2010:92). At the centre of this major dispute between the US and Turkey were the artefacts discovered by Butler in 1910-14, which had remained stored at the site but were transported to the US on separate occasions in 1921-22 before the Turkish liberation of Izmir in 1922. When the Metropolitan Museum of Art proved to be reluctant to return the artefacts, the Turkish authorities stalled the permit process and announced that they would not let American archaeologists

⁴⁰⁵ In fact, the issuing of permits could depend on a variety of factors including networking, relationships, giving favours, and obtaining political advantage. Similar examples can be drawn from antiquities departments run by occupying forces in the Middle East during the early 20th century (Magee 2012:82).

carry out research unless the artefacts were returned. It was only after an agreement was made that “all materials, except the heaviest” (Goode 2007:39) would be sent back to Turkey that normality returned⁴⁰⁶.

A more recent example dates to 1970, precisely at the time when the UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property was being debated in Paris. Turkey, along with other source-countries in Europe and south America, was fighting to get this treaty enacted to stop illicit trafficking, but USA and Britain were mainly against the restrictions⁴⁰⁷. In a move to ensure American support, a Turkish official stated that “either America does something tough to stop this racket, or a lot of your classical archaeologists are going to have to develop an interest in early Navaho culture” (Friendly Jr. 1970, Nov 03). The Minister of Education also put pressure on American archaeologists, stating that those who were not helpful would not be able to excavate in Turkey. The declaration of the Convention only a few days later must have calmed the waters down.

MoC’s failed attempts since 1968 to retrieve the Sion Treasure from Dumbarton Oaks Museum at Harvard University⁴⁰⁸ is another incident where permits were used as a negotiating ploy. In 1981, the-then Minister of Culture

⁴⁰⁶ It is interesting to note that Butler himself considered repatriation as a means of establishing a good working relationship between Turkish authorities and American institutions (Goode 2007:36).

⁴⁰⁷ Countries that benefit from artefacts obtained from source countries can be reluctant to impose restrictions. Interestingly, one of the heated debates during the experts meetings that resulted in the 1992 Valletta Convention appears to have been on the prohibition of illicit trafficking of artefacts, for which Turkey, along with Italy, Greece and Cyprus pressed for strong wording, which was refused by the British, Dutch and Swiss representatives, whose governments, Willems (2007:61) notes, had “important centres for the international trade in art and antiquities”. Turkey was one of the earliest countries to ratify the Malta Convention (ratified in 1999, it went into force in 2000) whereas some other European countries ratified it considerably later.

⁴⁰⁸ Discovered in the Kumluca district of Antalya in the early 1960s, the treasure was acquired by Dumbarton Oaks in 1966 from private collector who purchased it from a questionable source.

Cihat Baban, speaking at the annual ERM, stated that unless museums returned ‘stolen items’ to Turkey, archaeological permits of foreign institutes would be “reconsidered” (Howe 1981). Although subsequent negotiations have been unable to resolve matters, and the Sion Treasure remains at Dumbarton Oaks, the issue occasionally resurfaces.

Over the years, MoC/MoCT also expressed on various occasions that it expected foreign archaeologists to actively support Turkey in its repatriation requests. The ERMs provide ideal environments to collectively address foreign archaeologists⁴⁰⁹. In the 5th ERM in 1983, Nurettin Yardımcı, Director-General of Antiquities and Museums, again using the Sion Treasure as one of the examples, called for foreign researchers to show their solidarity with and speak on behalf of Turkey’s requests in their own countries (Yardımcı 1984:10).

More recently, Murat Süslü, the-then director general of Cultural Assets and Museums, in his opening speech of the 34th ERM in 2012, commended the ‘good intentions’ through which the Hattusha sphinx had been returned the year before and urged directors to publicly announce their solidarity with MoCT and show their support for repatriation. Similarly, the following year, Özgür Özarslan, the Undersecretary who spoke on behalf of MoCT during the 35th ERM in 2013, reiterated this call, and referred to an “unjust international campaign against Turkey” and similarly asked for support of Turkish and foreign academics. MoCT’s position with regards to foreign archaeologists and repatriation efforts is probably best summed up, however, by the Director-General of Monuments and Museums Alpay Pasinli’s call to foreign archaeologists during the 23rd ERM in 2001: “as our ambassadors”, who “we”

⁴⁰⁹ Foreign directors have played significant roles in the repatriation of artefacts. Engin Özgen, the former Director-General, noted the contributions of Machteld Mellink, Crawford Greenewalt Jr. and R.R.R. Smith in the repatriation of the Lydian Hoard (Ateşoğulları 2002:162). A more recent example concerns the “Troy Gold” exhibited at the Museum of Archaeology and Anthropology (Penn Museum) of the University of Pennsylvania (Rose pers. comm. 2015). The artefacts were returned to Turkey in 2012 as an indefinite loan (Velioglu, Bandle & Renold 2013:5).

expect to “support us and put effort into this cause in their countries” (Pasinli 2002:V).

These examples demonstrate the use of permits as a reflex action when all else fails, as ammunition against the reluctance of various foreign institutions or their denial or outright dismissal of Turkey’s repatriation claims. They also show the persistent link made between repatriation and foreign archaeologists working in Turkey, despite there being no direct connections⁴¹⁰. As such, the most recent repatriation claims are yet another recurring chapter⁴¹¹ in the history of the foreign archaeological presence in Turkey.

Having said this, the permit cancellations that took place recently differentiate it from earlier episodes. MoCT refutes the suggestion the repatriation efforts in the early 2010s were linked with permit cancellations (TC Kültür ve Turizm Bakanlığı 2011; T24 2011), stating that cancellation decisions were based on visible efforts of teams. Melik Ayaz, the Director of Excavations at MoCT, speaking at the 34th ERM in 2012 reiterated this:

There are various superficial comments that MoCT has lashed out and cancelled permits. There is a process that leads to a cancellation: we initially warn excavations with inadequate teams and financial resources, and if, after years of work at the site nothing has been achieved and if we do not get a response, then we cancel their permits. These are neither political nor random decisions.

⁴¹⁰ This connection is especially pertinent to news articles on Turkey’s repatriation efforts as they usually include information on existing foreign-run archaeological excavations, implying they could be culpable of the same crime –claims that Eldem states are purposely made (Chatzoudis 2012).

⁴¹¹ The reason that repatriation becomes a major topic from time to time may have to do with a number of factors. It may relate to personal interests –for example Özgüner (2015:127) argued that Günay’s personal interests in repatriation played a role in defining MoCTs policies at the time. It may be a reflection of the changing socio-political agenda, such as Turkey’s goal to “assert itself in the Middle East” (Bilefsky 2012, Oct 01), or reassuring rising nationalist tendencies by employing a populist and xenophobic agenda (Eldem 2013:22–23).

A similar comment was made by an MoCT official interviewed as part of this research, who noted that several Turkish-run excavations had also been cancelled, that there is no “Turkification” policy, and that cancellations due to lack of conservation work merely coincided with MoCT’s increased focus on repatriation. The historical background and recent events, however, shed doubt on the reasons the cancellations took place, calling into question the transparency of assessment processes.

The recent repatriation efforts impacted mostly German-run projects during the investigated period, with issues ranging from threats to cancel or delay permits to refusals to open new trenches. Directors of other countries, however, were similarly concerned. One director interviewed in 2012 voiced his thoughts regarding this flux of events:

One should arrive at a general consensus on foreign-run excavations. A general policy is needed so that you know what to expect, how much funding you need to raise etc. MoCT brings forth old problems and takes them out on current teams.

Whether it is the archaeologists, the site or the object taken ‘hostage’ during Turkey’s repatriation efforts (Luke & Kersel 2013:62; Kasiske 2013), given the current political climate, expecting a short- or even mid-term solution to the politicization of permits would appear to be optimistic. Recent permit cancellations of Austrian-run projects⁴¹² are a case in point, particularly as they

⁴¹² On August 31st 2016, Austrian archaeological projects in Turkey, including Ephesos, one of the longest-running excavations, fell victim to Turkey’s recent political entanglement with the Austrian government, by having its permits revoked mid-season (Sekiz Eylül Gazetesi 2016; Altuğ 2016; Arkeologlar Derneği 2016). The decision was met with criticism, with calls for the State to stop using culture and science as instruments of political leverage (Arkeologlar Derneği İstanbul Şubesi 2016; Diken 2016; Ertuğrul 2016). Ladstaetter, the director of Ephesus excavations, expressed her sadness at the decision, and her dismay at the way Austrian politicians had fuelled the crisis (Hirtenfelder 2016). Suspicions that this may in fact be a permanent decision were confirmed when two months later, the Minister of Culture and Tourism Nabi Avcı declared that they were in talks with a Turkish university to take over and that Turkish archaeologists had the “knowledge, experience and economical power” to take on

recall the example given earlier in this section, where “the impact” of political tensions between the two empires “on Austrian archaeological activities was visible immediately” (Szemethy 2011:362). The use of permits to assert power only demonstrates a short-sightedness, as this instability will work to the detriment of archaeological sites impacted by such decisions, particularly in view of discontinued conservation projects, livelihood for the local workforce, loss of sponsors and conservation teams, as well as the archaeological research itself⁴¹³.

The term ‘foreign-run archaeological excavation’

‘Foreign-run archaeological excavation’ is a distinctive term in Turkish legislation⁴¹⁴ and in practice MoCT appears to consider the projects of one country as one entity. The majority of foreign-run excavations, however, consist of international teams made up of many archaeologists and specialists from various countries –a fact that was emphasized by some of the respondents interviewed. Öztürk (2014:235), for example, notes that the work at Aphrodisias “cannot be attributed to any single foreign country as scientists and crew of several nationalities have been carrying out noteworthy projects on site”.

Pirson (2015:42) states that the nationality of the project leader is inconsequential because archaeology is a science. In view of the growing internationalization of archaeological excavations in Turkey, he suggests (Pirson 2013) transforming the projects into international research centres with

this task, stating that Austria had not taken steps to alleviate the problem (Erbil 2016), thereby acknowledging the actual reason behind the permit cancellation.

⁴¹³ Such policies have detrimental effect on archaeological research itself. Şerifoğlu & Selvi (2015:127) state that foreign teams are moving their projects to neighbouring countries.

⁴¹⁴ Koparal (2015:99) noted that this distinction, which creates the ‘other’, is one of several ‘marginalisations’ in archaeological practice in Turkey, which factored in Turkish archaeologists’ lack of united response to permit cancellations and lack of debate concerning the ethics of taking over their projects.

clearly defined research programmes⁴¹⁵, but notes that the Turkish legislations' recognition of the excavator as the sole responsible person is a hindrance in this direction. Eldem (Chatzoudis 2012), on the other hand, notes that the issue lies both in the legislative conditions in Turkey and in the organisational structures of some of the foreign institutions, which in various cases are subordinate to national ministries of foreign affairs –as is the case with DAI and IFEA.

This highlights one of the central issues concerning foreign archaeological presence: their representational place for their governments and their role in cultural diplomacy. This is particularly pertinent for state-funded foreign institutes, which as possible “symbols of cultural influence and tools of ‘soft diplomacy’” (Braemer 2012:40) can be expected to serve national interests (Jansen 2008:152). In the case of the US, for example, Luke and Kersel (2013:13) note that:

Whether archaeologists realize it or not, they are very much embedded agents of U.S. soft power and unofficial, long-term cultural diplomats: their networks and relationships are extremely useful in creating favorable impressions abroad and in deepening an understanding of what Americans and America represent.

They also point out that for the US government, in the post-World War II climate, “foreign centres represented an opportunity for public diplomacy abroad, particularly under the public guise of independent institutions,” which led to the strengthening of existing centres abroad and the establishment of research centres in the Middle East, including Turkey (Luke & Kersel 2013:29–30).

⁴¹⁵ This suggestion recalls the origins of DAI, which, in the growing nationalist climate of the period, lost its international character (Bittel 1980:272).

Similarly, Jansen (2008:152) states that DAI's work "was always conceived as part of German foreign cultural policy and financed primarily from the budget of the Foreign Ministry". Accordingly, DAI's projects worldwide "not only serve scholarly interests but [aim] to contribute to the foreign cultural and educational policy of Germany" (Schücker 2012:169) and are "showcases of the DAI and of German archaeology" (Pirson 2009b:91).

In many ways, therefore, foreign institutions, especially those that are state funded⁴¹⁶, and their projects in Turkey, have major importance for the related country as emblems of national prestige and influence. Given these circumstances, although archaeological projects are becoming more international in nature, it is difficult to conceive how the term 'foreign-run archaeological excavation' can be set aside or how excavations can be recognized as international institutions.

Co/assistant-directorship

Parallel to the events concerning Turkey's repatriation efforts and their impacts on foreign-run archaeological research, the instigation of Turkish co-directorships (later changed to assistant-directorships) was another decision that altered the running of foreign projects. MoCT stated on various occasions that this regulation was for monitoring purposes and most importantly to educate Turkish archaeologists –the latter was reiterated by a respondent of MoCT's Excavations Unit, interviewed as part of this research in 2016, who stated that the position of co-directorship/assistant directorship was born out of a necessity, and that one of the main considerations was to train Turkish archaeologists.

⁴¹⁶ For example, in the 19th century, French and German archaeological explorations were mainly state-funded where they considered this to be the duty of the state, whereas in Britain and the US, this was not the case (Díaz-Andreu 2007:16).

Although Turkish projects are similarly required to appoint assistant-directors, the fact remains that, strictly speaking, this requirement, did not respond to an acknowledged problem by the archaeological community (Özgüner 2015:107). Rather, it has been argued, this move was associated with a desire to control knowledge production processes (Koparal:99; Atakuman 2010:123; Duru 2013:xxi; Özgüner 2015:108–109). Atakuman (2010:123), for example, argued that one of the reasons for this newly created position may have been to curb potentially damaging narratives written by archaeological teams –an engrained phobia related with foreign archaeological research in Turkey according to Özdoğan (2006a:16).

Luke&Kersel (2013:58), on the other hand, note that co/assistant directorships are “increasingly common practice” and mainly aim to establish “a collegial relationship” between foreigners and locals. They argue that such an approach “embodies the essence of successful cultural diplomacy: increased people-to-people, long-term relationships, and the exchange of knowledge”. If MoCT’s view is of collaboration and training, clear justifications of this position are required that also sees this position beyond the confines of facilitating bureaucratic relationships.

Emphasis on Turkish publications

MoCT has been urging archaeological teams for a number of years to focus on making publications. At the 37th ERM in 2015, the Vice Assistant Director General of Cultural Assets and Museums noted:

We see [archaeological practice] turning into publications of very good quality; however, there are still no serious publications in some of the most ambitious excavations. I would like to remind this to those of you with limited or no publications [to take this on] in order to provide for those who will inherit this heritage.

This remark, in particular, stresses the benefit of disseminating knowledge to the source country for future generations who will look after these sites. This emphasis on publications should also be viewed in conjunction with the recognition of “archaeological excavations as sources of information”, as noted by Ertuğrul Günay, the former Minister of Culture and Tourism (TC Kültür ve Turizm Bakanlığı 2011). Maintaining this emphasis, another facet of MoCT’s assertion of ownership and authority concerns the prominence given to Turkish publications, which, since the circulars of 2009, all legislative changes accentuate. In 2012, during the 34th ERM, Ertuğrul Günay, the-then the Minister of Culture and Tourism, addressed foreign directors:

You will write in Turkish. You will show respect to the country in which you are excavating. We want Turkish to become a language of science.

MoCT officials have also been stressing the value they put on Turkish presentations during the ERMs. This has made an impact, as the number of foreign directors making Turkish presentations at the ERMs has increased – from the late 2000s to the early 2010s the number of Turkish presentations by foreign directors of the 19 sites rose from 9 to 13.

It may be appropriate to note the view of one of the respondents interviewed, who approved of the emphasis on Turkish publications and highlighted their significance for the source country:

From the 19th century until the 1980s it was the ancient artefacts that left Turkey. They can no longer be exported. Now it is the ‘knowledge’ that leaves the country. It is not shared so MoCT asked for Turkish publications.

Read in conjunction with Turkey’s re-ignited repatriation efforts over the same period, could this suggest a move towards repatriating knowledge, which Turkey perhaps feels was not adequately disseminated? While the insistence

on the use of Turkish in publications demonstrates nationalist sentiments, the use of language to claim ownership of knowledge is certainly not peculiar to Turkey. In her research, Rutland (2014:55–56) highlights the significance of “knowledge colonisation, language denoted ownership of knowledge” by giving the example of Garstang’s relations with the German team working at Hattusha in the early 20th century, and the way in which Germany (in this particular case) –and in fact other European countries– used language to appropriate knowledge.

Going back to the comment of the respondent, unless archaeological research is made accessible through various means, one of which can be the use of local language, would this mean that knowledge is exported? This is what Rutland (2014:249) argues, when she states that institutions that do not build a ‘collaborative relationship’ with the institutions and communities of source countries, “are placing their own stamp of ownership upon internationally acquired knowledge.” This is especially pertinent in an age in which knowledge production and knowledge dissemination are industries of their own (Şahin Güçhan 2003:115).

Interestingly, in one of the many suggestions made during the preliminary draft discussions preceding the publication of the 1956 UNESCO Recommendations, the International Council on Monuments advised that, although special requirements for foreign researchers should not be made by national authorities, an exception should be made with regards to publications noting that “the results of the work must be published in the language of the country where the excavations are carried out,” (UNESCO 1955:16). In the final 1956 UNESCO Recommendations, however, the relevant article only notes that “scientific publications dealing with archaeological research and issued in a language which is not widely used should include a summary”.

In view of this, the significant lack of Turkish translations on the excavation websites, as demonstrated in the earlier, should be noted. Disseminating

information in Turkish can contribute to making archaeological sites and their conservation more accessible and relevant to a wider range of the population. This still does not detract, however, from the pervading nationalist conduct regarding foreign archaeologists. One pertinent example was relayed by one of the respondents interviewed. Referring to a special event at the site he is excavating, he explained how an MoCT official, after congratulating him on his work, told him “Remember that this site belongs to Turkey!”. This remark is all the more poignant considering the director in question has been working at this particular site for several decades. The director said he perceived this as signal that Turkey is capable of looking after its own sites without any foreign input.

On a final note, it should be stated that the primary issues impacting conservation practices and conservation of archaeological sites relate to existing regulatory conditions but mostly to the way these are implemented. Issues such as the lack of consultation, institutional cooperation, an architectural emphasis on conservation are some of the more pressing problems faced, while collusion of repatriation claims with permits remains a simmering but perhaps temporary problem.

4.3 Catalysts, influences and driving forces: a discussion

As the previous sections have shown, conservation practices have been shaped by a variety of factors. The changes and differences observed at the selected sites over the past 35 years reveal a number of possible catalysts, influences and driving forces, which are discussed under the following headings:

- International guidelines and developments in the field of conservation
- Operational and regulatory context in Turkey
- Financial sources
- Differences in national approaches
- Key individuals

4.3.1 International guidelines and developments in the field of conservation

Changing concepts and theories of conservation reflected in international guidelines demonstrate a major shift from building-oriented conservation towards a values-based approach centred on heritage management, landscape conservation and community involvement. Current definitions of heritage and conservation derive mainly from the recognition of cultural landscapes (the European Landscape Convention in 2000) and the “people-centred perspective” promulgated by the Faro Convention. The latter calls for everyone’s participation in “the process of identification, study, interpretation, protection, conservation and presentation of the cultural heritage” (Article 12) and for “using and exploiting all cultural heritage for high-level political, social and economic progress” (Holtorf & Fairclough 2013:201). Viewing heritage, and therefore archaeological sites, as a driver of development (ICOMOS 2011 Paris Declaration) has impacted conservation practices.

The development of conservation practices at the selected sites loosely parallel this shift with a growing focus on site-scale conservation and considerations for the wider aspects of heritage conservation such as community engagement and management planning. The findings of the present research also reflect the situation elsewhere in the Mediterranean where, as Orbaşlı (2013:242) notes, there has been a move away from “excavation to protection and conservation from the 1990s” and then “more recently towards a more holistic approach of heritage management, community participation, and local development”.

The developments in the field of heritage conservation are exemplified most prominently at Sagalassos where meticulous research into architectural conservation, coupled with concern for the impacts of the archaeological project on the local community, led to a heritage management approach that views the archaeological excavation as a driver for regional development. Similarly, at Çatalhöyük, one of the main aims of the project was to contribute to education, and local development.

Examination of conservation standards and principles revealed a strong tradition of adherence to scientific principles of architectural conservation, predominantly within the guidelines of the Venice Charter. The prevalence of its principles in conservation practices is evident especially at sites with classical remains where *anastylosis* can be more fully implemented. The importance it imparted on a scientific approach to conservation is also closely related with the discontent voiced by some of the respondents regarding pressures from MoCT to obtain fast results. It should be noted, however, as a charter with a “continental European character” (Aygen 2015:26) written mainly with Italian influence (Glendinning 2013:398), it attracted criticisms for a number of reasons over the years, not least for its Euro-centricity, but remains one of the most influential documents.

In view of the findings of this research, however, it can be argued that conservation at the selected sites entails predominantly a building-oriented/material-based understanding despite the general evolution of heritage conservation, and indicates a lack of more widespread community involvement in sustainable conservation.

4.3.2 Operational and regulatory context in Turkey

The past three decades have seen conservation becoming a major focus for MoC/MoCT with an increasing number of regulations concerning archaeological excavations. This research revealed two main turning points in conservation practices in the early 1990s and the late 2000s. It is argued that MoCT was a significant catalyst in the marked increase in conservation and its visibility, and was also a defining factor in the scope of work carried out. On the other hand, accentuated by MoCT’s requests, tourism emerges as a major driver for conservation interventions.

MoC/MoCT’s interests in conservation gained ground particularly from the 1990s and as the numbers of archaeological excavations and survey projects began to rise, its monitoring duties increased. MoC/MoCT moved to not only

curb the number of permits but also to share the responsibility for conservation, by introducing legislative changes from the mid-2000s culminating in the early 2010s. This trend more or less correlates to the turning points mentioned above. Other factors may have contributed to the shift in the practice in the 1990s, particularly the growing international and Mediterranean-wide concern for the conservation of archaeological sites, which would account for the new excavations that had conservation present from the start. The shift in the 2010s, however, can be attributed primarily to MoCT's greater emphasis on conservation as there is a considerable increase in architectural conservation, site presentation and management planning. MoCT's interpretation of archaeological conservation is primarily focused on these aspects of conservation. The scope of conservation work, therefore, is aligned with MoCT's focus, as conservation work becomes an aspect of archaeological excavations that needs to be demonstrated for the continuation of excavations. It should also be noted, that MoCT's recent regulations placing more emphasis on conservation have also catalysed DAI's focus on cultural heritage conservation (Pirson 2015:45), which demonstrates the significant role of state policies.

In contrast, it is argued that community-focused projects are not the result of MoCT's recent emphasis on archaeological conservation. They were largely initiated by the excavation teams themselves. This might also explain the selective approach in presenting conservation work in the ERM proceedings, as the directors appear to present only aspects of their work that they consider to be more relevant to MoCT. Community-focused projects have more to do with international developments in the field of heritage conservation, and may also be related with foreign teams wishing to justify their presence –a topic examined later in this section.

Tourism is considered a significant contributor to economic development, and cultural heritage is increasingly exploited around the world as a major driver of tourism. In Turkey, tourism and its relationship to archaeological sites has

been recognized since the early years of the Republic⁴¹⁷. This trend has become more noticeable particularly since the merger of the Ministry of Culture with the Ministry of Tourism in 2003. Since this date, successive governments have perceived cultural heritage predominantly with respect to economic benefits associated with tourism. Valorisation of archaeological sites for tourism purposes is one of the most obvious strategies in this direction. As such, archaeological sites are viewed mainly as economic assets, which tends to underlie some of the regulatory frameworks⁴¹⁸.

Among other developments in the last decade, such as the privatisation of supporting services for museum and archaeological sites, and the increase in funds made available for archaeological excavations, MoCT's comprehensive and site-specific requests, focusing on re-erecting, re-use of buildings for tourism purposes, site presentation and management planning, should be read in this context. It can be said that archaeological teams are both explicitly and implicitly under pressure to transform sites into 'tourist destinations'.

Noteworthy examples of how tourism influences the selection of buildings and conservation methodology can be drawn from Pergamon, Ephesos, and Hattusha. At Pergamon, the Temple of Trajan was partially re-erected, and a sculptural decoration at the Red Hall was recently reconstructed. The first project was directly associated with the MoC's explicit request for enhanced site presentation while the second was the result of the underlying implicit understanding that increased tourism is a welcome outcome of conservation,

⁴¹⁷ Tourism's role in defining priorities for archaeological sites to be conserved was particularly noted in M.F. Miltner's (from the OeAI and later director of the excavations at Ephesos) report in 1933 written for the Monuments Preservation Council Madran (1996:73). See also the law proposal in 1933 concerning the maintenance and preservation of historic monuments (Chapter 2) and Radt (2010:175).

⁴¹⁸ For example, the regulation concerning site management refers to "raising the value of the site to international standards..." (Article 5) as one of the aims of site management –the intent of which is rather questionable but hints at economic potentials of sites –see eds. Madran & Bozkurt (2008).

particularly where it involves architectural interventions. In the latter case, although other reasons were cited for reconstruction, one of the objectives rested on their “didactic importance for visitors” in a building whose “original rich architectural interior visitors had been unable to visualize previously” (Pirson 2011:252). In this instance, for example, the team appear to have moved away from Dörpfeld’s conservation concepts for Pergamon.

At Ephesos, on the other hand, tourism has been a major catalyst for conservation practices for many years, where buildings along the main tourist routes were the primary focus (Ladstaetter 2016). Tourism, or managing tourist flow, can influence decisions on where to intervene, especially at sites as attractive as Ephesos. One specific example concerns the Serapeion, which has recently become the subject of an *anastylosis* project owing to the large amount of remaining original materials but also for its potential to create a diversion for the large numbers of tourists. In the mid-1990s, the excavation team previously rejected a funding offer of the OeAI to carry out an *anastylosis* project on the grounds that their focus was to be on conservation and not large-scale excavations and *anastylosis* projects (Krinzinger 2006a:91). On the face of it, this stance would now appear to have been abandoned due to the needs of tourism.

At Hattusha, the team has recently reconstructed one of the sphinx’s faces at the Lion’s Gate. “Enhancing visitor experience” was cited as one of the reasons for this project (Seeher & Schachner 2014:152). Schachner noted that a reconstruction should be implemented only under exceptional circumstances but stated that they would not have pursued this course if tourism had not been a pressing issue or had the site not been so famous (Schachner 2012:472–473, 2013, November). His argument that Hattusha’s high attraction had a role in their decision to reconstruct certain architectural remains again demonstrates that tourism is a major driving force in conservation.

Linked to these decisions are the acceptable levels of interventions. The city wall reconstruction⁴¹⁹ at Hattusha, for example, was implemented not only for experimental archaeology purposes but also had visitors in mind (Seeher 2007b:32). The reconstruction became a landmark and, as might have been expected, a major tourism symbol for Boğazkale used by both the public and the private sector⁴²⁰. But, as Schachner notes, this symbol is in fact based on clay fortification models, and the true image of the walls is not fully known. Unsurprisingly perhaps, MoCT has asked for the reconstruction of a further stretch of the city wall and of a temple but the archaeological team does not wish to engage in these projects, because in their view they would cause ethical problems (Schachner pers. comm. 2015).

While the motives of MoCT may have been to generate larger income from archaeological sites and its understanding of conservation may be not all-encompassing, nonetheless this research demonstrates the positive impacts this emphasis on conservation has had on archaeological sites in that conservation has been put firmly on the agenda. It appears that, partly driven by the tourism goals, MoCT has been a catalyst in some of the conservation work. It is argued that this most likely accounts for the emergence/visibility of holistic conservation efforts in publications.

One other possible influence in the direction of conservation practices is the WHS nomination processes and subsequent designations as they call for holistic site conservation rather than concentration on individual buildings. This may have contributed to the relatively new emphasis on site maintenance

⁴¹⁹ Given that the international principles set out in the Venice Charter and the ICAHM Charter generally tend to discourage reconstructions directly on the ancient remains themselves, it is noteworthy that the World Heritage Committee has not commented on this project.

⁴²⁰ The reconstruction also appears to have divided opinion among archaeologists, as some of the respondents of this research specifically criticized it. One of the directors, for example, who was against extensive interventions, emphasized that they were pressured by tourism companies to reconstruct, and citing the city walls noted that non-scientific factors were at play in some of the decisions made.

at Ephesos. For example, ICOMOS, in its assessment of Ephesos' nomination file, requested that the management plan be revised to include "a clearly articulated Conservation Master Plan which prioritises conservation actions focusing on stabilisation and maintenance rather than anastylosis in the context of visitor management and overall use of the site" (Ministry of Culture and Tourism 2013:416).

4.3.3 Financial sources

This research revealed that opportunities for funding for conservation have broadened in the last three decades but that the majority of support was through non-profit organisations and private sponsors who mostly funded architectural conservation. This demonstrates a selective approach. One of the issues concerning lack of funding for conservation was revealed to be that site conservation was not considered to be part of archaeological practice, which limited the financial support of foreign public bodies. Therefore, it can be said that the funding criteria of organisations play a significant role in the way archaeological sites are conserved.

The visibility and demonstrability (i.e. publicity) of architectural projects are most likely what attract private sponsors. For the excavation teams themselves, working with "private sponsorship requires special treatment and marketing strategies not only in the planning and realization process, but also in the visibility of sponsors and publicity of the projects." (Ladstaetter & Zabrana 2014:8). This recalls Atalay et. al.'s (2010:15) 'circle of interaction' between sponsors, media and archaeology:

The sponsors remain involved over the long term because they gain publicity. The media provide the publicity only if the archaeology remains of interest to a wide audience. The archaeology has to provide that interest but can only continue if the sponsors stay involved. This circle of interaction for funding depends on conservation and exhibition of the site.

Corporate social responsibility may be another factor for private support; however, several issues arise out of this involvement. It is mostly the case that companies, particularly large corporations, tend to support the better-known sites, such as Ephesos and Çatalhöyük, rather than those that are more remote and therefore have less visibility. The formation of dedicated foundations backed by private companies, such as the Ephesus Foundation (Turkey), is a case in point⁴²¹. Notwithstanding the opportunities for conservation, presentation and management that such site-specific organisations may create, as was suggested by Shoup (2008:264), the problem remains that they mainly support better-known sites.

Other issues are the preferences of non-profit organisations and possible impacts of private sponsors may have on the types of projects or interventions⁴²². For example, WMF's presence in Turkey demonstrates an interest in mostly classical sites and minority heritage. Between 2007 and 2015, The J.M. Kaplan Fund provided grants to classical sites and monuments⁴²³ (Lustbader pers. comm. 2015) and their support enabled a significant number of architectural conservation projects to be implemented. The Fund usually contacted the directors of sites it wished to support and invited them to submit applications upon review of the scope of work and other criteria (Lustbader pers. comm. 2015). In terms of financing conservation projects at archaeological sites in Turkey, it mainly supported projects at foreign-run excavations.

⁴²¹ This approach has its critics. A Turkish archaeologist, director of a long-standing excavation, had expressed his remorse soon after the Ephesus Foundation was formed, at the way large companies wished to fund 'already famous', and therefore, well-funded sites rather than extend their contribution to other, less well-known sites.

⁴²² For a debate on the issue of financial powers and their impacts on archaeological sites, see (Hamilakis 1999) and (Hodder 1999a).

⁴²³ This is evident from the projects they supported, eight of which concern classical monuments.

The wider implications of such selective approaches can also be related to the agenda of national organisations funding conservation work outside their own countries, as emphasized by Luke (2013:366) in her article on the U.S. Ambassador’s Fund and TIKKA’s approaches to heritage programs as “... increasingly inseparable from the historical legacies and contemporary ambitions of their sponsors.”⁴²⁴.

In the case of Ephesos the involvement in the 1970s of the Society of the Friends of Ephesos, supported by private companies, introduced a second major financial source for the excavations, which until then had benefited only from Austrian public funds (Bammer 2010:45). In the 1970s-80s, the company Kallinger-Prskawetz’s continued presence as a sponsor appears to have been instrumental in the implementation of the most significant projects, including the Celsus Library and Hadrian’s Gate (Bammer 2010:49–50, 53). On at least one occasion its influence extended to the choice of materials when in the 1980s the timber design of the first shelter over the Terrace House 2 was altered to concrete as per Kallinger-Prskawetz’s request (Bammer 2010:49). Moreover, Öztürk (2014:235) notes that “occasionally expectations of the sponsors and the time pressure they inflict lead to contradictory situations,” highlighting some potentially harmful situations.

Another issue concerns funding for community-focused projects. Examination of funding sources revealed that they were mainly supported by non-profit organisations and international donors with relatively less support from private companies and foreign public bodies. The position of foreign institutional bodies has been previously highlighted by Hodder (2009:195) who noted that “many governmental, research, and scientific foundations remain uninterested in outreach issues” and questioned why they “do not make consideration of local impact a requirement for funding”. This also recalls the comments of the

⁴²⁴ This was in the context of TIKKA’s support of Islamic heritage in the Balkans while American and European agencies largely focus on Armenian and Jewish heritage in Turkey.

respondents vis-à-vis certain foreign public bodies' stance regarding architectural conservation, which these bodies associated with tourism, and was therefore beneficial for the source country and its own responsibility.

Fundamental problems would appear to be that neither community engagement nor site conservation are considered to be integral parts of archaeological research, which subsequently hinders holistic conservation efforts. This may also explain, as respondents referred to, the lack of funding specifically for conservation. The Kaplan Fund, for example, identified that there was already financial support readily available for publication and research in archaeology but a funding gap for conservation (Lustbader pers. comm. 2015).

Lastly, several questions arise. For example, if most of the funding for conservation work at foreign-run archaeological excavations is coming from foreign bodies, private companies and individuals, what are the implications for the sustainability of archaeological conservation and, more importantly, the sites themselves? The continuous support of private sponsors depends largely on regional and global economic climates (Ladstaetter & Zabrana 2014:8), so this presents a potential problem. The review that took place at the Kaplan Fund in 2015, for example, meant no new projects were funded in 2016 (J.M. Kaplan Fund 2016). As a significant contributor to architectural conservation work, its continued presence is of critical importance for many sites wishing to implement such projects.

4.3.4 Differences in national approaches

This research identified some distinctions, albeit with a certain degree of fluidity, in the scope of conservation work between Central-European-run excavations (Austrian, German and Italian), which on the whole lacked community-oriented projects⁴²⁵ that otherwise were more apparent at Anglo-American-run excavations, as well as at the Belgian-run Sagalassos and at the

⁴²⁵ This is taking into consideration projects and activities initiated by the teams themselves.

Japanese-run Kaman-Kalehöyük. The main objectives of foreign institutions and various national archaeological standards provided some clues as to the possible factors impacting the scope of archaeological conservation in relation to community engagement. The ethical standards in Britain and US, which have come to recognize public engagement as part of archaeological practice, and the recent shift in focus of various foreign institutes was also apparent, mainly at the BIAA with its particular emphasis on heritage management and public engagement, but to some extent at DAI and ARIT, which have recently been placing emphasis on cultural heritage conservation. Also of significant importance are the archaeological heritage management and funding structures of each country, which directly impact archaeological practices⁴²⁶.

The stronger building-oriented emphasis at certain excavations, again with a level of fluidity, was also noted particularly at Austrian, German, and Italian-run projects. In the case of Germany, for example, Bittel (1980:274–275) remarks that emphasis on the study of architecture has been engrained in German archaeological research. Particularly the conservation work at the Acropolis in Athens, whose guidelines were penned by the German architect Leo von Klenze⁴²⁷ and centred on *anastylosis* and reconstruction, impacted the way classical archaeological sites were treated⁴²⁸. The British approach to conservation of ruins, on the other hand, tends to be “minimalist” (Fowler 2006:7) in that conservation is largely conceived as consolidation with a disregard for reconstruction (Jokilehto 1999:311).

⁴²⁶ See Bernbeck & Pollock (2008); Demoule (2009).

⁴²⁷ Architectural conservation principles for classical buildings were developed by the German architect Leo von Klenze for the Acropolis in the 1830s. His principles, based on some of the accepted concepts of the time, involved the attention given to the use of original materials, and distinction of new from the old, which presage the Athens Charter 1931, and maintaining the picturesqueness of sites (Jokilehto 1999:93; Stubbs 2009:229).

⁴²⁸ Dörpfeld’s conservation techniques at Pergamon in the early 20th century conform to von Klenze’s principles in distinguishing new materials and not disturbing the setting (Bachmann 2014b:83–84).

In fact, it is not only about the country leading the excavation –the persons actually carrying out the conservation work are important too. Öztürk (2014: 230) notes that there has been an Austrian tradition of architectural conservation at Aphrodisias ever since the involvement of Hueber who had previously carried out the *anastylosis* of the Celsus Library at Ephesos. This continued with the *anastylosis* of the Tetrapylon, spearheaded by architects G. Paul and T. Kaefer, both of whom have been working at the site for almost 30 years. Could the lack of community engagement in an American-run archaeological excavation be associated with the Austrian tradition in conservation?

These deep-rooted national traditions and in-built philosophies of conserving and managing archaeological sites have influenced the way the sites have been shaped. It would be an interesting exercise in counter-factual history to contemplate how Hattusha might have looked today, if John Garstang's permit had not been revoked in the early 20th century in favour of the Germans, and a British team had excavated and conserved the site⁴²⁹. How differently would Yerkapı, Chamber 2 and the city walls, for example, have been treated? Pertinent here, is a British tourist's ⁴³⁰ comment, who wrongly assumed the reconstruction of the walls to have been carried out by the Turks: "Despite the reconstruction on the original walls of three towers (how did the Germans allow it) the rest of the site is as archaeology intended it. Wind swept, steep and magnificent".

The representational aspects of foreign institutes and their projects, and their continued significance for the countries involved was mentioned previously. Against this background, it can be argued that not only archaeological research

⁴²⁹ See Rutland (2014); Greaves (2015).

⁴³⁰ OccidentalTourist46 Devizes, United Kingdom, comment on Trip Advisor in September 2015 (https://www.tripadvisor.co.za/ShowUserReviews-g815363-d324410-r314398614-Hattusha-Bogazkale_Corum_Province.html#REVIEWS) (accessed 19.11.2015).

but conservation efforts form part of this national representation, and can play a role in defining the scope of conservation work. For example, Italy places great significance on its expertise in conservation and “the Italian ministries of foreign affairs and for cultural heritage have been actively using this valuable national intellectual asset abroad and including cultural heritage efforts as a major component of Italian foreign policy” (Stubbs & Makaš 2011:35). Architectural conservation projects in particular can present ideal opportunities visually to demonstrate expertise, technique, and knowledge. As noted earlier, the reconstruction of the Gymnasium at Sardis set an example for subsequent projects, particularly for Ephesos, Aphrodisias and Pergamon. Luke & Kersel (2013:35), note that one of the main catalysts for the large-scale projects at Sardis was the intention “to build a solid, public face of the United States abroad and demonstrate the benefits of collaboration”. Behind these projects was Hanfmann, the director of the excavations, who wished to accomplish this by “not a chaos of unintelligible ruins but an image of what an ancient city was like – a site attractive in appearance and intelligible to the public” and thereby to create a tourist destination (Luke & Kersel 2013:35). This is a clear example of the use of architectural conservation projects for representational purposes.

Similarly, referring to its “restoration and reconstruction projects” in the Mediterranean and the Middle East, DAI’s booklet emphasizes the projects’ contribution to its renown, suggesting that they carry with them the responsibility of representation (DAI 2011:2):

... they also represent an important part of foreign cultural policy because they contribute directly to the preservation of cultural heritage in the respective host country and, moreover, to the development of tourism. In this respect, they further the overall reputation of the DAI to a higher degree than actual research work.

The representational role of architectural projects may also explain the “archaeologically competitive environment” that resulted in the *anastylosis*

projects in the 1980s (Öztürk 2014:234) and indicates that these were viewed as showcases of expertise due to their strong visual impact. Taking forward Öztürk's argument, it could be said that, while expert mobility and collaboration between different sites occurred, such as Hueber's contributions to Aphrodisias, Ephesos and Pergamon, the competitive nature of archaeological explorations, especially prevalent at the end of the Ottoman period, later reflected itself on conservation practices, especially in the form of *anastylosis* and reconstruction projects as more demonstrable techniques rather than simple repairs, consolidation, or reburial⁴³¹.

Another issue that can be discussed in this context relates to the noticeable increase in community-focused projects in the early 2010s. Considering that foreign institutions "constantly have to demonstrate their value to the local research community and their host nation" in order to continue their presence in other countries (Lane 2005:15), could this increase be viewed in the same light? Could these proactive engagements suggest at efforts of trying to make their projects more relevant to the local community as well as local authorities?

4.3.5 Key individuals

Certain individuals can have significant impacts on the direction of conservation. A change of the excavation director, for example, with his/her individual positions, preferences and interests can lead to a change of course. The tenures of Smith at Aphrodisias and Krinzinger at Ephesos coincided with significantly reduced excavations and focus on site conservation. The emphasis in this section, however, is the key role of conservation experts. This research revealed that conservation specialists were engaged in projects early on, and that at some sites, such as Gordion, Troy, and Çatalhöyük, foreign

⁴³¹ Whether the resulting work reflects the standards of the foreign country is another matter, and not the focus of this research; however, Finlayson's (2005b:23) comment that "driven by the needs of cultural diplomacy, some projects work to standards and objectives that would not match practice in the UK" suggests that some inferior work might result.

experts were invited to guide principles and priorities. Moreover, one of the most pressing issues concerning conservation teams was revealed to be their permanence and continuity. In this respect key individuals and changes in conservation teams can have significant influences on conservation practices.

Conservation professionals, particularly those who were defined as ‘standards-setters’, can be the driving forces for the way conservation is practiced at certain sites. For example, the development of conservation principles at Troy depended fundamentally on the advice of two experts in the early 1990s, which called for a *gesamtkonzept* for the site –an approach also seen at Didyma. Similarly, changes in teams may lead to changes in methodologies and techniques, such as at Gordion where Goodman and Matero preferred different conservation techniques. Differences in individual approaches can be especially pertinent in architectural conservation practices: a significant example is the variety of interventions at Ephesos owing to the different perspectives of individual architects. Öztürk (2014:237) calls this the ‘architect factor’. In reference to the methodological differences between the *anastylosis* projects of the Tetrapylon and the Sebasteion at Aphrodisias she states:

Despite all the legal and theoretical regulations and necessities, the anastyloses in Aphrodisias prove that the architect devising the plan contributes his ‘interpretation and style’ to the intervention and that the architect factor is very influential in restoration practices.

Advisory committees can also be influential in the decision-making processes. The Temple of Trajan at Pergamon was partially re-erected following a long project that was finalised in the mid-1990s. The original project had involved more of a total rebuilding; however, the building commission set up by DAI for this project in 1976 considerably changed this plan in favour of a partial intervention (DAI n.d.d; Schmidt 1993:174).

CHAPTER 5

CONCLUSION

As a significant component of archaeological research in Turkey, conservation work carried out at foreign-run archaeological excavations had hitherto not been examined in a holistic manner. This research set out to understand and critically review these conservation practices, identify the scale and nature of their differing contributions, determine changing approaches and issues, and highlight some of the possible catalysts, influences and driving forces.

The sources for the research were previously published literature, interviews with directors, conservation professionals and MoCT, and site observations. The site visits and interviews with foreign directors and conservation professionals in their teams were especially useful in portraying the variety of issues impacting conservation projects.

A specific timeframe was chosen (1979-2014) and 19 long-term foreign-run archaeological excavations were selected. Rather than focusing on a single excavation, the research concentrated on a group of projects, and instead of centring on a single aspect of archaeological conservation, such as architectural conservation, it embraced the growing multi-dimensionality of conservation.

In respect of conservation practices, this research has revealed that architectural conservation remains a major focus at almost all of the sites. This has encompassed a variety of interventions, including *anastylosis* projects and reconstructions, and with emphasis on minimum intervention, site-scale fabric conservation, with a more recent move towards re-assessment of previous projects as part of site-wide concerns for maintenance. Although less prevalent, the scope of conservation practices has widened, in line with a more

values-based approach, to embrace a holistic perspective reflected in the use of management planning and the involvement of local communities in conservation actions.

The use of management plans has entered the conservation field relatively recently. The impacts of this change, along with the inclusion of management plans into heritage conservation law are increasingly visible from the mid-2000s, coinciding with Turkey's growing interest in inscribing more sites on the WH List. This resulted in a proliferation of management plans at some of the examined sites in the late 2000s and early 2010s, whereas at the majority the benefits of using management plans as conservation tools has either not been recognized or they have been confused with landscape design projects.

In terms of conservation professionals, this research has revealed that their presence was actively sought particularly from the early 1990s, especially in relation to defining conservation principles. The foreign teams largely bring experts from their own countries or seek international advice, particularly for shelter projects acquired through architectural competitions. Collaboration with local architectural and site conservation experts is not widespread, and does not reach the levels of cooperation observed in material and fabric conservation work.

Community engagement has become an increasingly important topic in heritage conservation since the 2000s, particularly through international guidelines such as the Faro Convention and with the recognition of heritage as a driver of development with the ICOMOS 2011 Paris Declaration. As a relatively new phenomenon, its reflection at the examined sites remains limited. Generally speaking there is an absence of true community engagement work that focuses on integrating archaeological sites and their conservation into local ways of life. National distinctions are more readily discernible with community-focused activities more common at Anglo-American, Belgian and Japanese excavations. Community-oriented projects appear mainly to be

reflections of international developments in the field of heritage conservation, scopes of different national archaeological practices, and perhaps also levels of cultural diplomacy. MoCT's interest and concern has emerged only very recently.

The growing variety of funding sources has enabled the implementation of numerous large and small-scale projects but conservation work, primarily architectural conservation, has been mostly implemented through private funding. Foreign non-profit organisations, particularly the Kaplan Fund, GHF, WMF, are a major force, and collectively have supported 10 of the 19 sites. The prevalence of private funding, directly or indirectly through non-profit organisations and friends' associations, demonstrate the strong reliance on philanthropy. It appears that some foreign public bodies do not necessarily associate site conservation and community engagement as part of their agenda, which explains the substantial presence of other financial supports.

In relation to conservation practices several themes emerge. Of primary importance is the significant move towards the integration of conservation work into archaeological processes during which two main turning points reveal themselves with visible shifts in emphasis and scope occurring in the early 1990s and 2010s. The question of responsibility for conservation and the roles of the regulating authority and the excavator as well as the increased visibility of conservation in recent years are other themes.

The main issues impacting conservation practices are operational and regulatory, specifically the lack of consultation, institutional cooperation, and the emphasis on extensive architectural projects. One of the factors impacting the holistic conservation of archaeological sites is MoCT's narrow view of conservation as primarily about architectural interventions and their potential for tourism, thereby exacerbating the conflict between other values of archaeological sites. In general, there appears to be a lack of understanding about the wider perspective of conservation that recognizes cultural landscapes

betraying a fragmented understanding of heritage conservation. Recent developments also demonstrate the impacts of the use of archaeological permits as political leverage on archaeological and conservation work, resulting in instability regarding the presence of foreign teams but also increased conservation work. The co/assistant-directorship positions and emphasis on Turkish publications, on the other hand, demonstrate MoCT's assertion of ownership and authority on cultural heritage and knowledge production processes.

Lastly, this research has identified possible catalysts, influences and driving forces behind the changes and differences in conservation practices at foreign-run excavations. International guidelines and principles are reflected in the way conservation work is carried out and in the direction that practices are developed. MoCT is a significant catalyst particularly in terms of the scope of work as well as visibility of conservation. The preferences, project selection criteria, and continued interest of financial sources are also critical factors that can shape practices. Differences in national approaches, possible representative roles of conservation projects, especially architectural interventions, as well as personal preferences of conservation experts, are some of the other influencing factors.

5.1 Ways forward

A number of recommendations stem from the findings of this research. They are addressed to foreign-run excavations and MoCT, and mainly involve increased collaboration, creation of new platforms for professional and community engagement, and enhanced use of existing mechanisms.

MoCT should ensure the continuity of foreign-run excavations for the sustainable conservation of archaeological sites. Developed often over many years, the know-how of foreign teams about building materials and site-specific conservation problems and techniques, as well as the values, sensitivities and requirements of each individual site, is crucial to provide

sustainable conservation. It is also important to find ways to integrate this essential knowledge into conservation and development processes. Through a holistic values-based interpretation, foreign teams, working in collaboration with relevant experts, could communicate the values of sites to local authorities and the public. This could be considered as a “stakeholder’s statement of significance” that would not only help address conservation problems holistically at individual sites but also serve as the preliminary steps towards a management planning process.

Sharing conservation responsibility with foreign-run excavations requires collaboration and increased opportunities for foreign teams to be heard. MoCT should, therefore, create and maintain a periodic consultation structure with foreign directors. One of the ways this can be achieved is to adopt a regular procedure that allows MoCT to elaborate its short-term and long-term expectations and policies concerning conservation of archaeological sites, take on board the views of foreign teams and act productively to solve problems. This would be extremely beneficial for the development of sustainable conservation projects at foreign-run excavations and could perhaps lead to a mutually agreed long-term code to tackle continuously changing legislative conditions.

Progress can be made with regards to connecting foreign-run excavations and local conservation experts, whose experience and know-how could be beneficial to foreign teams in a number of ways. As national conservation terminologies differ significantly, such collaborations would not only create opportunities to develop common languages but also foster better understanding of the heritage conservation legislation and its requirements. Although long-standing collaborations exist between local and foreign archaeology departments, the same cannot be said for heritage conservation. Foreign teams should try to form links with local universities that have well-established cultural heritage conservation programmes. This is one way to foster international collaboration, transfer of skills and local knowledge,

particularly as such schemes would also involve students. Creating regional links between foreign and local experts working at excavations in the same region should also be considered. This could be through regular workshops or other events. Such links may also lead to the formation of emergency conservation action groups that could be especially beneficial in establishing site maintenance mechanisms in the absence of foreign teams.

MoCT can contribute significantly to enhancing collaboration between local and foreign conservation experts by creating opportunities for engagement. In view of the long tradition of archaeological conservation in Turkey, it is perhaps surprising that opportunities to bring together foreign and local experts working on archaeological conservation are incredibly limited. Sharing conservation decisions and decision-making processes would not only allow for more debate and progress but also encourage the development of localised approaches and contribute to new collaborations. This is especially relevant in the constantly changing and evolving regulatory frameworks, and national and international debates on archaeological conservation. A significant predecessor is the “*Arkeolojik Sit Alanlarının Korunması ve Değerlendirilmesi I. Ulusal Sempozyumu*” that took place in 1991. A regular event resulting in publications would be extremely beneficial in bringing together conservation professionals to share and discuss their projects. Creative collaborations such as alliances that bring together local and foreign institutions and universities for conservation of archaeological sites should also be considered. The planned establishment of the EU-Turkey Anatolian Archaeology and Cultural Heritage Institute in Gaziantep could be a new driver.

At a time when inclusiveness and participation are increasingly on the agenda, community engagement and outreach should become integral parts of conservation programmes at foreign-run excavations. Awareness-raising activities have also become a legislative requirement. Rather than turning it into a tick-boxing exercise, however, it would be beneficial to identify the diversity in communities and integrate assessment processes to understand

local impacts of awareness-raising activities. Supporting local development in the form of capacity building, as well as confidence building and empowerment, should be considered. Particularly the latter has potentials of creating a sense of ownership and thereby aid site conservation. These are areas in which collaboration with local experts can particularly make a difference.

Public dissemination, accessibility and relevance of information are tools of public engagement. To improve outreach in the short-term, one of the most obvious and simplest ways would be the use of websites. Although websites are being used by foreign teams, they have yet to be explored as active tools for community engagement. Websites have the potential to become platforms for open data to be used by different groups, not only academics or experts. Creation of more Turkish content is therefore necessary. It is also possible to share this information more imaginatively in the form ‘hackathons’ to encourage co-design and increased engagement.

MoCT should create a transparent and mutually beneficial evaluation process in terms of site conservation. The specific aspects of site conservation that MoCT examines include architectural conservation, site security, and inter-seasonal protection measures etc. The criteria MoCT employs to monitor progress, however, is not clear. Although regulations form a foundation for such reviews, a better-defined review process that is transparent should be made possible. This would be useful not only to the excavation teams but also encourage an objective assessment, and help prevent, for example, expectations of same solutions to seemingly similar problems, which are against internationally recognized principles.

MoCT should actively use management plans for the conservation and sustainable development of archaeological sites. Management plans have generally been prepared in association with World Heritage Site nominations or for those sites already on the WH List. The site management regulation (2005), however, was intended to cover all archaeological sites in Turkey.

Management plans are designed to facilitate a balance between site conservation, access, sustainable economic development and local interest with the collaboration of stakeholders, including public organisations, NGOs, and the local public (Article 5). As such, they can significantly help address most of the issues impacting conservation practices, particularly in relation to the lack of institutional cooperation, and inadequately defined responsibilities of organisations and institutions other than archaeological teams and MoCT. They could be also beneficial against requests made outside the collaboratively agreed general action plan. Participatory preparation, as the regulation calls for, is essential; however, there have been several cases where archaeological teams were left out of the management plan preparation process. MoCT should find ways to ensure that preparation and implementation involves the participation of foreign teams even when it is the duty of the local authority to prepare the plan. Management plans may also pave the way for the transformation of archaeological excavations into heritage conservation and management projects.

5.2 Further research

The wide-ranging and multi-faceted subject of conservation practices at foreign-run archaeological excavations has been a neglected subject for research. The previous chapters have begun to explore this potential and further research might focus on some of the following subjects that can be applicable not only in understanding foreign practices but also heritage conservation as a whole.

This research noted the differences in approaches between certain countries, which are mainly the result of factors such as archaeological and heritage conservation philosophies, the priorities and aims of archaeological institutions abroad, and international guidelines. An investigation into conservation practices at excavations run by specific countries would help understand how decision-making processes are guided by these factors and how Turkish provisions might relate.

This research has touched upon the variety of sources that fund different types of conservation work, revealing the significant contributions of several foreign non-profit organisations, such as WMF, GHF, Kress and GHF, to certain key projects at a number of sites. A detailed examination of their funding criteria, selection processes, supported projects, as well as their organisational structures and donor companies, would contribute significantly to understanding the network, priorities, and driving forces that lead them to support projects in Turkey.

Engaging the public in archaeological and conservation projects is becoming increasingly important to provide sustainable conservation and development. Recent years have seen a noticeable increase at archaeological excavations (foreign and Turkish-run) to involve especially local people with archaeological heritage. As noted in this research, however, the impacts of such projects are waiting to be investigated. Further research, therefore, could focus on identifying their effectiveness as well as emerging potentials and problems.

One of the salient aspects of recent conservation work this research has identified is projects concerning previous conservation interventions. Re-conservation projects mostly aim to remedy erroneous treatments and increasing the life-span of monuments, particularly at those excavations that have been operating for a long period. Could these projects, however, come to represent a more pressing aspect of the future of architectural conservation practices? If periodic and holistic site maintenance were to become more common, could forthcoming conservation interventions mainly focus on re-conservation? In this case, do previous interventions have any historical or conservation value? While a prevalent view is that they should be preserved as representations of specific approaches, these are questions worth exploring further.

This research investigated only foreign-run archaeological excavations but a review of conservation practices at Turkish-run excavations would be similarly fundamental in trying to understand and develop conservation of archaeological sites in Turkey. A final research topic could set out to focus on Turkish-run excavations using the methodology developed in this research, concentrating on conservation practices (conservation work, conservation teams, financial sources, and forms of community engagement), issues impacting conservation practices, and possible catalysts. This could provide an opportunity to better evaluate their varying contributions and conservation problems, as well as to make comparisons between foreign-run and Turkish-run projects.

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As quoted at the outset, “archaeological sites are made, not found” (Matero 2008:3). This research is a testament to this observation. Problems are manifold, but that is the case in every country. It is hoped that this research contributes towards enhanced policies, further understanding and collaboration for the holistic conservation of Turkey’s archaeological heritage.

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CURRICULUM VITAE

PERSONAL INFORMATION

Name: Bilge Nilgün Öz Wood

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EDUCATION

PhD in Conservation of Cultural Heritage, 2017, METU

Title: Conservation Practices at Foreign-run Archaeological Excavations in Turkey: A Critical Review

Master of Science in Restoration, 2002, METU

Title: Management of Archaeological Sites, Case Study: Magnesia ad Maeandrum

Bachelor of Architecture, 1998, METU

RESEARCH

BIAA-RCAC Fellow in Cultural Heritage Management, 2015-2016

Joint fellowship given by the British Institute at Ankara and the Research Center for Anatolian Civilizations (RCAC) of Koç University in Istanbul. Project: Çaltılar Höyük Archaeological Management Plan (CHAMP)

Honorary Research Assistant, 2014-2016

Department of Archaeology, Classics and Egyptology, University of Liverpool

Visiting Research Fellow, 2010-2011

School of Archaeology, Classics and Egyptology, University of
Liverpool

WORK EXPERIENCE

Heritage consultant, 2011-

Kommagene Nemrut WHS Conservation and Development Programme, 2008-
2010 (Assistant Secretary General)

The Chamber of Architects of Turkey, Ankara Branch, 2007-2008 (Assistant
Secretary / Coordinator of the Urban Monitoring Centre)

KA.BA Conservation of Historic Buildings - Architecture Ltd, 2001-2007
(Conservation architect)

Middle East Technical University, Department of Architecture, 2000-2001
(Part-time Project Researcher for the “Reassessment of Pamukkale/Hierapolis
WHS Conservation Plan”)

ARCHAEOLOGICAL FIELDWORK

Yalburt Yaylası Archaeological Landscape Research Project, directed by
Ömür Harmanşah, 2012-2015

Nysa Archaeological Excavation, directed by Hakan Öztaner, 2013

Ilsu Dam, Gre Amer Archaeological Rescue Excavation, directed by Gül
Pulhan, 2012-2013

Çaltılar Archaeological Research Project, directed by Nicoletta Momigliano,
2010

Various sites including Aspendos and Hasankeyf, for KA.BA Ltd, 2002-2006

Magnesia Archaeological Excavation, directed by Orhan Bingöl, 1998-2001

Xanthos Archaeological Excavation, directed by Jacques des Courtils, 1998

PUBLICATIONS

Edited books

Öz, B. N. (ed.), 2008. “Ankara’nın Geleceğini Tasarlamak – Kentin Kültür Katmanları 1: Roma Dönemi”. The Chamber of Architects of Turkey, Ankara Branch.

Öz, B. N. (ed.), 2008. “Ankara’nın Geleceğini Tasarlamak – Kentin Kültür Katmanları 2: Türk-İslam Dönemi”. The Chamber of Architects of Turkey, Ankara Branch.

Translated books

Öz, B. N. (translator), 2017. “Kırmızı Figürlü Atina Vazoları: Klasik Dönem” (Athenian Red Figure Vases: Classical Period by John Boardman). Homer Books, Istanbul.

Chapters in books

Wood J., Öz, B. N. 2017. ‘The Turkish Amusement Park: Modernity, Identity and Cultural Change in the Early Republic’, in Jason Wood (ed), The Amusement Park: History, Culture and the Heritage of Pleasure. Abingdon, Routledge, pp. 98-119.

Yıldırım, E., Öz, B.N., 2005. “An Evaluation of the Common Cultural Heritage Project Workshops”, EU sponsored “Common Cultural Heritage Project” Publication, pp.260-265.

Articles in conference proceedings

Öz, B. N., 2006. “Challenges for Cultural Heritage Conservation in Turkey”, Conservation in Changing Societies: Heritage and Development, Leuven – Belgium, s.153-160, Raymond Lemaire International Centre for Conservation.

Öz, B. N., Özgönül, N., 2004. "Information Management for the Conservation of Archaeological Sites - Considerations for a Site in Western Anatolia", CAA Enter-the-Past Conference, Vienna – Austria, s.158-161, BAR International Series 1227.

Öz, B. N., Özgönül, N., 2003. "Management of Archaeological Sites, Case Study: Magnesia ad Maeandrum", Proceedings of the XVI International Congress of Classical Archaeology, Boston, USA, s.534-537, Oxbow Books.

Reviews in refereed journals

Öz, B. N., 2009. "İstanbul'un Deniz Hamamları ve Plajları" *Sea hamams and beaches of Istanbul*, Journal of Tourism History 1: 2, pp.171-173.

Articles in professional and popular magazines

Wood J., B. N. Öz, 2012 'Ephesus: The World's Biggest Jigsaw Puzzle', Current World Archaeology 52, pp.21-23.

Şahin Güçhan, N., Öz, B.N., 2008. "Nemrut Dağı Tümülüsü", Aktüel Arkeoloji Dergisi, Issue: 9.

Öz, B. N., 2008. "Tarihi Çevre Korumada Katılımcılık ve Bilinç", Bulletin of The Chamber of Architects of Turkey, Ankara Branch.

Şimşek Kuran, G., Öz, B.N., 2005. "Çocuk ve Kültür Mirası", Çocuk ve Mimarlık Dergisi, The Chamber of Architects of Turkey, Ankara Branch.

Yıldırım, E., Öz, B.N., 2005. "Kültürel ve Doğal Çevre Korumasında Yeni Bir Fırsat: Kayakapı Projesi", Yeni Mimar Gazetesi.

CONFERENCE / SEMINAR PRESENTATIONS

"Living Next to a 'höyük': Relations/Connections of a Rural Community with 'Archaeological/Cultural Heritage'", RCAC Fellows' Symposium, Istanbul, 2016.

“Çaltılar Höyük Archaeological Management Plan”, British Institute at Ankara, Ankara, 2016.

“Community Engagement as a Form of Landscape Research and Conservation”, New Approaches to Historic Landscapes Workshop, Mimar Sinan University, Istanbul, 2016.

“Towards a Common Ground: Digital Data and Community Engagement in Turkey”, EAA 21st Annual Meeting in Glasgow, 2015.

“Heritage Conservation at Foreign-Run Archaeological Excavations in Turkey”, EAA 20th Annual Meeting in Istanbul, 2014.

“Impacts of Public Outreach in the Conservation of Cultural Heritage: Çaltılar Village in Fethiye”, as part of the EU funded “Illuminating the Land of Lights” project run by the University of Liverpool, Liverpool, 2013.

“Archaeology and the collective imagination(s) of a rural community in Turkey: Caltılar Archaeological Project”, University of Liverpool, School of Archaeology, Classics and Egyptology, 2011.

“A challenging task: caring for the past in Turkey”, Bristol University, Department of Archaeology and Anthropology, 2010.

“Recent developments and their impacts on the conservation of archaeological sites in Turkey”, WOCMES Congress, Barcelona, 2010.

“Making a Splash! The transformation of the Turkish seaside in the early Republic period”, Resorting to the Coast: Tourism, Heritage and Cultures of the Seaside, International Conference, Blackpool, 2009.

“New Perspectives for Heritage Conservation in Turkey”, Localising the Global - Archaeological Resource Management: Participatory processes, ethical conduct and sustaining communities, Institute of Archaeology at UCL, 2008.

“The Future of Traditional Settlements in Cappadocia” (poster), Rehabimed 1st Euro-Mediterranean Regional Conference: Traditional Mediterranean Architecture, Present and Future, Barcelona, 2007.

“Changing Trends in Cultural Heritage Conservation: The Turkish Perspective”, The Future of Heritage: Changing Visions, Attitudes, and Contexts in the 21st Century (3rd Annual Ename International Colloquium), Ghent, 2007.

MAIN INSTITUTIONAL MEMBERSHIPS

ICOMOS Turkey

ICOMOS/ICAHM (The International Scientific Committee on Archaeological Heritage Management)

The Chamber of Architects of Turkey, Ankara Branch

Conservation and Restoration Specialists Association in Turkey

GRANTS

Doctoral Grant (2000 EUR), 2012, Suna-İnan Kıraç Research Institute on Mediterranean Civilizations (AKMED), Turkey