

**Archaeology and Urban Planning – A Consensus
between Conservation and Development:
Aphrodisias and Geyre**

**By
Evrin GÜÇER**

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İzmir, Turkey**

August, 2004

We approve the thesis of **Evrım GÜÇER**

Date of Signature

.....

.....

Assist. Prof. Dr. Erkal SERİM

Supervisor

Department of City and Regional Planning

.....

.....

Prof. Dr. Cemal Arkon

Department of City and Regional Planning

.....

.....

Assoc. Prof. Dr. Başak İpekoğlu

Department of Architectural Restoration

.....

.....

Assoc.Prof. Dr. Güneş GÜR

Head of Department

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ABSTRACT

Consequences of modern human activities have led to the process of integration of archaeology into urban planning. This thesis examines the interrelationship of archaeology and planning.

In the thesis, legal framework of conservation and archaeological investigation formed through many experiences within the international platforms was drawn in relation to the concept of urban development.

The situation of archaeology in Turkey from its archaeological potentials to the laws procedures, institutions and problems was taken up. The need of community based approaches is underlined in order to achieve the requirements of conservation and development.

Recent trends in planning and archaeology that express the participation of the people were dealt with. Community planning approach is presented as a tool that provides people to be conscious of conservation while enabling those better life conditions.

The dilemmas of conservation and development studied through the examinations of Geyre and Aphrodisias. These areas, which are in negative interrelationship as a town in need of development and an archaeological asset that should be conserved, were the subjects of the research. The necessity of community planning was stated to provide consensus between conservation and development.

ÖZ

Modern insan eylemlerinin sonuçları arkeolojinin kent planlamasına entegre olmasına öncülük etmiştir. Bu tez arkeoloji ve planlama arasındaki karşılıklı ilişkiyi incelemektedir.

Tezde, koruma ve arkeolojik araştırmanı yasal çerçevesi, ki bu birçok deneyim üzerinden uluslararası platformlarda oluşturulmuştur, çizilmiştir.

Türkiye’de arkeolojinin durumu; arkeolojik potansiyelleri, yasaları, prosedürleri, kurumları ve problemleri ele alınmıştır. Koruma ve gelişmenin gereklerini yerine başarabilmek için toplum planlanmasının altı çizilmiştir.

Planlama ve arkeoloji alanlarında katılımcılığı vurgulayan son eğilimler ele alınmıştır. Toplum planlaması yaklaşımı halkın daha iyi şartlarda yaşamasına olanak verirken koruma bilinci kazanmalarını sağlayan bir araç olarak sunulmuştur.

Koruma ve gelişme arasındaki çelişkiler Geyre ve Aphrodisias incelemeleri üzerinden irdelenmiştir. Gelişme ihtiyacında olan bir kent ve korunması gereken bir arkeolojik değer olarak olumsuz ilişki içinde olan bu alanlar araştırmaya konu olmuştur. Koruma ve gelişme arasında uzlaşma sağlamak için toplum planlamasının gerekliliği belirtilmiştir.

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CHAPTER 1

INTRODUCTION

1.1. Aim and Scope

Rediscovering, understanding and conserving the past for the future. This is the common approach to study for the past, besides the aesthetic, cultural and spiritual reasons. Conservation has dimensions of past, present and future. It is necessary for the continuity of the culture. İ.Tekeli defines *healthy socialization* to be realized with an environment transferring the symbols of the past.¹ The historical environment should be able to carry the message of the past. At the same time it should satisfy the expectations of the present day, and become a bridge for the future. This is a progressive conservation approach aimed at the future. Historical artifacts provide consciousness of the past, and enable the establishment of a strong social identity. Destruction or eradication of them impedes the communication for new interpretations. Conservation was defined as *the dynamic application of appropriate legal, economic and operational measures to preserve specific assets from destruction or deterioration and to safeguard their future* in the recommendation of European Council.²

Consequences of modern human activities have led to the process of integration of archaeology into urban planning. The aims of this thesis are; revealing the interrelationship of archaeology and planning, searching the means of providing a consensus between urban development and conservation and practicing *community planning* to let people understand that conservation is for them, not against them, while providing better life conditions.

After Second World War, protection of cultural heritage has grown to international dimensions with organizations such as UNESCO, ICCROM, ICOM and ICOMOS. Charters, recommendations, guidelines, conventions, awareness campaigns and specialized training activities have been realized. Today, conservation approach evolved from conservation of antiquity to the integration of cultural existing with modern life within economic, social and functional dimensions. *“The concept of*

¹ İ.Tekeli, Kentsel Korumada Değişik Yaklaşımlar Üzerine Düşünceler, 1994

² Recommendation on the integrated conservation of cultural landscape areas as part of landscape policies (95/9)

*cultural heritage has been broadened from historic monuments and works of art to include ethnographic collections, historic gardens, towns, villages, and landscapes.”*³

Scientific archaeology as a complex, multidisciplinary endeavor, which shaped with the scientific and technical development, appeared in the international area. The ICOMOS International Committee on Archaeological Heritage Management (ICAHM) was established in 1985. In 1990, with the ICAHM Charter *archaeological heritage* was defined as *part of the material heritage in respect of which archaeological methods provide primary information, and comprising all vestiges of human existence and consists of places relating to all manifestations of human activity, abandoned structures, and remains of all kinds (including subterranean and underwater sites), together with all the portable cultural material associated with them.*

Archaeology that gives people a place in the world is a necessary part of environmental knowledge. It is important to understand the modern world, and learn the past in order to apply modern problems and to improve the future. The origins and development of diverse cultural patterns clarify by archaeological study.

Archaeological site is a place where there is a physical evidence for human occupation in the past. Every archaeological site is a non-renewable resource. Recently, it has been agreed not to excavate sites, if there is not a clearly defined research question about the site or the site is not threatened by development or erosion. Excavation is inherently destructive and irreversible. There are non-destructive techniques exist in today's archaeology such as ground-penetrating radar, resistivity and magnetometer survey. However, these are expensive, and cannot be used in many areas.

Besides the problems of conservation and management, archaeological assets confront the threat of *development*. Within the continuity of life, something is left behind, or evolves with new functions. In the modern world, the continuity has been broken with rapid change. Like everything, this is reflected in urban areas. Cities are growing vertically and also horizontally. They have lost their identity, and at the same time, that growth harms the assets that may give cities their identity.

Consequences of modern human activities have led to the process of integration of archaeology into urban planning. However, these two work separately. Archaeology as an important issue of conservation developed its own culture and methods and this has been reflected in legislative framework of planning. Its inputs are very important in

³ J.Jokilehto, 1999, p:19

the planning process. On the other hand, the practice of rescue archaeology appeared to clear sites of any archaeological remains as part of the planning process.

To provide a consensus between urban development and conservation is an important matter on the planners' agenda. These disciplines should give chance to each other, and give up their extremist positions to solve the problems. The conservation politics can be successful only if the *change* is not ignored, and conservation approach should provide development and continuity. In addition, urban planning studies should be directed not only at development, but also at conservation. There is a danger of isolating the historical artifact while trying to do the requirements of conservation. Conservation only for their documentary characteristics creates dead parts in the city. Another danger is the eradication of archaeological assets. The city and the archaeological site should integrate.

Whether conservation or development, both should not ignore the people for who they exist. This is the unique democratic way to realize the projects. *Community* and *participation* concepts have entered within archaeology and planning disciplines, recently. Even, they legalized in some countries such as England and Australia.

There have been critics to archaeologists, from inside and outside of the archaeology discipline, as being withdrawn to their profession and isolated from the society for whom they study. The archaeological knowledge is thought to be shaped that people and society could benefit, otherwise it is a luxury.⁴ New approach in archaeology is *presenting archaeology to the public* and creating a partnership to ensure a better understanding of the community's past and future.

A study that was made in 1999 *to gain insight on the American public's views and understanding of archaeology* showed that;

“the majority of the public believes that there are and should be laws to protect archaeological resources regardless of where they are found. However, the public's views about the existence of conservation laws to protect archaeological resources are less certain when it comes to objects or artifacts found in their own or in public property.”⁵

The practice of community planning is necessary in order to let people understand that conservation is for them, not against them, while providing better life conditions.

⁴ M. Özdoğan, Arkeoatlas, 2002

⁵ www.cr.nps.gov/aad/pubs/harris/

In this study, Geyre, a city that needs to develop, and Aphrodisias, an archaeological asset, was dealt with. These have turned their backs' on each other, and integration is necessary. The dilemma between the present settlement and the archaeological area was examined.

Geyre was on the Aphrodisias until 1960; then it was transported to the 600m west of the ancient city. Today, Aphrodisias is adjacent to Geyre (a city that has a population of 1189). Geyre is within the boundaries of third degree archaeological site (that is, the development of the city is under the control of the museum). The archaeological remains can also be found here. However, these two areas, city and the ancient city, have turned their backs' on each other. Both of them are not a part of an upper-scaled plan. The conservation development plan of Geyre was approved in 2002, but it is still in need of an urban design study. The problem waits for a solution that what contributions Geyre people can make for the ancient, and how they can live well within the boundaries of its conservation area. A scenario should be developed that would not threat the archaeological site, and would solve the socio-economic problems of Geyre. A community planning approach is necessary to overcome this segregation.

1.2. Methodology

The negative interrelationship of Aphrodisias and Geyre were examined. Problems are lack of the land to develop, restrictions of development, migration out of Geyre, economic expectations from Aphrodisias that do not realize, and the segregation of these two parts. There is a dilemma; economic expectations from the land are sourced from the existence of the archaeological area, but the restrictions of development are again stemming out from the existence of the archaeological area. Problems relevant directly with the archaeological area are; lack of space, the control of museum (procedures) and the cost of soundings, and prohibition of agricultural activity in the first-degree archaeological preservation site.

Interviews with 10% sampling was executed in the area in order to research the socio-economic structure in Geyre, and the potential and the effects of Aphrodisias for Geyre. The other sources were the documents of the institutions such as municipality of Geyre, Aphrodisias Museum and İzmir Conservation Council II. Besides this, interviews were done in the school, health clinic, hotel, restaurant in Geyre.

The existing conservation development plan was thought again in the context of *integration* concept. A development plan integrated with conservation plan should meet the needs of development and conservation in Geyre.

Actually, Geyre needs to conserve Aphrodisias. This provides cultural continuity and identity. There is the opportunity to provide jobs and make Geyre known. The archaeological site may function as a unifier with periphery settlements and enables housing areas. The other benefits are; meeting different cultures worldwide, its help to be conscious, and to perceive the *unity of time and space*. Community Planning is necessary in order to realize these.

In chapter 2, scope of archaeology and planning was examined. World archaeology, archaeological assets and the town, development of conservation and international agreements were dealt with.

Chapter 3 was related to the archaeological assets in Turkey. Legal framework related to the archaeological sites, institutions and problems of archaeology were the other issues of this chapter.

Community based approaches in archaeology and planning was placed in Chapter 4. Recent trends in planning and archaeology that express the participation of the people were dealt with.

Chapter 5 includes the case study; two dimensions of Geyre-Aphrodisias as an archaeological asset, and a town that carry the characteristics of a village. Ancient city of Aphrodisias and the modern settlement Geyre, and the controversies of town and site are the additional topics of investigation. Aphrodisias was dealt with its development as a Greco-Romen city, its sculpture school and physical development. Geyre was investigated through its economical, social, and physical structure. The interrelations of Geyre and Aphrodisias were examined.

Finally, the necessity of community planning to work out the conservation development plan was stated to provide consensus between conservation and development.

CHAPTER 2

ARCHAEOLOGICAL ASSETS

2.1. The Study of Human Past

The human ancestors appeared in Africa 2,5 million years ago. Hunter-gatherer communities spread to other continents. During Ice Age human found shelter in the caves. When the ice started to melt, the first settlements were found near the sides of rivers. The round-shaped shelters transformed into rectangular houses, they had made cities in time, and then the cities became the states. Many remains of them have been discovered, thanks to protectors such as soil and sea.

Archaeology deals with the human past by studying on their material remains. Until the late 1950s, archaeology had been a part of the science of history. Then, its own tools developed and appeared as a separate discipline. Archaeological evidence is valuable in studying the lives of ordinary people (www.spoilheap.co.uk).

The study is directed to the cultures in collaboration with related disciplines (V.SEVİN, 1999). Anthropologists, zoologists, botanists, physicians, chemists, architects, historians of art, city planners are worked with due to the nature of the problem.

Archaeological site is a place where there is physical evidence for human occupation in the past that is investigated by archaeological techniques. Archaeological sites are non-renewable. Due to the damaging nature of excavation, archaeological sites are preserved until a good reason appears to excavate them. These reasons can be scientific studies (*clearly defined research question about that particular site or period has been asked*⁶), or the threat of urban development.

The boundaries of the site are identified by surveys as digging small holes at specific distances or measuring resistivity. Excavation of the site is carried out as removing soil layers within grids that will ease mapping. Once an archaeological site is excavated, it cannot be examined again. Therefore, a detailed recording of the finding is an important part of excavation process. The findings are under threat of several reasons such as oxygen and pollution, after these were taken out the environment they protected.

⁶ www.pbs.org/williamsburg/past/artifacts.html

Conservation is necessary to prevent lost of archaeological information. Then, conservation conditions and facilities should be prepared before excavations.

(www.pbs.org/williamsburg/past/artifacts.html)

As it was mentioned in ICAHM Charter in 1990, the process of working on archaeological heritage includes *cooperation, inventorization, survey, excavation, documentation, research, maintenance, conservation, preservation, reconstruction, information, presentation, public access and use of the heritage.*

Recently, new approaches of archaeology have been on the agenda. These are preservation *in situ* the participation of local people to the protection and management of sites and monuments, and the principle of not to excavate if maintenance and management after excavation cannot be guaranteed.

Besides the internal problems of archaeology, there are also external problems that threat archaeological heritage such as urbanization and tourism. Integration of the archaeological heritage to urban life is another problem waiting for a solution.

2.2. Archaeology and Planning

Archaeology is important in order to enrich the diversity of the towns. Recently, archaeological research shifted to areas, and the towns are the subject of the research. It does not only provide historical chronology, but also the physical development of town.

Archaeology can be dealt within three types of relation with the towns; archaeological sites near the towns, archaeological sites in the towns, and urban archaeological sites. Archaeological sites near the towns were generally abandoned for some reason. Archaeological sites in the towns are the sites where the settling maintained. Urban archaeological sites are the ones having continuity, and the urban sites are located over the archaeological sites.

Archaeological site as being a place of human past are the subjects of scientific investigations. These non-renewable objects are required preservation zones in or out of the urban areas.

The archaeological areas are under threat of development. Rapid urbanization, great construction projects such as roads and dams, threatens the assets. This requires the urgent preventions for the conservation of archaeology.

Archaeological assets as components of cultural heritage are the subject of city planning. When it is considered that city planning is oriented to the future, whereas archaeology turns to the past, these two fields seems to disagree. However, a healthy

planning and development can be realized if it carries the city from the past to the future.

These two disciplines generally work separately from each other. On one side, archaeology develops itself and city planning takes its subjects as given inputs. Its introverted situation is a barrier to be conscious of its preservation. On the other side, planning approach that is far from the consciousness of the value of the heritage can threaten the archaeological assets. Policy relevancy of planning should be taken into account while providing a consensus between preservation and planning.

In urban context, there is a collaboration of planners, archaeologists and developers. In Britain, professional archaeological contractors who are required to clear building sites of any archaeological remains as part of the planning process carry out rescue archaeology.

2.3. Development of Conservation and Archaeology

Traces of *heritage* and *history* concepts can be followed in the earlier times of the humans. However, consciousness of the history was developed mostly during Renaissance.

The earliest forms of transmission of heritage were drawn from Torah (the religious book of Jewish people). They also practiced repair and maintenance, renewal of ruined cities. (Jokilehto, 1999, p: 9) Hellenistic Age was marked by the thinking of Plato and Aristotle who thought art as an informing activity, and established art ontology by giving it an existence in relation with human. Following that, Christians carried universal history as an integration of Jewish and Hellenistic cultures. Neo-Platonism that defined art as the *representation* or *mimesis* of the reality had an influence on the philosophy of Christians until the Byzantium and Renaissance. (Jokilehto, 1999, p: 10)

The consciousness of the importance of the cultural assets is very old. The Law of Rome included articles concerning the conservation of antiquities; even their conservation approach was comprehensive including from the aesthetic of the city to the front coverings. (Boylu, 1994)

In the late antiquity, consciousness of history was emerged by the writings of the Christians history, and also St. Augustine analyzed his own society through books. However, history was not considered much, *the God's glory* was targeted. Muslims

desired to learn from past, there was also a system of maintenance and repair of community properties. (Jokilehto, 1999, p: 11-12) “...*the past, indeed, is not dead...the past, present and future are united to create a timeless atmosphere.*”⁷

During Middle ages settlements continued to evolve, the decline of the Empire of Rome gave birth to Europe. There was much destruction of ancient monuments by modifying or reusing their materials parallel to the change and growth in the world. Continuity was provided in the medieval construction. As Jokilehto underlined, Classical heritage had remained a reference for the evolution of building methods, from late Roman to Romanesque and Gothic. (Jokilehto, 1999, p: 13) First official of antiquity was charged in Kingdom of Britain, in 1533. (Arkeoatlas, 2002, p: 28) In 1624, Papacy prohibited the export of antiquities, and again in those years, Denmark and Sweden took measures for conservation of fortresses and ruins. (Bulum, 1999)

A leap realized with *Renaissance* in art, cultural and intellectual life, and the roots of *conservation* occurred at that time. There was consciousness of process of historical change. The main points of this time were *the rediscovery of antiquity, a new beginning of collections of antiquities for purposes of study, and the attempts to relate literary history with actual sites* (archaeological consciousness). First excavation was in Rome in 1711. (Jokilehto, 1999, p: 47) In 1724, the Law of Antiquities came in force in Portuguese, France, and then in Germany, Hungary, England and Egypt. In 1759 British Museum was opened as the first museum. (Arkeoatlas, 2002, p: 28) Systematic documentation started in 1765. (Jokilehto, 1999, p: 59) Louvre Museum was founded in 1775. *Museums were regarded as possible shelters for the protection of moveable objects.*⁸ The big museums started to collect antiquities worldwide in 1804. The problem of categorizing the remains that were collected from archaeological sites occurred. In 1817, first systematical museum, categorized the antiquities, was arranged. This categorization included three cultural periods; Stone, Bronze and Iron, which has reached today with some changes. (Arkeoatlas, 2002, p: 28)

Between 16th and 19th centuries modern world was founded. Parallel to the economic, social and politic development of Europe, modern concepts of history and cultural heritage occurred due to the changes of human relationship with nature and universe. (Jokilehto, 1999, p: 16)

⁷ J.Jokilehto, 1999, p:12

⁸ J.Jokilehto, 1999, p:72

In the *age of enlightenment*, scientific thought and technical knowledge advanced remarkably. Lyell published “Principles of Geology” claiming the existence of layers that give the life of the earth in 1833. This development gained archaeology a dimension different from the old approach of collection. The use of *Stratigraphy* in archaeology would provide to know which date the remains had belonged to. The work of Darwin on the theory of Evolution, *Origin of the Species* (1859), was also important for the new approach of archaeology. (Özdoğan, Arkeoatlas, 2002)

The appearance of nation-states speeded up the development archaeology. Europe looked for its roots, and an increasing interest emerged in national histories. In 1889 Strasbourg, German History and Prehistoric Period Association debated on the Conservation of Monuments, and in 1902, Conservation of Monuments Code came in force in Germany. France Code for Conservation of Monuments was in 1913 and annulled in 1921. Poland followed France in 1918. (Bulum, 1999)

Romanticism was an important trend that lasted from the end of 18th century to mid-19th century, until Realism trend. “*Instead of reflecting timeless, universal values of Classicism, every romantic work of art is unique.*”⁹ In the 20th century post-modernist trend that emphasized historicism led to the development of modern conservation movement. Through post-modernist trend, the idea of decking out historical environments with new functions occurred. (Tankut, 1991) In 1948, archaeologists collaborated with the natural scientists. (Arkeoatlas, 2002, p: 46-55)

After Second World War, protection of cultural heritage has grown to international dimensions with organizations such as UNESCO, ICCROM, ICOM and ICOMOS. Charters, recommendations, guidelines, conventions, awareness campaigns and specialized training activities have been realized. Today, conservation approach evolved from conservation of antiquity to the integration of cultural existence with modern life within economic, social and functional dimensions. “*The concept of cultural heritage has been broadened from historic monuments and works of art to include ethnographic collections, historic gardens, towns, villages, and landscapes.*”¹⁰

In archaeology, a shift from description to the explanation was realized with the invention of radiocarbon dating technique. This speeded the development by using the time and efforts for chronology to the other aspects of archaeology. The use of modern

⁹ J.Jokilehto, 1999, p:18

¹⁰ J.Jokilehto, 1999, p:19

statistical techniques and computers introduced to the field. Types of archaeological studies varied as anthropological archaeology, zooarchaeology, processual archaeology, ethnoarchaeology, etc. (www.ablongman.com/sutton)

Scientific archaeology as a complex, multidisciplinary endeavor, which shaped with the scientific and technical development, appeared in the international area. The ICOMOS International Committee on Archaeological Heritage Management (ICAHM) was established in 1985. In 1990, with the ICAHM Charter *archaeological heritage* was defined as *part of the material heritage in respect of which archaeological methods provide primary information, and comprising all vestiges of human existence and consists of places relating to all manifestations of human activity, abandoned structures, and remains of all kinds (including subterranean and underwater sites), together with all the portable cultural material associated with them.*

The critics of scientific archaeology increased with the post-modernist debates in the 1980s. Archaeological interpretations became narratives, issues of inequality, domination, gender, minorities and individual in the past were dealt with. (www.ablongman.com/sutton)

2.4. Archaeological Assets in the Legal Framework

For the development of the consciousness of the value of the cultural assets, First International Congress of Architects and Technicians of Historic Monuments made in Athens, in 1931 was very important. The decisions of the countries about the conservation of the cultural assets were mostly inspired from the international platforms and their debates, henceforth. The Athens Charter for the Restoration of Historic Monuments, which directed the followings, was adopted at that International Congress. It included general principles and doctrines relating to the protection of monuments. Seven main resolutions were made and called "*Carta del Restauero*"

1. International organizations for Restoration on operational and advisory levels are to be established.
2. Proposed Restoration projects are to be subjected to knowledgeable criticism to prevent mistakes which will cause loss of character and historical values to the structures.
3. Problems of preservation of historic sites are to be solved by legislation at national level for all countries.
4. Excavated sites which are not subject to immediate restoration should be reburied for protection.
5. Modern techniques and materials may be used in restoration work.
6. Historical sites are to be given strict custodial protection.
7. Attention should be given to the protection of areas surrounding historic sites.

Administrative and legislative measures regarding historical monuments, aesthetic enhancement and restoration of ancient monuments, the deterioration of ancient monuments, the technique of conservation, technical and moral co-operation, the role of education in the respect of monuments, and value of international documentation were dealt with. (www.icomos.org/docs/athens_charter.html)

Generally, the laws and consequently the development of the conservation are developed depending on two organizations; one is UNESCO, and the other is the Council of Europe. In 1946, the constitution of UNESCO (United Nations Educational, Scientific and Cultural Organization), which was formed in London Convention, in 1945, was ratified by 20 states including Turkey. UNESCO played an important role to bring together the countries for the conservation of cultural assets. Many non-profit organizations were set up relating to the subjects of conservation and they have periodic meetings where the development is directed.

(<http://psclasses.ucdavis.edu/POL-ARCH/pol122-2001-03-spr/SP01/CU/reports2.html>)

In **1946** International Council of Museums (ICOM) was established to serve as a means to preserve historical discoveries and monuments of history and science throughout the world.

(www.ncca.gov.ph/culture&arts/cularts/heritage/museums/museum-making.htm)

In **1947** International Organization for Standardization (ISO), a non-governmental organization that creates international standards, which are applied to enforce international law, was set up. It works on international agreements. The purpose of this organization is stated as, *“to promote development of standardization, which will help facilitate the international exchange of goods and services, and ultimately develop the cooperation of intellectual, scientific, technological, and economic activity”*.

(<http://psclasses.ucdavis.edu/POL-ARCH/pol122-2001-03-spr/SP01/CR/Report2.html>)

In **1948**, The World Conservation Union (IUCN), an international non-governmental organization, was established. It is located in Gland, Switzerland, and brings together 78 states, 112 government agencies, and 735 non-governmental organizations. Its mission is to influence, assist, and encourage societies to conserve and protect the diversity of nature by impact on international law and support for the conservation of natural heritage sites throughout the world. It is stated that; *“This organization is dedicated to maintaining equitable and ecological sustainability among natural sources throughout the world”*. (http://whc.unesco.org/ab_iucn.htm)

The Council of Europe was founded in **1949**. This new direction in the world added a new dimension for the conservation concept. After that, conservation concept is debated under the title of the unity and the identity of the Europe, besides World Heritage concept. Turkey ratified the Statute of the Council of Europe in **1950**.

In **1950**, CIDOC (Center for International Documentation) was established during the 1950 ICOM General Conference in London, it is a constituent committee of the International Council of Museums (ICOM). CIDOC aims *international focus for the documentation interests of museums and similar organisations*. Now, it has over 750 members from 60 countries, including over 400 voting members.
(www.willpowerinfo.myby.co.uk/cidoc/cidoc0.htm)

In **1954**, European Cultural Convention (Avrupa Kültür Sözleşmesi) was ratified in Paris. It is stated as “*a policy of common action designed to safeguard and encourage the development of European culture*”. According to this, each contracting party should take appropriate measures to safeguard and to encourage the development of its national contribution to the common cultural heritage of Europe, besides the objects of European cultural value placed under its control as integral parts of the common cultural heritage of Europe.
(<http://conventions.coe.int/Treaty/EN/Treaties/Html/018.htm>)

During the period that archaeology became a formal discipline, 19th and early 20th centuries, the archaeological studies were undertaken only in Europe, in southwestern Asia, and to a few areas of the Americas. Until the 1950s, archaeological work was mainly the study of artifacts and cultural sequences. The late 1950s important developments occurred in archaeology both in its theory and in practice. *The increased use of radiocarbon dating and of computers and other high-technology scientific methods in archaeology led to a major theoretical revolution in the 1960s*.
(<http://www.arkeologi.net/intro.html>) After the World War II, reconstruction of the cities and the threat of urbanization led to the development of rescue archaeology.

The need for stricter guidelines for the protection of cultural heritage was gaining universal recognition. In **1956**, at the ninth session of UNESCO General Conference, in New Delhi, a *Recommendation on International Principles Applicable to Archaeological Excavations* was stated. This recommendation, today known as *New Delhi Recommendations* became the basis for the followings. Firstly, *Archaeological excavations* and *Property protected* were defined in this recommendation. Its general principles were; *Protection of the archaeological heritage, Protecting body:*

archaeological excavations, Formation of central and regional collections, Education of the public. Regulations were determined for governing excavations and international collaboration under the titles of,

- Authority to excavate granted to foreigners
- International collaboration
- Archaeological excavations
- Reciprocal guarantees
- Preservation of archaeological remains
- Assignment of finds
- Scientific rights; rights and obligations of the excavator
- Documentation on excavations
- Regional meetings and scientific discussions

Trade in antiquities was dealt with. Repression of clandestine excavations and of the illicit export of archaeological finds was another issue of the recommendation, through this; *Protection of archaeological sites against clandestine excavations and damage, International co-operation in repressive measures, Return of objects to their country of origin* were underlined. (www.icomos.org/icahtm/newdelhi.html)

The decision to found the International Centre for the Study of the Preservation and Restoration of Cultural Property was also made at the 9th UNESCO General Conference in New Delhi in **1956**. In **1959**, the intergovernmental organization, now known as Center for Conservation and Restoration of Rome (ICCROM), was established in Rome in 1959. Its aim is stated as “*improving the quality of conservation as well as raising people's awareness of it in all walks of life, schoolchildren and politicians alike. It aspires, through conservation, to make cultural heritage benefit humanity*”. The desire to create the International Council on Monuments and Sites (ICOMOS) was ratified in **1961** by a declaration, issued by the ICCROM. (www.iccrom.org/eng/about/whats.htm)

In the 12th session of UNESCO General Conference in Paris, in **1962**, the effects of urbanization on the aesthetic value of landscapes and sites and the cultural and scientific importance of wild life are debated. A recommendation is stated, “*Recommendation Concerning the Safeguarding of the Beauty and Character of Landscapes and Sites*”. In that, *the safeguarding of the beauty and character of landscapes and sites is taken to mean the preservation and, where possible, the restoration of the aspect of natural, rural and urban landscapes and sites, whether natural or man-made, which have a cultural or aesthetic interest or form typical natural surroundings*”.

The safeguarding of landscapes and sites should be ensured by use of the following methods:

- (a) General supervision by the responsible authorities;
- (b) Insertion of obligations into urban development plans and planning at all levels: regional, rural and urban;
- (c) Scheduling of extensive landscapes 'by zones';
- (d) Scheduling of isolated sites;
- (e) Creation and maintenance of natural reserves and national parks;
- (f) Acquisition of sites by communities.

Education of public is taken as an important part of the safeguarding.

(www.icomos.org/unesco/landscapes62.html)

In the same year, **1962**, 7th General Assembly of ICOM was made in Amsterdam. Mission of museums as *“to promote, by means of their particular methods, the preservation and study of cultural property and its display for purposes of education and enjoyment”* is dealt with. In this meeting the organization of museums financially, technically and in view of moral aid is recommended. Another important subject was about the *expansion of mechanical age* and the threats to natural and cultural heritage. Losses for the human sciences such as history of art, history, archaeology, anthropology is also underlined and the establishment of *natural science museums* is proposed with cooperating *the international congress for ethnological and anthropological sciences*. (<http://icom.museum/resolutions/eres62.html>)

After the Athens meeting in 1931, Architects and Technicians of Historic Monuments made their 2nd International Congress in Venice, in **1964**. With an increasing awareness, the scope of Athens Charter was enlarged. Venice Charter, a critical study on the Conservation and Restoration of Monuments and Sites was the result of that congress in order to bear on the more complex and varied problems. Its aim was stated as, *“The intention in conserving and restoring monuments is to safeguard them no less as works of art than as historical evidence”*. The concept of an historic monument was taken in the context of urban or rural setting and as an evidence of a particular civilization, a significant development or an historic event. The assistance of all sciences and techniques concerning the conservation and restoration of monuments is also underlined. Conditions of Conservation and Restoration are determined. For Excavations, *1956 UNESCO-New Delhi Recommendations* and its scientific standards were accepted to apply. Documentation of all works (preservation,

restoration or excavation) is stipulated to put in the archives of a public institution. Publication of the report is recommended.

(www.international.icomos.org/e_venice.htm)

As a result of **1964** Venice meeting, International Council of Monuments and Sites (ICOMOS), which was depicted in 1961 by ICCROM, was established. This international non-governmental organization is one of the oldest World Heritage Organizations known throughout the world for providing financial as well as physical support to help preserve and restore world heritage sites. As stated; *“ICOMOS was founded as a special organization, a consultant to UNESCO; that would be able to provide expertise and prepare recommendations on the protection of architectural, historical and archaeological monuments at the international level”*.

(www.international.icomos.org/publications/JS5_5.pdf)

The First General Assembly of ICOMOS was made under title of *“Regulations, by- laws and national committees”*, in Cracow, Poland in **1965**. Besides the representatives from 21 nations (16 representatives of European nations, 3 of the Americas and 2 of Asia), there were representatives of large organizations that participated as observers: UNESCO; ICCROM; ICOM; UIA (The International Union of Architects). The Assembly voted for four Commissions: *Verification of Powers, Location, Programmes and Budget, Proposal of Candidates*.

The Program and Budget Commission presented the program of general activities, but beginning with the limited financial means of the new organization. Emphasis was given to the campaign and the promotion of ICOMOS objectives the world over, including the developing countries. The organization of a Documentary Center, taking as an example ICOM, and the publishing of *“Monumentum”*, a review, and a *“Bulletin”* were determined as the first tasks. The creation of 5 International Specialist Committees were proposed to concern with:

- a) Conservation and restoration,
- b) Training of Architects and qualified personnel
- c) Doctrine, legislation, administration and documentation
- d) Use and restoration of monuments and historical complexes
- e) The sites.

At the end, the Commission established the list of organizations with which ICOMOS should collaborate: UNESCO, ICCROM, UIA, FIHAUT.

(www.international.icomos.org/publications/JS5_1.pdf)

Council of Europe, Committee of Ministers declared a *Resolution on criteria and methods of cataloguing ancient buildings and historical or artistic sites (66/19)* in **1966**. It was concerned to compile a protective inventory against the danger to dissipate a cultural, economic and touristic capital of inestimable value of Europe, and a central united protective inventory at the European level would consist of the national protective inventories. It is decided to ensure the immediate protection of groups and areas of buildings of historical and artistic interest by means of:

- i. the identification and cataloguing of the cultural assets to be protected according to the; criteria, methods, model index card, terminology
 - ii. the immediate application of adequate protection measures once a cultural asset is identified, without awaiting the completion of the protective inventory;
 - iii. the establishment of machinery to enable emergency protective measures to be taken, pending the adaptation of existing regional planning legislation to the requirements of the artistic and historical heritage;
- ([www.coe.int/T/E/Cultural_Co-operation/Heritage/Resources/Res\(66\)19.asp](http://www.coe.int/T/E/Cultural_Co-operation/Heritage/Resources/Res(66)19.asp))

The Committee of Ministers made another resolution concerning the cultural heritage in **1968**, “*Resolution on the active maintenance of monuments, groups and areas of buildings of historical or artistic interest within the context of regional planning (68/12)*”. Protection of cultural asset, physical planning as a tool and the complete integration of monuments, groups and areas of buildings of historical or artistic interest in urban and rural life were the subjects of the resolution. ([www.coe.int/T/E/Cultural_Co-operation/Heritage/Resources/Res\(68\)](http://www.coe.int/T/E/Cultural_Co-operation/Heritage/Resources/Res(68)))

In the same year, (**1968**), UNESCO declared a recommendation on *the Preservation of Cultural Property Endangered by Public or Private Works* at its 15th General Conference, in Paris. It aimed to harmonize the preservation of the cultural heritage with the changes that depended on the social and economic development. Cultural property was defined classifying into movables and immovables.

“Cultural Property”:

- (a) Immovables, such as archaeological and historic or scientific sites, structures or other features of historic, scientific, artistic or architectural value, whether religious or secular, including groups of traditional structures, historic quarters in urban or rural built-up areas and the ethnological structures of previous cultures still extant in valid form. It applies to such immovables constituting ruins existing above the earth as well as to archaeological or historic remains found within the earth. The term cultural property also includes the setting of such property;
- (b) Movable property of cultural importance including that existing in or recovered from immovable property and that concealed in the earth, which may be found in archaeological or historical sites or elsewhere.

Measures to preserve cultural property and protective inventories are debated as general principles. Means of preservation and salvage measures are dealt with under the sub-titles of; *Legislation; Finance; Administrative measures; Procedures to preserve and to salvage cultural property; survey, zoning, scheduling, obligations to declare the findings, provisions for the acquisition; Penalties; Repairs; Awards; Advice and Educational programs.* (www.icomos.org/unesco/works68.html)

The value of the cultural assets for tourism was being noticed. The second General Assembly of ICOMOS was made in Oxford, United Kingdom, in 1969, under the topic of *"The value for tourism of the conservation and presentation of monuments and sites with special reference to experience and practice in Great Britain"*. 27 countries were represented in addition to the UK. Papers of the assembly had titles of,

'The preservation of monuments and other cultural properties in relation to the development of tourism';
'The work of government organizations in Britain in relation to the theme of the conference';
'The work of voluntary organizations in Britain in relation to the theme of the Conference'; and ,
'Architectural Heritage and Cultural Tourism: From the Collector of Images to the Citizen of the Cultural Universe'
(www.international.icomos.org/publications/JS5_2.pdf)

European Convention on the Protection of the Archaeological Heritage, which was stated in **1969**, included *all remains and objects, or any other traces of human existence, which bear witness to epochs and civilizations for which excavations and discoveries are the main source, or one of the main sources, of scientific information.* The Parties accepted to protect sites and areas of archaeological interest and to create reserve zones for the preservation of material evidence to be excavated later. An important issue was about prohibiting and restraining illicit excavations. Ensuring that excavations are authorized and entrusted only to qualified persons, and controlling and protecting the results obtained were accepted. The Parties should take measures to ensure scientific publication concerning excavation and discoveries, to facilitate the circulation of archaeological objects for scientific, cultural, and educational purposes and to endeavor to raise public awareness of the historical and cultural value of the archaeological heritage and the necessity to preserve it. The Convention emphasized the principle of international co-operation for the circulation of archaeological objects.

(<http://conventions.coe.int/Treaty/EN/WhatYouWant.asp?NT>)

After the 5 symposium designed by Council for Cultural Co-operation (C.C.C.) of the Council of Europe on the preservation and rehabilitation of groups and areas of

buildings of historical or artistic interest, a full value attaching to the cultural heritage was required to draw attention to the numerous threats to that European heritage. In **1969**, First Conference of European Ministers responsible for the Preservation and Rehabilitation of the Cultural Heritage of Monuments and Sites was made in Brussels/Belgium. A protective inventory cultural heritage bases, on the card designed by the CCC; to prepare maps; to step up the efforts to halt the deterioration and destruction of an irreplaceable heritage by taking all suitable measures were decided. (www.coe.int/T/E/Cultural_Co-operation/Heritage/Resources/econfer1.asp)

The third General Assembly of ICOMOS was made in Budapest, Hungary, in **1972**, "*Modern architecture in historic ensembles*". ICOMOS that day was officially operating in 39 countries. This is also important for Turkey, because it was represented first in that organization.

The main lecture was "*Adapting modern architecture to the historic environment*". It was expressed that the relationship between modern architecture and the historic environment was not just a technical problem but also rather a substantial theoretical one in monument preservation. It was a theoretical matter, which concerned the relationship between past and present, as well as the shaping of the human environment. He presented the two extremist positions taken in the 19th century:

preservation for its own sake, sacrificing truth to beauty and caring very little for authenticity. being indifferent to the decay of the historic assets from the past, with the slogan of protecting civilization and technology, and tolerating historic monuments only in restricted "historical reserves".

The lecturer gave place to the words of George Gottfried Dehio, 1905, refusing all extremist positions, "*Architectural works may not be isolated, they are not museum objects. What matters, when building new houses in an old environment, is not to preserve what people call "style", but solely to adapt mass proportions as well as overall artistic attitude to the traditional image of the street, which is absolutely feasible even with modern forms.*" He said that the post-war era had cast new light by the reconstruction of the monuments. He underlined the 1964 in the Venice Charter as the basis for theoretical clarification. Finally, he concluded, that human settlements were characterized by a coexistence of past and present, neither of which might be excluded. The only proper and possible concept of preserving historic monuments and ensembles was to seek to fill them with life. "*The preservation of monuments ought to be viewed as a cause for the future, rather than a cause for the past, and the historic*

ensembles should be made organic parts of human environment, as an expression of the basic cultural needs of the people of today and of tomorrow". After the debate was concluded a draft resolution was tabled.

(www.international.icomos.org/publications/JS5_3.pdf)

The development of the World Heritage concept and program was first formalized at the 17th session of UNESCO, in **1972**. A *Recommendation Concerning the Protection, at National Level, of the Cultural and Natural Heritage* and an international treaty document entitled *Convention concerning the protection of world cultural and natural heritage* is set down. Intergovernmental Committee for the Protection of the World Cultural and Natural Heritage (*World Heritage Committee*) was established under that convention. Integration of natural and cultural heritage into social and economic life, in reference to regional development and national planning at every level was underlined. General instruments of 1956-New Delhi Recommendations, 1962-Recommendation concerning the Safeguarding of the Beauty and Character of Landscapes and Sites and 1968-Recommendation concerning the Preservation of Cultural Property Endangered by Public or Private Works were adopted. Cultural and Natural Heritage are defined. The following shall be considered as *cultural heritage*:

monuments: architectural works, works of monumental sculpture and painting, including cave dwellings and inscriptions, and elements, groups of elements or structures of special value from the point of view of archaeology, history, art or science;

groups of buildings: groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of special value from the point of view of history, art or science;

sites: topographical areas, the combined works of man and of nature, which are of special value by reason of their beauty or their interest from the archaeological, historical, ethnological or anthropological points of view.

Developing a National Policy was the responsibility for each state. Common criteria for Organization of Services were;

Specialized public services; inventory of the cultural and natural heritage, documentation services; training and recruiting scientific, technical and administrative staff , organizing close co-operation among specialists of various disciplines to study the technical conservation problems, laboratories for the study conservation, ensuring that owners or tenants carry out the necessary restoration work.

Advisory bodies;

Co-operation among the various bodies

Competence of central, federal, regional and local bodies

Protective Measures (Scientific and technical measures; Administrative measures; Legal measures; Financial measures, Educational and Cultural Action, International Co-Operation were the other subjects dealt with in the Convention. The Convention complements heritage conservation programs at the national level and provides for the foundation of *World Heritage Committee* and *World Heritage Fund*. (www.unesco.org/whc/world_he.htm)

The Fourth General Assembly of ICOMOS, "*The small town* ", was made in Rothenburg, Germany, in **1975**, in the *Historic Monument Conservation Year*. Striking geographic locations had a historical dimension including populations ranging from 2,000 to 20,000 are defined as "small towns". Greater erosive forces of the "small towns" that lie between major cities were drawn attention. The representatives told their urban conservation policies, conservation plans, and revitalization of small towns. According to the resolutions of the International Symposium on the Conservation of Smaller Historic Towns,

- As regards the general principles set forth in the Bruges Resolutions (1975), each case must be judged on its own merits.
- In the countries of the developing world, the rapid expansion of population and the migration to the towns threaten to destroy the existing settlement structure.
- To counteract the dangers threatening smaller historic towns, strategies and measures on various levels are necessary.
- The preservation of smaller towns that was the result of local initiative must be encouraged and supported.

(www.international.icomos.org/publications/JS5_4.pdf)

Committee of Ministers of the Council of Europe made Congress on the European Architectural Heritage, known as *Amsterdam Declaration*, in the same year (**1975**). In that declaration, Europe's unique architecture as the common history and common future of all her peoples is recognized and the vital importance of its preservation is emphasized. The joint responsibility to protect them against the growing dangers (*neglect and decay, deliberate demolition, incongruous new construction and excessive traffic*) was underlined. Architectural heritage was taken not only with their surroundings, but also with all areas of towns or villages of historic or cultural interest. Architectural conservation was thought as a major objective of town and country planning. The exchange of ideas and information between local authorities, the

rehabilitation of old areas, strengthening the legislative and administrative measures, adequate financial assistance, educational programs for all ages to provide increased attention to this subject, encouragement to independent organizations and to ensure the high quality of contemporary architecture were subjects of the declaration. (www.icomos.org/docs/amsterdam.html)

World Heritage Committee and *World Heritage Fund* that were accepted in World Heritage Convention, in 1972, started its being in operation in **1976**. The Committee has four essential functions:

- (i) to identify, on the basis of nominations submitted by States Parties, cultural and natural properties of outstanding universal value which are to be protected under the Convention and to list those properties on the "World Heritage List";
- (ii) monitor the state of conservation of properties inscribed on the World Heritage List, in liaison with the States Parties.
- (iii) to decide in case of urgent need which properties included in the World Heritage List are to be inscribed on the "List of World Heritage in Danger" ((only properties which require for their conservation major operations and for which assistance has been requested under the Convention can be considered));
- (iv) to determine in what way and under what conditions the resources in the World Heritage Fund can most advantageously be used to assist States Parties, as far as possible, in the Protection of their properties of outstanding universal value.

(www.international.icomos.org/centre_documentation/convention_bibliography.pdf)

In the same year (**1976**), San Salvador Convention is declared as a development of archaeological heritage in North America (*Convention on the Protection of the Archeological, Historical, and Artistic Heritage of the American Nations*). Its purpose is stated as, *to identify, register, protect, and safeguard the property making up the cultural heritage of the American nations in order: (a) to prevent illegal exportation or importation of cultural property, and (b) to promote cooperation among the American states for mutual awareness and appreciation of their cultural property.* (www.tufts.edu/departments/fletcher/multi/texts/BH686.txt)

The 5th General Assembly of ICOMOS was in Moscow, Russia, in **1977**, with a name of "*The protection of historical cities and historical quarters*". The very important problems concerning possible amendments to the Venice Charter were discussed during the colloquium, which took place there. Such amendments were necessary due to the serious problems encountered in the protection of historical cities or historical quarters in the framework of urban development. At the same time, some amendments to the Statutes of ICOMOS were formulated in connection with the active development of the organization. Furthermore, the International Scientific Committees of ICOMOS

presented their reports and the program of ICOMOS activities for 1978, 1979, and 1980 was discussed. (www.international.icomos.org/publications/JS5_5.pdf)

The original list of categories promulgated by CIDOC (Center for International Documentation), in **1978**. (www.willpowerinfo.myby.co.uk/cidoc/guide0.htm)

International symposium about “urban archaeology” was organized first in Tours, in **1980**. (Boylu, 1994, p: 103)

The 6th General Assembly of ICOMOS was in Rome, Italy, in **1981** "*No past, no future*". Several issues discussed and adopted in the assembly. One was about preparing international guidelines for selection and inventorying of the cultural heritage. The wish that the ICOMOS should play a more active role in promoting international regulations on the excavation, preservation and restoration of archaeological sites, and that the UNESCO/ICOMOS Documentation Center should facilitate access to specialists in archaeological documentation, were expressed. The resolutions on the protection of the site of Lumbini (Nepal), the birthplace of the Buddha, and taking up a position against the arms race were adopted. The reconstruction work in Campania and Basilicata (after the earthquake that occurred in 1980) was decided to plan. The congress continued with parallel sessions that took place in Bari (theory), Florence (materials), Verona (structures) and Rome (the profession).

(www.international.icomos.org/publications/JS5_6.pdf)

Committee for Urban Policies and Architectural Heritage, (CDUP), was set up by Committee of Ministers of European Council, in **1981**. CDUP called a group of experts from various nations to make proposals on the protection and preservation of archaeological remains in **1982**. Group discussed European cooperation on archaeological heritage. (BOYLU, 1994, p: 103)

International symposium about “urban archaeology” was organized in Zaragoza, in **1983**. (Boylu, 1994, p: 103)

The 7th General Assembly of ICOMOS was realized under the title of "*Monuments and cultural identity*", in Rostok, Germany, in **1984**. 500 guests and 45 different countries took part in the General Assembly. ICCROM was represented by Prof. C. Erder. The outcome of conservation operations (cataloguing, protecting, maintaining and developing monuments and monument categories) in the GDR since the end of the Second World War was presented. The importance of monuments and monument categories were emphasized in defining cultural identity. The main theme was discussed with specific aspects:

1. The effects of monuments on the urban and rural environment (Wismar, Dresden).
2. Monuments and monument categories in the modern world (Rostock, Meissen)
3. The influence of conservation on cultural identity (Stralsund, Gorlitz).

Preservation specialists, architects, art historians and restoration experts from every continent made speeches based on examples in their own countries. The complexity of defining cultural identity was discussed, particularly in areas where different cultural layers have been superimposed on each other. The resolutions were about:

- future sites for General Assemblies.
- historical centers.
- measures to protect the architectural heritage.
- principles for the archaeological excavation of historical sites.
- cultural tourism.
- the colonial heritage.
- the future of UNESCO
- a tribute to the host, the GDR's National Committee of ICOMOS
- an International Committee for further education.

A conference on the subject of “*Archaeology and the conservation of monuments*” was realized and “*Rostock recommendations*” were drafted. There were also sessions of the International Scientific Committees of ICOMOS for vernacular architecture and wood conservation

(www.international.icomos.org/publications/JS5_7.pdf)

International symposium about “*archaeology and planning*” was also organized in **1984**, in Tuscany. (BOYLU, 1994, p: 104)

The establishment of the ICOMOS International Committee on Archaeological Heritage Management (ICAHM) was in **1985**. Its mission was defined as *to promote international cooperation in the field of archaeological heritage management and to advise ICOMOS on the development of archaeological heritage management programs*. The management committee meets at least once a year. ICAHM meetings would be at least once every three years. (www.icomos.org/icahm/mission.html)

In the same year (**1985**) there was also a meeting of the Council of Europe. *European Convention on offences relating to Cultural Property* was made in Delphi with a desire to put an end to the offences that too often affect cultural heritage and urgently to adopt international standards to this end. Common responsibility and solidarity in the protection of the European cultural heritage was expressed with regard to the European Conventions in the criminal and cultural fields. Purposes of this

Convention were defined under the titles of; *offence, proceedings, judgment and sanction*. Besides, Protection and Restitution of Cultural Property were dealt with. Proceedings were determined as; *Sanctioning, Jurisdiction, Plurality of proceedings*, and *Ne bis in idem*. (<http://conventions.coe.int/Treaty/EN/WhatYouWant.asp?NT>)

European Ministers responsible for the Architectural Heritage came together for their 2nd Conference in Granada, Spain, in **1985**, too. Resolutions made;

- *on the promotion of the architectural heritage in socio-cultural life and as a factor in the quality of life*. A wider concept of architectural heritage, the principles of integrated conservation, public awareness, access to heritage and a common action of Public Authorities, Private Enterprise and Voluntary Bodies were necessary in order to achieve this.

- *on the economic impact of conservation policies*.

- *on the physical conservation of the architectural heritage and the need to combat pollution*

- *on future programmes of European co-operation to promote the historical heritage*
International, Intergovernmental or Non-Governmental Organizations were recommended. Heritage policies should be adopted to recent socio-economic changes in Europe, by mutual technical assistance and exchange of experts under Council of Europe auspices. (www.coe.int/T/E/Cultural_Co-operation/Heritage/Resources)

The 8th General Assembly of ICOMOS, "*Old cultures in new worlds*", was in Washington D.C., USA, in **1987**. US/ICOMOS set out to involve the public private partnership that has always characterized the historic preservation movement in the United States. The growing UNESCO-ICOMOS interaction in dealing with the World Heritage Convention was mentioned. The international *Charter for the Conservation of Historic towns and Urban Areas* was completed and ratified. Heritage was taken up as a result of continuity and perseverance in action. Financial difficulties faced by ICOMOS as a result of diminished participation in UNESCO, so seeking sponsors and benefactors for ICOMOS programs were spoken. Four committees were named by the General Assembly; The Committees for the Verification of Credentials, for the verification of Candidatures, for Programme and Budget, on Resolutions.

Resolutions on Photogrammetric Archives, on Historic Woodlands and Forest Reserves, on the development of an International Charter on the Conservation of

Villages and Rural Landscapes, on the need to protect and conserve the Cultural Heritage of Lebanon were made.

The symposium had four sub-themes:

- Conservation and Preservation of Monuments, Districts and Sites;
- Technology, Techniques and Training in Preservation and Conservation;
- Monuments in Relation to their Natural and Built Environments and their Historical Context;
- Managing Monuments as a National Resource.

Although the wide geographical differences, a confluence in the nature of the problems such as *greed, the lack of civic vision, governmental obfuscation, or lassitude* were addressed at the symposium. Consequently, the need for training craftsmen, the need for coordinated research and the need for standards, measurements, and greater coordination were underlined. Recommendations made related to, *training; the need for Relating Architectural conservation to Contemporary Architecture; the need for Application for the International Charter for the Conservation of Historic Towns and Urban Areas; City Planning and Preservation; Preservation Economics; Monuments and Air Pollution; Youth Programmes and Conservation; Small Rural Communities; the Study of Finance and Legislation; the Development National Charters Based on International Principles; and the Protection of Historic Shipwrecks*. The meeting concluded by the words: *“Preservation is people-the people who have created the culture, the people who preserve and restore the culture and the people who learn from and enjoy cultural heritage. In our joint commitment to preserve cultural resources worldwide, we preservation people are also joined in the pursuit of peace and freedom for everyone.”* (www.international.icomos.org/publications/JS5_8.pdf)

In **1987**, a standard core data was started to be prepared for records of architectural sites and monuments, within the Council of Europe program created to support the European Convention for the protection of the Architectural Heritage. (www.willpowerinfo.myby.co.uk/cidoc/arch0.htm)

In **1989**, Council of Europe made a recommendation concerning *the protection and enhancement of the archaeological heritage in the context of town and country planning operations*. Archaeological heritage as a major element in the collective memory and cultural identity, the threats of urbanization the problem of protecting the archaeological heritage, and the importance of the protection and enhancement of the archaeological heritage in the growth of tourism were the reasons of the recommendation. In order to protect the archaeological heritage, national archaeological

inventories; creation of scientific and administrative structures capable of handling development projects involving archaeological data at national, regional or local level; adopting the legal and administrative measures to provide archaeological data to be taken into account in the town and country planning process were recommended. A program to arouse the awareness of elected representatives, contractors, and the public and especially young people should be supported including; purpose of the recommendation; the development of new working methods (*Technical and scientific solutions, Legal solutions, Financial solutions*; conditions for the success of harmonized development and protection operations (*a "code of conduct", Precautions to be taken prior to any field intervention, Phase of field intervention, Work required following field intervention*). (<http://cm.coe.int/ta/rec/1989/89r5.htm>)

The 9th General Assembly of ICOMOS was also in **1990**, at Lausanne, Switzerland. *"ICOMOS a quarter century, achievement and future prospects"* constituted the topic. The general themes were *about Achievements and future prospects, Experience and training, The Venice Charter and others...* For each of the three themes, a working group was established. Two of the most crucial questions for ICOMOS were raised: *European preponderance and that of the inefficiency of the Paris Center (eurocentrism of the organization), and an inefficiency which one kindly excused due to the lack of funds.* Future tasks of ICOMOS should be:

1. To favor professional ex changes between specialists.
2. To collect and spread information about conservation principles, techniques and policies.
3. To develop international co-operation in order to foster a world-wide documentation center.
4. To promote international symposia.
5. To organize courses and seminars for specialists.
6. To encourage international expertise.

The proposals brought up that charters should not be mere statements of principles but also deal with methods. The theme of re-use was debated. It is told, *"ICOMOS is a generous organization but it indisputably suffers at the level of its structures"*. There was an agreement that ICOMOS, which is the bearer of the doctrine, needs an *International Committee on Doctrine*. The protection of our monumental heritage would be possible with support of public opinion, so *to promote training* should be one of the tasks of ICOMOS.

(www.international.icomos.org/publications/JS5_9.pdf)

An important result of the assembly was the *Eger principles*. The Eger Principles have been ratified by the General Assembly, at Colombo, in 1993. Its main

reason was to make the International Committees be at the heart of scientific inquiry. Committees might be grouped in four broad fields of activities: *recognition of the heritage, technology and process, management, doctrine*. National Committees or specialized institutions wishing to sponsor an ICOMOS International Committee had to present their proposals. The program of the Committee would be reviewed by the members of ICOMOS, so a set of objectives for the coming three year period; a work program; a strategy for its realization; a budget and financial plan should be submitted at each general assembly. Annual reports should be prepared. The committee's president, membership, administration and financial conditions were determined as the principles. (www.icomos.org/icahtm/eger.html)

The ICAHM Charter (ICOMOS Charter for the Protection and Management of the Archaeological Heritage) was also ratified in **1990**. A wider basis of professional and scientific knowledge and skills that the protection of the archaeological heritage required was underlined. The *Venice Charter* and *the participation of local cultural groups* were expressed.

Effective collaboration in the fields of *cooperation, inventorization, survey, excavation, documentation, research, maintenance, conservation, preservation, reconstruction, information, presentation, public access and use of the heritage* were essential. Therefore, the charter should be supplemented at regional and national levels by further principles and guidelines. **Archaeological heritage** defined as the *part of the material heritage in respect of which archaeological methods provide primary information*. All vestiges of human existence, places of human activity, abandoned structures, and remains of all kinds (including subterranean and underwater sites) were clarified as the subjects of that heritage, together with all the portable cultural material associated with them. *Integrated protection policies* such as archaeology sensitive land use policy were emphasized. Effective heritage management and legislation should be realized. In legislation, the principle of development schemes designed in a way to minimize their impact upon the archaeological heritage was appropriated. **General survey** of archaeological resources was decided. Through investigation, **non-destructive techniques**, aerial and ground survey, and sampling should be preferred to total excavation. Excavation should be carried out on sites and monuments threatened by development, land-use change, looting, or natural deterioration and should be in accordance with 1956 *New Delhi Recommendations*. As maintenance and conservation subtitle, preservation *in situ* including long-term conservation; principle of not to

excavate if maintenance and management after excavation cannot be guaranteed; the protection and management of sites and monuments by indigenous peoples in some cases; and again the principles of the 1956 UNESCO Recommendations were dealt with. *Presentation, Information, Reconstruction, Professional Qualifications and International Cooperation* were taken up. (www.icomos.org/icahtm/charter.html)

San Salvador Convention had been ratified by 9 parties: Costa Rica, Ecuador, El Salvador, Guatemala, Haiti, Honduras, Nicaragua, Panama, and Peru, in **1990**.

The standard architectural data of sites and monuments supporting the European Convention was agreed at an international colloquium at Nantes, in **1992**. (www.willpowerinfo.myby.co.uk/cidoc/arch0.htm)

In that year (**1992**), 3rd European Conference of Ministers responsible for the Cultural Heritage was made (after seven years from Granada meeting) in Malta. It is also important, because Turkey ratified the agreement of that conference. In the conference, a resolution was presented on the archaeological heritage. “*European plan for archaeology*” was decided, including; a campaign to raise public awareness, a comparative study of the situation in urban archaeology in the various countries, a multilingual glossary of archaeology terminology and European networks of architectural excavations and investigations. Resolutions were made on the institutional framework for Pan-European co-operation concerning the cultural heritage, open to other regions of the world; on the priorities of a Pan-European cultural heritage project; and on conservation in situations of conflict.

(www.coe.int/T/E/Cultural_Co-operation/Heritage/Resources/econfer3.asp)

European Convention on the Protection of Archaeological Heritage that made in 1969 was revised in **1992**, in Valletta, Malta. The Valletta Convention picks up some of the main points of the Amsterdam Declaration (1975), the European Convention on Offences relating to Cultural Property, 1985 and the Convention for the Protection of Architectural Heritage (Granada, 1985). The new text made conservation and enhancement of the archaeological heritage one of the goals of urban and regional planning policies. Managers and developers, authorities and researchers were invited to analyze how to associate protection and planning. The aim was declared as *to protect the archaeological heritage as a source of the European collective memory and as an instrument for historical and scientific study*. Archaeological Heritage was taken up including structures, constructions, groups of buildings, developed sites, moveable objects, monuments of other kinds situated on land or under water. Its subjects were

about; *Identification of the heritage and measures for protection; Integrated Conservation of the Archaeological Heritage; Financing of archaeological research and conservation; Collection and dissemination of scientific information; Promotion of public awareness; Prevention of the illicit circulation of elements of the archaeological heritage; and Mutual technical and scientific assistance.*

(<http://conventions.coe.int/Treaty/EN/WhatYouWant.asp?NT>)

CIDOC Archaeological Sites Working Group established at the CIDOC Quebec meeting in **1992**, with an aim of the preparation of an international core data standard for archaeological sites. This work has been undertaken in close collaboration with the documentation program of the Council of Europe's Cultural Heritage Committee. (www.willpowerinfo.myby.co.uk/cidoc/arch0.htm)

The 1st meeting of the International Advisory Committee for the *UNESCO Memory of the World Programme* was held in Pultusk, Poland in **1993**. (www.unesco.org/webworld/memory/committee_tashkent.htm)

The 10th General Assembly of ICOMOS realized in Colombo, Sri Lanka, with 500 participants and 3000 invited guests, in **1993**. "*Archaeological Heritage management, cultural tourism and conservation economics*" The twelve publications of the twelve International Scientific Committees were submitted. The topic of the International Symposia was *Heritage of Asia and Oceania*. Three International scientific committees made presentations; *Archaeological Heritage Management, Cultural Tourism and Conservation Economics*. The Getty Conservation Institute and ICOMOS/USA held a major pre-Assembly seminar at the Hilton Hotel on the four themes of; *Tourism and Visitors, Mitigation of Threats, Public Education, and Training*. Special lectures were given by the distinguished specialists.

(www.international.icomos.org/publications/JS5_10.pdf)

At the **1993** CIDOC Board meeting in Ljubljana, Slovenia, the CIDOC Data and Terminology Working Group was charged with developing a set of Information Categories for museum objects. (www.willpowerinfo.myby.co.uk/cidoc/arch0.htm)

UNESCO-ICOMOS made a *Resolution on Information as an instrument for Protection against War Damages to the Cultural Heritage* in Sweden, in **1994**.

The 2nd meeting of the International Advisory Committee for the UNESCO Memory of the World Programme was held in Paris, France in **1995**. It was of an interim International Advisory Committee.

(www.unesco.org/webworld/memory/committee_tashkent.htm)

Council of Europe declared a recommendation on the integrated conservation of cultural landscape areas as part of landscape policies in **1995**. The terms; Landscape, Cultural landscape areas, Conservation, Landscape policies, and Visual pollution were defined for the purposes of this recommendation. It is important, because provides practical tools, besides drawing theoretical framework. The fragile areas to destruction, many phenomena give rise to physical degradation and visual pollution, and the multidisciplinary nature of approaches to the study of landscapes would be the subject of the application of this recommendation. The recommendation aimed to achieve the goal of sustainable economic development, and the desire for an environment that reflects both the cultural and natural heritage while taking cognizance of the evolutionary nature of the landscapes. The process of identifying of cultural landscape areas should include a multidisciplinary approach, the use of coordinated methods, and co-operation. The landscape appraisal procedure should be based on a comprehensive and analytical approach. Easiness to understand, apply and use of the tools, effective participation of the population, specific protection procedures, zonal management on a multidisciplinary basis at regional or local level were also important.

Cultural landscape areas were dealt with as socio-economic resources that could be used for local development by preserving their character. Member states were advised to conduct information and awareness-raising campaigns.

(<http://cm.coe.int/ta/rec/1995/95r9.htm>)

In that year, a poster campaign, “*The City Under the City*” was arranged in Turkey. The Council of Europe facilitated Segesta Declaration, which focuses on the Conservation of Ancient Theatres in **1995**.

The 11th General Assembly of ICOMOS was in Sofia, Bulgaria, in **1996**. Theme of the Symposium was determined as *Heritage and Social Change*. Three professional theme sessions were realized on *Ethics and Philosophy*, *Policy and Economics*, and *Methods and Techniques*. Sessions included debates in the context of *Authenticity*. Each theme topic was examined from two points of view: *development* and *preservation*. Conservation was taken as an integral part of planning policy and of sustainable development. ICOMOS charter on the Protection and Management of the Underwater Cultural Heritage was adopted.

(www.icomos.org/bulgaria/11th_GA_announcement.html)

4th European Conference of Ministers responsible for the Cultural Heritage was made in Helsinki/Finland, in **1996**. It was about the political dimension of cultural

heritage conservation in Europe. The political aims of the Council of Europe redefined by the Vienna Declaration were committed. The discussions were under the subjects of; *access to the cultural heritage, unity and diversity of the cultural heritage, the cultural heritage as an economic asset, the need for cross-sectoral conservation strategies, the role of the State and of public authorities, the role of voluntary organizations, and the scientific and educational message of the cultural heritage and training.* Close partnership between the European Union and the Council of Europe was required. Resolutions were made on the cultural heritage as a factor in building Europe, and as a factor of sustainable development.

(www.coe.int/T/E/Cultural_Co-operation/Heritage/Resources/econfer4.asp)

As a result of the conference in 1996, a recommendation was made on the protection of the cultural heritage against unlawful acts. *Cultural heritage* was defined as comprising all movable and immovable property which, must be preserved and passed on to future generations; *unlawful act* as any conduct which contravenes legal requirements or prohibitions designed to protect the cultural heritage; *risk* as the probability of damage to or loss of the cultural heritage, and *risk analysis* as the systematic study allowing the identification and assessment of all the risks. Implementation of risk analysis to give rise to preventive measures should be based on a multidisciplinary approach. In the recommendation, methods of risk analysis associated with unlawful acts were formulated as; first identifying and assessing the risks, then the calculation of the damage by examining physical conditions, conditions of use of the building, the heritage item's historical, cultural and social value and its intrinsic financial value, sociological data, knowledge of the modus operandi, means of intervention by public services. Unlawful acts should be classified as unlawful act highly unlikely, unlikely, probable, very probable, and the risk classification was low risk, medium risk, high risk, catastrophic risk. At the end, a multidisciplinary working party should determine the measures of protection. Protective strategies of the recommendation against the unlawful acts were drawn as an effective security policy comprising preventive and responsive (emergency plan) measures. After the plans had been drawn up, checking the effectiveness would be necessary. Regular maintenance and periodic checks, efficient risk management were important strategies. Training of staff and promoting public awareness were emphasized for the prevention of unlawful acts in the recommendation. (<http://cm.coe.int/ta/rec/1996/96r6.html>)

Executive Board of UNESCO agreed The Statutes creating the International Advisory Committee for the UNESCO Memory of the World Programme as a standing committee, in **1996**.

The 16th International Congress of the International Institute for Conservation of Historic and Artistic Works took place in Copenhagen, Denmark in **1996**, under the title *Archaeological Conservation and its Consequences*. In the congress, new perspectives on the conservation of archaeological sites and findings, on land and under water were offered. Conservators and archaeologists, conservation scientists and historians, curators, collections managers, educators and students were brought together. (www.iiconservation.org/index.php)

The 3rd meeting of the International Advisory Committee for the UNESCO Memory of the World Programme was held in **1997**, in Tashkent, Republic of Uzbekistan. The purpose of the meeting was to review the progress of the Programme to date, to refine its activities in the light of experience, to recommend the granting of the Memory of the World label to selected projects and to suggest ways of raising extra-budgetary funding to support the aims of the program. (www.unesco.org/webworld/memory/committee_tashkent.htm)

As a result of several international colloquies, the *Verona Charter on the use of ancient places of performance* was adopted in **1997** by the Council of Europe. Its framework was the *European Network of Ancient Places of Performance (theatres, amphitheatres and circuses)*. The Charter was also the result of co-operation with the European Union and UNESCO.

Recommendation on sustained care of the cultural heritage against physical deterioration due to pollution and other similar factors was proclaimed also in **1997**, by the Council of Europe. *Pollution and other factors* were considered as *the fact that deterioration was due to synergistic processes*. *Risk, risk analysis, and risk management as optimization of the relevant financial, technical and human resources* were defined. The objective was explained as; *to eliminate or mitigate the causes of deterioration (negative climatic effects, pollutants, moisture, biological growth, vibration, and so on)*. Regulations concerning reduction of pollution were taken into account. Restrictions to pollutants in urban planning and environmental policies were recommended. Responsibilities of owners/users for maintenance were expressed. The subjects of; *organisational and programming measures, training of professionals and craft workers,*

promoting public awareness, and European co-operation with a view to extended mutual scientific and technical assistance were dealt with.

(<http://cm.coe.int/ta/rec/1997/97r2.html>)

In **1998**, an art exhibition on the theme "*Gods and Heroes of the bronze age - Europe at the time of Ulysses*" was organized by the Council of Europe, with regard to the "European plan for archaeology" that was stated in the 3rd European Conference of Ministers, in 1992.

In the same year (**1998**) , Council of Europe declared a recommendation *on measures to promote the integrated conservation of historic complexes composed of immoveable and moveable property*. In the recommendation, historic complexes was taken to include *moveable property situated inside or outside a building and associated with it on account of historical, artistic, archaeological, scientific, functional or cultural links which give these complexes a conspicuous coherence which ought to be preserved*. States were recommended to provide the protection of historic complexes through legislation, necessary preconditions, and introducing a listing or classification system. The owner of a historic complex should be involved in the protection procedure. Obligations were determined for the effects of protection. Any proposed modification or separation could be done by the permission of a competent authority. Appropriate measures should be strengthened against the illicit traffic. The restitution of the historic complex should be ordered. Sanctions and incentives were taken up. Management of the historical complexes with a responsible body was recommended. 1964 ICOMOS Venice Charter was adopted for all conservation and restoration work. Public awareness and enhancement was considered. (<http://cm.coe.int/ta/rec/1998/98r4.htm>)

Recommendation concerning heritage education was adopted in **1998**, by the Council of Europe. In its scope *cultural heritage* defined as *including any material or non-material vestige of human endeavour and any trace of human activities in the natural environment; heritage education* as a teaching approach; *cultural professionals, associations or organizations; and European heritage classes* were used as terms of the recommendation. *Organization, Training, Administrative measures* and *Finance* were dealt with in the context of implementing heritage education. Documentation of the heritage was emphasized. (<http://cm.coe.int/ta/rec/1998/98r5.htm>)

European Convention on the Protection of the Archaeological Heritage was revised in **1999**. Turkey also ratified the convention. It entered into force in **2000**.

12th General Assembly of ICOMOS was also in **1999**, in Mexico City. Agreement was reached on the ICAHM objectives for the next triennium of 2000-2003. In keeping with the Eger Principles for International Scientific Committees, ICAHM identified the following set of objectives; Committee of Experts; Establishment of world regional networks for ICAHM members; An ICAHM web site; Comparative Studies for World Heritage Committee. A resolution in Support of Archaeological Resources in Costa Rica was made. (www.icomos.org/ica hm/annualreports.html)

4th meeting of the International Advisory Committee for the Memory of the World Programme of UNESCO was made in Vienna, Austria, in **1999**. The main purpose of this meeting was put as *to review progress* achieved by the program. Recommendations were made on documentary heritage on the *Memory of the World Register*. *Memory of the World label* was granted to selected projects. Raising funds for the program was dealt with.

(www.unesco.org/webworld/mdm/1999/advisory_eng/vienna_june_home.html)

“*Europe a Common Heritage*” campaign had been launched in **1999**, in Bucharest. According to the decision taken during the 2nd Summit Meeting of the Council of Europe, in Strasbourg, in 1997, the countries (41 member countries together with 6 others) ratified the European Cultural convention participated in the campaign. (www.discoverturkey.com/english/yeni/ortakmiras/ortakmiras.html)

Report on the situation of urban archaeology in Europe (a comparative study focused on archaeology in urban centers in various European countries when they coincide with historic and ancient cities and towns overlying populated prehistoric landscapes) was published in **1999**, by the Council of Europe. This study also covered the approaches taken by countries to improve their inventories and documentation on historic towns, as well as the relations between archaeology and urban planning. (Council of Europe, 1999)

Publication of a European Code of Good Practice entitled "*Archaeology and the Urban project*", adopted in **2000** by the Council of Europe. Its aim was to enhance the protection of the European urban archaeological heritage by facilitating co-operation between planners, archaeologists and developers. (www.coe.int)

At the end of 2000, there were 690 cultural and natural entities recorded as World Heritage. 530 of them were cultural/archaeological site, and 137 of them were natural site.

5th meeting of the International Advisory Committee for the Memory of the World Programme of UNESCO was in Cheongju City, Republic of Korea, in **2001**. IAC was charged *to guide the planning and implementation of the "Memory of the World" Programme as a whole*. The aim was set out as *to review progress achieved by the program*. Revised *General Guidelines* were examined and recommendations on the *Memory of the World Register* were made. Granting *Memory of the World* label to selected projects and raising funds were the other subjects.

(www.unesco.org/webworld/mdm/2001/5th_iac_meeting/eng/entry_point.html)

5th European Conference of Ministers responsible for the Cultural Heritage was made in Portoro/Slovenia, in **2001**. First resolution was about *the role of cultural heritage and the challenge of globalization*. The issues of globalization, mutual understanding, citizenship and democracy and the ethical role of the Council of Europe were treated in the view of cultural heritage. Another resolution was made *on the Council of Europe's future activities in the cultural heritage field, 2002-2005*. Reference *Texts, the European Heritage Network (HEREIN), technical co-operation and fieldwork, teaching, training and awareness-raising* were issued. A declaration on the role of voluntary organizations was made.

(www.coe.int/T/E/Cultural_Co-operation/Heritage/Resources/econfer5.asp)

13th general Assembly of ICOMOS held in Madrid, in **2002**. The growth of ICOMOS and 18 new ICOMOS National Committees were told. The review of the ICOMOS Statue, which dates back to 1978, was proposed. *Ethical Commitment Statement* was adopted. The Credentials Committee recommended a transparent and open system of allocation of funds. It is proposed that *the ICOMOS Executive Committee investigate opportunities for indigenous people to participate in ICOMOS in the manner that is appropriate to the needs of those concerned*. Cultural diversity was expressed to be considered in any activity of protection. Cultural heritage as an integral part of human rights and the right to have the authentic testimony of cultural heritage was emphasized. Armed conflicts and acts of terrorism were regretted. The International Scientific Committee on Underwater Cultural Heritage proposed a consistent and common approach to the protection and management of underwater cultural heritage. The remains of the largest Roman gold mine lie in Rosia Montana in Romania that was in danger of being totally destroyed by a modern private mining project was dealt with to prevent. Creating an International Scientific Committee on Fortifications and Military Heritage was proposed. The attention of was drawn to the "façadism" (*new construction*

built behind a preserved historic façade) and transferring of buildings that were growing in practice. (www.international.icomos.org/madrid2002/eng/resol_eng.htm)

Council of Europe made *Recommendation on the promotion of tourism to foster the cultural heritage as a factor for sustainable development* in **2003**. The facts of tourism and the necessity to protect the heritage were taken simultaneously. Cultural landscapes, urban and rural context were considered representing the interaction of man and nature. The need for management of the sensitive relationship of tourism and cultural heritage was expressed. Cultural tourism providing both development and heritage promotion; sustainable cultural tourism; shared responsibility of the conservation; financial mechanisms; territorial sustainable tourism development strategies; preparing management plans that gave tourists a better knowledge; tourism as a means of access to culture and nature; developing partnerships and awareness; and drafting a code of good conduct were dealt with.

(http://cm.coe.int/stat/E/Public/2003/adopted_texts/recommendations/2003r1.htm)

25th International Excavation, Survey and Archaeometry Symposium was made at Ankara National Library Halls by the General Directorate of Cultural Heritage and Monuments in **2003**. (www.kultur.gov.tr/portal/default_en.asp?belgeno=9033)

14th General Assembly of ICOMOS and Scientific Symposium: *Place - Memory - Meaning: Preserving Intangible Values in Monuments and Sites* was realized in Zimbabwe in **2003**. ICOMOS Charter- *principles for the analysis, conservation and structural restoration of architectural heritage* was adopted. Conservation, reinforcement and restoration of architectural heritage, and its value and authenticity, the need of a multi-disciplinary approach were taken as the general criteria of the principles taken in the assembly. Principles for researches and diagnosis, remedial measures and control were set.

(www.international.icomos.org/victoriafalls2003/struct1_eng.htm)

2.5. Conclusive Remarks

International charters and agreements have been very important for the creation of modern conservation concept. UNESCO and the Council of Europe have led these. Conservation of cultural heritage has advanced much from Athens Charter to this day. The scientific approaches for conservation were expressed and were left mostly to the experts. Today, international organizations are at work in order to manage the

cultural heritage including nearly all aspects of conservation, such as IUCN, ICOMOS, ICOM, CDUP, ISO, CIDOC, ICAHM and ICCROM.

After World War II, conservation of cultural heritage was dealt with in international platforms. In 1956, principles of archaeological excavations (*New Delhi Recommendations*) those became the basis for the followings were set with a recommendation.

In 1960s, archaeology developed as a formal discipline and spread worldwide. *Rescue archaeology* appeared because of rapid urbanization. The effects of urbanization on aesthetic value of landscapes and sites were debated. Historic monuments were dealt within the urban and regional context, as the evidences for history.

The necessity of people's awareness was recognized to be able to protect the heritage. National committees were established to realize regulations by laws. Criteria and methods of cataloguing, and active maintenance of cultural heritage were designed.

In 1969, protection of archaeological heritage was the subject of a European Convention. Its value of scientific information was underlined and the necessities to protect the heritage were drawn. The countries accepted to create reserve zones, to ensure that the excavations were authorized and to protect the results. Scientific publication and international co-operation for the circulation of archaeological objects would be provided. Raising public awareness and prohibiting and restraining illicit excavations also became principles. Attention was drawn to the numerous threats to European heritage. In that year, tourism and conservation in Great Britain had been the subject of ICOMOS conference.

In 1970s, historic environment was taken up in relationship with modern architecture. The conservation of smaller historic towns, then the protection of historical cities and historical quarters followed that debate. World Heritage concept and program was first formalized in 1972, thereafter World Heritage Committee and World Heritage Fund were set. UNESCO-ICOMOS interaction grew with World Heritage Convention.

When 1980s came, the importance of past that created cultural identity and so the future had been recognized more. Offences relating to cultural heritage were treated. Archaeology and planning were the subjects of an international symposium. International Committee on Archaeological Heritage Management (ICAHM) was organized. The search for integrating past and present maintained. United States lead the approach of public private partnership to provide historic preservation.

In 1990s, *inefficiency* caused by the lack of funds and *eurocentrism* of ICOMOS were discussed. Sub-committees would be activated in fields of technology, process, management and doctrine should be set in the other regions. Archaeological heritage was dealt with all aspects.

With ICAHM Charter, professional and scientific knowledge and skills for the protection of the archaeological heritage were highlighted. At the same time, local and indigeneity were expressed. Collaboration in the fields of archaeology was another accent of the charter. New approaches of archaeology were put on the table.

Cultural tourism and conservation economics, protection against war damages, unlawful acts, and physical deterioration due to pollution and other similar factors and heritage education were also on the agenda.

Recent issues of conservation of cultural heritage have been complicated due to the urbanization dynamics, globalization and rapid changes of life. The Council of Europe took up archaeology within urban context with a code of co-operation between planners, archaeologists and developers. Promotion of tourism was recommended to support the conservation of cultural heritage within the approach of sustainable development. However, the sensitive relationship of tourism and cultural heritage should be managed. Intangible values of cultural heritage, and the need of a multi-disciplinary approach were underlined.

CHAPTER 3

ARCHAEOLOGICAL ASSETS IN TURKEY

3.1. Archaeology of Turkey

*“For thousands of years, Anatolian civilizations engraved their cultural, political, and societal structures on the cities, monuments, and roads that they created”*¹¹

The variety of the civilizations that left their traces within many layers of history in Turkey attracts people all over the world. The archaeological sites are over 5000 that have been officially registered with the government; the exact number is not known and could be much higher. (National Geographic Feb-2001; and www.kultur.gov.tr)

The accumulation of silt and soil enabled the remains to be protected in many settlements of Anatolia from pre-historic times to the Ottoman era. Besides the beauty of them, their nearly completeness aroused the interest of scientists of the past. (Greenhalgh, 2003)

The first trace of man in Turkey is in a mine coal in Konya (Dursunlu) that was found by chance in 1986. The research made in 1994 showed that *Homo erectus*^{*}, lived there 900,000 years ago in the *Pleistocene*^{**} period. With the changes of the climate and the melting of the glaciers new species of human appeared such as *Neanderthal* and *Homo sapiens*. Our ancestors, *Homo sapiens*, appeared 90,000 years ago. 16,000 years ago, the climate becoming mild gave rise to the new settlements. (Arkeoatlas, 2002)

In the course of time, the settlements developed, villages, cities and the empires left traces behind. The cultural periods that have been discovered in Turkey are classified as; Paleolithic/Epipaleolithic (Old Stone Age), Mesolithic (Middle Stone Age), Neolithic (New Stone Age), Chalcolithic (Copper-Stone Age), Bronze Age, Iron Age, and Antique Age.

¹¹ www.herseyiletisim.com

^{*} *Homo erectus* is the second oldest species of human appeared 1 500 000 years ago.

^{**} a term that used in Geology to define the layer of the surface where *Homo erectus* was appeared.

3.1.1. The First Settlements

Paleolithic era is the longest cultural period that started at 600 000 BC. During that era, people lived in the caves; hunting and gathering were the means to survive. (www.tay.org). Caves of Mesolithic period were discovered mostly in Middle Anatolia, Marmara, Lakes Region and the south of Taurus Mountains.

Neolithic Era (New Stone Age) lasted between 8000 and 5000 BC. In the regions of the *First Production Societies*, a rapid change process was followed, whereas the life was more stable outside these regions. (Arkeoatlas, 2002, p: 66)

Agriculture and the settled living started in that period. It is divided as Aceramic Neolithic and Neolithic Period (www.tayproject.org).

First houses had been circular-planned huts. *Gridiron-planned* houses appeared in 7200 BC. A monumental building full of skulls is thought to be the cult of human. In Nevalı Çori, a *terrazzo**-grounded temple that had obelisks and, relief and sculptures were discovered. There was also a defense wall to protect specific buildings at the northeast. (Tuna, 2000, p: 38-43)

Ceramic had been discovered about 7000 BC. Hunting was replaced by farming, and this jolted the traditional settling system. Settlements increased in Middle Anatolia and Lakes Region. Farmer settlements appear emerged in Aegean and Southeast Europe. (Arkeoatlas, 2002, p: 90)

The traces of farming, and first trade due to the existence of obsidian, first weaving, and the oldest wall pictures and many works of art were discovered. The people were good at pottery, the art of stone, bone and wooden engravings. The Mother Goddess was formed as a sculpture in Çatalhöyük. Art and religion was inside the house with a section used as a temple. The corpses had been buried under the ground of the temples. The houses were adjacent to each other and each was a separate unit. (Tuna, 2000, p: 51-61) the ramparts found in Kuruçay is known as the oldest defense system of the era.

The period started about 5000 BC is called as Chalcolithic Era (Copper-Stone Age). The *proto-urban culture* started in that era. The use of materials had diversified and become widespread. Farming had developed and this led to the changes in social life. Society was divided into groups such as *administrators, clergy, and artisans*, and

* prepared by burning lime, can be called as cement

also *monumental architecture, irrigation and defense systems, distant trade and trade of prestige items* had realized. (www.tayproject.org)

3.1.2. The First Cities

A new era started in about 3000 BC with the discovery of bronze, by mixing copper with tin. Big cities and having administrative buildings, temples, food silos, and surrounding ramparts appeared. Sovereignty was passed to kings from landowners. In big cities, a dual physical structure emerged; *inner castle* that included temples and palaces, and *lower cities* where people lived. (Tuna, 2000, p: 103) Writing was learned from Mesopotamians. The number of the settlements in that era was over a thousand in Anatolia and Thrace. There had been a wide trade net including Aegean, Middle East and the Balkans. (www.tayproject.org)

Hatti Culture had existed in Anatolia and the power was called as *Trade Colonies of Assyrian* that lasted between 2500-2000 BC. Many *karums** had occurred along the caravan ways.

Administrators were a class and stronger in middle Bronze Age. Many feudalships shared Anatolia. State of Hittite was founded as a result of the inner conflicts of these in about 2000 BC.

During late Bronze Age the Empire of Hittite was dominant in Anatolia, lasted to 1190 BC. Hattuşa (Boğazköy) had been the capital of the empire, administratively and religiously. It had ramparts around both upper city and the lower. Hieroglyphic documents had been archived by the Hittites. Many temples; for gods including their neighbors' gods, which they conquered, city ponds to meet the need of water, and large underground granaries were discovered in Hattuşa. (Seeher, Arkeoatlas, 2004)

The state of Hittite applied the politics of becoming unique power; the state of Mitanni (Hurry) in the southeastern Anatolia collapsed, the kingdom of Azzi Hayaşa was suppressed. The tribes of Kaşka along the coasts of middle and eastern Black Sea had always been danger for the empire. The kingdom of Arzawa (Luwi) that had relations with the Kingdom of Ahhijawa in the west was the other problem for it. (Arkeoatlas, 2004, p: 48-52)

* karum: the most important market place within trade net of Assyrian

In the southeast Anatolia, state of Mitanni had been established. Hittite could not expand to the Western Anatolia. The settlements of there had communications with Mycenaean culture that was in the west of the Aegean. (Arkeoatlas, 2004, p: 90)

Troia had been the centre of a large region in the North Egean. It had a strong economic system due to its location; placed within the trade system of Near East, as a key in the communication with Europe and controlling the passing of Aegean and Black Sea. (Arkeoatlas, 2003, p: 130) In 1250 BC, a war between the armies of Troy and Achaea ended the city. The settlement was empty in 1190.

3.1.3. City states

A migration had realized between 1100 -1000 BC from the Aegean islands and the Balkans to Western Anatolia. (Suthan, 2002) Migration from the Balkans and the islands of Aegean speeded up the collapse of Hittite. City-states appeared as the power of different regions. These city-states had upper city (inner castle) and the ramparts around the city, which surrounded the castle and the temples.

The Hellen migrants settled to Milawanda and constructed Miletus. In 750 BC, Miletus established colonies along the Aegean and Black Sea coasts. (Suthan, 2002)

Followers of Hittite (Late Hittite City States) had been the power in the south and southeast Anatolia, until Assyria captured them in 717 BC.

Kingdom of Lydia appeared in western Anatolia in 1185 BC. It was on the major commercial road (*King Road*) of Anatolia. (Tuna, 2002, p: 59-68)

There had been also a kingdom on the King Road, Phrygia. The kingdom was located in central-western Anatolia. Gordion was its capital city. It became a powerful state between 750-600 BC until Cimmerians destroyed its cities. Then, Lydians had the main power in western Anatolia.

In the eastern Anatolia, Kingdom of Urartu had been the power between 9th-6th century BC. Castles, cities, water ducts, roadways and rock monuments were left behind. (Tuna, 2002, p: 35-44)

In the Aegean and Mediterranean, the cultures of Lycia and Caria had existed. Aphrodisias was a Carian city.

3.1.4. Hellenic Culture in Anatolia

As mentioned before, migrations from Aegean islands and the Balkans to the western coasts of Anatolia had been realized between 11th - 8th century BC. It is thought that these people integrated with the indigenous people and a new culture arose as a result of the integration of Hellenic and Anatolian culture.

In 600 BC Ionians were advanced in art, science and philosophy. They established city-states (polis) that had communication.

The Kingdom of Lydia was defeated by the Persians in 547 BC; and Persians had begun to rule Anatolia. The intellectuals of Ionia (artists, sculptors and philosophers) that laid the foundation for Western civilization went to Athens and Italy after the Persian had rule of Anatolia. (www.tayproject.org)

For about two centuries, local *satraps* ruled Anatolia, and a Greco-Persian style occurred in that period. There are traces of the satrapies in Daskyleion, Lydia and Caria. Hellenic culture was maintained; architectural and sculptural works found in Lycia, Xanthos and Lymira. (www.tayproject.com)

In 334 BC, Alexander the Great was in Anatolia, conquering through to the east. This era is called as Hellenistic, referring to the expansion of Hellenic civilization to the east. Art was developed, and started to be used in architectural design, *sculptural decoration* appeared. Buildings were larger and the materials more varied. Public projects increased. (M.Greenhalgh, *The Greek & Roman Cities of Western Turkey*, www.rubens.anu.edu.au)

In that era civilization of Hellenic expanded to Asia and Africa, and *West* interacted with *East* and as written in the website of the Sadberk Hanım Museum, “*a world culture that was Greek in appearance but oriental in essence*” appeared.

Persian rule ended when Alexander came to Asia Minor in 334 BC. Ionian cities gained freedom, Miletus and Halicarnassus besieged, the regions of Lycia, Pamphylia, Pisidia and Cilicia were conquered by Alexander. After the glory in Phrygia he maintained east and south, conquered Syria, Egypt, all of Persia, and India. The period after his death is called as Diadochs (generals of him). Although the political stability could not be provided, Hellenic culture was encouraged.

Kingdom of Pergamum that had strong relations with Rome rose in 263 BC. Pergamum kings acted as the representatives Hellenistic culture. In 133 BC, the lands of Pergamum were left to Rome. In 130 BC, Roman province of Asia Minor established.

In Anatolia two kinds of administrations existed. The Kingdom of Pergamum (283-133 BC) that reigned in Aiolia and Ionia, and the Kingdom of Bithynia (327-74 BC) had taken to Hellene, whereas the Kingdom of Pontus (302-36 BC) and the Kingdom of Kommagene reflected the politics of *East*. (www.tayproject.com)

In 30 BC, the Roman Empire extended to Anatolia. The Romans admired the art and architecture of Hellenistic period in Anatolia, so they protected and developed them. Art was the politics of the state, and they attached importance to the artisanship. They exported marble and its products. *Marble quarrying* turned into an *international industry, the whole industry, from column lengths and girths to decorated sarcophagi, dealt as far as possible in modular units, mass produced*.¹² New marble quarries were opened and the existing ones were expanded. Important quarries were in Marmara Island, İşcehisar (Dokimeion) near Afyon, Suhut (Synnada) and Baba Mountain, near Geyre Village, which is the case study of this thesis. (Turkish Times, 2003; www.herseyiletisim.com)

Ephesus became the capital city. Architectural activities maintained in the cities such as Ephesus, Miletus, Perge, Side and Pergamum. Aphrodisias became the centre of art with its sculpture school and marble quarry.

Hellenistic architecture and urbanism were influenced. Besides Ionic and Doric orders, Corinthian order was added in architecture. The properties of the architecture of Hellenism is drawn as; “*variety in use of orders (Ionic, Doric, and development of a new Corinthian order), including a love of colossal scale, exciting detail (rich moldings and boldly ornamented panels, scenes of frenzied struggle on friezes), with vitality, lack of repose, self-consciousness and theatricality*”¹³. The cities competed about cult of the emperors.

Temples, courtyards, altars, stoas, libraries, palaestrae, theatres, concert halls colonnaded streets, monumental fountains, libraries, and baths were built. Theatre, stadium, hippodrome, odeon, gymnasium had been the places of religion and its connection with entertainment. (P.Richardson, 2000). Marble columns with their headings, statues, relief and friezes adorned the buildings. (Turkish Times, 2003)

The urbanization extended to central and eastern Anatolia with constructions in Amaseia, Zela, Nicopolis, Ancyra.

¹² M.Greenhalgh, The Greek & Roman Cities of Western Turkey, www.rubens.anu.edu.au

¹³ Architecture and Religion, 2000

Christian missionary attempts started with the visit of St. Paul between 40 and 56 AD in Anatolia, he visited Christian and Jewish communities. First Christian community appeared at Antioch. Seven churches of the Revelation were set in Smyrna, Laodicea, Philedelphia, Sardis, Thyatira, Ephesus, and Pergamum. In 303, Christians were persecuted at Nicomedia and not tolerated until 313. In 392 Christianity was the state religion. The ancient cities had transformed and weakened, due to the disappearance of pagan cult that shaped these cities. They left their city halls, agoras, theaters, odeons and the temples. Some temples converted into basilicas as in the example of Aphrodisias.

In 395 AD, the Roman Empire was divided as Eastern and Western, and Constantinople (İstanbul) became the capital of the east. Bishops were appointed in the regions; Pergamum, Assos, Priene, Aphrodisias, Side, etc.

In the urban peripheries, *fortified hilltop settlements* occurred like before the Hellenistic cities. Public areas and buildings at the centre of cities were reused. (Milojevic, 2003) Marble continued to be used in statues and portraits of the emperors, queens, and noble people and on the relief and monuments in the public squares. (Turkish Times, 2003)

Due to the problems in economy, the maintenance of buildings and services could not be continued. Harbors were filled with silt. City walls founded against Arab and Bulgarian attacks. Earlier monuments were used in the construction of the walls.

When the 11th century was reached, many cities had vanished. Western Anatolia was affected by the earthquakes. In 1071, Seljuk had the power in Anatolia. In 1096, first Crusader was arranged to Anatolia, and maintained until 1200's.

During the rule of Ottoman, ancient settlements were reoccupied. Many pagan and Christian buildings were converted into mosques; the materials of many were reused.

3.2. Development of Legal Framework

In Anatolia, many civilizations appeared, synthesized and left many remains behind. Countless of them are not known, yet. Roman practices of restoration and studies of "*Vakıf*" (Foundation) institutes of the Ottoman Empire were important in affecting the cultural heritage that has reached today.

First excavations appeared were in Classical archaeological areas, due to the interest of Western researchers in civilization of Greek, Helen and Roma. Besides, the

effort to prove the events and places written in the Pentateuch and the Gospel caused the excavations. Until late 18th century, it was hard to learn about the key provinces of ancient Greek and Roman civilization for Europeans, because Ottoman Empire controlled lands. Sultan Abdulmejid made a collection of antiquities that provided a basis archaeological museum of Istanbul, in 1845. Foreign archaeologists made archaeological research and excavations with special permission of Ottoman State in Anatolia. First excavations in Ephesus were in 1869, by British Museum. In 1878, a German archaeologist, Carl Human, started the excavation of Pergamum. Besides the positiveness of the excavations for the development of the archaeology, the negativeness such as the export of antiquities, whatever it is illicit or legal, were realized during that period (foreign archaeologists had the right to take one-thirds of their findings). Many irreplaceable antiquities disappeared. (www.mfa.gov.tr) Ottoman authorities were not very attentive to this, until the interest in European culture in the late 19th century.

In the 1850's the *Westernization* process started for the Ottoman Empire. The first legal arrangements appeared due to the relationship with the *west*. The first general director of Antiquities and Museums Association of Turkey, Osman Hamdi Bey, and his innovations about the subject of cultural assets marked the second half of the 19th century. First excavations were started under his guidance. European and American archaeologists that aimed to get information about *the Near Eastern contribution to classical art and architecture*¹⁴, started scientific archaeology in Anatolia. The excavations would be under control with the establishment of a preservation aided act. In 1869, the first preservation act “*Asar-ı Atika Nizamnamesi*” was executed in Turkey. It was improved, and the antiquities defined and categorized firstly, in 1974. The provision of the antiquities as *state property* was set with that arrangement. Museum studies were also started. In 1884, a prohibition on the export of antiquities was added. (Tapan, 1998, p: 200) “*Asar-ı Atika Nizamnamesi*”, which had been used for 67 years (until 1973) in Turkey, was developed in 1906. (Boylu, 1994, p: 93-94) The root of the conservation councils goes to the “*Asar-ı Atika Encümen-i Daimisi*”, which was set in 1917. Excavations stopped with the outbreak of World War II.

After the establishment of the Republic of Turkey in **1923**, some efforts made to determine and clarify the roots of Turkish history and Anatolian civilizations. (Boylu,

¹⁴ C.Gates, *American Archaeologists in Turkey: Intellectual and Social Dimensions*, Journal of American Studies of Turkey, 4 (1996) : 47-68.

1994, p: 93-94) Hittite and Sumerian studies were started. (Gates,1996) Excavations started in Ahlatlibel and Alacahöyük, and the chair of archaeology opened in the universities of Istanbul and Ankara by the contributions of the German scholars expelled by the Nazi regime. In 1939, German archaeological research had been dominant in Turkey. (Gates,1996) Charter of “*Asar-ı Atika Encümen-i Daimisi*” was ratified with a change at name. Besides that council, the institutions such as “*Vakıflar*” (Ministry of Foundation) and “*Maarif Vekaleti*” (Ministry of Education) had role to preserve the cultural entities. Five percent of the budget was directed to the maintenance and repair of the monuments. (Tapan, 1998, p: 201)

After Ankara became the capital of the new republic, reconstruction studies started. During this period, many historical artifacts came to the surface. Because of the lack of a museum in Ankara, all of the artifacts were stored in "Akkale", one of the towers of the Ankara castle. In 1943, Museum of Anatolian Civilizations was opened in Ankara, by an exhibit of artifacts from the Hatti, Hittite, Phrygian, Lydian, Galatian, Roman, Byzantine and Seljuk civilizations found during the construction of Ankara (www.mfa.gov.tr/PrintPageE2)

In 1946, Turkey ratified the constitution of UNESCO (United Nations Educational, Scientific and Cultural Organization), which played an important role to bring the countries together for the conservation of cultural assets. Turkey ratified the Statute of the Council of Europe, the other influential organization for the preservation of cultural heritage, in **1950**.

Turkey established “*The High Council of Immovable Antiquities and Monuments – Gayrimenkul Eski Eserler ve Anıtlar Yüksek Kurulu (GEEAYK)*” in order to follow and adopt the international developments, in **1951**. Its aim was to prevent the destruction of historic buildings and to safeguard them. (BOYLU, 1994, p: 94) The *Council* prepared regulations in 1952, 1959 and 1962. (M.TAPAN, 1998, p: 201)

After the war, excavations increased by national or foreign scholars. Multicultural Anatolia led to the variety of the excavations focused on from Greco-Roman to Lydians, Phrygians, and also, led to the development of separate university departments for prehistory, ancient Near Eastern, and Classical Archaeology. From 1955 to 1993 annual newsletter *Archaeology in Asia Minor* (later *Archaeology in Anatolia*) was published in the *American Journal of Archaeology*. (Gates, 1996)

Turkey ratified European Cultural Convention in **1957**, by which it committed to *take appropriate measures to safeguard and to encourage the development of its national contribution to the common cultural heritage of Europe.*

In those years, Turkey gave place to the issue of *protecting the historic and cultural values* in its new Constitution, in **1961** (Boylu, 1994, p: 95)

In 1960's new dimensions emerged in Turkish archaeology. Neolithic cultures revealed with the British excavations at Hacilar and Çatalhöyük. *Underwater archaeology* developed and a museum related to this subject was opened in Bodrum. In 1964, *anthropological archaeology*, interest in city plans, appeared in some research areas. (Gates, 1996)

1970s the registration of the archaeological sites started in Turkey. These years also noticed the growth of rescue archaeology in the world, due to the rapid urbanization.

Turkey participated to the international symposiums and adopted the decisions of the conventions as principles such as;

the systematic inventory of the cultural entities
informing and making people conscious about the importance of the cultural entities
conservation of the cultural entities with their periphery they integrated
conservation of the urban regions that were valued by the concept of *site*
to adopt the universal principles and approaches about conservation.¹⁵

The new "Act for Antiquities No: 1710" was put into force in Turkey, in **1973**. New definitions and new limitations to the values were determined. Building complexes, natural or man-made sites were taken under the cover of conservation. (Boylu, 1994, p: 95)

Annual archaeology symposiums were initiated by the General Directorate of Monuments and Museums of the Turkish Ministry of Culture in 1979. The subjects of the symposium are determined as the results of the excavations, surveys, and archaeometrical research. (Gates, 1996)

¹⁵ Mete TAPAN, *Cumhuriyet Döneminde Doğa ve Kültür Varlıklarını Koruyamamın Korunması*, 75 Yılda Değişen Kent ve Mimarlık, Türkiye İş Bankası yayını, 1998, İstanbul

In 1982, Turkey ratified the *Convention concerning the protection of world cultural and natural heritage* that is set in the 17th General Conference of UNESCO in 1972. (www.kultur.gov.tr)

GEEAYK noticed the damages of urbanization and development plans on the areas to be conserved, during the 4th *Five Years Development Planning* period. Conservation sites were determined in 25-30 cities, and the implementations of development plans were ceased. A regulation, the transition period building conditions, was decided to end the confusion before conservation development plans. (N.ZEREN, lecture notes, 1992)

In 1983, the “*Act for Conservation of Cultural and Natural Heritage – Kültür ve Tabiat Varlıklarını Koruma Kanunu*” (No: 2863), which is still in force with some changes in 1987 (3386 numbered act), came into force and replaced the previous two acts (Act for Antiquities No: 1710 and The High Council of Immovable Antiquities and Monuments Act). Definitions related to the immovable cultural and natural entities were improved through the principles accepted in the national and international symposiums. The relation between planning and conservation was also clarified.

The objective of the act was put as; *to set the definitions regarding the movable and fixed cultural and natural assets that should be protected, to arrange the procedures and activities to be performed, and to establish the formation and duties of the organization that will enforce the required principles and implementation decisions on this subject.* A new organization (The High Council for Conservation of Cultural and Natural Heritage) and regional sub-committees (Regional Conservation Councils of Cultural and Natural Heritage) were established. The term “site” was redefined “*to apply the products of various civilisations from ancient times to the present; to cities or remains of cities, representing the social, economic, architectural, etc characteristics of their times; to places where significant events had taken place and other areas to be protected because of their definite natural characteristics.*”

In the first section, basic concepts of conservation were defined.

(1) "Cultural Assets"; are all over-ground, underground or submarine movable and fixed assets related with science, culture, religion and fine arts, belonging to prehistoric and historic eras.

(2) "Natural Assets"; are the over-ground, underground or submarine assets that belong to geological eras, prehistoric and historic eras and that should be protected because of their rareness or specifications and preciousness.

(3) "Protected Sites"; are cities and city relics that are the make of various civilizations extending from the prehistoric era to date and that reflect the social, economic, architectural and similar

characteristics of their periods, the places where important historical events had taken place and the sites that should be protected with the determined natural characteristics.

(4) "Protecting and Protection"; are the procedures of preserving, maintenance, repair, restoration and function changing for fixed cultural and natural assets; and works of preserving, maintenance, repair and restoration for movable cultural assets.

(5) "Protection Areas"; are the areas that must be protected, effective in the preservation or protection within the historical environment of fixed cultural and natural assets.

(6) "Appreciation"; is the demonstration, arrangement, utilization and promotion through scientific methods of cultural and natural assets.

Persons who find immovable and movable cultural and natural assets were obliged to inform this situation to the closest museum directorate or administration superiors within three days. The assets' character of being *state property* was expressed.

Second section dealt with *Fixed Cultural and Natural Assets That Should be Protected*. They were determined and registration conditions and regarding protection areas were left to the board of protection. Unauthorized intervention and utilization were prohibited. Ministry of Culture and Tourism, the Chief Office of Turkish Grand National Assembly, the Ministry of National Defense, the General Directorate for Foundations, public organizations and institutions would be the other authorities in some cases. The owners had the rights and responsibilities to perform the maintenance and repair of such assets in accordance with the orders and instructions. Financial and technical assistance and loans would be provided by Ministry of Culture and Tourism. Any intervention to such assets (selling, utilizing) connected to the permission of the ministry. The expropriation conditions of the assets were determined. It is prohibited to make constructions without license Announcement of an area as a protected site required a protection-aimed settlement plan within one year at the latest. Transition period building conditions would be determined by the board of protection. Owners were obliged to permit the experts of the Ministry of Culture and Tourism to control, inspect, map, plan and relieve the assets, take their photographs and make out their shapes and to provide the required facility.

Third section was about *Movable Cultural and Natural Assets that should be protected*. After determination, their management and supervision, assets as being the subject to classification, and registry, the ones that were considered necessary to be kept in State museums were dealt with. Establishment and improvement of museums, cultural assets trading, coins, prohibition on taking assets abroad, and copying assets were the other subtitles in the Law.

Fourth section considered research, sounding and the permission of the excavations, treasure hunting in the protection areas. They were connected to the

permission of the ministry. Excavations in the private properties, procedures of the excavations, transfer of the artifacts to the museums were dealt with. People that have the permission for excavation or sounding in a private land, they will pay the loss of the owner. These lands can be expropriated by the Ministry of the Culture and Tourism. In the excavations of foreign institutions, the worth of that expropriation is paid by the excavation owners. Heads of excavations would be responsible to submit a report to the Ministry of Culture and Tourism at the end of each excavation period, and they had right of publication. Maintenance and repair of the assets revealed in the excavations required the permission of the ministry that performed by the head of the excavation. Owners of the excavations are responsible from all expenses of the excavation, and also the maintenance, repair of the cultural and natural entities discovered during excavations. Assignment of facilities, persons assigned in researches, excavations and soundings were the other subtitles. All expenses of the people, assigned in the foreign excavations by the ministry, belong to the owner of the excavation.

Supreme Board for Protecting Cultural and Natural Assets and Protection Boards, its organization, duties, authorities, way of operation and membership were taken up in the fifth section.

Rewards to the ones who find cultural assets, and Penalties to the ones who unduly submit documents, make announcements and notifications, who act in contradiction to the liability to inform, trading cultural assets and the prohibition on nominating domicile as business, who act in contradiction to the prohibition on taking abroad, who made researches, excavations and borings without permission, who oppose to inspection and control, who contradict to provisions on private museums and collection-keepers were determined. (www.kultur.gov.tr)

The Higher Board for the Protection of Cultural and Natural Entities of Turkey issued criteria for scheduling monuments and sites at different categories in **1984**. (www.metu.edu.tr/home/wwwmuze/tacdam.html)

Three of cultural heritage of Turkey were accepted as the world heritage in **1985**. These are Historic sites of *İstanbul*, National Park of *Göreme and Cappadoccia*, *Divriği Ulu Cami*. *Hattuşaş* was accepted in 1986 and *Nemrut Mountain* in 1987.

In Turkey, some changes were brought on to certain clauses of Act no: 2863 with Act No: 3386, in **1987**. The participation of the local governments to conservation process was provided, and the authority of the local conservation committees was enhanced about decision-making and control. The name of them was changed into

Conservation Council of Cultural and Natural Heritage. The Higher Board for the Protection of Cultural and Natural Entities rearranged principle decisions. Preparation of a preliminary study was decided in order to overcome the uncertainty of Conservation Development Plans.

Pamukkale-Hierapolis and Xanthos –Letoon were taken on to the world heritage list in **1988**.

Department of Registration in the Directorate General for the Preservation of Cultural and Natural Entities within the body of Ministry of Culture of Turkey started documentation and inventories, in **1989**. (www.metu.edu.tr)

In **1990**, a new regulation about *the transfer of areas that are located within the boundaries of archaeological, natural, urban or historical sites and have no permission for the construction, to the outside*, was stated in the Law of Turkey, but there has not been any implementation. (Boylu, 1994, p: 96)

1992 Directive to determine the principles of work to follow and to control of the conservation plans

3rd European Conference of Ministers responsible for the Cultural Heritage was realized in 1992, in Malta. Turkey also ratified the agreement of that conference. In the conference, a resolution was presented on the archaeological heritage. “*European plan for archaeology*” was decided, including; a campaign to raise public awareness. (www.coe.int) The situation of urban archaeology was dealt with by Numan Tuna* in the publication of European Council in 1999, as a result of the decision of that conference. (Council of Europe, 1999)

In Turkey, the specialists in the Ministry of Culture developed a new proposal for the conservation of archaeological sites in **1993**. Through this proposal the classification of archaeological sites rearranged and *Urban Archaeology* concept was included in the conservation terminology. According to this; first and second-degree archaeological sites that were determined in the existing act, as considered as archaeological site. Urban Archaeological Site defined as *superimposed position of both archaeological and urban sites with the modern settlement*. Optimization between the conservation and development was essential in those areas. Physical infrastructure services that are the basic needs of the modern living town should be done without any destruction on the urban stratification, by the permission of the Conservation Council,

* Lecturer in the Architecture Department (settlement Archaeology) of University of METU

and application of those projects should be done under the control of the specialists from the museums. The third degree archaeological sites that were the extension areas of the ancient settlement rearranged; classified into three parts.

3.1. Conservation plans of those areas should be prepared immediately and until this, Conservation Councils have to determine the transitory period planning construction rules. The conservation and development decisions should be balanced. The conservation of the existing and the potential archaeological heritage should be the basic point of reference for the proposal of building densities, functions, implementations of the infrastructure projects and also techniques and the materials of the new buildings.

3.2. Sondage should be done by the specialists of the museum before the implementation of the projects in those areas and after that, if there is an excavation work in the site, a report should be prepared by those specialists with the contribution of the excavation chief.

3.3. Sondage should be done by hand according to the criteria of scientific excavations, qualitative and quantitative characteristics of the trenches should depend on the needs of the excavation and landowner has to finance all expenditures of the sondage.

(Boylu, 1994, p: 96-97)

A non-governmental organization, the TAY (The Archaeological Settlements of Turkey) project was established in 1993. The aim is to create a comprehensive settlement and culture inventory of the archaeological sites with a systematical work. Also the online database of Turkey's archaeological sites will be provided. (www.tayproject.org)

In Turkey, Principle Decision concerning Archaeological Sites, Conservation and Utilization Conditions amended through the decision of the 6th Department of the Council of State in **1998**; 594 numbered principle decision was put into force.

Eventually, Troia and Safranbolu were taken to the world heritage list in 1998.

European Convention on the Protection of the Archaeological Heritage was revised in **1999**. Turkey also ratified the convention. It entered into force in **2000**.

Turkey participated to the “*Europe a Common Heritage*” campaign that launched in 1999. Between 1999 and 2000 many projects including national projects (Ottoman civilization, Troia, memory of Anatolia, Mimar Sinan, Forests, Erosion of the ground, etc.) and European Council projects (religious sites, Association of European Historical Cities, cultural and natural heritage in Anatolia, tourism etc.) were presented in Turkey.

14.07.1998 day and 594 numbered principle decision concerning Archaeological Sites, Conservation and Utilization Conditions is annulled and amended due to the implementation problems and the matters conflicting with the laws, with the 11.11.1997 day and 1996/3313 base, 1997/4875 numbered decision of the Council of State in the name of 658 numbered principle decisions in **1999**. According to this;

Archaeological Site: The settlements and areas having, works of art, which are underground, over ground and underwater, of the old civilizations that have reached since the existence of mankind, and whatever cultural entity those reflect social, economical and cultural features of their era.

Conservation and Utilization Conditions of Archaeological Sites: Grading in this section includes conservation and utilization conditions that will be implemented in the area, besides the importance and the features of the archaeological site.

1) I. Degree Archaeological Site: sites that will be definitely protected, except scientific studies directed towards conservation.

In these areas, prohibition of any construction certainly, determination of them entirely conservation site in the development plans, prohibition of any excavation, except scientific excavations, but;

a) making obligatory applications of official and private institutions be evaluated by the Conservation Council with the opinion of the directorship of the museum and, if there is with the Chief of the excavation,

b) prohibition of new agricultural areas, to allow only seasonal agricultural activities to maintain, and greenhouse activity with the permission of the Council,

c) prohibition of plowing and foresting certainly in the tumuluses, to allow picking up the crops of the existing trees,

ç) prohibition of to take out stone, soil, sand, etc.; prohibition of lime, stone, brick, marble, sand, mine, etc. quarries prohibition of spilling soil, scoria, garbage, industrial wastes and etc. materials,

d) to allow the construction of units such as tour way, arrangement of public square, open parking lot, toilets, ticket booths and watchman hut with the permission of the Council.

e) to allow only burial in the cemeteries open to the public and are still used.

f) to allow unification and dividing of the properties with the permission of the related Council, in a way that will not affect the essential character of the cultural entities,

2) II. Degree Archaeological Site: sites that require protection, but the conservation and utilization conditions will be determined by the Council, and they are going to be definitely protected, except scientific studies directed towards conservation.

New constructions will not be allowed, but;

a) to allow minor building repairs are allowed, which are being used and are not officially registered, according to the principle decision that is in force,

b) to make a, b, c, ç, d, e, f articles of the *Conservation and Utilization Conditions of the I. Degree Archaeological Site* valid,

3) III. Degree Archaeological Site: new arrangements can be allowed through Conservation – Utilization decisions in these sites.

In these areas;

a) to determine the conditions of construction for transition period,

while determining these to have resolutions about conservation and evaluation of the entity and possible archaeological entities;

- proposed density of the buildings should not exceed the density of the existing development plan,
- harmony of the functions in the area,
- required infrastructure applications,
- proposal building height,
- techniques and material of the buildings,

b) if there are settlements that were opened with the approved upper-scale development plans, to prepare conservation-aimed development plans by taking care of the conservation of archaeological entities in these areas,

c) in the areas that conservation-aimed development plans were prepared before this principle decision, the conditions that were envisaged by that plan to be valid,

ç) in these areas, before the permission of the construction by the municipality or the governship, to realize sounding excavations by the experts of the related museum, then to start the implementation after the directory of the museum conveyed the results of the soundings to the Conservation Council (if there is a chief of the excavation, with the opinion of him/her) and the Council decided,

d) to that the Councils of the Conservation can take the general sounding decision, in the sounding excavation areas of the 3. Degree Archaeological Sites,

e) to allow unification and dividing of the properties with the permission of the related Council, in a way that will not affect the essential character of the cultural entities,

f) prohibition of to take out stone, soil, sand, etc.; to prohibit lime, stone, brick, marble, sand, mine, etc. quarries, to prohibit to spill soil, scoria, garbage, industrial wastes and etc. materials, in these areas,

g) to allow the construction of wind-energy centrals through their contribution to the energy production of the country and public benefit with the permission of the Council,

h) to that the principle decision in force concerning water products Production and Raising Foundations in the sites is valid,

4) Urban Archaeological Sites: the areas having archaeological sites, and immovable cultural entities and urban pattern that require conservation, which are defined in the 6. article of the Law numbered 2863, together.

a) in these areas, to make a healthy and comprehensive inventory study of the archaeological entities, to not to make implementations on the parcel-scale before the ratification of the plan that will be prepared as a result of this study,

during planning studies;

- harmony of the functions in the area,
- beginning from the project phase, to deal with the required infrastructure services in a way those will not destruct the culture layer and to do the use of the soil at minimum level,
- to take pains over the harmony of the proposal height, technique and the material of the buildings with the traditional pattern,

b) to revitalize the old building on the existing ruined foundations, if the old building, which these foundations belong to, is a cultural entity that requires conservation, besides, if it creates an important contribution to the revitalization of the historical identity of the site, by the permission of the related Conservation Council about restitution practicability with the old information, picture, engraving, photography, memory documents, and etc. documents, then preparing restitution project and making it approved by the Council, in these areas,

c) to allow the use of buildings and the remains of the buildings at the scale of single building, which are cultural entities those require conservation by repairing them with the permission of the Council, to allow the simple repair of the immovables, which are out of the scope of the law, in the scope of the bases determined in the principle decision in force,

to the annul of the 14.7.1998 day and 594 numbered principle decision, were decided.¹⁶

12th Museum and Rescue Excavation Work Symposium (that has held every year in different cities) was in **2001**. The Ministry organized it to draw attention to the problems that museums confronted. However, the participation was insufficient; *both*

¹⁶ the principle decision itself was translated from Turkish into English

the speakers and the audience are museum managers, the questions as to who will solve their problems remains unclear. (Yücel, 2001)

25th International Excavation, Survey and Archaeometry Symposium was realized by the General Directorate of Cultural Heritage and Monuments in **2003**. (www.kultur.gov.tr)

3.3. Distribution of the Functions Related to the Cultural Heritage and Archaeology in Turkey

Ministry of Culture and Tourism is responsible for the conservation of cultural entities. The ministry carries out that work by agent of the Directorate General for the Cultural Entities and Museums. Cultural assets are state property, and all work; excavations, conservation, restoration and maintenance, opening museums, etc are under arrangement and control of the directorate.

The Higher Board for the Protection of Cultural and Natural Entities has missions to determine the principles related to the conservation of cultural entities that should be protected, to provide the coordination of the conservation committees, and to declare its point of views about the problems of implementations.

Grouping and registration of the fixed cultural entities that should be protected, the registration of the conservation areas, and the annulment of the register of the ones that lost their features are the work of the Committees of Conservation. The committees are also responsible from the determination of the transition period building conditions within a month after the determination of the site, and the examination, approval and control of the conservation development plans. They make decisions of implementation related to the cultural entities and the conservation areas. (3386 numbered act, article14)

Department of Registration carries out documentation and inventories of the cultural entities. In 2002, the number of the registered immovable cultural and natural entities and sites were 6812 in Turkey; 5278 archaeological sites, 831 natural sites, 188 urban sites, 125 historical sites, and 390 the other sites. (www.kultur.gov.tr)

The research for the archaeological areas has three categories. One is survey that is realized to determine the archaeological assets expanded in a wide area by using non-destructive methods. The other is the excavation of the site. Excavations are required a special permission from the ministry. The archaeology departments of the universities and foreign institutions are carrying them out. As written in the tacdam website of

METU, 107 archaeological excavations and 76 archaeological surveys were realized in Turkey, in 1994. The third type of researches is rescue excavations that are relevant with the effects of urban development on the heritage. They are carried out by local museum staff. The number of rescue excavations done by the local museums was 348 in 1994. (www.metu.edu.tr/home/wwwmuze/tacdam.html)

Museums are also from the major bodies of the conservation of the cultural heritage. Besides the museums within the body of the ministry, there are also private museums on duty. As E.Özgen stated in a conversation in 1998, there are over 180 museums in Turkey.

Recently, the non-governmental organizations (NGO) related to conservation, which are active in the western countries, have also appeared in Turkey.

3.4. Problems of Archaeology in Turkey

In Turkey, state has the leading role in the conservation of cultural and natural heritage. Ministry of Culture and Tourism carries out that mission via conservation committees and museums. Objections to the decisions of the committees are evaluated in the Administrative Court. (Tapan, 1998, p: 204) The members of the council are mostly the officials of the Ministry. Although all these power and the authority of the government on the heritage, as stated in the *tacdam* website of METU *a national research policy, national goals, objectives and a local-based management with institutions are still lack in Government programs.*

Little resource is provided for the conservation of the heritage. *“The share of the Culture Ministry from the budget has recently fluctuated between 1, 0.5, 0.4 and 0.39 percent. Its responsibility and duty is heavy despite a budget that can be called ridiculous.”* (Yücel, 2001)

The effects of the political and ideological approaches to culture are undeniable. The boom of the tourism sector and the land speculation appeared in the 1980s together with a radical change in the economical system of the country. In 1986 the Ministry of Culture and the Ministry of Tourism were unified. Although the law revised and the works are increased, experts and new staff were not appointed to museums especially during 1988-1989.(Yücel, 2001) Today, a new structuring of the economic system seems to be realized, and again the Ministry of Culture and the Ministry of Tourism tied

to each other last year. However, the damages of approaching cultural heritage as goods of tourism are very clear.

Conservation councils and museums are under the pressure of the politics. This is an urgent problem to be solved to manage the effective conservation of the heritage. The example that Yücel stated shows how the heritage is affected from political conflicts.,

Museums managed by the Culture Ministry in Turkey have received their share of problems from the political conflicts after 1975 and personal bickering has marked museum administration. The museums have been affected by this chaotic situation, some people have been shifted to other positions, others were forced to resign, and all of them have been arbitrarily inspected by people who were not trained in museum administration. The increase in the number of excavations and surface research during recent years has brought some problems on its wake. The shortcomings in the education of experts and assistants is felt not only in museum administration but also during excavations.

A very important problem is the inadequacy of the qualified people employed in order to realize the requirements of the conservation. As Yücel stated that a number of sections in museums had been closed today because of the lack of personnel. However, new positions are not created for many archaeologists.

Much work of conservation is ineffective due to the limited resources and the inadequacy of the employment of the qualified people. Many areas, whether registered or not, are waiting for to be discovered and as Greenhalgh said much remains to be revealed. The accessibility of inventories is not efficient. Information cannot be reached easily due to the confusion of the archives.

The act and the principles related to the conservation of the cultural heritage in Turkey have developed and followed the international platforms. However, conservation practice is not in adequate level. For example, İstanbul will be dislodged from World Heritage List.

Excavations have not been encouraged much. The entire monetary problem is on the excavation team (3386 numbered act). Furthermore, some of western countries cut government programs and the archaeologists will possibly have financial problems. Many excavations are carried out by foreigners in Turkey and this may slow down the excavations here. (Gates,1996)

There are also negative effects of opening archaeological areas to the public at large. Mass tourism and the existence of many human on the site speed up the corruption. Other problems within the site can be sourced from the specialists

themselves. The misuse of techniques in restoration and incorrect interpretation of archaeological finds cannot be corrected.

Disagreements exist between the people from different disciplines, even the people from the same discipline. There is also a debate between restorators and archaeologists about not to excavate if you cannot conserve. Besides the problems of conservation, such as the inadequacy of the restorators, money and support, this situation of specialists is a threat to realize the conservation.

Cosmopolite structure of Anatolia also makes researches difficult. Although it is known that there are many layers relevant to the different periods in the old settlements in Anatolia (continuity), excavations being carried out intensifies on a specific period. No place has been dealt with comprehensively during excavations. Excavations are limited with the expertise and also the preferences of the excavation team.

Social reasons can also be a barrier in front of the conservation of the cultural heritage. As a social barrier the unconsciousness of people about *why to conserve* seems to have two reasons. One is that *Conservation* is a Western-originated concept. After 150 years, from the beginnings of the westernization of education in Ottoman (Gates, 1996), Western perception of the world (that separate abstract and concrete) has not become established completely. Therefore, most of the arrangements are made centrally. Dual moral structure appeared, one with education, and the other in the daily life. (Tekeli, 1994) People could not understand why to conserve, even the executors could not. The other reason of to not to understanding *why to conserve* is the elitist position of the archaeologists. There are two different worlds of the intellectuals and people in Turkey. Lack of the approach *to plan and conserve with people* and lack of methods to reach people are the handicaps of the experts; the conservation becomes difficult without people.

The economical reasons as a barrier of achieving the conservation of the cultural heritage can be counted as; economical insufficiency of the people, the assets having a trade value, and private ownership and land being as an economic asset.

State left the monetary bother of the conservation to the individual, except monumental heritage. (Tapan, 1998, p: 204) The economical insufficiency of the person that had a registered cultural heritage on its property cannot afford the requirements of the conservation.

The other issue threatening the cultural assets is art dealing. As Özgen stated in a conversation in 1998, local people act as agents of art dealers in Turkey, although he

maintained that the number of the objects found by chance by villagers and turned over to museums had more than doubled. Smuggling of 888 antiquities was revealed, and 2249 people were arrested related to these between years of 1998 and 2001, in Turkey.

Land as an economic asset and the increase of the rents also threaten the assets. Besides, political opportunism is obviously allowing this situation. Private ownership is a restriction to make research in that area. Urban planning decisions that did not take the heritage into account had destructed many sites. Pressure of the development, tourism in coastal areas, roads and miscellaneous industrial and construction projects are all wiping the past. As Gates underlined *Turkey lacks well-organized protest groups, so the pressure against the financial interest of the developers often amounts to little.*

Problems of the archaeological areas related with the urban can be dealt with in three groups;

Archaeological areas near the city, under the threat of the growth of the city, and the projects of road, industry and dams.

- archaeological areas in the city, under the threat and pressure of the development, and urban land rent
- urban archaeological areas , archaeological areas that have urban site areas on them, they are also under the pressure of development and urban land rent

3.5. Need of Community Based Approaches Related to Planning and Conservation in Turkey

The adaptation of Turkey to modern world is very rapid. Therefore, there are problems of the transition. The state applies the adaptation policies and most of the arrangements are made centrally as an extension of the rooted state tradition. Civil movements and civil societies are not much developed and the people are out of the decision-making processes. This situation causes a dual structure within the society.

In Turkey, there is an obligatory relationship between the institutions of the state and people. The control and punishment are the indispensable parts of this type of relationship, because the applications those are not commonly committed are always open to the defeats. In the context of planning and conservation, illegal developments, damages to the registered structures and conservation areas are some of the examples of this.

The act and the principles related to the conservation of the cultural heritage in Turkey have developed and followed the international platforms. However, conservation practice is not in adequate level. As mentioned before this situation has social and economical reasons. The conservation and planning becomes difficult without people.

In this case, community based approaches are very important in order to achieve the application problems. The requirement of control and punishment is removed. Through creating partnership possible problems of the opposite groups can be dissolved in the beginning.

Organizing also ease the problems sourced from the economical insufficiency to afford the requirements of the conservation, partly. The reluctant workforce is created, which is an advantage for the state.

People are educated during the community planning process within the context of the consciousness of conservation. Moreover, they contribute to the decision-making process and be influential for the environment they live.

CHAPTER 4

COMMUNITY BASED APPROACHES IN ARCHAEOLOGY & PLANNING

4.1. Community Planning

Today the necessity of participation to be able to realize the planning studies is commonly accepted. In 1976, in the conference of Habitat1, *public participation* was dealt with as an important element of planning studies from the formulation of the strategies to the implementation. Moreover, in 1992, the states were offered to encourage the public to participate in decision with Rio declaration. (www.communityplanning.net)

In England, Scotland, Australia and USA participation is encouraged and even required by legislation as a principle planning technique, called Community Planning.

The aim of community planning is declared as to provide community development within economical and social context. Numerous community projects are being planned aiming to revive a sense of *community*, or to enhance its quality of life and economy.

Community planning is seen as the best way of communities become safer, stronger, wealthier and more sustainable, as they become involved to the decisions of environment they live.

Through participation various benefits can be provided. Accurate information gained from local, experts and unusual events is one of the benefits. With an opportunity of *reality check* the failure of the project can be minimized. Equity is another gain of that democratic approach. Community support and official support can be provided that include donations, investment, business sponsorship, volunteer labor, contribution of skills and political patronage. Communities involved in projects often grow in self-esteem and awareness. The individuals also grow personally and in skills, sometimes to the extent of being able to take on new jobs or opportunities. (Spencer, 1989)

Besides the notion of participation, community planning is a tool to provide a direction to the community. Community visioning processes in order to develop a shared image of what community wants to become.

Planning is important to establish long-term goals for social and economic development of the community, as creating more and better jobs, improving housing, health and wellbeing, raising educational standards, creating positive leisure opportunities.

Economic development is the target for many projects. Resources for additional income and new market are searched to overcome poverty, and economic insufficiency, to maximize opportunities for employment and business development, and to revive economy.

Community planning is also essential to the delivery of better services. A bridge between the national and local authorities and other supporters is established within the community planning process to deliver them. Public agencies, private and voluntary groups come and work together rather than through independent action.

4.1.1. Development of Community Planning

Until 1960s, planning had been carried out as a technocratic process. Planners were seen as the experts that know and decide what was good for the community they plan. Civil Right Movement and the others following this appeared in 1960s. Urban renewal projects, called as federal bulldozer, caused gentrification and destroyed communities in those years. This drew the lights to the cities. Planners often accused to serve the power by the low-income community and the planning students. (Kennedy, 1996)

In 1960s, post-modern criticisms against professionalism together with racial and class conflict in cities required planning approach to be reviewed. The technocratic system was criticized by the planners. (Hall, 1988) The “otherness” of whatever, race, gender, class, etc appeared in the literature; and advocacy planning groups were established.

Advocacy planning approach developed as providing the people participation to the planning process. The notion of planning as a *neutral science*, and as being *apolitical* was collapsed, the notion of community participation introduced in planning. In 1970s, it lost its effect as a movement, but was survived as an approach by many planners. (Kennedy, 1996)

The 1980s had seen structural changes in the economic system, so in everything. The process called as globalization anchored and the role of the state in social projects

lessened, and the notion of democracy was endangered. The expectation of people to be involved in the decisions of the environment they live in and their access to public services were enhanced.

The politics of Thatcherism marked the transition period of globalism. Local authority budgets were constrained, but forced to provide better services. The means of *Liberalism (a market orientation) and authoritarianism (a greater centralization of control)* has been followed. A shift realized in the planning practice. Investors and developers were encouraged by establishing several rules and bodies by the governments. (Kennedy, 1996)

Today, community development programs and projects are widespread. Communities have been left alone, and the basic rule of capitalism is valid; the settlement that has potential for profit and survival survives. Many projects are prepared to attract the attention of the developers. There are also *non-governmental organizations* that help communities without the expectation of profit, but these are selective due to the limited budget. The villages nearly emptied and natural and cultural heritage damaged very much. In the big cities quality of life decreased. The *consumer human type* has been created. This period characterized as a result of the loosening of the homogenization. As Ü.Öskay stated, the system needed the organic opposition that would mark its limping sides. Higgins and Allmendinger (1999) gave place to the argument of Gyford (1984) about this shift;

“ ...there has been a move away from a society with a large degree of consensus on interests and values, towards a more diverse and fragmented society within which there is an assorted plurality of sectoral interests and values.”

Recently, the environment catastrophes as a result of that consuming culture forced the system to review itself. International conventions were ratified, and legal arrangements were made according to these. The notion of community planning is dealt within the context of sustainable development. The notion of *civil society organizations* is spreading. On the other hand, oppositions have been increasing to this progress from third world countries as that will maintain their “undevelopedness”. Some planners are searching for means of providing participation within the *representational* community planning processes as Kennedy fixed in 1996.

4.1.2. Community Planning and Heritage Management

The process after Second World War, a wide framework of conservation drawn by international laws, was under attack by some as the reason of the decline of community based heritage. (Pannekoek, 1998)

It enables an arena to get national intervenes and ideas of conservation to be reviewed at local level. Goodwin (1999) stated that although the participatory process in conservation might be perceived politically desirable, it was also seen by some potentially dangerous, because of the change of the expectations of local people.

The emergence of community involvement in conservation is parallel to the rise of community planning approach with globalization.

Concept of *indigeneity* has enhanced and acquired legitimacy with the post-modern discourse. *In the case of Conservation, the interest in the history of local indigenous conservation practices stems from a contemporary politics of conservation in which has become difficult or counter-productive to ignore the interests of local or indigenous communities.*¹⁷ Especially, noticing the community conservation of the areas, which had been appeared spontaneously* due to their spiritual importance, guided the contemporary approaches. (MacDonald, 2003)

The more the community's interests, needs, and issues as a whole are considered, the more likely it is that heritage conservation will be integrated into mainstream planning and other community activities. The key point is to create a shared understanding within the community at first.

As stated in the British Columbia's Heritage Conservation Community Guide, the steps of a community planning related to the heritage may be as;¹⁸

- taking time to communicate with owners of heritage property and those who have an interest in heritage conservation,
- identifying a vision for the future of the community and its heritage resources,
- identifying and evaluating the community's heritage resources, setting goals and objectives for the conservation of the community's heritage resources,
- assessing the various ways the goals and objectives may be achieved, and setting out a strategy for how they will be achieved.

¹⁷ MacDonald, K.I., 2003

* that is, without a legal obligation

¹⁸ www.savecrystalgarden.com/heritage-conservation.htm

After a commitment on a plan, the conservation of resources is realized by; implementing legal and physical protection for a resource and monitoring and evaluating completed work.

4.1.3. Manual/Techniques of Community Planning

The values expected in a community planning practice may be; *collaboration, economic vitality, self-esteem, diversity, open-communication, belonging, continuous improvement, access, recognition, and sustainability.*¹⁹

Community involvement to the planning process has levels of; community control, partnership, public consultation and information through public relations. (Wates, 2000, p: 10)

An analysis of conditions in the community, needs and resources of a community, is required; called community profiling. Facilities, services and infrastructure, income distribution and etc are the subjects to investigate.

Then, most effective methods for enabling people to get involved in planning process should be created.

Partnership should be provided to create a planning committee that manages all aspects of the planning process. Partners can be local organizations, government officials, local businesses, schools, universities, and others. Sub-committees to be created would provide sharing the work and getting detailed information.

A communicative process is necessary including organizational meetings, community hall meetings, and meetings with selected experts.

Setting goals is necessary to concentrate on a subject and achieve this. People can be incorporated in local planning policy and provide a valuable way for local people to make a positive input into the planning process at an early stage. They are particularly useful in areas where local character is threatened by insensitive development.

Detail planning deals with getting results and seeing who is going to do what, when, and how. Mapping, photo surveys are useful to involve people in planning.

Commitment to the action plan is essential if the plan is to function. The implementation of the action plan is the substance of the planning cycle. Feedback of the plan, its being updated is the monitoring phase of the planning.

¹⁹ www.ag.iastate.edu/centers/rdev/takecharge/curriculum/visiontoaction1.pdf

4.2. Public Archaeology

Recently, new generation archaeologists, especially in the US, have criticized the traditional approaches from all aspects. One is about the elitist and expertist situation of them. Public and community based adaptations have been attempted (Jameson, 1997). The necessity of native studies has also been expressed. Process has been accentuated rather than the products of archaeology.

Archaeology is not an elitist pursuit, but an essential component of the cultural heritage of people. Archaeological investigation is meaningless if adequate analysis of the archaeological data is not undertaken and made accessible to the community.

As stated at an international symposium in 2000, maybe the problem is *individual areas of expertise (education, legislative, technological, political, journalistic, performance, museums, tourism, etc.) that are beginning to form a legitimate area of specialized archaeological practice.*

Public archaeology stems from these discussions to restructure the curriculum of archaeology, and directing to anthropological archaeology.

Public archaeology projects unite archaeology and the modern world. Understanding the modern world, and learning the past helps to improve the future. Archaeologists see aesthetic, cultural and spiritual reasons for humans' interest in their past. Archaeology is connected to the daily life within the identities of people. (Smith; Harris, 2001)

The steps of archaeology are; research (excavations, surveys), documentary and inventory, interpretation, and presenting to the public. Interpretation and presentation are the most subjective fields of the discipline. Then, new means are being attempted within the post-modern discourse of archaeology. Growing *specialization* alienate people to the heritage. This is a barrier for public awareness of conserving the past for reinventing the future. There is a search of integrating people to research including interpretation and presentation.

The means of presenting archaeology are debated in the context of museums, archaeological sites and media. Jameson dealt with presenting the past through perspectives of formal curricula, informal learning, museum display, the role of native people in curriculum development and museum display, and the future. According to him, the key is the confluence of approaches of academic archaeology, indigenous views of the past, school history, in museums and historic sites.

Museums are the inseparable parts of archaeology. “*archaeology is one of many disciplines that contribute objects and ideas to museums*”²⁰. Archaeological interpretation should consider both past and present in museums. The visitor should be taken into account as the part of today watching the past.

The archaeological sites are one of the most important means of presenting the past. The visitors get direct information from the site and integrate to the research. People see the process of the archaeological artifacts presented in the museums. Recently, in-situ preservation has been favored to meet the past and present; archaeology parks are spread in the world.

²⁰ Jameson, 1997, p:

CHAPTER 5

APHRODISIAS AND GEYRE

Aphrodisias was the most remarkable city in Caria region. Today this archaeological site is in the boundaries of Geyre Municipality of Aydın Karacasu. It is 600 meters above sea level, on the way of Aydın-Tavas highway. (See figure 5.2) Dandalas stream, which is one of the branches of the Menderes (Meander) River flows past Geyre and Aphrodisias. The brooks from Babadağ Mountain feed the stream. The research at the höyüks (Acropolis 24 meter high, Pekmezhöyük 13 meter high) revealed that a village had occurred 5000 years ago on the land, where Geyre village was set in the 17th or 18th century. The existence of water enabled life in that geography. The village grew into a metropolis in the period of Hellenism, due to the existing of quarries of attractive *blue-gray* marble.

The modern village of Geyre was on the top layer of the archaeological site until 1960. In 1958 when Ara Güler* came to the village accidentally, he was surprised by the life in the ancient city; sarcophagus had been used as winepresses, Roman column heads were in the coffee house of the village, and the arena of the stadium was being reaped for agriculture. (Turkish Time, December 2002)



Figure 5. 1 Old Geyre and Aphrodisias by Ara Güler, 1958

* famous journalist photographer

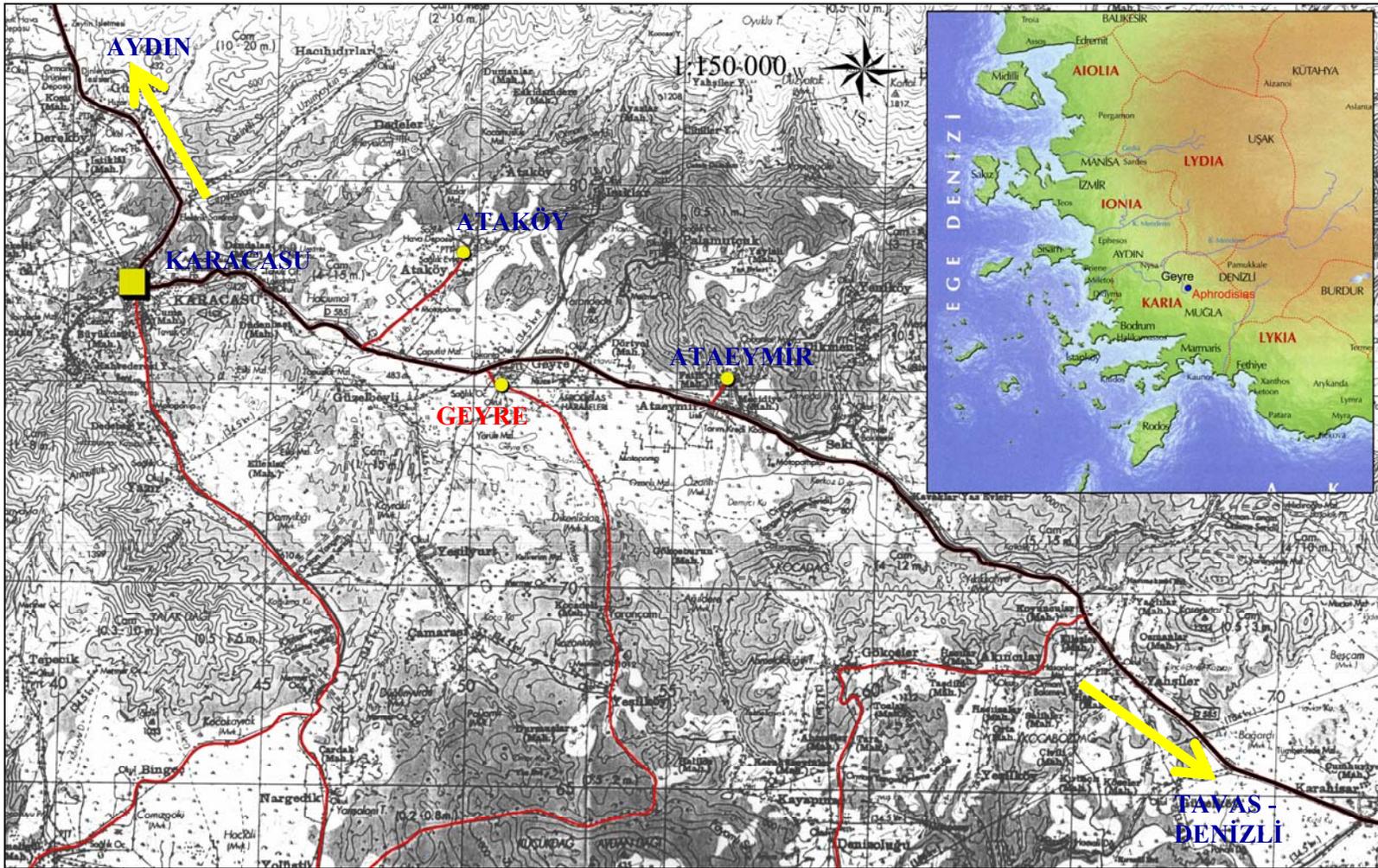


Figure 5.2 Location of Geyre and Aphrodisias

In 1960, the village was moved 600m west of the *city walls*, in order to prevent the threat of earthquake and to protect the antiquities (Erim, 1967). The Bodrum-centered earthquake was the pretext to move the village, and a part of the village was relocated. Accommodation on the ancient city continued until 1979, when the end *stone cottages* had been expropriated.

In 1970s, the archaeological site was like an atelier with archaeologists, historians of art and many from all over the world that had an interest in the city. Many villagers from Geyre and its periphery worked for the excavations.

However, the change of the archaeological approach and development of the conservation in legal framework interrupted the relationship between the scientists and experts that work in Aphrodisias and the villagers.²¹

5.1. Aphrodisias

“*Atelier to the Empire*”. This first presentation of the ancient city took place in Horizon Magazine* in 1963, after the systematic excavations began. Aphrodisias was one of the three sculpture centers located in Anatolia, in the ancient times. It was unique in Roman times; Pergamum left its mission to Aphrodisias.

Aphrodisias is remarked with its nearly intact beauty. In 1967 Erim drew the situation of that Greco-Roman city as “*imagine coming upon a city of antiquity so rich in archeological treasures that choice sculptures roll out of the sites of ditches, tumble from old walls, and lie jam-packed amid colonnaded ruins.*”

Horizon Magazine (1963) gave place the words of F.Stark that Aphrodisias is the place that reflects the *contentment of the bourgeoisie*, whose history had been written in its landscape.

The excavations in two *höyük*s showed that the history of the settlement goes back to the late Neolithic period. The traces of Chalcolithic, Bronze and Iron ages were also found. The cult of Goddess in Aphrodisias were rooted to the prehistoric times.

The city’s history probably started about the third century (Horizon Magazine, 1963). Roman Emperors granted special privileges to the city of Aphrodite. Besides political and religious importance, the city had cultural functions. Successful sculptors, writers, poets and philosophers grew up in Aphrodisias.

²¹ the *interruption* judgment is the result of field survey
* a famous, old art magazine

The settlement had cosmopolitan character. As written in an inscription in the third century, Jews, *proselytes* and *theosebeis* (God-fearers, non-Jewish) were separate groups in the city. The inscription mentioned a charity to a community of 125 individuals of whom 71 were Jews, 3 were proselytes, and 52 were theosebeis. (Goodman, 2003)

The city reflected the life of a metropolis with its artists, merchants, lawyers, carpenters, butchers, masons, slaves, beggars, partisans of games, and crowded agora, baths, etc. It was also an attractive city for pilgrims. In the 6th century there were 50.000 residents including the population in the periphery. The day was divided into two such as 12 hours dawn to dusk (Erim, 1981).

This Greco-Roman city has contributed much information to the history with its intact inscriptions. Diocletian's edict of maximum-prices that belonged to the year 301 was one of the most complete inscriptions. Performers and partisans were dealt with by examining the inscriptions. Roueche exposed *financing of the festivals, development of mimes and pantomimes, circus factions, the organization of the performers from horse racing to the minor events, gladiatorial shows, the seating pattern* in theatre reflecting social structure were the subjects of the study. (Slater, 2004)

5.1.1. Discovery of Aphrodisias

Aphrodisias was first discovered because of the search of art collectors. Researches were made by Laborde ve Texier in the name of Dillatante Society. Amateur art collectors in London founded this society, in 1734. The society was known for its reproductions and translations of many curious archaeological finds and old traditions. ([www. antiquillum.com](http://www.antiquillum.com))

In 1892, Osman Hamdi Bey decided the research of the ancient city, and Paul Gaudin, an amateur archaeologist and collector had permission for excavations. The study started with a general survey in 1904. (See figure 5.3)Excavations were carried out at Temple of Aphrodite and Baths of Hadrian. Mythological statues were discovered. The research in Aphrodisias continued until 1913. (Erim, 1986) The first findings were collected in the archeology museum of İstanbul, and about 200 reliefs and friezes were sent to archaeology museum of İzmir (arnika.com.tr). The archaeologists according to the convention of that era would own one thirds of the findings.

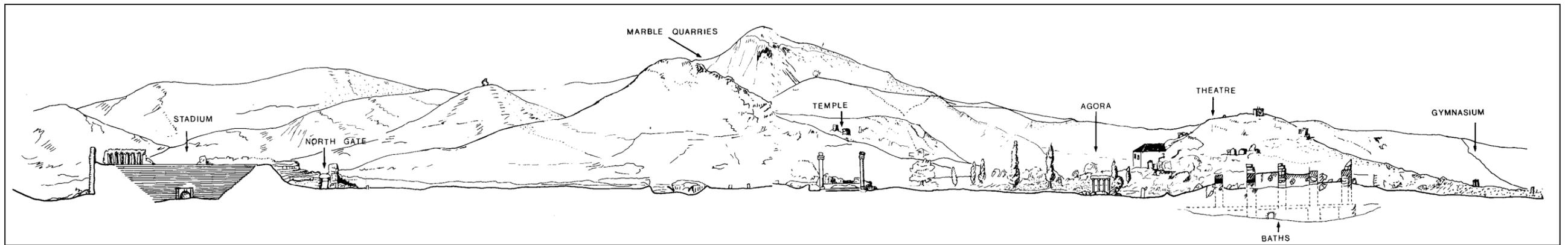


Figure 5.3 Section of Aphrodisias by Gaudin (Erim, 1986)

An Italian, Giulio Jacopi excavated Aphrodisias in 1937. He studied at Agora and Portico of Tiberius. World War II interrupted his work. Squarciapino analysed the sculptors of Aphrodisias and revealed that these were not only copyists of Greek statuary, but also had their own style. (Erim, 1986)

Until Ara Güler lost his way while returning from taking photos of Kemer Dam and came to Aphrodisias accidentally in 1958, its existence had been forgotten. He took photos and made an interview with the villagers who he described as living both in the Republican era and in the Roman era. The magazine that he worked for was not interested in that interview, so he talked to Sabahattin Eyüboğlu. He offered to communicate Kenan Erim, a Turkish archaeologist that work in New York University. At the same time, an English newspaper that Güler worked for researched and discovered that it was Aphrodisias, a Roman city. After that, the ancient city was also interested in Turkey. He went back to the village to take photos for Horizon Magazine. (Turkish Time, December 2002)

First systematic excavations were begun in 1961 in Aphrodisias. Kenan Erim, first visited Aphrodisias in 1959, then he organized an explanatory trip with an architect surveyor, a photographer and three assistants (Erim, 1967). In 1961, he started his work that continued until his death in 1990. The excavation team pitched tents outside the city wall. National Geographic Society first supported the excavations in 1966. Erim defined their study as short of revolutionary for the village of Geyre. Excavations revived the economy of the village. *“Prior to our arrival families eked out their livelihoods on a substances level. Now we employ dozens of men from Geyre and neighboring hamlets”* Villagers kept the artifacts to give Erim and his team in summer. His devotion to Aphrodisias and all his attempts to reveal it opened new pages in its history. He contributed his love to his scientific studies.

Philology and classical art was dominant in his training. The work dwelled upon the monuments of art and architecture, and development of the settlement was not studied much. Although it is known that the history of the settlement dates back to the prehistoric era, Hellenistic and Roman eras were accentuated. (Gates, 1996) the central monuments of the city were studied with spectacular results.

(www.nyu.edu/projects/aphrodisias)

Since 1990, Christopher Ratté and R.R.R. Smith carried out research at Aphrodisias with support of New York University. They adopted new approach of

archaeology that American archaeologists apply; anthropological archaeology. Different from the approach of classical archaeology, the work was concentrated on overall city plan (Gates, 1996).

Large scale excavations were replaced with documentation and publication of these excavations, and the conservation and restoration of the findings were given priority. This work requires storage depot and conservation workshop. The rectangular gridal plan of the ancient city was exposed with *Geophysical Survey*.

(www.nyu.edu/projects/aphrodisias)

5.1.2. Prehistoric Aphrodisias

The settlement is thought to be built by Lelegs. The name of the city had been Lelegonopolis, Megalopolis, and then Ninoo when Assyrians came to the settlement after their city was destroyed. They brought the cult of goddess Ishtar, which became Aphrodite in the Hellenistic times. (Atlas Travel Magazine, August 1993) That is, the cult of Goddess in Aphrodisias rooted to the prehistoric times.

Two prehistoric settlement mounds mark the earliest habitation of the site, in the sixth or fifth millennium B.C. (www.nyu.edu/projects/aphrodisias) Megaroid architectural features, mudbrick walls, stone tools were discovered similar to the findings in Aşıklı Höyük.

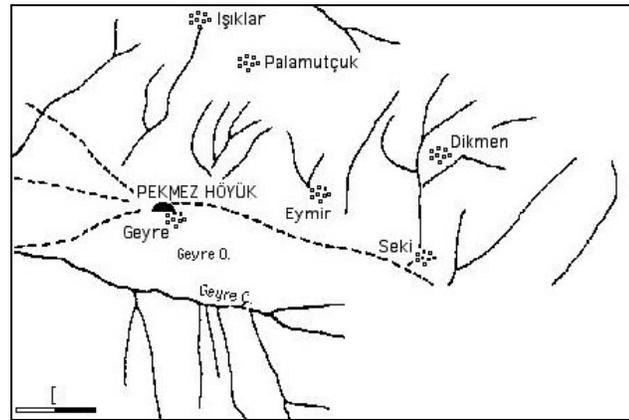


Figure 5. 4 Prehistoric Settlements (www.tayproject.org)

There are three locations of pre-historic settlements within the first degree archaeological site; Pekmez Höyük, Kuşkalesi and Akropolis (www.tayproject.org).

Acropolis is the core of prehistoric occupation. Seven layers of Bronze and Iron ages were discovered. Potsherds belonged to 3000 BC and *pithoi* (storage jars) of 1900 BC were found in *höyük* (Erim, 1972).

On the east of Acropolis, Pekmezhöyük exists. The traces of late Neolithic, late Chalcolithic, and early Bronze ages were found; pottery and two Kilia figurines. The höyük has 13 m height and 125 m radius (www.tayproject.org).

5.1.3. From village to the city

Until the 2nd century BC, Aphrodisias was a little village with a temple dedicated to Aphrodite. Then, the sanctuary grew into a city under the patronage of Rome. Inscriptions were found on the seats and walls of Theatre, Odeon and the Stadium. These important documents present the socio-economical structure of the city and the relationship with Rome. (Erim, 1986)

Its development as a city was probably provoked by its location on the borders of Caria, Lydia and Phrygia. Like Sardis - Aphrodisias must have been a very central distribution point along the Salt trail.

In the first century BC, Aphrodisias minted money with its neighbour Plarasa. The importance of the city increased in relationship with Rome. Roman dictator Sulla presented his respect to the Carian Aphrodite.

The city was planned in gridal system in 2nd century BC. In these times, there were about 15000 people living in a 1km²-area. The central buildings of the city were constructed between 1st century BC and 2nd century. These were remarkable not only for the preservation of their architecture, but also for the many inscriptions, statues, reliefs, and other objects associated with them. (www.nyu.edu/projects/aphrodisias)

In the 1st century BC, Caesar paid homage to the Goddess. Thereafter city had special privileges from the Empire such as exemption from taxes, permission for the festivals etc., it granted *local autonomy* (Erim, 1986). Besides its religious importance, it became famous with its sculpture school. Sculptors came to Aphrodisias after the school in Pergamum closed.

The city became the metropolis of the province of Caria in the 3rd century. The inflation that threatened the economy of Roman Empire in AD 301 and the edict of Diocletian to freeze the prices was inscribed (Erim, 1972).

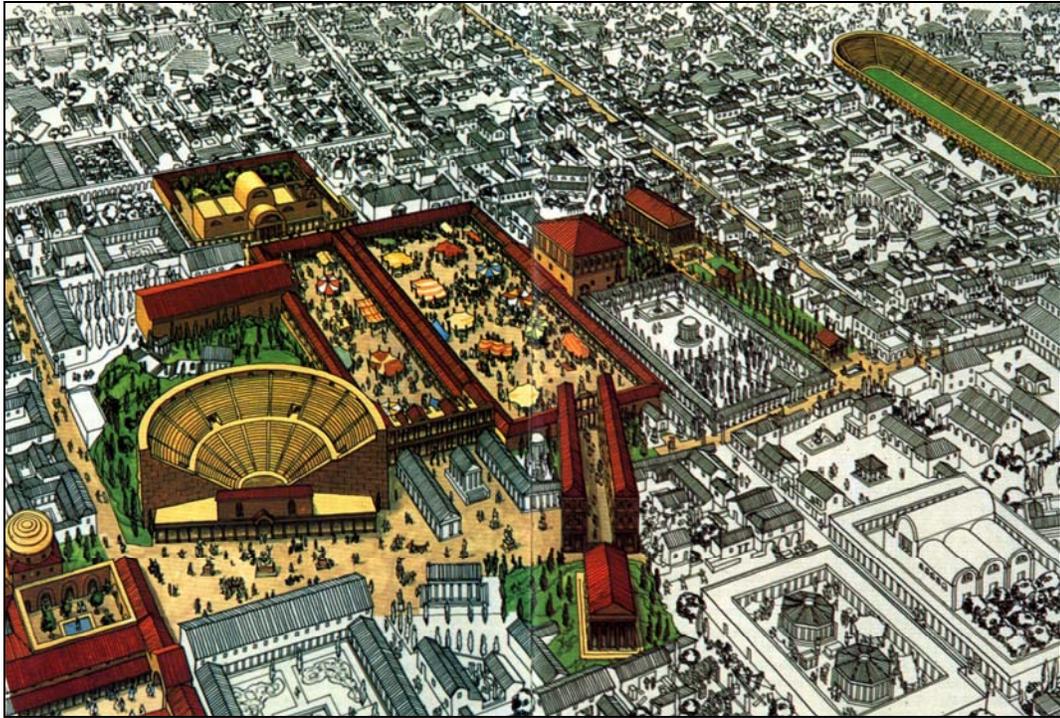


Figure 5. 5 Restoration drawing of ancient Aphrodisias in second century
(National Geographic Society, 1972)

“... Aphrodisias was one of the last pagan strong holds in the Roman Empire” (Erim, 1972). Although the Christianization of the Empire in the 3rd century, Paganism maintained in Aphrodisias until the 5th century. The city was appointed the Bishopship of Caria region. After Christianity, Aphrodisias was erased from the inscriptions, the temple was converted into a Christian Basilica, and the name of the city was attempted to be change to Stavropolis.

5.1.3.1. Buildings and structures

Aphrodisias was established between 2nd century BC and 1st century with a gridal plan. The city plan was exposed with electrical resistivity survey by a study between 1995 and 1998. According to this, individual city blocks were 35.5 meters wide, and 39 meters long in residential areas. The public squares and civic buildings of the city-center fit to grid, except the Temple of Aphrodite and the Theater. The construction of the Temple of Aphrodite, North Agora and Theatre were pioneered by Zoilos (freed-slave of Augustus) in the first century BC. Then, a new agora and *Sebasteion** were established in the first century. The construction of Basilica, Baths of

* sebasteion: sacred place dedicated to the emperors

Hadrian, *Bouleuterion*** and *Tetrapylon**** followed that. *the temple and its environs preserved its status as a religious and administrative centre into Christian times.*

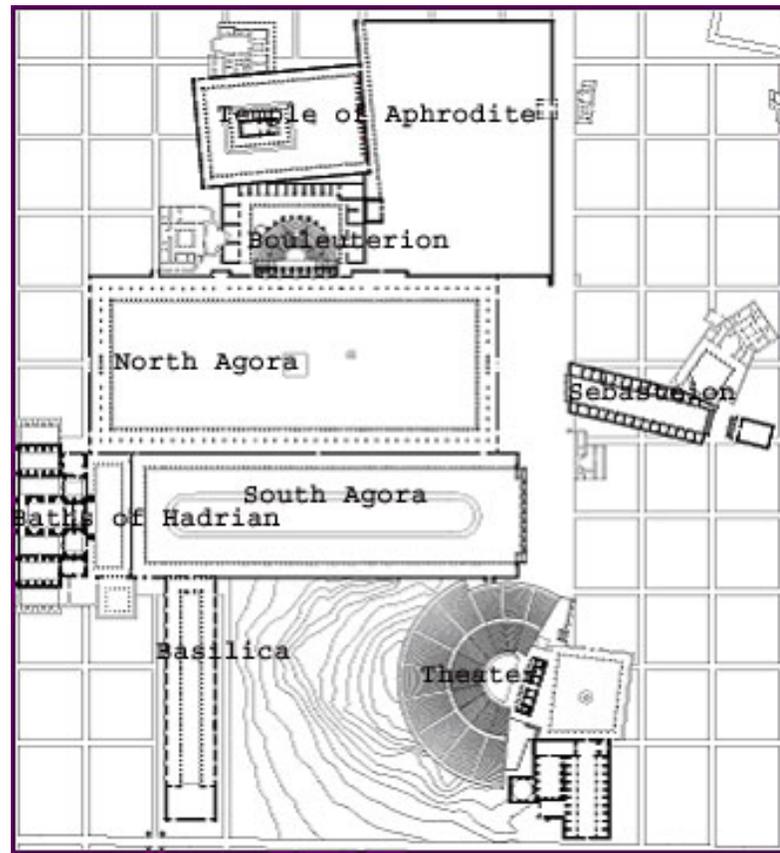


Figure 5. 6 City Plan of Aphrodisias (www.nyu.edu/projects/aphrodisias)

Temple of the Aphrodite was constructed on the former temple of the mother goddess of Anatolia. Beneath the temple, a deep well of water and tombs that belonged to 700 BC were found. The temple was built in the late first century BC and early first century AD. Its dimensions are 8.5×31 m, and has 42 columns; eight along the front and back and thirteen on the sides. Aphrodite's cult sculpture, which is now in the museum, had been in the middle of the temple in the *cella***** wall. The contributions of the notables were mentioned in the inscriptions on some of the temple's columns. In the second century, a temenos was built around the temple. In the 500s AD, the temple was converted into a Christian basilica. Cella walls were removed and the side columns moved out. The stone was reused in the construction of new walls surrounding all of the building. The converted building was larger than the old one with size of 60×28 m.

** bouleuterion: council house

*** tetrapylon: monumental gate, triumphal arch

**** cella: shrine where the statue stood

The church was renovated by Byzantines. In the late twelfth century, the church was damaged by raids, and not repaired. Today, 17 Ionic columns of that marble building are standing. (Erim, 1986; www.nyu.edu/projects/aphrodisias, L.Hebert; ATLAS Travel Magazine, 1993)

Philosophy school was discovered at the north of the temple, on the road to stadium.

Tetrapylon was an ornamental gate directed towards the temple at its east on the north-south street. The structure was established as four rows and four columns in the middle of 2nd century. Its columns are in the Corinthian style. A semicircular lintel was placed between 2nd and 3rd columns, and relief figures of Erotes and Nikes were on the sides of it. In 1991, its restoration was completed. It is thought to be used as a gathering place for the ceremony troops those would go to the temple. It represents the skills of Aphrodisian sculptors. (www.nyu.edu/projects/aphrodisias; Erim, 1986)

Bouleuterion (Council House) or Odeon is at the north of the Temple of Aphrodite. It is thought to be built in the late second or early third century consisting in the sculpture and architectural ornament. That theatre-like structure had a semicircular auditorium and a stage in front of it. It was 46 m wide. *It was used for concerts, pantomime, and also for the meetings of city council and public lecture.* A semicircular pool with mosaic was found in orchestra. 21 rows of seats and supporting vaults formed the building. Seating capacity was estimated about 1750. There were many entrances of it, and several stairways provided the access to the upper seats. A wooden roof covered the auditorium of that marble structure. Its stage was adorned by the statues. It had a connection with north portico of Agora. Portraits of prominent Aphrodisians were put at the two entrances. Inscriptions were studied to decipher the building. It was adapted as a *palaestra** in the fifth century. (Erim, 1986; www.nyu.edu/projects/aphrodisias)

At the west of the Bouleuterion a large architectural complex, possibly a residence for local governor, was located. This structure was converted into a palace for the Bishop of Aphrodisias in the Byzantine period.

North Agora is a large public square at the dimensions of 202 X 72 m. porticoes on Ionic columns surrounded it on all sides. An inscription about C. Julius Zoilos was found. The Agora with stoas was dated to the late first century BC. Many sculptures those belonged to different periods were found. The Agora *typifies the archaeology of*

* palaestra: area for athletic exercises, wrestling ground

*Aphrodisias in the close association of architectural, sculptural, and epigraphic evidence.*²² lists of price indexes were displayed on the walls of the agora during the economic crisis in 301. (Erim, 1986; www.nyu.edu/projects/aphrodisias)

Sebasteion was a structure devoted to Aphrodite and the Julio-Claudian emperors (that is to Augustus, Tiberius, Claudius and Nero). It was discovered in 1979 by chance. The Sebasteion is located to the east of the North Agora. It does not fit to the grid and set at an angle to the street. This situation is explained with the lack of appropriate empty space in the city center to locate the new structure. It was built between the years of 20 and 60 by two notable local families. A two-storeyed Propylon represented the gateway from the North Agora. Two reciprocal long buildings were located at north and south by forming a 90 X 14 m way. This way reached to a Corinthian temple at the east. The complex was open at both ends. There were Julio-Claudian portrait statues, statues of Aeneas and Aphrodite at the gate. The buildings had three storeys those reach to twelve meters. Three orders of the era, Doric, Ionic, and Corinthian orders, can be seen in the structure. Upper two storeys carried relief panels those represented the *juxtaposition of Greek and Roman, of myth and history.*²³ Greek myths, Roman emperors and the nations of the empire were met in the panels by Aphrodisian sculptors. Sebasteion, the sanctuary complex, was resembled that of the Forum of Caesar in Rome. (Erim, 1981; Erim, 1986; Atlas Travel Magazine, August; 1993 www.nyu.edu/projects/aphrodisiac)

At the north of Agora, a second public square and a market was located in the 2nd century. Its dimensions were 215 X 70 m. It had two Ionic porticoes lying from east to west. The southern portico, which is known as the portico of Tiberius, was dedicated to Emperor Tiberius. At the eastern end of it, there was a monumental gate, which was constructed in the middle of the second century. In the 4th century, a flooding occurred because of an earthquake, then a 175 X 25 m water-basin was constructed in the center of the square to control the water. It probably functioned as an ornamental pool and also a reservoir. It was connected with the Baths of Hadrian in the west. The gate of the agora was converted into a nymphaeum and was connected to that water supply system after that earthquake. Many masterpieces of Aphrodisian sculptors were discovered during the excavations; *sacred or individual portraits surrounded by wreaths or*

²² www.nyu.edu/projects/aphrodisias/nag_geo.htm

²³ www.nyu.edu/projects/aphrodisias

garlands, masks and mythological scenes. (Erim, 1986; Atlas Travel Magazine, August 1993; www.nyu.edu/projects/aphrodisias;))

The Baths Hadrian was located to the west end of the South Agora. The baths were constructed in the second century during the reign of the Emperor Hadrian. The *caldarium* (hot room), the *tepidarium* (warm room), *sudatorium* (sweating room), *apoditerium* (dressing room) and *frigidarium* (cold room) formed the complex. There was also a colonnaded court. Baths were parted in two; for men and women. Plumbing and heating system was discovered including labyrinthine underground service corridors, water channels and furnaces. The complex was decorated with sculptures of late Antique figures. In addition, three magnificent heads of Aphrodite were found at the entrance. (Erim, 1986; www.nyu.edu/projects/aphrodisias)

Heroon was a circular-stepped platform with tomb placed on the southeast of Bouleuterion.

The Basilica was constructed in the late first century as a long building that had dimensions 95 X 25m. Ionic and Corinthian orders were both seen in its colonnades. The structure was two-storied; on the upper story, sculptures of local mythology were presented on relief panels those dated back to late third or fourth century. This is called as “*panorama of the community's self-representation in the late Roman period*”. *Floral and acanthus motifs, Dionysian scenes, foundation scenes* of Aphrodisias were found on the reliefs. In the entrance of the structure, a *Latin copy of the Price Edict of Diocletian* was located. (www.nyu.edu/projects/aphrodisias)

The theatre was devoted to Aphrodite and local people by Zoilos, a freed slave of Sezar and Octavian, in the first century BC. The auditorium was built up on a prehistoric settlement mound (acropolis). It had three-storied marble stage building that had different architectural types. A stairway gave access from the Agora to the Theater. In the first century, its orchestra was deepened as arena for gladiatorial combats. The auditorium was enlarged, a room for the wild animals was opened and some corridors were added. Its inscriptions provided much information as documents. As written in a relief in the theater, Zoilos provided good relations between Aphrodisias and Rome, and had the city exempt from tax. The theatre was decorated with sculptures. The structure reflected politics of the city as well as its culture with its inscriptions. The letters of the emperors were found inscribed on stones on the interior walls. These walls are called as *archive walls*. Another important discovery that theater provided was the seating pattern, which indicated the social structure of the city. Reserved seats were fixed for

the religious colleges, artisans, neighbouring citizens, and the gymnasium groups. (Erim, 1972; Erim, 1986; www.nyu.edu/projects/aphrodisias; Atlas Travel Magazine, August 1993)

Tetrastoon was a large piazza that was constructed in need of a centrally situated public area at a higher level after the flooding caused by earthquake. Four porticoes on four sides, and a round fountain at the center formed the structure. A hall in basilica plan that provided a connection with theater baths was located to the south of it. Shops were placed in the hall. Theatre Baths consisting calidarium, sudatorium, and apoditerium were discovered beside the hall. (Erim, 1986)

There was also a Gymnasium in the city. There was not much information of that structure. Gaudin discovered it, which was possibly built before the second century BC.

Nymphaeum, monumental fountain-house that was dedicated to nymph was discovered on the east, out of city walls.

Stadium was located to the north of the city, adjacent to the city walls. It has an elliptical shape that is defined as a synthesis of *U-shaped Hellenistic stadium and the oval Roman amphitheater*. The sizes of are 262 meters long and 59 meters wide. It had 30 tiers of seating with a capacity for 30000 people. It was used for Greek-style athletic festivals, and the yearly imperial cult festival. After the 7th century the earthquake damaged the theatre, so eastern of Stadium was converted for arena games. The city was granted special permission of Rome for the games. As the theater's, the seats of the stadium were also inscribed to reserve them for particular groups or individuals. In the fourth century, it was as incorporated with the northern defense system. (Erim, 1986; www.nyu.edu/projects/aphrodisias)

Water channels were coincided with near ramparts at the north of the museum.

The first city walls were made in 260s against the invasions of Goths. The walls seen today were constructed in the fourth century covering 520 ha area with 3.2 km length. There were six gates on the walls; the ones located at north, east and west were the big gates. It was made in a hurry and the remains of buildings and monuments were used as materials. (Erim, 1986; Atlas Travel Magazine, August 1993)

Necropolis of the city is thought to cover one km-area from the city walls. Erim showed necropolis around city walls as west, east south and north necropolis in the Aphrodisias city plan.

Besides the structures of Greco-Roman period, also the traces of other periods were discovered within the Aphrodisias archaeological site.

Martyrion, a triconch church, was located to the northwest end of the basilica in the seventh century.

Acropolis is one of these remains. Gaudin discovered that 80 feet conical mound. Within the earlier layers ancient theater was discovered at that höyük. It was possibly an artificial mound. After the destruction of the walls by earthquake in the 7th century, a fortress or observation tower was built on acropolis. The structure used against Seljuk attacks in the 12th -13th centuries.

The remains of an Ottoman Bath can be seen near Pekmez höyük. It is thought to be the part of a pavilion of a notable family.

The marble grave of Kenan Erim, who became very important to bring Aphrodisias to light, was located to the east of Tetrapylon in 1991.

In the 17th- 18th century the modern village of Geyre was established on the ruins of Aphrodisias. After the relocation in 1960 and in the late 1970s, most of the old Geyre houses were demolished to carry out the excavations and a few of them was left as the symbols of the village.

5.1.3.2. Sculpture School

Aphrodisias was famous with its sculptures and sculpture school. Its proximity to important marble quarries on the slopes of Babadağ Mountain changed the fate of the city. Sculpture school was located in Aphrodisias after the close of the one in Pergamum, some sculptors are thought to settle there where white and blue-gray Carian marble existed in the near quarries.

The school had importance between 1st century BC and 6th Century. During the Roman period, their works spread out Rome, Spain and North Africa (Erim, 1981). Marble building structures, statues and portraits, sarcophagus, relief and decorations were produced in the Aphrodisias style, and became the goods of trade in the Empire. Aphrodisias became the center of annual sculpture competitions, where many sculptors gathered from other areas.

The city itself was also built with the blue-grey "Caria marble" blocks. Statues, portraits and adornments that were made by Aphrodisian sculptors decorated the

buildings of the city. *"peopled scrolls"* style was used in the public monuments. (Yenen, 1997)

The Sculpture Workshop was discovered between the Bouleuterion and the Temple of Aphrodite. Archaeologists found many unfinished statue pieces, sculpturing tools and *"practice pieces"* as traces of the training in that two-room area. Portraits and ideal works in different sizes, and small-scale "black-and-white" statuettes found in the workshop revealed what rather manufacture the Aphrodisian sculptors specialized in. (www.nyu.edu/projects/aphrodisias)

The school brought up successful artists, some of which worked in Rome. As Erim (1972) expressed that Aphrodisias had its original artistry. In the beginning, the Aphrodisian sculptors were the copyists of Greek works, and then they set their own standards. Alive-like sculptures were produced with an interest in psychology. The other features of Aphrodisian statuary were personality and exaggeration of anatomical detail.

Aphrodisian sculptors reflected beauty aspirations by carving lively reliefs on the sarcophagi. Its art of sarcophagi was resembled to the Rome's. During the production of sarcophagi, auger and chisel were used to open holes. (Koch, 2001). Marble quarries enabled to build sarcophagi in big amounts. Sarcophagi were the goods of trade; many empty ones were discovered in Aphrodisias.

The school had a pagan character, so it became the target of Christians' destruction. It was abandoned in the fourth or early fifth century due to the Christianization of the city.

5.1.4. Aphrodisias is disappearing

There is no much information about Aphrodisias after 7th century. After the Christianization of the city, Aphrodisias had hard days; sculpture school, stadium, theater, etc lost their reasons. Without the flow of pilgrim money, the city declined.

In the troubled times of the late sixth and early seventh centuries, Aphrodisias was reduced once again to the size of a village. (www.nyu.edu/projects/aphrodisias)

During the Byzantine era, the city that was called as Caria continued to decline. *"Aphrodisias also shared in the ill fortune of Byzantine Asia Minor."* (Horizon, 2003)

In the excavations, the traces of earthquakes, floods and restoration studies after these were exposed. Invasions, religious conflicts, political and economic pressures, and the plague prepared the end of the city. After the earthquake realized in the 7th century,

the fortification system could not be repaired; Acropolis was used as a stronghold against Seljuk. Although a short lived revival in the 11th century, earthquakes and Seljuk raids ended the city life.

Seljuk ruled the region between the 11th and 13th century. Then the city was abandoned until 17th – 18th centuries, when Geyre Village was established.

5.2. Aphrodisias today

Aphrodisias is an important archaeological area and was known by people all over the world. There is entrance fee that was gathered for the state budget. There is a museum within the boundaries of the archaeological site and this institution is responsible of the conservation of the archaeological assets found during the excavations.

Systematic excavations has maintained in Aphrodisias since Erim started in 1961 by support of the Institute of Fine Arts and the Faculty of Arts and Science at New York University. The most important financial sources of the archaeological research are the donations by many public and private foundations, especially by the Society of *Friends of Aphrodisias*, which was established by Erim.

(www.nyu.edu/projects/aphrodisias)

Geyre Foundation that was founded in 1987 is an important organization, especially for Aphrodisias in Turkey. Its policy is stated as;

- to collaborate and facilitate the scientific excavations of Aphrodisias.
- to organize scientific conferences and courses about the subject
- to co-operate with the restoration of artifacts
- to exhibit these within Turkey and the major cities of the world to introduce
- to collaborate with all legal and official departments concerned
- to enable the employment and education of a staff
- to accept all donations to be used for a specific project

Aphrodisias brings the past with its remarkable sculptures such as Apollon, Artemis, Dionysus, Nymphs, Satyrs, Centaurs, Pugulists, Patricians, Magistrates, and Helmeted Legionaries of Imperial Rome. (Erim, 1967)

Although the lessening of water in recent years, the vegetation is rich with its almond, pomegranate and poplar trees. Red squirrels strolls between these.

The main roads started at the city gates cannot be seen today. City plans was changed with new structures built on former roads in Byzantine era. Martyrion is one of these structures.

Within the archaeological site, the restorations of some stone-made old Geyre houses were made and they are now used as residences for museum staff. The old inn is converted into a memory room for Kenan Erim in 1995. The house that he stayed is used as the house for excavation team. The other utilizations for the excavations are excavation house and depots. The sculptures found during the excavations are kept in the depots. There are also parking area, a cafe, a selling workbench and toilets those provide income in the site.

The tour way starts at the museum, passes over old Geyre structures that used as excavation house and separates into two around theatre and Acropolis mound. By following the way at the south of the Theatre, the North Agora can be seen. This way twists to south passing between agora and baths of Hadrian and reaches to the Palace of Bishop. Then, curls to the north through the Temple of Aphrodite and separates into two; one straight forward to the stadium; the other curls through east and reaches to the museum passing Tetracylon. The marble grave of Kenan Erim is at the east of Tetracylon. (See figure 5.7)

Temple of the Aphrodite Its Ionic columns and city walls are the firstly striking remains of Aphrodisias on the way to Karacasu-Tavas. Today, 17 Ionic columns of that marble building are standing.

A complete scientific reconstruction, or *anastylosis* of Tetracylon was completed in 1991. The extraordinary preservation of the structure enabled that; 85% of its original marble blocks survive. (www.nyu.edu/projects/aphrodisias)

The lower part of the auditorium with nine rows of marble seats of Bouleuterion (Council House) survives intact.

Poplar groves hide the North Agora. It is framed on three sides by porticoes resting on Ionic columns. The columns on the south-eastern side are still standing.

The Theater is a well-preserved structure. The entire lower half of the auditorium survives intact (including twenty-seven tiers of seats). Only the first floor of the stage building, which used to have three floors constructed with different architectural styles, is standing today. Its restoration is continuing.

Aphrodisias stadium is the best preserved stadium in Mediterranean with 30000 seats capacity.

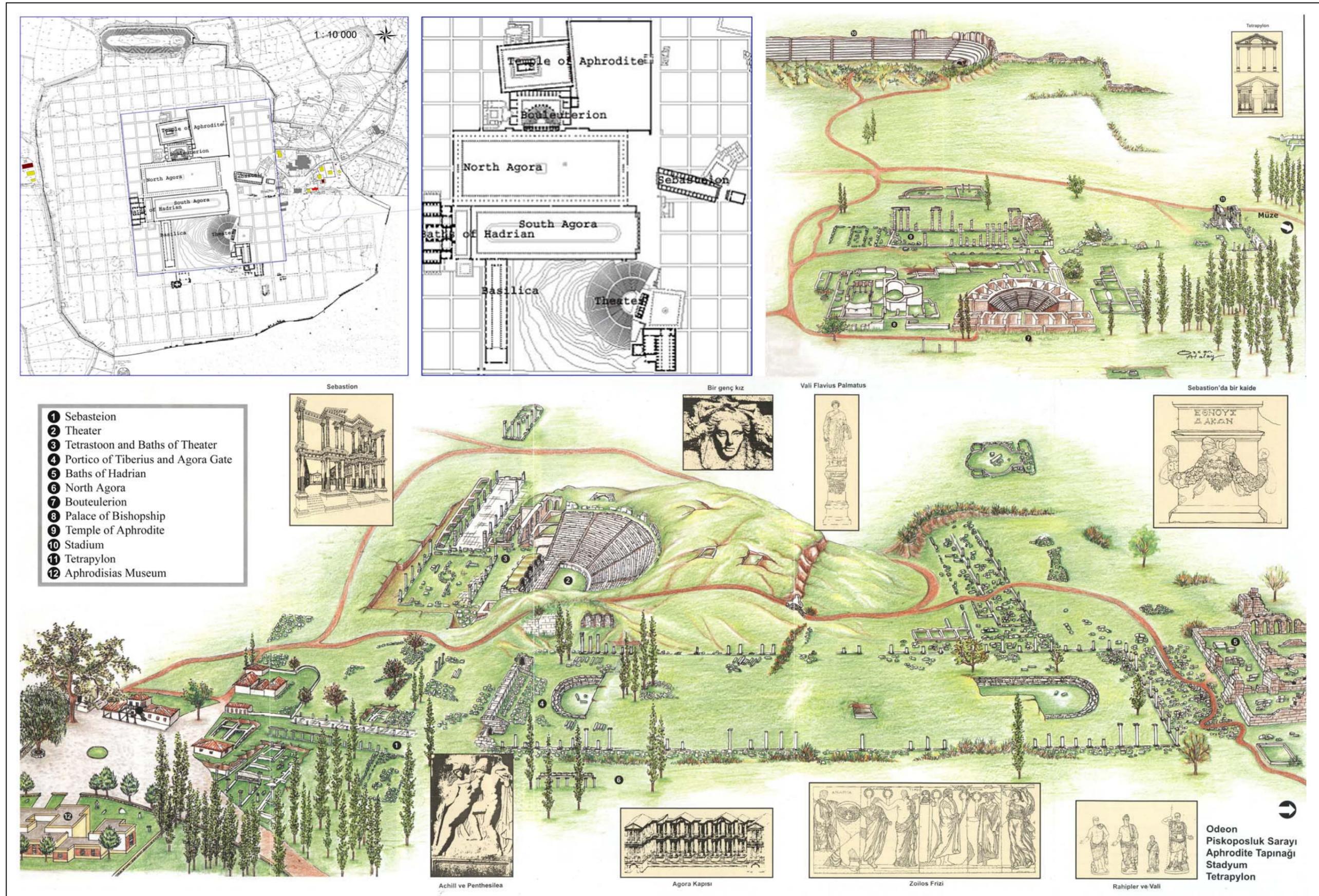


Figure 5.7 Detailed view of Aphrodisias Excavation Area

5.2.1. Aphrodisias Museum

Aphrodisias Museum was built by the Turkish government and the National Geographic Society in 1979. Actually, the idea of museum was thought before a long time as Erim wrote in an article in 1972. Before the opening of the museum, restoration studies were carried out to the artifacts, which were kept in a depot under control of a watchman.

The number of the staff is fourteen in the museum. Only four staffs are from Geyre. The entrance and parking fees are collected by the Ministry of Culture and Tourism. The income of the cafe, stand, and the toilets were under the responsibility of the Society of Aphrodisias Museum, but this year it was closed with the law to remove societies. Seven people established it in 1979 and it increased to thirty-three members in 2001.

The museum has a good collection of Greek and Roman sculpture. It is stated as the richest local museum in Turkey. The masterpieces found during the excavations are presented in the museum. Excavation has uncovered statues of gods, heroes, emperors, orators, philosophers, and boxers, and ornamental and figured reliefs. The findings varied from reliefs of the second century BC to statues of the last Roman governors of the sixth century AD. (www.nyu.edu/projects/aphrodisias)

There is not an effective presentation in the museum. There are halls those arranged thematically; for decorative sculpture, statues, religious sculpture and ceramics. The names of the halls are; Imperial Hall, Corridor of Zoilos, Hall of Melpomene, Odeon Hall, Hall of Penthesilea, Hall of Aphrodite.

Today this museum is insufficient to confront the needs of that great city; sculptures squirt from every pieces of land. The findings are kept in the depots, and cannot be presented to the public. There is a new museum project on the agenda. Geyre Foundation organized a campaign to realize this project. 120000m² area was expropriated for it. 4575 m² closed areas will include fourteen halls those present the city; History of Aphrodisias, Aphrodite and the Temple, Dionysus, Sculpture Workshop, Local Society, Theater and Gladiators, Basilica and Local Hero, Architectural Adornments, Agora Gate, Daily Life, Late Antiquity and Religions, Late Antiquity and Emperors, Sarcophagi, and the Hall of Sebasteion.

5.2.2. Tourism in Aphrodisias

About 150-250 thousands people visit the ancient city every year. Most of the visitors are Anatolian tour groups those visit several places within a tour program. Guided tours from Izmir, Ephesus/Kusadasi and Antalya often stop here on their way to Pamukkale. It is also a haunt of Jewish visits for its Hebrew letters and Menorahs carved into stone.

There are not much facility for tourists in Aphrodisias; a restaurant, an otel with a restaurant, and a pension with restaurant. The restaurant was established in 1989 by a local entrepreneur. Anatolia Restaurant has an agreement with the travel agencies to host Anatolian groups. They give lunch to the groups that visit Aphrodisias between 11:00 and 15:00. There are nine staffs in the restaurant. They are densely from Geyre and Ataköy.

Aphrodisias Hotel was built in 1987 by a migrant from the village of Gökçeler. It has 30 rooms with the capacity of 65 beds but it does not have a tourism certificate. The owner of the hotel is under legal proceeding because of the newly built three illegal buildings. Customers of the hotel are from West European countries and USA. The number of the staff is 8-10 in summer, 1-2 in winter. There is also a pension with the capacity of 18 beds. 4-5 employees work there. It was built in 1985 and activated in 1986.

5.3. Geyre

Geyre is located within the administrative boundaries of Karacasu county of Aydın province. Aydın city is located in the west of Turkey. It has been an important settlement area since the prehistoric ages. (See figure 5.2)

The location of the city is between 37°37'-38°03' north latitude and 27°00'-28°57' east longitude. It covers %1 of Turkey with its 7870 km² area.

In the north of the town Karacasu, which Geyre is bound to, there is Kuyucak, in the northwest Nazilli, in the west Bozdoğan and in the southeast Aydın city. Geyre is between the municipalities of Başaran and Yenice; 2.2km away from Başaran and 1.5km away from Yenice.

Geyre locates in a transition region is a transition region from the Mediterranean climate to the terrestrial climate between the provinces of Aydın and Denizli (87 km to

Aydın). It features plateau characteristics, and differs from the settlements in the river basin of Meander, due to its altitude of 580m.

5.3.1. History of Geyre

Geyre has a history that goes back to Neolithic age 8000 years ago. The mound behind the ancient theatre is a tumulus from those ages. Pekmezhöyük in the west of the tumulus is another prehistoric settlement, which has been remained under the modern town. In prehistoric ages, the people of Geyre were Anatolian people. Then, Carians founded the first state on the land. The city was planned during the Hellenistic Era, but in Roman Era, it developed rapidly by means of the privileges and also the existence of good quality marble quarries near the city.

This Turkish village rooted on the ancient city in 17th-18th century. The oldest grave in the cemetery of Geyre indicates that the settlement was established 300-400 years ago. Two families, *Camısoğlu* and *Hacıaliğa* were established old Geyre on the ruins of Aphrodisias. Rich plant cover of the site and the existence of stream should be attracted them. The village of Geyre was on a mound, called as Acropolis (Erim, 1988). As local people told, the house of Camısoğlu was located at the north of the museum. Villagers of Işıklar and Palamutçuk had lands in Geyre. Graphical cadastral of the village was made in 1958.



Figure 5. 8 Aerial view of Old Geyre (Erim, 1986)

The fate of the village changed with the discovery of the ancient site under the ground in 1958. In 1960, Kenan Erim came to Geyre for field survey. When he first arrived to the site, the view was chickens, dogs, children and peasant houses. The villagers lived in the stone and soil made houses. Erim defined it as *tottering houses nestled, helter-skelter amid the ruins*. There were sculptures that unearthed during tilling the soil (Erim, 1967). Sarcophagi were used as grape presses. Erim defined making molasses by pressing grape with sarcophagi as *the adaptation of ancient artifact to modern use, as in our own revelations of forgotten history* (Erim, 1967). There were farmhouses of the villagers of Işıklar and Palamutçuk in old Geyre; Geyre people worked for them.

While living on the ruins of ancient city, water was brought from Eymir. In 1957, villagers initiated to build channels to bring water from Babadağ. With the collaboration of local dignitaries and the department of museums and antiquities, the villagers were persuaded to build the channel elsewhere and the unearthed sculptures were removed to a depot (Erim, 1967).

Some houses were not in good condition and after the ancient city was discovered, it got harder to repair the houses. The earthquake in 1957 was alleged to remove the village to another place. In 1959, an area, 600ms west of the city walls, was determined to build new village. The second choice was the slopes of Yarendede Mound at the north of Aphrodisias. The villagers chose the first due to the existence of water. The landowners from Işıklar Village were convinced to sell their lands new Geyre was built there.

The village relocated to prevent the damages of earthquake and to protect the antiquities in 1961 (Erim, 1967). (See figure 5.9) About 20 families those had good houses maintained to live within the archaeological site. They did not rely on that they could get expropriation money, so they did not left their houses. These were allowed to stay there to protect the site. Some of these villagers rented their houses in new Geyre.

Geyre was attractive for the people from periphery villages. Its location on a plain area and the nearness to highway made it advantageous. During the construction of new Geyre many villagers came for work. The houses were built for Geyre villagers, but some of them rejected to buy them. These people attempted to buy the houses that some of the Geyre villagers refused. 5-6 families did not acquire a house that made by the Prosperity Ministry.

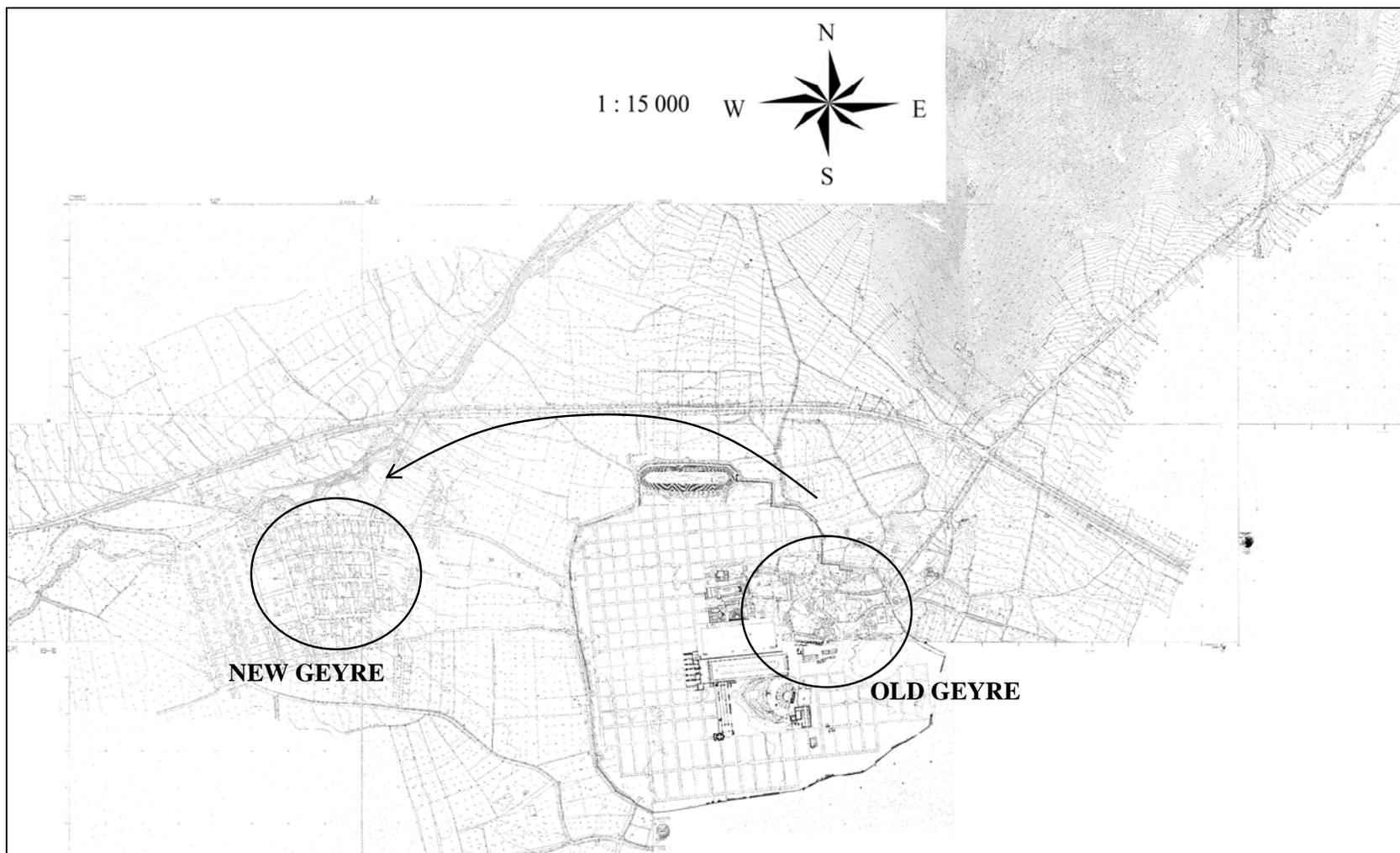


Figure 5.9 Relocation of Old Geyre, 1960

In 1960, Erim made field survey and in 1961 excavations started in the theater area that was first expropriated. No new house was built after that. He stayed in a black tent in the first season. Then he expropriated a village house and made its restoration to live. Excavations maintained 6 months every year. The excavation team and the villagers interacted. Villagers kept their findings to give the archaeologists in the excavation season; coins found by villagers outside the excavation area were about 7200 in 1967. People of Geyre and periphery villages worked in the excavations as groups; a sergeant chosen from Geyre carried out the work with ten workers.

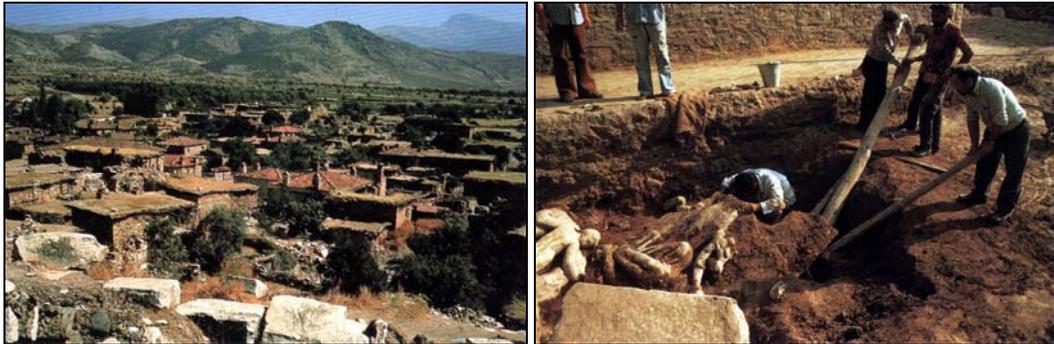


Figure 5.10 Old Geyre and its dwellers working at excavations (Erim 1986)

Expropriation studies were made when possible. Karacasu-Tavas Highway was constructed in 1973. Before it, the way that passed over the ancient city was used. The area attracted the tourists, and then some entrepreneurs from Geyre, Gökçeler and Karacasu started their commercial activities such as sale shops, restaurants, etc. within the site. There were three restaurants within the archaeological site. However, agriculture was still the major sector for the village economy. The stream passes over the archaeological site from the west of the museum through new Geyre was used for viniculture.

In 1976, the area was registered as the first-degree archaeological site bounded by one km away from the city walls. Agricultural activities and residents were decided to be transferred to another area. Constructions were prohibited except the structures concerned with the arrangements of the museum environment. The way to new Geyre that passes through theater was closed. Any utilization within the boundaries of first degree and third degree archaeological sites was tied to the permission of Antiquities and Monuments Committee that would be applied by the mediation of museum. Commercial activities were prohibited in the archaeological site, but sometimes people did not obey the rules.

The declaration of the boundaries of archaeological site affected new Geyre; a part of it stayed within the boundaries of first-degree archaeological site and construction was prohibited certainly. Because of its difficulties, Antiquities and Monuments Committee decided to apply a different interpretation for the east of new Geyre in 1978. (See figure 5.11)

According to this, the part of new Geyre that stayed in boundaries of archaeological site would be a sub-region.

In that sub-region, settlement decisions including conservative preventions would be such as;

- a) Settlement area of new Geyre would be minimum 500 m far away the west gate of the city walls
- b) 15 m conservation area would surround the Byzantine structure, which was in the sub-region
- c) Every foundation excavations would be under control of Aphrodisias Museum in that sub-region.
- d) Maximum height of the building would be 6.50 m.
- e) Foundation excavations would be stopped when any antiquity was coincided with
- f) A development plan would be prepared by Prosperity Ministry and approved through the Committee's point of view

Through this, the settlement would develop through southeast northeast.

The villagers increased the prices of lands at these directions, so the settlement did not develop as required. Unfortunately, development was realized through east, between city walls and new Geyre. The 1978 decision of bringing a different interpretation for the settlement on the west of the city walls of Aphrodisias enabled constructions there, although the prohibitions of the first-degree archaeological site. This area was subdivided and was sold to the migrants from the periphery villagers. Therefore, 500 m distance between west city walls and new village decreased to 300-350m.

In 1970s, land was provided with appropriate prices to the families those do not have a house in new Geyre. These 5-6 families constructed their own houses adjacent to 120 houses. After that people were relocated one by one out of the archaeological site between 1975 and 1979. The settlement in new Geyre was developed between 1986 and 1992 with the houses of migrants.

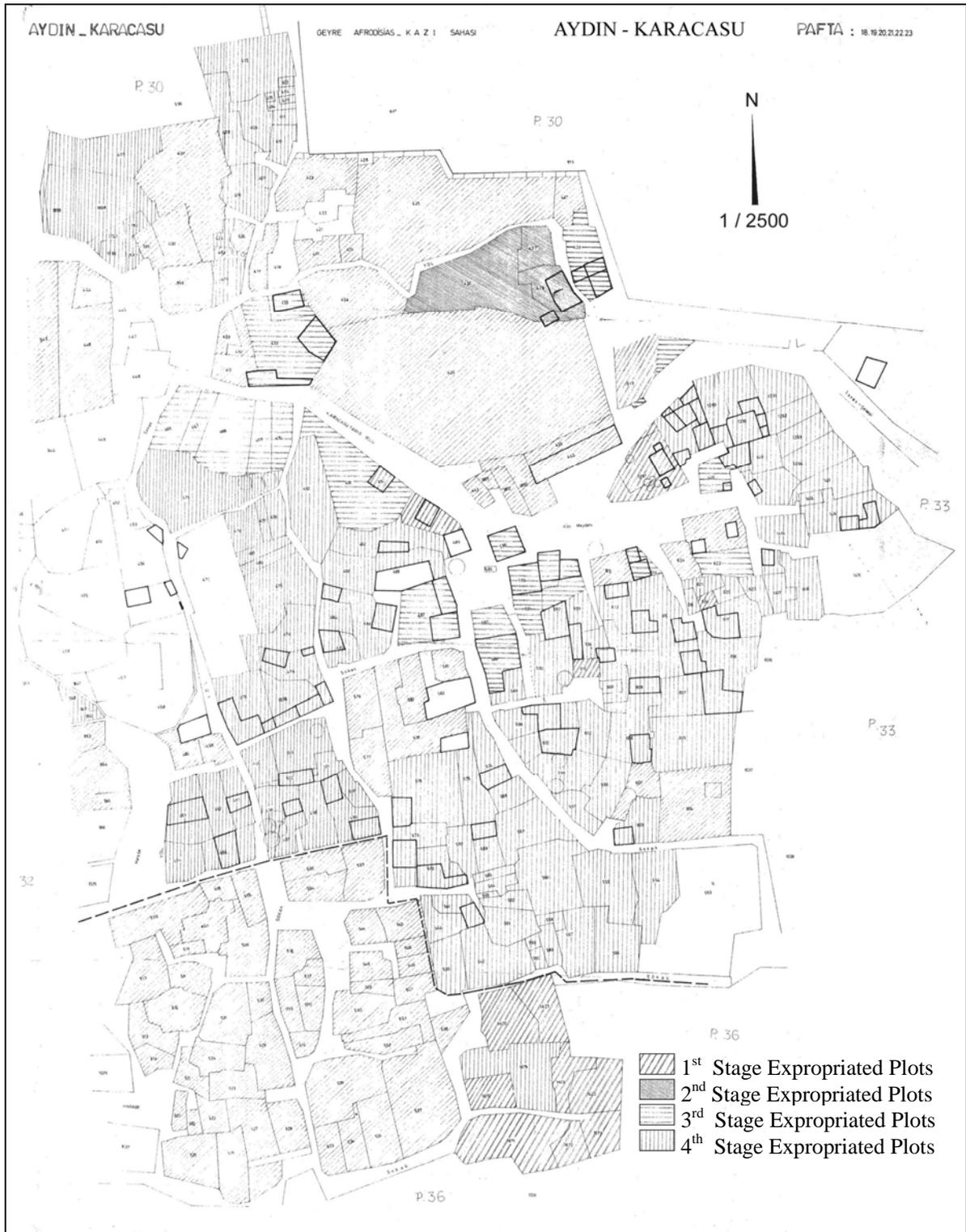


Figure 5.11 Expropriation Stages of Old Geyre

A plan was made for the archaeological site. The priorities of the excavations were determined. In the expropriation plan 89 buildings including annexes shows the settling old Geyre on the ruins. The land utilizations in the site such as excavation house, depot, toilets, museum, tour way and commercial establishments were drawn besides the old Geyre houses. The prior excavation areas and expropriation areas were determined. (See figure 5.12)

The *village judicial individuality* ran the undertaking of parking and sales within the archaeological site until the establishment of the Society of Aphrodisias Museum. It was established in 1979 with the aims of either to do maintenance, repair cleaning, arrangement of an environment of the museum and provide the undertaking of the archaeological site. It paid for the values of antiquities those brought by people to the museum and also contributed to the expropriations. The society worked with municipality of Karacasu to organize travels to Aphrodisias. Festivals were arranged, the last was in 1995.

Expropriation was started within the city walls. The expropriation of some plots was realized in 1990 within the archaeological site. In 1997, the lands and the nine buildings between museum and the highway were expropriated.

Until 1988 the plant cover of the site was very rich. At that year the stream that flew through new Geyre was dried due to the artesian wells dug by local people.

In 1989 the move of museum to the Delikli Gate was on the agenda by Erim. The death of Erim interrupted many project for the archaeological site such as constructing airport, moving the entrance through new Geyre. The most important project of Erim was to create an archaeology park.

After 1990s the officials of the museum controlled the conservation of the area firmly due to the growth of Geyre. In 1995 legal proceedings were started about the illegal constructions within the first-degree archaeological site. The growth of Geyre slowed down due to the active controls.

The income of the archaeological site and its potential to develop Geyre was attractive. Therefore, in 1995, the Municipality of Karacasu attempted to get Geyre into its boundaries. The local people opposed that and they presented Geyre as it had sufficient population to have its own municipality. Then, Geyre municipality was established. When Geyre was a village, it was easy to build a construction. After the municipality, the control was increased due to the responsibility of it for illegal buildings. In 1996, the base maps of Geyre were produced.

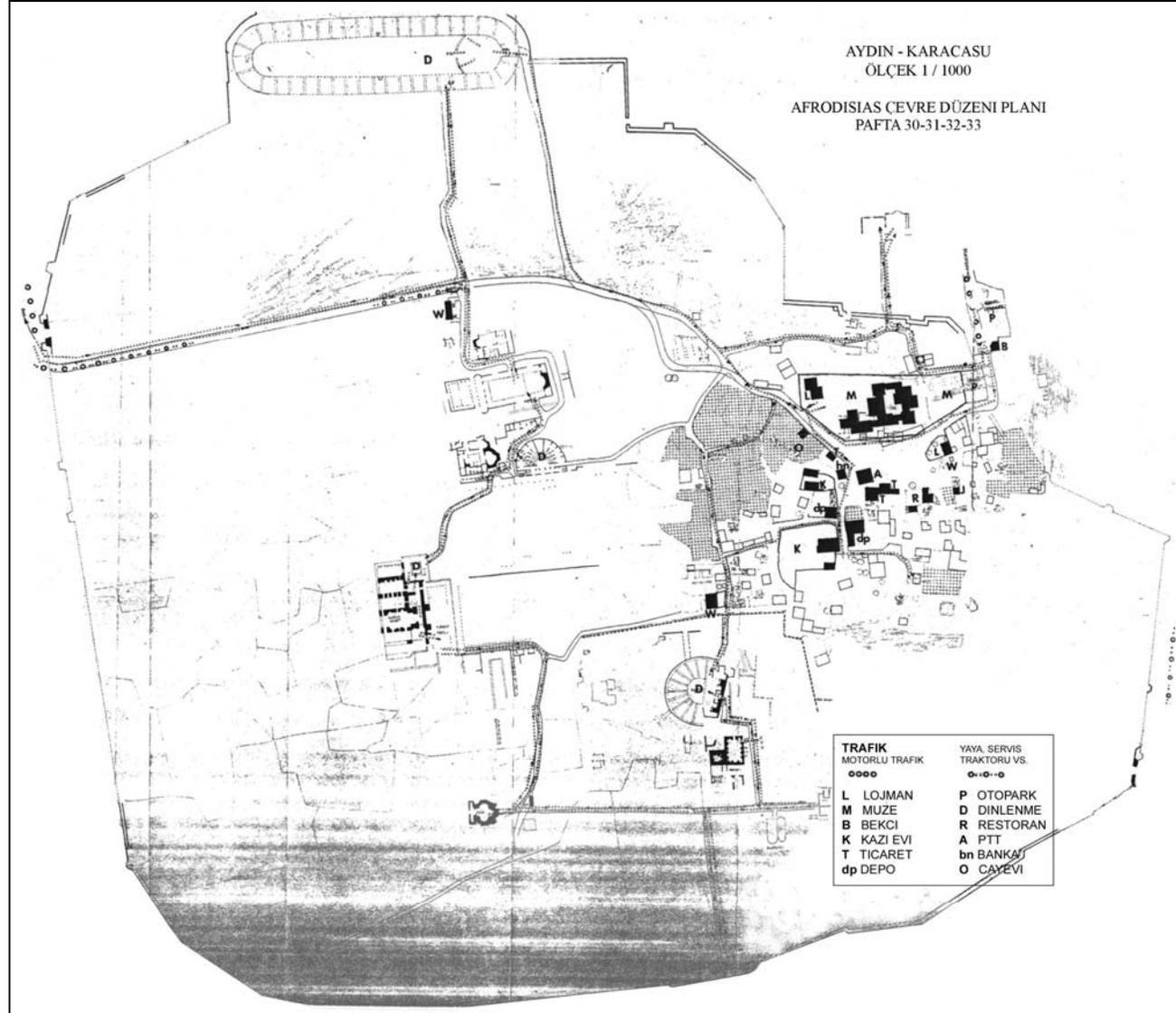


Figure 5.12 Aphrodisias Arrangement Plan, 1978

The seriousness of the responsibility of the municipality for illegal development could not be understood in the first term of it. The officials had punishments from constructing buildings within the first-degree archaeological site. In the second term the ways of escaping the restrictions of the archaeological sites were searched for. In 2000, a general sounding within the settlement was organized with a demand of converting the first degree archaeological site to the third degree archaeological site. Then, the boundaries of the first degree archaeological site were decreased basing on the results of soundings and the decisions taken in 1978. According to this, a part of İstiklal district and Dörtüol district of Geyre those were registered as first degree archaeological site was converted into third degree archaeological site. The conservation areas were determined for the archaeological artifacts within that site.

In 2002, the conservation development plan was made and approved for Geyre. First-degree archaeological sites were left out of the planned area.

5.3.2. Geyre Today

Geyre is a rural settlement that has a municipality. Its distance is 13kms to Karacasu, which is the administrative center of Geyre. Municipality has 1.9-km² area. It is limited with the boundaries of Işıklar Village at north, Palamutçuk Village at northeast, Ataeymir Town at east, the villages of Ören, Çamarası and Yeşilyurt at south, and Güzelbeyli Village at west. Karacasu-Tavas Highway passes over the settlement. Two separate districts were occurred Geyre; İstiklal and Dörtüol. These districts are at a distance of 2 km to each other; İstiklal is the west side of Geyre below the highway and Dörtüol is the east side of Geyre above the highway, on the way to Palamutçuk. (See figure 5.13)

The settlement was located on a plain ground. Old village was founded on the ruins of the ancient city, it was relocated to its present location to prevent the damages of earthquake and conserve the antiquities in 1961. The slope is about 2-3%, but increases to 8% through the end of Dörtüol. The settlement stayed within the third degree archeological site and partly in the first degree archaeological site.

The economy of Geyre is mostly formed by farming. The Mediterranean plant cover is dominant in the region. Agriculture and stockbreeding are the main sectors in Geyre. There are olive, figs and citrus trees besides arable fields. Tobacco, olives and grapes are important crops for the town's economy.

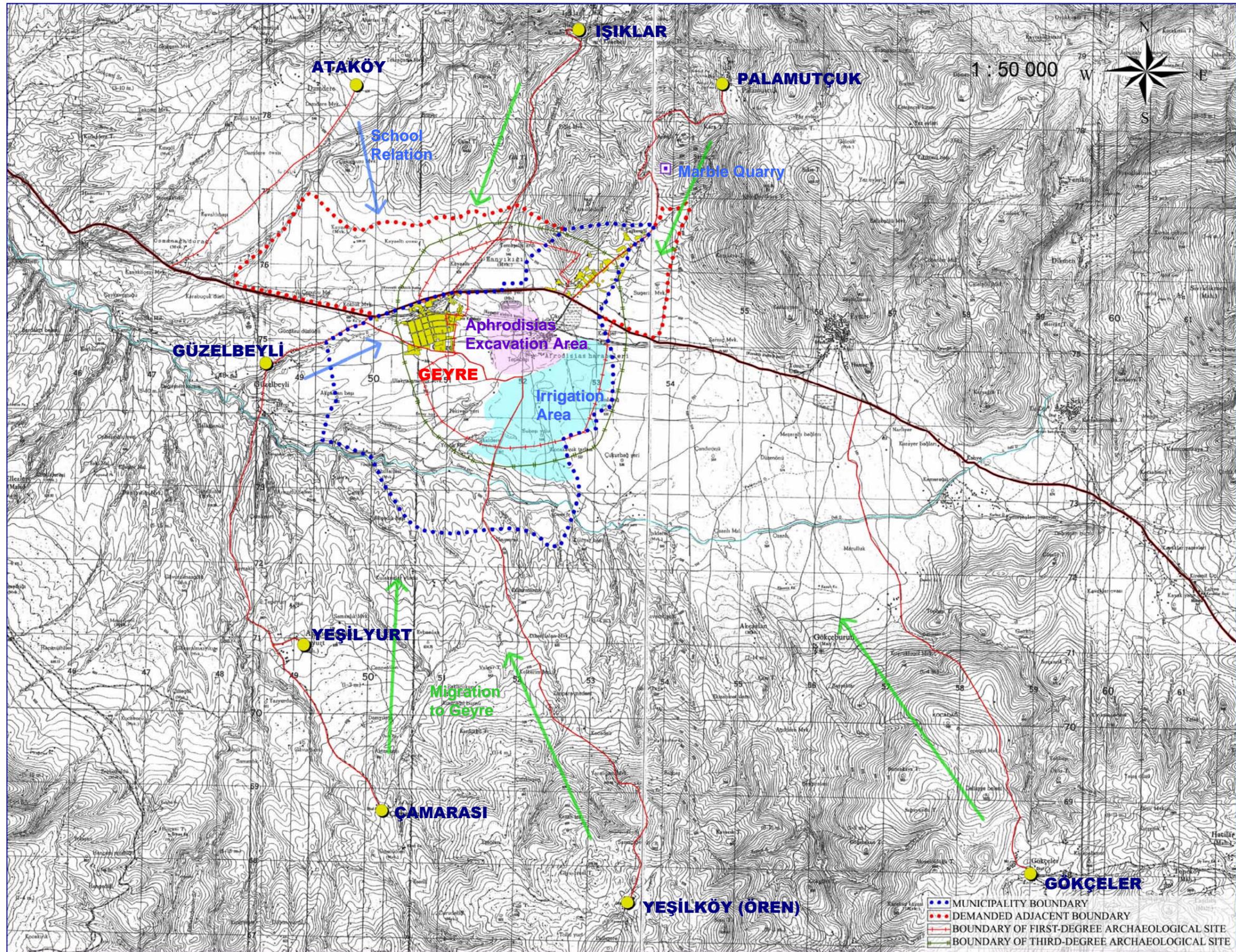


Figure 5.13 Catchment area of Geyre

Recently the enhancement of tourism sector is thought to affect the economy of the settlement. Trade and administrative services are improving. In Dörtüol, textile workshops appeared recently.

Geyre is a first degree earthquake region according to the Map of Earthquake Regions in Turkey. 8545 da agricultural land. There are Derinedere Stream and Geyre Stream those used for agriculture.

5.3.2.1. Demographic Structure in Geyre

The population of Geyre was 954 in 1980, and this population increased to 1642 in 1997, the population decreased to 1213 in the year 2000 and again increased to 1250 in the year 2001. According to the data of Geyre Health Facility the population was 1159 in 2003.

Table 5. 1 Population of Geyre through Years

1975	1980	1985	1990	1997	2000	2001	2003
920	954	977	1888	1642	1213	1250	1159

There are 383 households in Geyre. 78% of them live in İstiklal District. Average size of a family is 3.03; this is low for such a farming settlement. This indicates that the agricultural production is not developed or the number of the 1-2 peopled families is high.

Table 5. 2 Population of Districts in Geyre (Health Institution, June 2003 and field survey, 2004)

District Name	# of households*	Population**	Average size of a family
İstiklal	299	881	2,95
Dörtüol	84	278	3,31
Total	383	1159	3,03

(*2004, **2003)

According to the distribution of the ages, population structure is young in Geyre. 56% of people are in active working age. 11% over working age and 33% are under that age.

Table 5. 3 Education Status in Geyre (Geyre Health Institution, June 2003)

District	Not in school age	Not read and write	Read and write	Primary school	Middle school	High school	University
İstiklal	73	92	63	465	85	76	27
Dörtüol	25	14	26	161	28	21	3
Total	98	106	89	626	113	97	30

10% of people over the school age do not know writing and reading. 59% of people did not continue education after primary school. The rate of people graduated from high school is 9%. There is also university educated people in Geyre, although its rate is the least; 3%. The officials and the local people those returned Geyre were formed this rate.

5.3.2.2. Social structure

Geyre people have the characteristics of farming society. Nearly most of the individuals are farmers in the families. Some of them stated that they did not have another alternative and they were farmers compulsorily. There are a few that work for the administrative services, commercial establishments and light industry sector.

Average size of a family is 3,03. 7% of the people have one or two peopled family. There are a few large families in the settlement, but many families consist of 3-4 individuals. The sizes of the families are low for a farming settlement.

There are not much social activities for people in Geyre. The *kahves* are the places that men pass the time. The women have chats in front of their houses in the remaining time from work. The officials and their families complain about the lack of social activities and spaces. The difference of the life of them the integration is very hard.

There is not a clear difference between the social stratum of people in Geyre, except the families of officials. However, there is a mix structure according to the birth places. People from different villages form the settlement and the integration can not be achieved completely. Collaboration culture has not developed yet. There are still prejudices to each other between the people. There is lack of forbearance to the other's success as they told. People complain each other for the constructions without permission and most of the legal proceedings were started with a complaint.

A detailed sociological study is required in Geyre to understand the social structure. The field observations are such that; the settlement was like a mix of city and village. Different types of people also reflect this; some opened their home to me but some did not even talk to. Many of them do not have warm behaviors that are special to the villagers. People are open to any speculation; they suspect from everyone for anything and they believe every gossip without cross-examining. Some people those

have leader quality in Geyre defined people such that they work under their capacity and they are not interested in attempting anything.

5.3.2.3. Migration

Geyre attracted people from periphery villages. Its location on a plain area and the nearness to highway made it advantageous. During the construction of new Geyre many villagers came for work. The houses were built for Geyre villagers, but some of them rejected to buy them. These people attempted to buy the houses that some of the Geyre villagers refused.

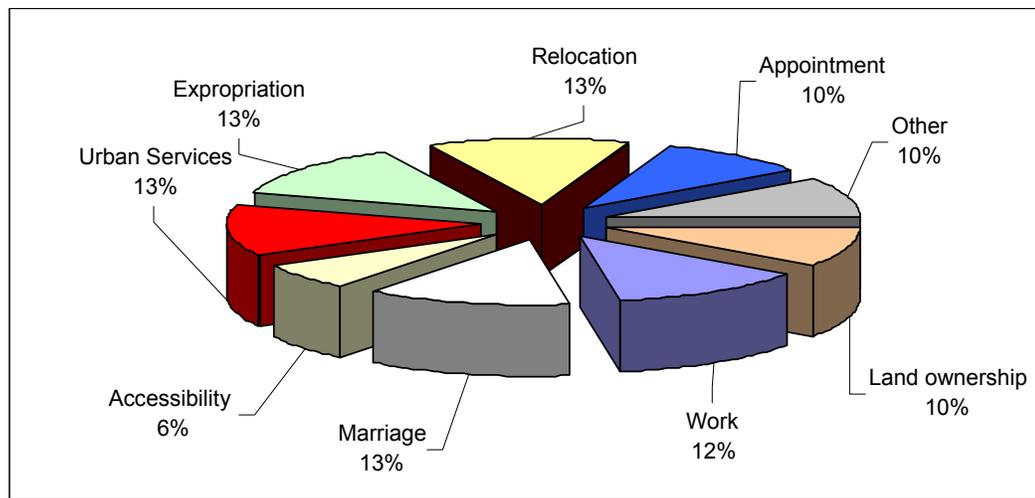


Figure 5. 14 Reason of migration to Geyre (Field survey, 2004)

In about 1975-1976, 10-12 families migrated to Geyre from Gökçeler Village. People of Işıklar and Palamutçuk had relations with the settlement because of their lands here. Before 1965, there were no houses in Dört Yol; only a few nomad families lived in their tents. Then these nomads and Palamutçuk landowners built houses there. A few villagers of Işıklar those had farms and lands in Geyre settled after 1970s. In 1980s, the east of disaster houses was developed. Ören and Çamarası villagers bought houses from Geyre people those migrated to bigger cities. Migrations did not realize after 1990.

The distribution of the birth places shows that Geyre born people are the 42% of the population. 43% were born in the periphery villages, and 15% are from the other provinces and counties.

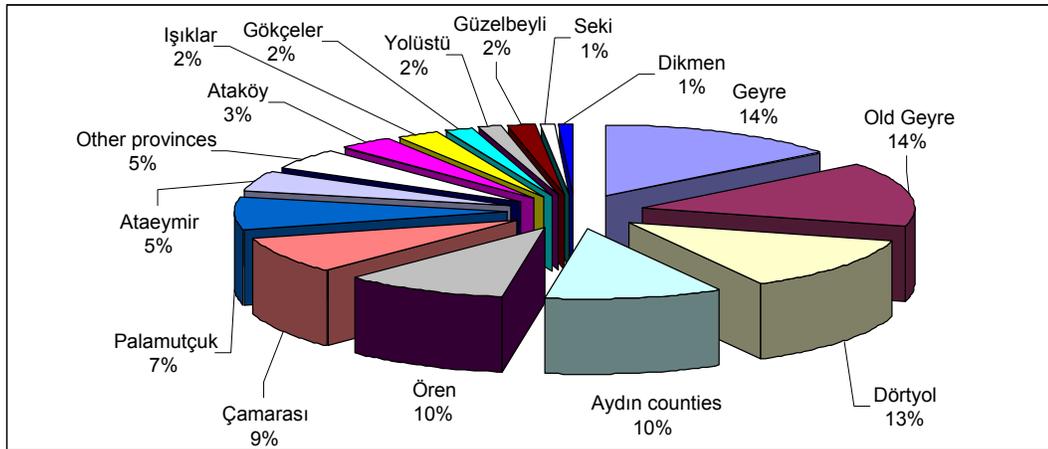


Figure 5. 15 Distribution of the birth places (Field survey, 2004)

The most important increase in the population of Geyre was between 1985 and 1990. After 1990 the population started to decrease. The reason of decrease in population in these years should be the firm controls of the museum.

Migration from Geyre to other places has been realized for years. Local people send their children to Karacasu to learn making *pita bread* as a job, because they do not have their own lands. About 12% of the families in Geyre had children in another city. These do not consider returning. If the families those migrated completely are added, this rate increases. Working is the main reason to migrate to bigger cities; its rate is 52%.

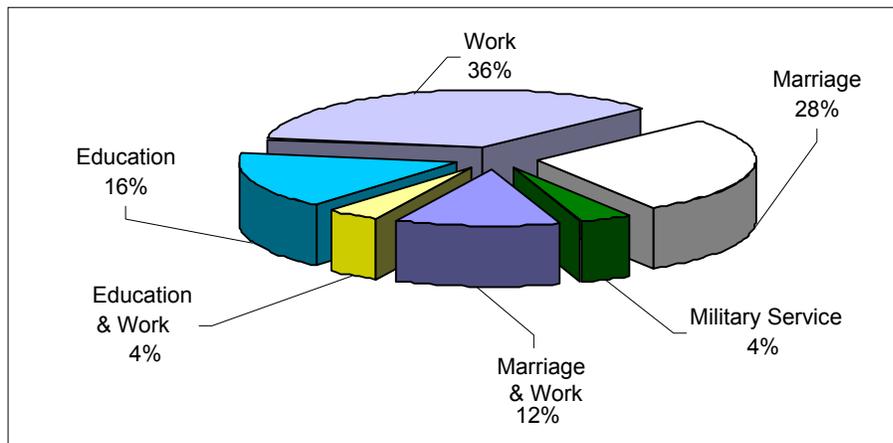


Figure 5. 16 Reason of migration from Geyre (Field survey, 2004)

The recent problem for the migration seems the problems of housing in Geyre. There are many young people that do not have a house. The decrease of the income in the agriculture sector is another reason for migration.

5.3.2.4. Economical Structure

Agriculture and stockbreeding are the major economical sectors in Geyre. The settlement has a village economy. People produce their own foods, such as fruits, vegetables, and cereals. The remaining products are sold in the markets to cover their other requirements that they do not produce. The market of Geyre does not satisfy the needs of Geyre people, they go to the market of Karacasu on Mondays.

302 landowners are recorded in the Society for the Protection of Farmers' Property (Çiftçi Mallarını Koruma Derneği) of Geyre. About 10000decare* land of Geyre is used for agriculture. Agricultural production differs from Aydın's in Karacasu is due to its terrestrial climate. Most of the production of tobacco and fig is in Karacasu. Fig production and viniculture is mostly carried out in Geyre within all Karacasu.

Table 5. 4 Main agricultural products of Geyre comparing to Karacasu (Agriculture and Village Ministry, Directorate of Karacasu, 2004)

<i>Name of the product</i>	<i>Size of the area (decare-1000m²)</i>			Rate of Aydın in Turkey	Rate of Karacasu in Aydın	Rate of Geyre in Karacasu
	Aydın	Karacasu	Geyre			
Wheat (for bread)	217.710	48.150	3.100	0,27 %	22,12 %	6,4 %
Barley	132.400	26.000	2.100	0,06 %	19,70 %	8,1 %
Olive	957.165	38.800	1.250	27,21 %	4,00 %	3,1 %
Tobacco	24.400	17.500	800	3,00 %	72 %	4,6 %
Fig (fodder herb)	7.275	5.200	550	0,05 %	71 %	71 %
Vineyard	9.850	980	200	3,11 %	10 %	20,4 %
Total Agri. land	-	220.000	8.545	-	-	-

State policy is not in favor of farmers. People are complainant about the lack of market to sell their crops. Agricultural production decreased in Geyre due to these problem; while 1425 ha land was used for agriculture in 2001, today 1000 ha land is used. There is not a collective production on any crop. The products are varied from tobacco to culture thyme. Wheat, barley, olive and tobacco are the main crops in Geyre. The crop pattern changed from 2001 to 2004. Especially, tobacco production decreased due to the recent quotas; while it was produced on 600 ha land, today it is produced on

* there are 8545 decare land in the records of Karacasu Directorate of Agriculture and Village Ministry, but there are also unrecorded ones that have title deed problems

about 100 ha land. Viniculture is done on 30 ha; the production is mostly on the grape to dry. The olive production increased; its lands were 12 ha in 2001, today 125 ha.

Table 5. 5 Agricultural products of Geyre
(Agriculture and Village Ministry, Directorate of Karacasu, 2004)

<i>Name of the product</i>	<i>Rate (%)</i>	<i>Size of the area</i> (decare-1000m ²)
Wheat (for bread)	36,28	3.100
Barley	24,58	2.100
Olive	14,63	1.250
Tobacco	9,36	800
Fig (fodder herb)	6,44	550
Grape to dry(seedless)	1,75	150
Oats	1,17	100
Clover	1,17	100
Sesame	0,94	80
Corn	0,82	70
Pomegranate	0,82	70
Fig	0,35	30
Walnut	0,23	20
Grape (having seeds)	0,23	20
Culture Thyme	0,23	20
Pistachio	0,18	15
Grape for wine	0,13	11
Tomato	0,12	10
Grape to dry (having seeds)	0,12	10
Grape (seedless)	0,11	9
Melon	0,08	7
Watermelon	0,07	6
White cabbage	0,06	5
Pepper (çaliston)	0,05	4
Millet	0,03	3
Chickpea	0,03	3
Broad bean	0,02	2
Total	100	8.545

The existing Irrigation Cooperative that was established in 1996 is not in action. There are 92 members in the cooperative, but only 10-12 of them pay fee. Producers complain about the irrigation problems in Geyre. Though it has rich deposits of water beneath the ground, not enough drilling has been made so the deposits haven't been benefited. The cooperative has four irrigation wells, but these cannot be run properly. Only 200 ha of the agricultural area can be watered. Some producers stated that if cooperative activated and run well agricultural production could base on more water.

Geyre stream is used for garden irrigation. There is also artesian water system in the houses. Its price is lowered by a decision of the municipality. There are about 120 tractors, 15 machines to plant tobacco, and many machines to reap wheat in the settlement and production is realized mostly with these.

Table 5. 6 Main Agricultural products of Geyre and number of the producers (Agriculture and Village Ministry, Directorate of Karacasu, 2004)

<i>Name of the product</i>	<i>Size of the area (m²)</i>	<i># of the producers</i>	<i># of the lands</i>
Wheat (for bread)	3.100.000	162	433
Barley	2.100.000	108	320
Olive	1.250.000	95	168
Tobacco	800.000	63	76
Fodder herb (fiğ)	550.000	42	66
Grape to dry (seedless)	150.000	48	53

Tobacco production has maintained for about twenty-five years in Geyre. However, there is a decrease in recent years. The number of the producers was 173 in 1994, today it is 63 and the production decreased from 40 tones to 5-10 tones. (Research Report of Development Conservation Plan of Geyre, 2001) Recently the selling price of tobacco is not satisfying and producers complain about the quota for tobacco. TEKEL purchased only 200 kg tobacco from each producer this year. *“Before the quota 3 tones of tobacco was worth a tractor, but today 30 tones of it do not worth a tractor.”* Tobacco production is very hard and requires money, so some producers of Geyre would prefer stockbreeding if there was sufficient grassland. Some of the others expect the development of tourism in Geyre.

Olive production that started 10 years ago increases contrarily to tobacco production in Geyre. There are 50000 olive trees on 125 ha land. The problem of this sector is defined as *“production is little and producers estimate much money. They are unconscious of trade; they retail while it was unripe.”* The production capacity is more than the produced. Some oriented to viniculture again, but the production of viniculture is also low because of the irrigation problems.

Stockbreeding is the second important sector in Geyre. However, this sector is in loss; the purchase price of fodder is more expensive than the selling price of milk. The

stockbreeders go to Nazilli to buy *sılaş**. “They do not plant *sılaş* alleging the expensiveness of water. However, they pay more money to purchase it.” Especially cows are important for trade of milk; a factory in Nazilli purchases this milk daily. There are about 600 cattle within the settlement. In the Research Report of Geyre that made in 2001, this number is 500, in this case maybe the cattle raisers increased. The number of the sheep and goats are 800 according to the data of Karacasu Agriculture and Village Directorate. There is also a chicken farm in Geyre.

Table 5. 7 Number of the Stock in Geyre (Agriculture and Village Ministry, Directorate of Karacasu, 2004)

<i>Kind</i>	<i># of animals</i>	<i># of animal owners</i>
Cattle	620	150
Sheep and goat	800	8-10

The service sector is another important sector for economy of Geyre. It includes private and public sectors.

Institutions of public sector in Geyre are PTT, Municipality, Society for the Protection of Farmers’ Property, Irrigation Cooperative, Mosque, School, Health Clinic, Military Service, and Museum. These create employment and many families live on them.

Private sector is not much improved in Geyre. Recently, the enhancement of tourism is taught to affect the economy of the settlement. Commercial activities are not developed because of the convenience to go to Karacasu. There are five groceries, three kahves, a barber, a pharmacy, and a petrol station as trade units in Geyre. There are also two restaurants, a hotel and a pension as tourism units. However, these enterprises do not have a tourism certificate. The construction activities are carried out by masters and workers from local people. In transportation sector, four minibuses are used in mass transport and also for school transport between Geyre and Karacasu.

In Geyre there is not industry sector, but a weak light industry that serves the needs of the settlement and its periphery exits. The units are a mill, an ironworks, a repair-shop of agriculture device and three carpenters’ shops. Textile workshops have appeared recently. Because of the bad going of agriculture sector, some people those migrated from Palamutçuk returned their family job. In Dörtyol District, there are four workshops those work for Buldan district of Denizli.

* *sılaş*: a kind of fodder.

Distribution of the workers to the sectors shows how agriculture and stockbreeding is important for Geyre. According to field survey 69% of the households live on farming.

In service sector there are seventy-eight employee work for public institutions and 80 employees for private establishments. Public institutions are Post Office, Municipality, Society for the Protection of Farmers' Property, Irrigation Cooperative, Mosque, School, Health Clinic, Military Service, and Museum. There are fourteen employees in the municipality, two in Society for the Protection of Farmers' Property, one in Irrigation Cooperative, two in Mosques, two in School, four in Health Clinic, one in Post office, ten in Military Service, and twelve in Museum and thirty for excavations those live in Geyre.

The private sector can be classified as commercial, transportation, construction and tourism activities. There are twenty-five people that work for commercial activities; five in groceries, six in kahves, one barber, one pharmacy, ten in petrol station and two for the Society of Aphrodisias Museum. Four people run their minibuses and there are estimated thirty people those work in the constructions. There are about thirty people those work in tourism activities; nine in restaurant and twelve in hotel and pension.

Light Industry employees are twenty-four people; six in the carpenter's shop, six in the ironworks and about twelve in textile workshops.

Figure 5. 17 Distribution of employment (Field survey, 2004)

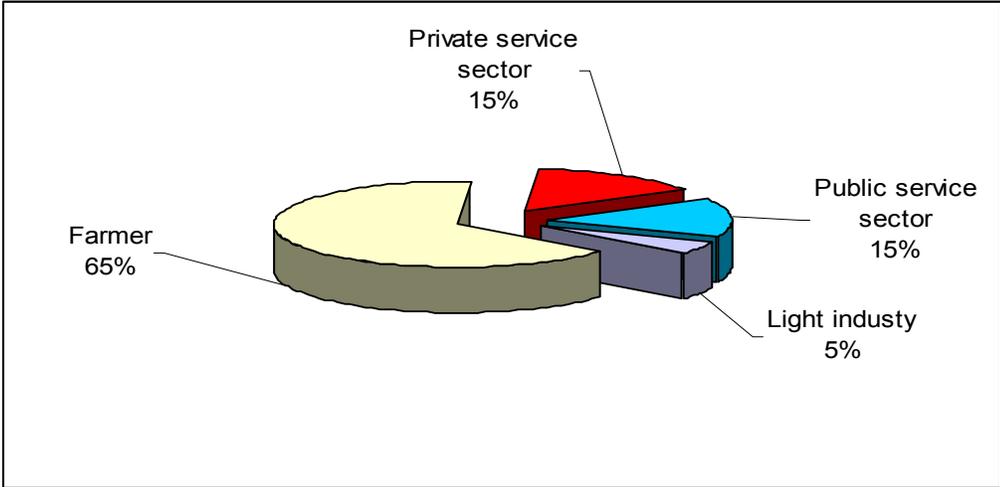


Table 5. 8 Status of Social Insurance (Geyre Health Institution, June 2003)

District	Emekli Sandığı (Insurance of state officials)	SSK (Insurance of workers)	BAĞ-KUR (Insurance of trades and farmers)	YEŞİLKART (Health Insurance of Poor)	No Insurance	Total
İstiklal	117	216	251	39	258	881
Dört Yol	10	32	127	6	103	278
Total	127	248	378	45	361	1159

In Geyre 31% of the people do not have a social insurance. Bağkur, the farmers insurance is the most in the settlement. However, the rate of SSK is also high because of working in the excavations. Recently people are unable to pay for their BAĞKUR insurance due to the economic problems.

5.3.2.5. Physical Structure

5.3.2.5.1. Physical Development and Illegal developments in and out of Geyre

Geyre was built at the east of the Aphrodisias city walls in 1960. The village was planned as 120 residences with a grid system by Directorate of Disaster Affairs in Prosperity Ministry. Each residence was 55 km², one-storey, and reinforced-concrete buildings in separated order. In the backyards, a common stable was placed serving two houses. Average largeness of building plots were between 750m² and 825m². A plot (2440 m²) for the mosque and two areas for school (6108 m² and 6420 m²) were also planned. The joint structures were constructed to these buildings due to the requirements by people.

In 1976, Aphrodisias and 1km around its city walls was declared as first-degree archaeological site. Then, the village stayed within the boundaries of the conservation area; any physical implementation was prohibited there. In 1978, a decision was made to ease this situation. The 1978 decision of bringing a different interpretation for the settlement on the west of the city walls of Aphrodisias enabled constructions there, although the prohibitions of the first-degree archaeological site. The settlement in new Geyre was developed between 1986 and 1992 with the houses of migrants. However,

there are only two legal proceedings in Geyre according to the records of the museum in 1980s; these were at the north of the highway close to the way to museum.

After 1990s legal proceedings were started about the people those constructed houses in the prohibited area; two punishments in İstiklal. In 1995, 44 people informed each other to the museum for illegal constructions and a decision was taken to start legal proceedings for illegal development within the archaeological site. Eleven people in Dörtüol and six people in İstiklal had punishments between 1995 and 2000. (See figure 5.18)

The municipality used the 1996 plan that was not approved by the conservation committee to reply the development demands. The constructions were not considered as illegal by the municipality and the legal proceedings were started only by the museum and even the municipality had punishment for illegal construction. Moreover, legal proceedings were started for the works of it such as spilling the wastes to the registered marble quarry. The growth of Geyre slowed down due to the active controls.

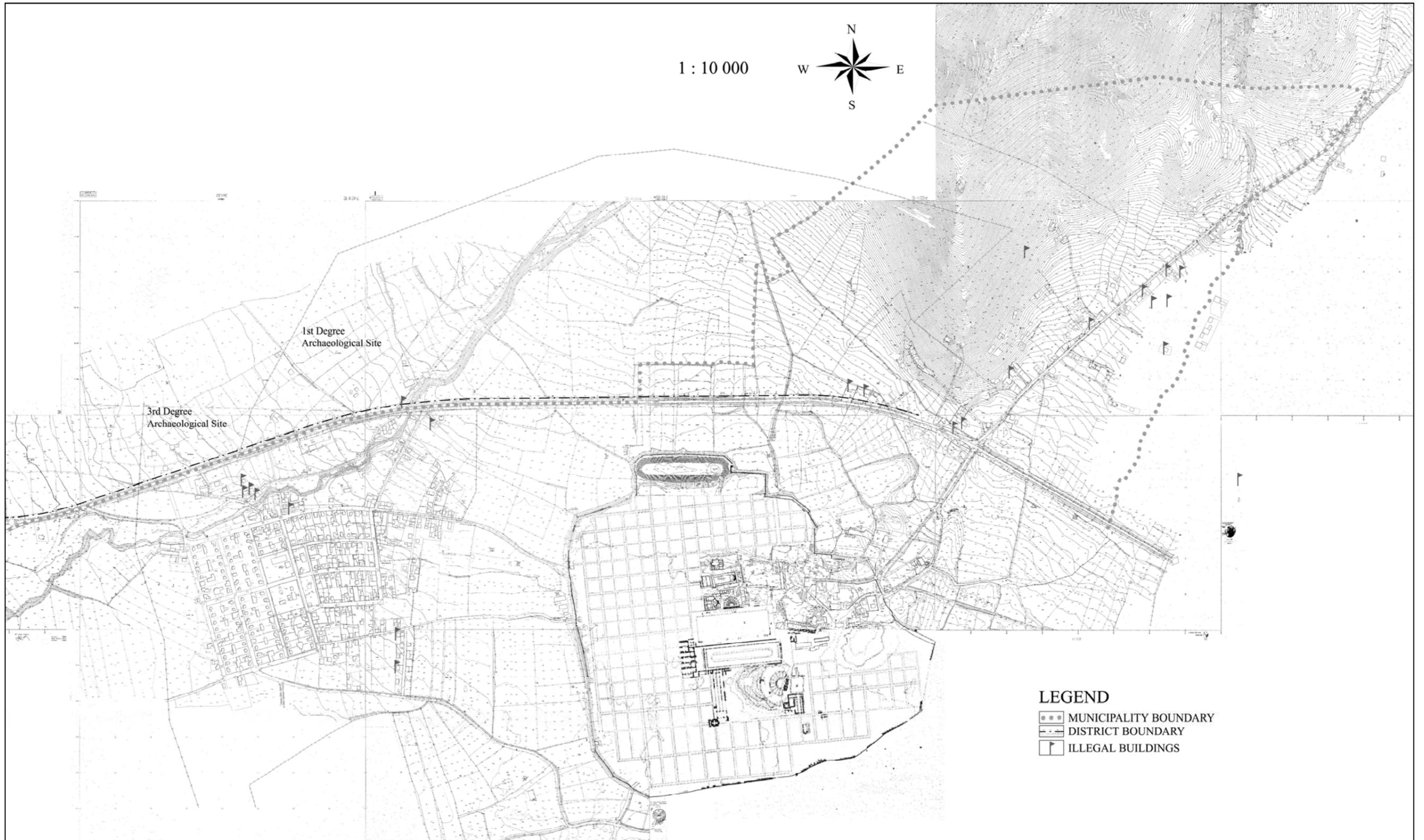


Figure 5.18 Illegal Constructions in the 1st Degree Archaeological Site

There are forty applications to the Conservation Committee II for the development demands in Geyre; thirty-three of them were the demands of people, fourteen were about infrastructure requirements and three for the conservation development plan. The two tourism establishments were in 1980s; one of them was approved, although the existence of first-degree archaeological site. Similarly the demand for pension and restaurant in Dörtyol were approved in 1995. Ten people made application for development between 1990 and 2000. Twenty-two of the demands were made after the conversion of the degree of the archaeological site; three of them were replied negatively.

In 1996, the base maps of Geyre were produced; there were 411 residences and 10 constructions according to these. In 2001, the number of the residences was decreased due to the demolitions in Dörtyol for the illegal constructions; there were 402 residences and 16 constructions in that year according to the research report of conservation development plan.

Today, there are 406 residences and 19 constructions in Geyre. Thirty-four of the residences and two constructions are within the boundaries of the first-degree archaeological site. Fifty buildings are within it at the west of the city walls; an empty building, an ironworks, two constructions, twenty-four residences, twelve stables, nine annexes, and a carpenter shop. Twenty-three buildings are within the site at the north of the highway; a reservoir, a hotel, ten residences, five annexes, five empty buildings, and a pension. (See figure 5.18) In 2003 legal proceeding was started for the illegal joint structures within the land of hotel.

Recently, there are also developments out of the boundaries of Geyre. This development has different reasons, some for lack of lands for sale in Geyre and some for escaping from the restrictions of Geyre Municipality. The municipality demanded for the adjacent areas of its boundaries, where the building activities appeared, from Işıklar Village and Palamutçuk Village. The purpose of the demand was stated as the lack of lands in Geyre for housing. However, this demand is objected due to the objections of landowners. The people are pleasant to get out of the boundaries of Geyre Municipality. (See figure 5.13)

5.3.2.5.2. Land use

Geyre is located in İstiklal District with a grid planning system; 120 houses and the stables separately in the courts of houses were built. The settlement was in the boundaries of first degree archaeological site until 2000. Nevertheless, it grew at east, through the Aphrodisias ancient city. The settling also realized on the lands on the way to Palamutçuk without a plan. The roads are at 10-12-15 width. The west of 120 houses fit on grid system, but the development at the other sides is irregular as in Dörtyol. There are olive groves, tobacco fields and fruit gardens together with houses.

There is not a specialization in the land use in Geyre. The uses are dispersed to all Geyre. The central functions are in İstiklal; school, health facility, municipality. The ironworks also located there. The textile workshops are in Dörtyol. There is not any tourism facility within the settlement; these are located on Karacasu-Tavas Highway. (See figure 5.19)

The existing amounts of the utilization of the lands are such that; (the population is taken 1189, 2003 population)

Table 5. 9 Land use amounts

Utilization	m²	m²/person
Residence	275.618	232,00
Chicken Farm	2.439	2,00
Municipality	938	0,80
Trade	5.138	4,30
Primary School	6.108	5,10
Health Facility	1.720	1,40
Religious Establishments	2.863	2,40
Cemetery	7.163	6,02
Tobacco	85.241	71,69
Reservoir	.339	0,28
Vacant Lots	9.595	8,06
Garden	78.446	65,97
Agricultural Lands	898.003	755,25
Streets	57.000	47,93
Olive Grove	101.960	85,75
Pine nut	23.627	19,87

The residences in the first settlement area of Geyre (120 houses those were built by the Prosperity Ministry for relocation in 1960) were each 55m² on 750-825 m² building plots. However, some of these houses widened with joint structures. There are olive and fruit trees in the gardens of many houses.

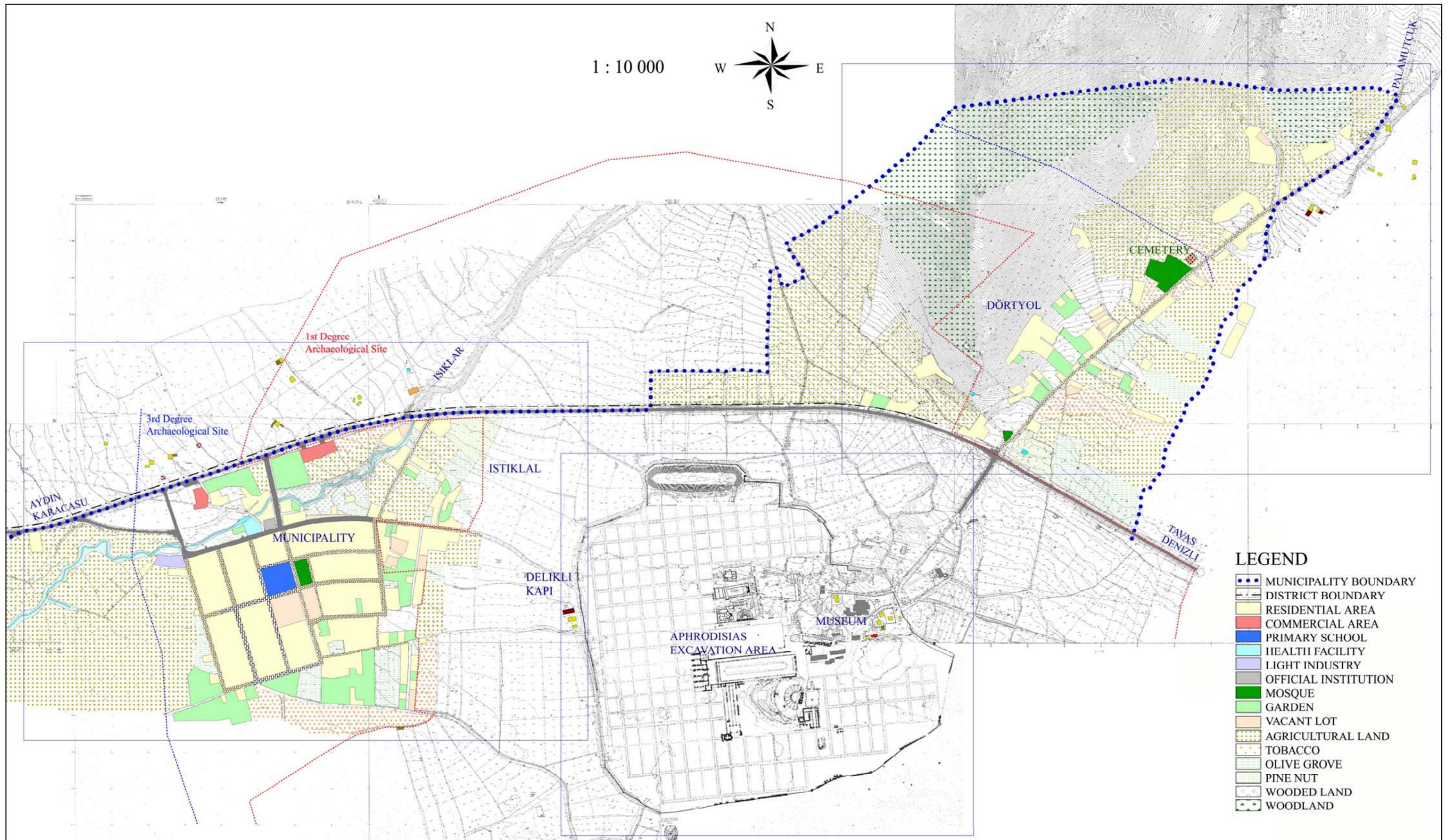


Figure 5.19 Land use in Geyre



Figure 5.20 Detailed Land Use of İstiklal District

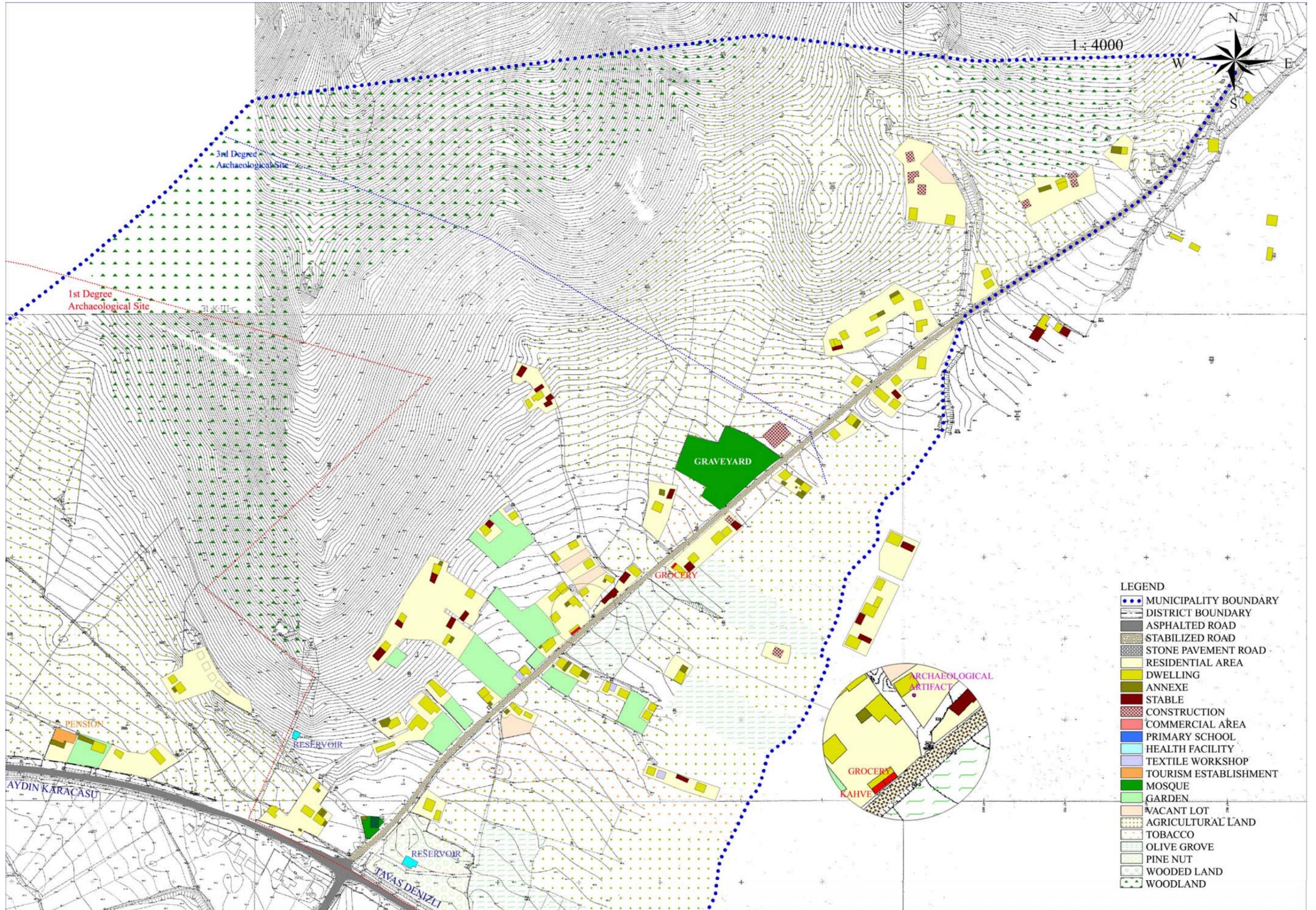


Figure 5.21 Detailed Land Use of Dört Yol District

Average largeness of building plots are between 500m² and 1000 m² in Dörtyol. Number of houses is 383 in Geyre. There are sheds on the courts and the first storey of some houses. The number of the annexes is 258 and 110 of them are stables. There are nineteen constructions, twenty-five empty and ruined buildings. Five houses are half constructed.

The structures are generally one or two-storey. (See figure 5.22) In Dörtyol there are 84 buildings those are used as residences; 2 of them have 3-storey, 15 of them have 2-storey, and 63 of them have one storey. There are also 10 residences out of the boundaries of Geyre Municipality, at the lands of Palamutçuk; one is 3-storey, six are 2-storey, five are one storey, and one is 4-storey.

293 residential buildings were located in İstiklal. 3 of them are 3-storey, 107 of them are 2-storey, and 183 of them are one-storey buildings. There are 299 households in the district. Ten residences are placed adjacent to İstiklal within the boundaries of Işıklar; three of them have 3-storey, four have 2-storey, and six have one-storey.

Floor area ratio is 0.24 and total area ratio is 0.28 in Geyre. (the construction area of annexes in a building plot)

Table 5. 10 Gross and Net Density values of Geyre

District	Number of houses	Population	Floor Area Ratio	Total Area Ratio	Gross Density	Net Density
İstiklal	299	881	0,24	0,30	21	40
Dörtyol	84	278	0,23	0,27	21	38
Total	383	1159	0,24	0,28	21	39

The commercial activities are not much developed due to the existence of first degree archaeological site and the nearness to Karacasu. These are scattered around Public Square at the entrance of the city. There are five groceries, three kahves, a petrol station and a restaurant in Geyre. The restaurant is close to dwellings at the north of the settlement in İstiklal. The hotel is located at the north of the highway on the way to Işıklar Village. It is a three-storey building. The pension is also at the north of the highway close to the Dörtyol-Museum intersection point.

The light industry establishments are a mill, an ironworks, a repair-shop of agriculture device, and three carpenters' shops. These activate at the first storey of some houses in İstiklal. There are also four textile workshops in Dörtyol.

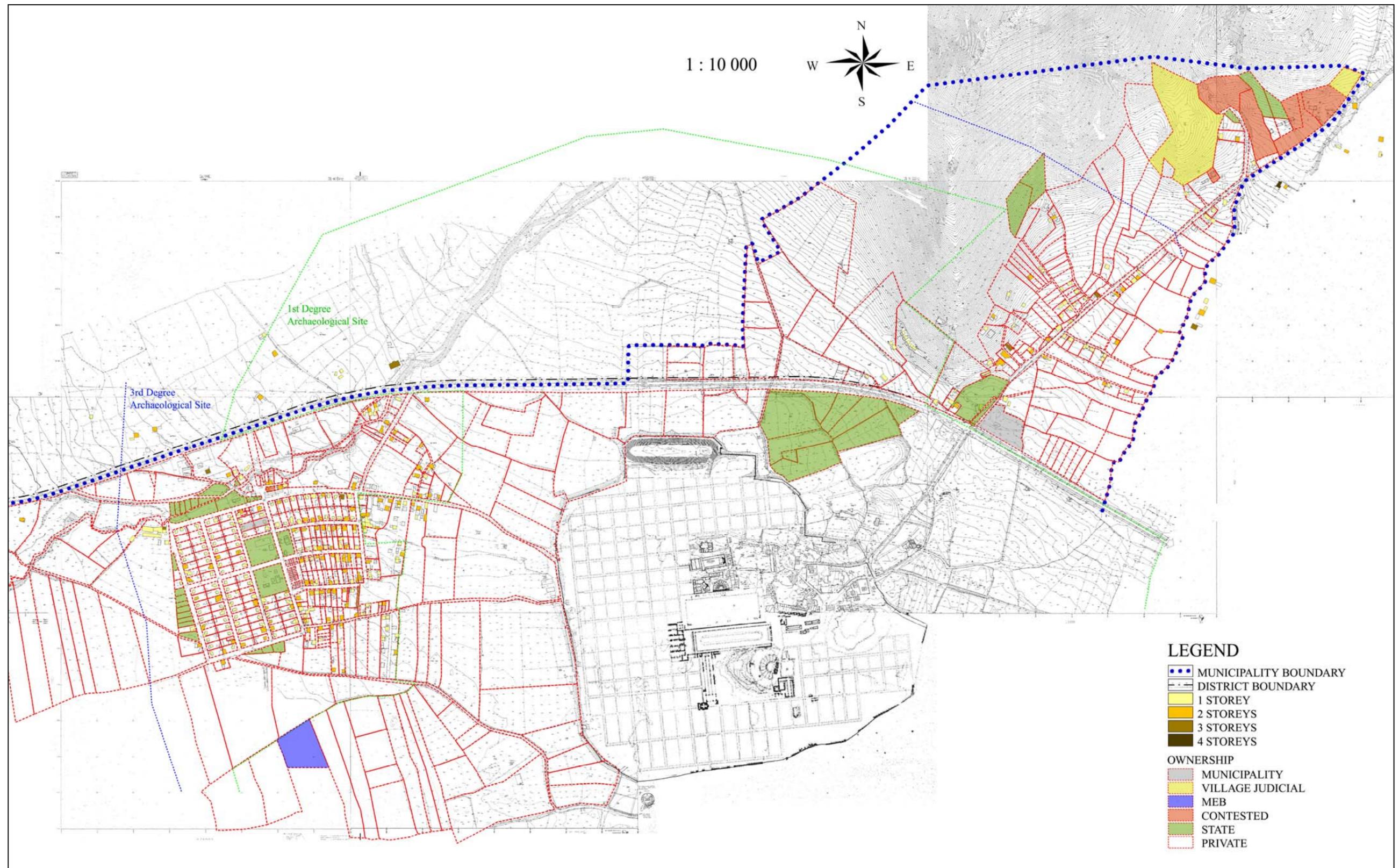


Figure 5.22 Number of Storeys and Ownership

The official establishment of Geyre is a municipality that is located at the intersection of the road from highway to the entrance of Geyre and the road from west gate of city walls to Geyre in İstiklal. It was established in 1995 at a two-storey, reinforced concrete building.

Post office uses 50 m²-areas at the first storey of municipality building. The Society for the Protection of Farmers' Property is activated in a 15 m²-areas again in that building. The Irrigation Cooperative is located in a 20 m²-areas at the first storey of semi-construction buildings opposite of the municipality.

The museum of the ministry of Culture and Tourism is on the ruins of Aphrodisias within the city walls. The Police Soldier Station is in the archaeological site, out of the city walls. It activates in a two-storey registered stone building at the entrance of the museum.

There are two mosques in Geyre; one in İstiklal and the other in Dörtüol. The one in İstiklal covers 2.362 m²-areas and the other in Dörtüol covers 500 m²-areas. The cemetery of Geyre is on the way to museum from the highway; the highway passes over the cemetery. It was registered in 1992 by the conservation committee, because it is on the necropolis of Aphrodisias. The burials are prohibited after a new cemetery area was formed out of the first degree archaeological site. There are pine nut trees in the north part of the cemetery today. It is 8.946 m² and the south part is 65.900 m².

In the urban area there is shrubbery area on the lands of Forest Ministry. Urban area also includes agricultural areas such as gardens, tobacco fields and olive grove.

The cadastral ownership of Geyre shows that; the lands of Municipality, Primary School, Health Clinic, and Mosque are state lands in İstiklal. In addition, there are twenty pieces of state lands around *120 houses* in İstiklal and eight pieces in Dörtüol. There is a land of Ministry of Education in İstiklal. Thirty-two small pieces in İstiklal and a land at the entrance of Dörtüol belong to the municipality. (See figure 5.22)

There are 491 private ownerships within the first-degree archaeological site. 398 of them are within the boundaries of Geyre and 93 in Işıklar. The lands those stay within the city-walls of Aphrodisias are state lands. 46 private lands out of the city-walls were the recent expropriated lands within the first-degree archaeological site.

5.3.2.5.3. Urban Social and Technical Infrastructure

The social infrastructure of Geyre is not developed. There is not any urban park, park for children and urban green areas. Also any cultural establishment does not exist. Especially the families of the officials complain about the lack of areas to make social activities. The young people demanded establishments for sports activities.

There is a health clinic of Ministry of Health in Geyre, which serves to the districts of Geyre and five periphery villages; Palamutçuk, Güzelbeyli, Yeşilköy, Işıklar, Ataköy. It works in a one-storey and reinforced concrete building that locates on a 1720 m² land. Standing treatments are carried out in the clinic; people are sent to the health facilities in bigger cities for the big health problems.

Education started in 1943 in a room of mosque in old Geyre. Atatürk Primary school, which is ruined today, was constructed in 1952. In 1961, Cumhuriyet Primary school was constructed with 120 houses of new Geyre. Education maintained with two primary schools until 2000. In 1982, course of reading and writing (okuma-yazma kursu) was carried out by *Halkevi*. In 1997 the two school buildings associated with the increase of primary education to eight years.

Today, the unique primary school in Geyre is works in a two-storey, reinforced concrete building. The building is 730 m² and located on a 6108 m² land. There are twelve classrooms, two ateliers, a sports hall, a depot and a room with thirteen computers in the building. The school serves to periphery villages; Palamutçuk, Güzelbeyli, Yeşilköy, Işıklar, Yeşilyurt and Çamarası besides Geyre. The number of the students is 365 and 268 of them are from other villages. Sixteen teachers (two are administrators), a servant, an official works for school. The employees commit to school from Karacasu, except two of them. Twenty six students go to Karacasu for high school in Geyre. Half of the students do not maintain their education after they graduated; girls get married and boys go to Karacasu to learn making *pita bread* as a job.

Transportation possibility of Geyre to Karacasu makes the settlement advantageous between the villages around. Its distance is thirteen km to Karacasu; its administrative and commercial center. Karacasu-Tavas Highway that was constructed in 1973 passes over Geyre. There are three entrances from the highway to the settlement; two for İstiklal and one for Dört Yol. In İstiklal these entrances and the road, where centre functions of the settlement are gathered, are asphalted. The roads around the

residences those were built by Prosperity Ministry are stone pavement. The others are stabilized roads. The transport is by stabilized roads to the villages. There are four minibuses for mass transport between Karacasu and Geyre. The departures are frequently especially on Monday because of market in Karacasu. These also work as students' service.

Technical Infrastructure is sufficient, except the sewer system. There is water system for both drinking and using. Two reservoirs exist in Dörtyol; the one is used for artesian water with its sixty tones capacity and the other is for drinking water with thirty tones capacity in İstiklal. The water is provided for Dörtyol district from a depot that has seventy tones capacity at 300m north of it. The number of the subscribers is 470 for artesian water and 390 for drinking water.

Electricity is provided for all of the dwellings in Geyre. The number of the subscribers is 400 for electricity. Energy transfer line come from Aydın-Karacasu route to Geyre. It separates into five; one to Işıklar Village, one to the ruins of Aphrodisias, one to the south for the irrigation of the agricultural lands, one to Palamutçuk over Dörtyol and one to İstiklal. There are five transformers in Geyre; one within the city walls of Aphrodisias, two in Dörtyol and two in İstiklal.

There is not a sewer system in the settlement. Sewages are accumulated in the pits those were dug in the gardens of the houses.

Communication infrastructure is provided by the post office that is located at the first-storey of municipality building. It has 599 capacity of telephone exchange and the number of the subscribers is 567. Telephone lines come from Karacasu. The cellular networks can also be used in Geyre.

Garbage is gathered by the vehicles of the municipality twice daily. These are spilt to the garbage area that is four km distant to Geyre on the way to Ören.

Warming is provided by solid fuels in the settlement. According to the data of Geyre health clinic 181 houses were warmed with coal and 148 with firewood in 2003.

5.3.2.5.4. Planning Studies in Geyre

The first development plan of Geyre covering 158 ha area was approved by the municipality council in 1996. That plan was refused by conservation committee, because Geyre was within the boundaries of the first-degree archaeological site and the development was prohibited. However, the municipality used that plan to reply the

development demands. The constructions were not considered as illegal by the municipality and the legal proceedings were started only by the museum. (See figure 5.23)

With that plan development was suggested through the south in addition to the existing dwellings. The condition of the construction was offered as; separated order and two storeys for existing dwellings and suggested dwellings in İstiklal. In Dörtyol three-storey around main road and two-storey for suggested dwellings were offered. The commercial areas would be two-storey in block order in İstiklal. There were urban areas along the highway in the plan. The plan was made for İstiklal and Dörtyol districts and the existence of the first degree archaeological sites were not taken into account.

There is also a plan for a special part in Geyre. It was drawn for 68.700m² areas in 2000; 18500 m² of it was planned as tourism establishment of municipality, 14500 m² as recreation establishment and 11200 m² as petrol and maintenance station of municipality. (Research Report, 2001)

The boundaries of the archaeological sites were first drawn on a map in 1998. In 2001, Conservation Committee made a study to review the boundaries of the archaeological site with the attempt of municipality. After many soundings the boundaries were narrowed by a decision of in 2000. The decision that was taken in 1978 to bring a different interpretation to new Geyre was the base of this result. This enabled Geyre to be able to develop under supervision. Conservation Development Plan required for this according to the laws. In 2001 the conservation development plan of Geyre was approved by the conservation committee. The plan included third-degree archaeological site. First-degree archaeological sites were out of the planned area; it was reserved as *Absolute Conservation Area*. (See figure 5.24)

Population was projected as 1.517. However, urban development was thought to speed up with the plan and the tourism to affect the city, so the population was accepted as 5.000 in 2020. The number of the employees was estimated as 2.800 people. The rate of agriculture sector is thought to be decreased. A rapid development was foreseen for commercial activities and in administrative services, construction, transportation, and light industry sectors.

The population density was decided as net 70 person/ha for existing dwellings and net 90 person/ha for suggested dwellings.

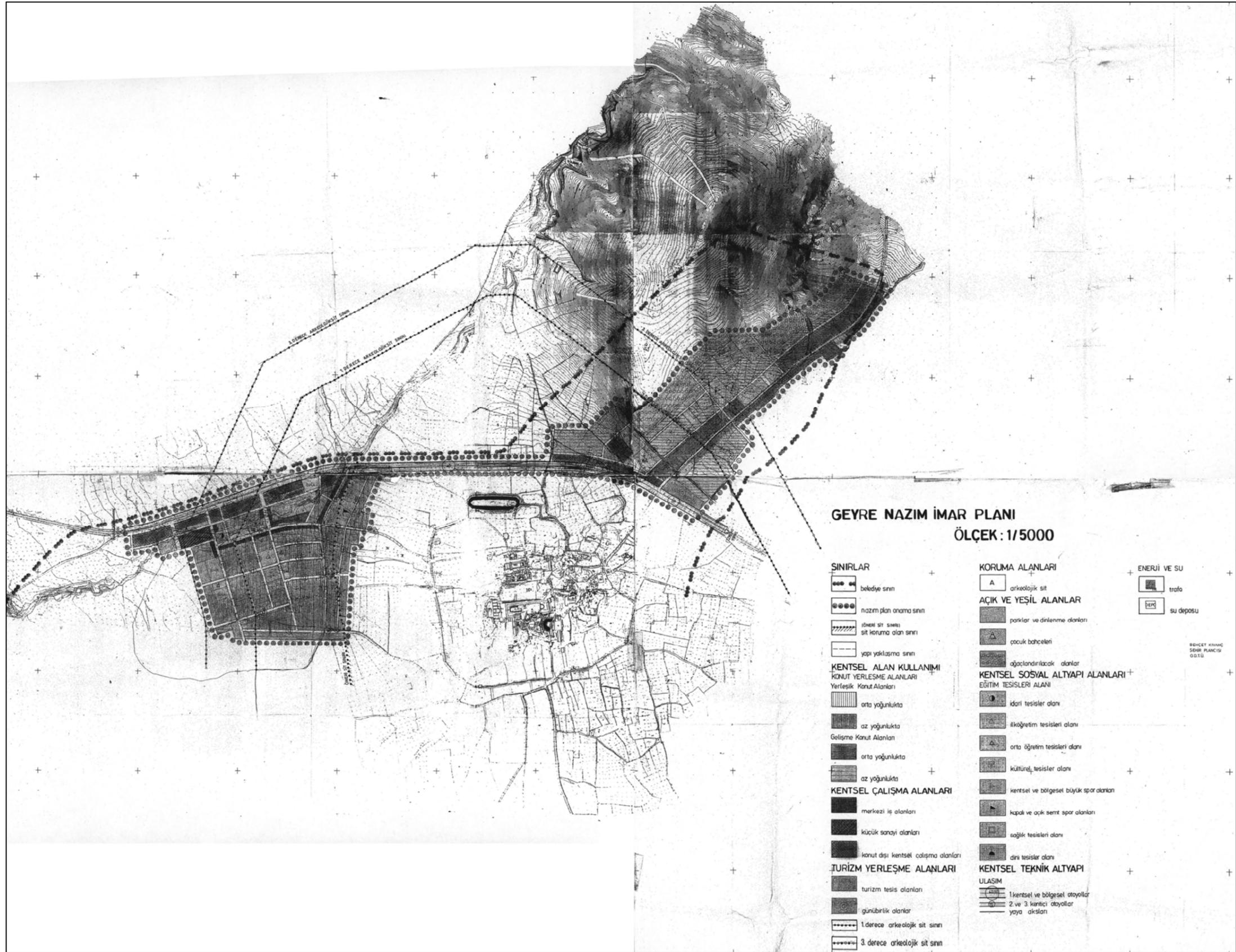


Figure 5.23 Unapproved Development Plan of Geyre, 1996

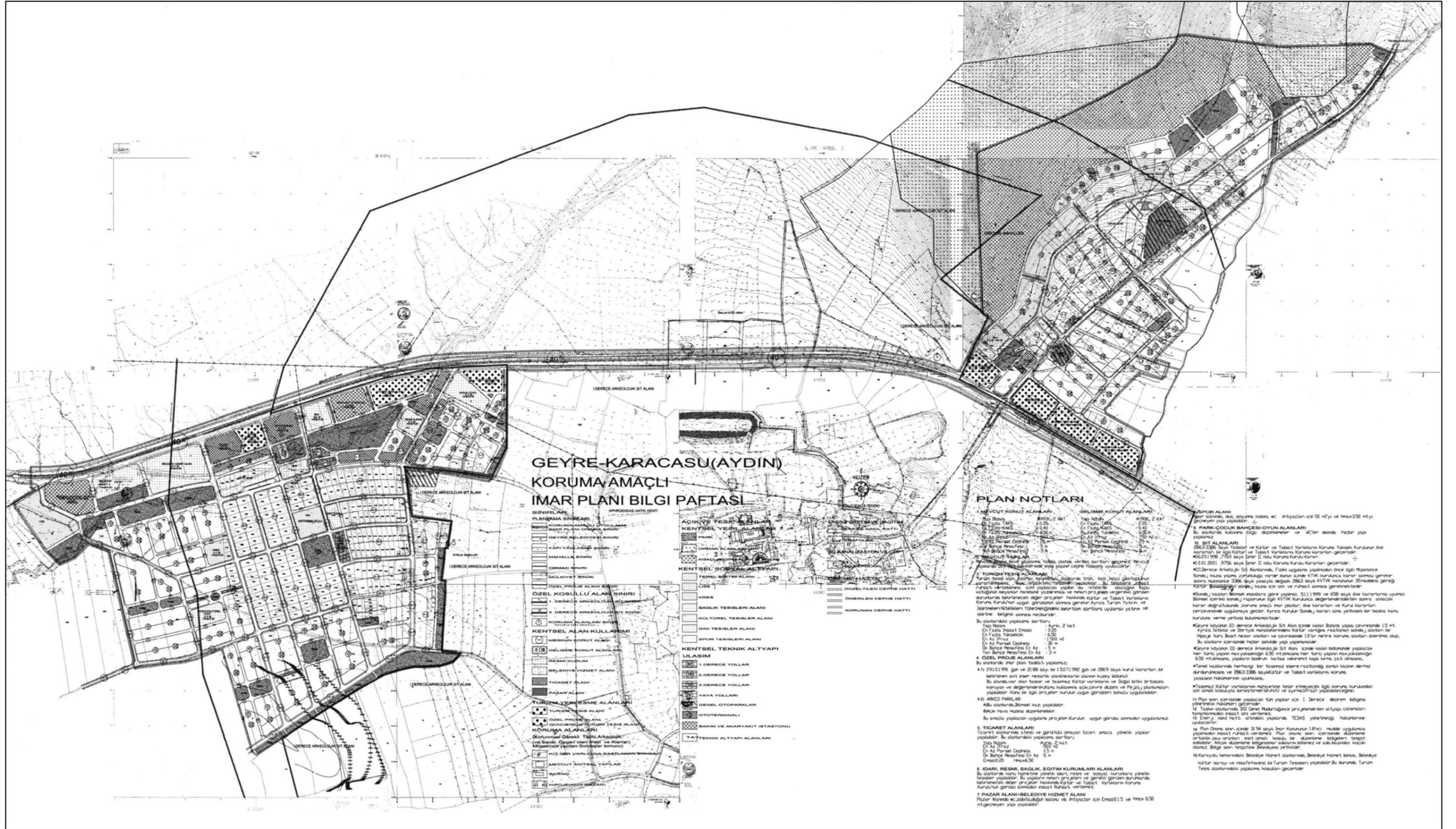


Figure 5.24 Conservation Development Plan of Geyre

Table 5. 11 Estimation of Land use amounts in 2020 according to Conservation Development Plan

Utilization	m ²	%	m ² /person
Existing Housing	204.170	12,62	40,83
Suggested Housing	403.460	24,94	80,69
Municipality Service Area	19.345	1,20	3,87
Official Institution	3.600	0,22	0,72
Commercial areas	25.474	1,57	5,09
Primary Education	12.070	0,75	2,41
High school	13.460	0,83	2,69
Crèche	4.242	0,26	0,85
Cultural establishment	7.196	0,44	1,44
Health facility	8.075	0,50	1,62
Religious establishment	8.275	0,51	1,66
Park	142.830	8,83	28,57
Sports areas	10.043	0,62	2,01
Tourism establishments	47.324	2,93	9,46
Daily tour establishments	8.340	0,52	1,67
Bazaar	3.503	0,22	0,70
Bus station	6.285	0,39	1,26
Petrol Station	17.290	1,07	3,46
Technical Infrastructure areas	3.407	0,21	0,68
Areas to be conserved	400	0,02	0,08
Highway	122.800	7,59	24,56
City roads	546.000	33,75	109,20
Total	1.617.589	100,00	323,52

The principle decisions below framed the study of conservation development plan;

- a) Settlement area of new Geyre would be minimum 500 m far away the west gate of the city walls and the development was decided to be through northwest and southwest of that place.
- b) 15 m conservation area would surround the Byzantine structure, which was in the first-degree archaeological site of Geyre.
- c) Every foundation excavations would be under supervision of Aphrodisias Museum in the part of Geyre, which is within the boundaries of archaeological site.

Sounding excavations by the related museum are obligatory before any physical implementation, and the soundings can only be done with permission of the conservation committee as stated in the laws. It is principle to realize soundings scientifically and with hands. After the sounding report was evaluated by conservation

committee, the implementation can be done through conservation development plans, principle decisions and committee decisions.

- d) Maximum height of the building would be 6.50 m.
- e) Foundation excavations would be stopped when any antiquity was coincided with
- f) Dividing and uniting can be done with a permission of conservation committee.

The irrigation zone of Karacasu-Işıklar Pond and the lands having first and second degree soil capability were conserved. Flood control establishments were suggested for Derinedere in İstiklal and it was offered to leave the areas around stream out of settling. These were evaluated as park and urban green areas. The lands at the north of İstiklal were suggested as low density housing areas. Multi-storey constructions were avoided, because the settlement is in the first-degree earthquake region. Streambeds and their periphery were evaluated as urban greens. The forests were conserved. The lands under energy transfer lines were evaluated as urban greens when possible. 40-m highway route is kept and intersections were created at two points; one in İstiklal at the outlet of the 20m-road between highway and municipality, and the other between Dörtyol and museum.

The planned part of Geyre in İstiklal was kept exactly, with densities and roads. Existing school area and religious establishment were also kept and the lands at the north of the school were planned as municipality service area. Housing was suggested at the south and west of the existing housing areas in İstiklal. The dwellings would be built as two-storey on the 500 m²-building plots, in a separated order; floor area ratio would be 0.20 and total area ratio 0.40. The existing center of the settlement was expanded and the utilizations that would affect the urban and economical development of Geyre were suggested along highway.

The existing development plan on the highway through Güzelbeyli Village was placed in the conservation development plan; tourism establishment, recreation area and petrol station were suggested in the plan exactly the same.

Existing restaurant and petrol station were also kept and tourism establishment areas those had 0.20 construction areas with the height of 6.50 were suggested along the highway. A bus station was formed at the entrance of the city.

The health facility is removed to 8075 m²-area. Commercial activities were planned through the east of municipality and as trade under dwellings. A high school, a crèche, a cultural establishment, a primary school, a religious facility, an official

institution, a health facility, a bus terminal, two petrol stations, and four municipality service areas were planned in İstiklal.

In Dörtyol, the linear development was kept around fifteen meters road. Housing was suggested at north and south of the road. The forests were conserved and the sloping lands between forest and suggested housing areas were planned as the areas to be wooded. The densities of the suggested housing areas were kept as in İstiklal. Tourism establishments were suggested at the entrance of the district. Daily tour establishments were suggested to the north of the highway with the conditions of 0.10 construction area, at 4.50 height and the dividing the plot at least 2500 m² with maximum 500 m² construction. The pine nuts trees were conserved. Existing mosque was kept and in addition a 4063 m² area was suggested at the north of the district. A primary school, a cultural establishment and a sports area were also offered.

The sounding areas that archaeological artifacts were discovered were suggested as archeo-parks to provide conservation. The Byzantine structure was also planned as park and the change of the plan was prohibited to conserve it. The application of the park would be postpone until the excavation was finished.

It was estimated that 1478 people would live at the existing dwellings, in 20.41 ha area. 3630 people would live in the suggested dwellings, in net 40.34 ha area. In the planning period, net density was estimated as 82.30 person/ha and gross density as 30.91 person/ha.

In the plan minimum building plot was suggested 750 m² the, but the lands are lesser than this or there are undivided lands that in Geyre. Besides, construction area was allowed maximum 150 m² for new housing areas and this is insufficient for their requirements of people as farmers. Therefore, a revision of the plan is demanded by people. There are also demands of the municipality to revise the plan; Service Area of Municipality that determined in the plan is *so wide, and it is hard to expropriate* because of limited budget. Construction area of commercial and tourism areas was increased from 0.20 to 0.40 by a revision. There are objections to the plan decisions; one is about a way that passes over his land, and the other is about expropriation for the way.

Some people think that the conservation plan is the end of Geyre and they state that it was easier to make constructions before the plan; restrictions were brought with it. The procedure of any physical implementation requires the foundation excavations realized by the related museum within the boundaries of the third-degree archaeological

site. These sounding excavations can only be done with permission of the related conservation committee. After the sounding report was evaluated by conservation committee, the implementation can be done through conservation development plan. This bureaucratic process is long and the owner of the construction finances the cost. There is also a risk that archaeological artifact may be discovered during the soundings. In this case, a conservation area may be left around it or construction may be prohibited. In Geyre a general decision for the soundings of sewage pits was made by the conservation committee to ease the process. After the permission of the conservation committee the construction decision is left to the municipality. The conservation development plan requires a project before construction and this gives extra monetary trouble for people.

The effects of the plan have not been watched for yet. Two people applied to the municipality for residence license after the plan was brought into force. The houses those were built when Geyre was a village do not have residence license. Land prices increased after the plan; the existing houses were valuable because of the development restrictions before the plan. Agriculture maintains in the first degree archaeological site; tobacco, wheat and barley production can be done. Some people still live within the boundaries of the first-degree archaeological site.

Geyre is thought to be developed with rapid development of commercial and administrative activities. The plan puts forward a growth in population and the utilizations such as crèche, high school, and tourism facilities indicates a different type of social structure. As municipality staff stated that there are problems of transition from village to the city. *“Plan is new and people could not learn to live with rules”*.

5.3.2.6. Catchment area of Geyre

Geyre, like the whole country, is influenced by İstanbul as national centre. It is upper regional centers are again İstanbul and İzmir. it is affected by İzmir at the regional functions. Aydın and Nazilli are the sub-regional centers and they affect Karacasu. Karacasu is a local centre and Geyre is affected by it. Geyre affects the villages around it.

Geyre has been attractive for the people from periphery villages. Its location on the Karacasu-Tavas Highway and the plain areas around it made it advantageous. The

existence of Aphrodisias near the settlement is also a value for it. Many villagers around worked for the excavations of Aphrodisias.

The relation of Geyre with Palamutçuk and Geyre is that some of these villagers had farms and lands in Geyre. Ören, Çamarası and Gökçeler villagers state that Geyre is a convenient settlement for them comparing to their villages. The distribution of the birth places shows that 43% of people were born in the periphery villages. (See figure 5.13)

Geyre has the central functions within a 15 km distance. Health facility of Geyre serves to Palamutçuk, Güzelbeyli, Yeşilköy, Işıklar, Ataköy, and the primary school to Işıklar, Yeşilyurt, Çamarası, Güzelbeyli, Palamutçuk and Yeşilköy.

Palamutçuk is an old textile village. It has a 678 population, but there is migration from to Aydın, İzmir, Denizli, Nazilli until 1970s. Its way is asphalted and 17km to Karacasu. Stockbreeding is the main sector in the village. It is located at the north of Geyre at 6.5 km distance and the villagers worked in the excavations in Aphrodisias.

Güzelbeyli is close to Karacasu-Tavas Highway at the west of Geyre. The village road is stabilized from the highway. It is 10km to Karacasu and 2 km to Geyre. Its population is 403 and olive and cereals are produced in the village.

123 people live in Yeşilköy (Ören). This is the poorest village in the catchment area of Geyre at the south of it. There was migration to Geyre until the late 1990s. It is 10 km to Geyre and 24 km to Karacasu; the road way is stabilized. There is not a water network in the village; village fountain is used. Stockbreeding and agriculture are made in Ören.

Ataköy is 7km to Geyre at the north of it. It is 1293 population is larger than Geyre's. It is 12 km to Karacasu to Geyre. Vegetables and fruit were produced in the village besides stockbreeding.

Çamarası has a 155 population. Its income is provided by stockbreeding and production of vegetables and fruit. It is asphalted road reaches to Geyre at 9km and Karacasu at 17 km.

Işıklar is also 17 km to Karacasu. This 780 peopled village is 5 km to Geyre. Agriculture and stockbreeding are the sectors of it.

Yeşilyurt is 15 km to Karacasu and 7km to Geyre at the south of it. Its population is 152 and agricultural production and stockbreeding are done there.

There was also migration to Geyre from Gökçeler Village of Denizli. It is 14 km east of Geyre. It is a mountain village.

The considered state financed projects would affect these settlements. There are irrigation projects to cope with the insufficiency of the soil. These are; Karacasu-Ataköy Pond and Irrigation (for 185 ha land) and Karacasu – Işıklar – Gölcük Pond and Irrigation (1390 ha land of Palamutçuk and Işıklar will be irrigated)²⁴.

Besides projects to develop agriculture in Karacasu, tourism is another expectation to be progressed. To achieve this there are projects such as the expansion of Kuyucak-Karacasu-Tavas Highway. There are also studies to revive handicrafts related to textile, leather and pottery.

There are also unique archaeological structures around Geyre, whether registered or not. However, there is not much information about them.

5.3.2.7. The Interrelations of People and Archaeological Site

There are two kinds of conservation area in Geyre; first-degree archaeological site that constructions are prohibited and third-degree archaeological site that any construction is under the control of the conservation committee. The İzmir Conservation Committee II is responsible from the archaeological sites in Geyre.

The existence of Aphrodisias changed the fate of Geyre. Otherwise, it would be an ordinary plain village. It was relocated, became a municipality, had a plan, and attracted migrants.

The continuity in Aphrodisias was interrupted when it was left in the 13th century. Modern village of Geyre is not an extent of Aphrodisias when built on the lands of it. Geyre people lived within a historical space; they adapted sarcophagi to modern use as grape presses, discovered sculptures and coins under the ground, played between the columns of theater and reaped within the stadium. They had vineyards, pomegranate trees and poplar groves there. About 300 years they became a part of this geography. This was not a positive relationship every time; the archaeological artifacts were damaged during construction and reaping activities. The religious and socio-cultural differences of Geyre people reasoned injuries in the ancient city; they damaged the sculptures they found. Its existence was also a barrier for the scientific studies of history and archaeology.

²⁴ www.karacasu.gov.tr

It is decided to relocate the village to prevent the damages of earthquake and to protect the antiquities in 1961 to the area, which is İstiklal district today. About 20 families those do not want to leave their houses were allowed to stay in old Geyre. Kenan Erim (1972) stated that *“the people departed with the utmost reluctance. Even now, some linger in the houses of their father”*. Their stay would provide the protection of the site; the unique structures were registered and site conservation was not developed yet. Excavations started within the city walls and many villagers were employed for this. The excavations revealed the importance of Aphrodisias as an art center.

The interest of the artists, archeologists initiated the tourism demand in Geyre. The *village judicial individuality* ran enterprises in the site, there were also private enterprises, and children sold flowers to the tourists. On the other side, people maintained agricultural production and stockbreeding. They brought their archaeological findings to the excavation team. Possibly, the art-dealers also attempted to communicate local people. They became neighbors of Erim and excavation team and possibly affected by their citizenship. Erim got their respect with his modest behaviors. They coincide with artists, archaeologists, art-dealers, etc. this situation increases the expectations of local people from that important site. Side, where the archaeological assets are used as spaces of mass tourism is an example in front of them. Maybe the protection of Aphrodisias was managed with the attempts of Erim, although the tourism rent in the country. Local people should also be respected his love of Aphrodisias.

In 1976, archaeological sites were declared around the registered structures. It was understood that new Geyre was built on the west necropolis of Aphrodisias by Prosperity Ministry. People want to know why they were removed to that location, if there would be registered as archaeological site. In order to smooth this problem partly, the difficulties of the first-degree archaeological site were gained flexibility in that part of Geyre in 1978. Commercial activities were prohibited within the archaeological site. Meanwhile the remaining families in old Geyre were completely relocated. Some wanted to take a memory from the houses; *“the hall of our house in old Geyre was made of marble. While removing I brought some marble to our new house, but gendarmerie did not allow.”* Aphrodisias Museum was established in 1979 and the relation interrupted with the close of the way from theater to new Geyre.

In the 1980s Geyre grew, especially the population increased between 1985 and 1990. In 1980, subdivision was allowed within the first-degree archaeological site by

the museum. Moreover, the construction of a pension was allowed on one of these plots in 1986. The settlement approximated to the city walls at the east and houses were also built against way to museum on the north necropolis of Aphrodisias, though the prohibitions.

Excavations continued with the attempts of Erim and many villagers had social insurance through these. Tetrapylon was restored, the public structures and many statues and relief were unearthed until that time. The project of arranging Aphrodisias as archaeological site was interrupted with the death of Erim in 1991.

The conservation in Geyre was tried to be provided with punishments and people are not conscious of the necessity of conservation. The museum had relations with people only through illegal constructions. After 1990s, its officials controlled the conservation of the area firmly and legal proceedings were started about the people those constructed houses in the prohibited area. Local people and migrants had problems in those years. In 1995, villagers inform on each other to the museum for illegal constructions, and legal proceedings were started for many.

The fame of Aphrodisias was spread all over the world and the number of the visitors increased. The income of parking and toilets within the archaeological site were very attractive; Karacasu attempted to get it, this pushed Geyre people to have municipality as mentioned in the 5.3.4.section of this thesis, and the Society of the museum had the right to run them. The number of the employees for the excavations decreased; today there are about 30 people working to clean the site from grass. Furthermore, excavation season was shortened from 6 months to 3 months. People think that the expropriations are not good for the site; the emptiness caused lack of good care.

The declaration of the municipality was not resulted as the people expected; *“... we made joints to our houses by venturing the punishment of illegal building before the municipality, but now...”* The institution was new and officials were not aware of their responsibilities about the procedures of archaeological site. The municipality also punished from the illegal constructions in 1997. When the seriousness of the situation was understood the legal ways searched to solve the construction problem in Geyre. In 2000, the municipality made an application to the conservation committee for review of the boundaries of the first-degree archaeological site within Geyre. The people financed the soundings with a hope to escape the conservation area. After the study, the boundaries were converted into the third degree archaeological site and this caused a disappointment for people. There are people still living within the boundaries of the

first-degree archaeological site. They are complainant of this situation; *“we have to use the toilets those were constructed 30 years ago, because the intervention was prohibited”*.

The obligatory relationship of Geyre and museum continues with an addition of foundation soundings. People perceive the museum as the responsible of the restrictions and established to make life hard in Geyre. Some officials of the museum are remembered with their partiality in legal proceedings. Due to the imprudence behaviors people suspect the necessity of conservation. However, the proximity to the archaeological site and the existence of a museum there should be an advantage for Geyre to be conscious. While the presentation of the museums and the archaeological sites are debated in the world, it is ridiculous to argue about the necessity of conservation.

There are people in Geyre that have not seen Aphrodisias and the museum yet. Although all these years lived with the ancient city and its conservation area, people are unconscious about the necessity of it. This is a superstructural problem; laws made by the centre and the problems are solve not in essence and punishments used to dissuade. Here, the problems resourced from the consciousness of the procedures, the monetary bother of the procedures, and the cultural reasons. The people complain about the procedures of the archaeological sites; besides the extra monetary trouble, it takes a long time to complete these before the construction. If any archaeological artifact is discovered during the control soundings this time extends, and if it is an immovable one the law required to conserve five meters area around it. In this case, they cannot dig even a sewage pit for their houses and repair the roof of their houses.

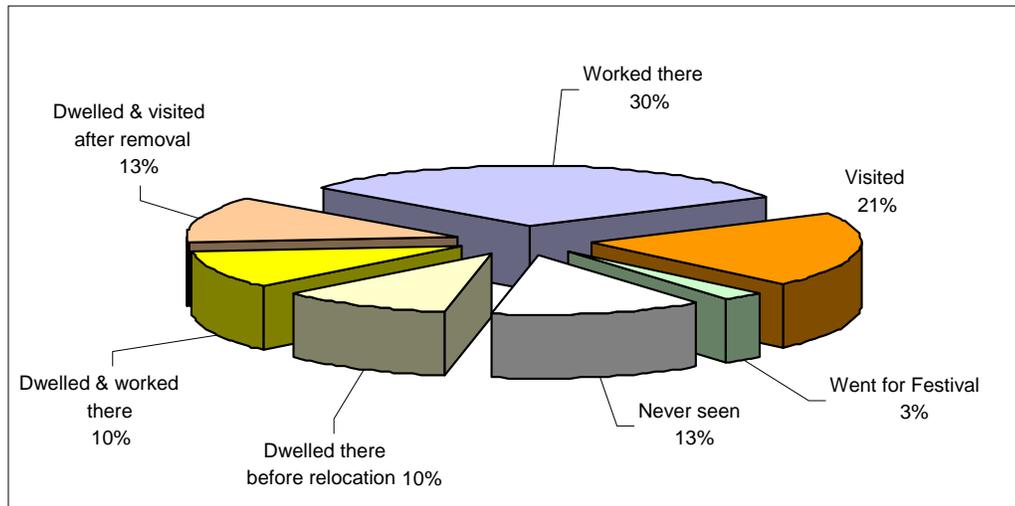


Figure 5. 25 Interrelations with Aphrodisias (Field Survey, 2004)

Another obstacle in front of the conservation is that the archaeological artifacts have economic value in the international market. Geyre people are aware of the interest of art-dealers to Aphrodisias. The expression of an old woman in Geyre summarizes the history of the interrelation; “... while going to dairy farm we used to take stone and break the noses of them, because these infidels looked us. For God’s sake, today these are money!”. People take their findings to the museum. However, there are peoples those communicate with the art dealers. This brought another control on the villagers, the gendarmerie inspection; “when we left our arable field lately, gendarmerie ask our identity.”. The prices to the antiquities that estimated by art-dealers fascinate people. They complain about the less money given by museum.

In Geyre the traces of relocation cannot be observed due to the long time passed. However, the last people those were relocated in 2000 indicate how it is hard to leave one’s lands reluctantly. They were very angry of losing their house and gardens. They do not want to be spoken to any subject about the archaeological site. People cannot understand if all these area are necessary to expropriate; “they surrounded a very big area; this is loss for the state budget”. Here again the problem of obligatory applications; people were not told about the archaeological sites as reserved areas to make scientific researches in the future. Possibly, they were told it is necessary, because the laws required.

With that last relocation the first-degree archaeological site was covered by wire fences and pasturing was banned within the area. When the expropriations are completed they will also lose their arable fields within the archaeological site. The

excavations slowed and today there are about thirty people from work there to clean the site from grass during excavation seasons. The society of the museum was removed and this employment field was also removed. There are tourism establishments, but the employment is not much required there due to the a few tourists.

The villagers have expectations from the ancient site in Geyre. They want to be reciprocated of bearing the rules of the archaeological site. People, especially the elders react to the laws about the archaeological site. If so, they expect *a contribution of Aphrodisias* to the economy of Geyre. 68% of people stated that they had a problem related to the existence of archaeological site. They are afraid of hoeing their own gardens; “*..the stone of here is good for tourists, but torment for local people*”. Migrants repented of they came to Geyre and people escape from legal procedures. There are young people those do not have a house and these prefer leaving Geyre in these conditions; “*...the generations those born here should be kept here, and to be satisfied is necessary to achieve this. We do not want to dwell within the city walls, but we want construction to be possible in Geyre.*” Conscious people of Geyre know the importance of conservation, but these are unpleased of the problems of living within the archaeological site.

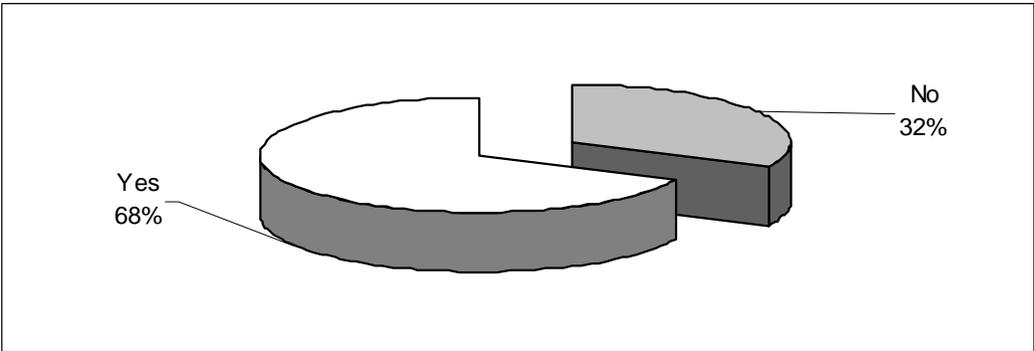


Figure 5. 26 People that had a physical problem due to the archaeological site (Field survey 2004)

People want to escape the restrictions of archaeological site. The last mayor had worked in the museum. It is said that people chose him due to his promise to ease the construction activities. Today, the municipality attempted to have the income of parking, cafe and toilets within the archaeological site; correspondences are continuing. The head of municipality stated his aim to make Geyre benefited from the tourism in Aphrodisias. Tourism establishments on the way to museum and Karacasu-Tavas will be revived. Pensions will be established near the restaurant and to the entrance of Geyre. The investors will be attracted with the offer of *do-manage-turn over* model.

The distance of Aphrodisias to tourism destination regions is a disadvantage and also an advantage for it. On one side the entrepreneurs did not invest to Geyre, on the other side there is not much development pressure on the conservation area. People demand tourism development in Geyre, but the individuals in Geyre cannot cover this. Even, WINPEACE, a woman organization made a research to pioneer house-pensions in Geyre; only eighteen families accepted to host tourists as pensioners.

5.4. Evaluation and Proposals

Geyre was located near an archaeological asset, which many people visit from all over the world. There have been changes for both Geyre and Aphrodisias up to now. Those layers of the history that spontaneously living together segregated and the organic tie between them erased. These were dealt within their period; the excavations were carried out in Aphrodisias to reveal this ancient city and a conservation development plan was made for Geyre.

In time, people alienated to the site; today there is lack of communication between Geyre and Aphrodisias. Even, some people live in Geyre have not seen or visited the archaeological site. It is not a part of their life, although its proximity. In this case how conservation can be managed. The museum is thought to be responsible of all the restrictions by people. People cannot trust to officials due to the punishments they had. The inexperience and unconsciousness of the municipality mixed the situation more.

Tourism improvement is in front of agricultural development in politics of the governments. This affects the situation in Geyre. There is a decrease of agricultural income and this increase the tourism expectations of people. Although agriculture and stockbreeding are the main sectors, there is a mix social structure in Geyre. The sizes of the families are low for a farming settlement.

Population of Geyre was estimated 5000 people in the conservation development plan for 2020. However, the development is not observed and Geyre lose its population. The plan puts forward a growth in population and the utilizations such as crèche, high school, and tourism facilities indicates a different type of social structure. Possibly a transformation is foreseen in Geyre until 2020. People of Geyre could not understand the requirements of the plan. As municipality staff stated that there are problems of transition from village to the city.

The conservation development plan did not consider Geyre and the archaeological site as a whole. People want to be reciprocated of bearing the rules of the archaeological site and they wait for a contribution of it to the local economy. However, commercial and tourist activities suggested out of the settlement; creating an obstacle to get in touch with tourists. This process should include the people to become conscious.

The plan was drawn without a region plan that would determine the condition of Geyre within the periphery. It is in question to make Geyre attractive as read in the plan; the population will increase, the employment in agricultural sector will decrease, social infrastructure will improve, housing will be provided and commercial activities will increase. The foreseen commercial development in Geyre is related to the proximity of the settlement to Aphrodisias archaeological site.

There is a development plan in Geyre. However, a larger-scale plan is needed to realize this plan. Moreover, an urban design study is also needed for a healthy development.

Geyre have the problems of change; time passes and the needs varied. New generation of Geyre do not want to live in a little village. Possibly, the change is more rapid in Geyre in comparing to the other villages. Because it was located near an archaeological asset, which many people visits from all over the world. They coincide with artists, archaeologists, art-dealers, etc.

The existing gate of the archaeological site is far away Geyre. Besides commercial and tourist activities were suggested out of the settlement, so the people cannot get in touch with the visitors of Aphrodisias. Existing presentation of the archaeological site is a barrier to perceive the ancient city.

Karacasu-Tavas Highway project may affect ancient site negatively. The archaeological site have also a valuable natural landscape, it should be conserved.

There is a physical conservation development plan for Geyre. However, only this cannot be a solution. A community planning process is necessary to manage conservation, economic vitality, self-esteem, and belonging in Geyre.

Collaboration should be created in order to ensure the future of the settlement within a smart growth and to convert the negative interrelations between Geyre and the archaeological site into positive interrelations.

Creating partnership, public consultation and information through public relations are the first steps of the community planning process. Partners will be;

- University of New York (excavation, restoration and other related groups or people)
- Aphrodisias Museum
- Ministry of Culture and Tourism
- İzmir Conservation Committee II
- Municipality of Geyre
- Geyre Primary school
- Geyre Health Facility
- Karacasu Agriculture Directorate
- Karacasu State Administrative Establishment
- The Society for the Protection of Farmers' Property
- Irrigation Cooperative
- People of Geyre
- Landowners
- Entrepreneurs
- Villages in the catchment area
- Public opinion
- International organizations of cultural heritage
- The Society of Aphrodisias Friends
- Geyre Foundation
- Winpeace (Woman Initiative for Peace)

Community profiling is the second step including the analysis of needs and resources of a community. A detailed sociological study is required prior to the community planning work. In Geyre, different groups exist, so there is need of experienced and professional people to achieve community planning there. There is a risk to be considered as taking one side. A balance should be set up between groups and individuals. Enabling people to get involved in planning process should be created.

Sub-committees are necessary to share the work and to get detailed information. Aphrodisias sub-committee: Planning Aphrodisias is for excavations, restoration, documentation, interpretation and presentation of the findings. Public access is from the main subjects of the committee. The partners of the committee are;

- University of New York (excavation, restoration and other related groups or people)
- Aphrodisias Museum
- Ministry of Culture and Tourism
- İzmir Conservation Committee II
- Landowners
- International organizations of cultural heritage
- The Society of Aphrodisias Friends
- Geyre Foundation
- Municipality of Geyre
- Media

Development and Conservation sub-committee: the subjects of employment, education and consciousness, house and infrastructure, cultural activities, conservation development plan and the disadvantaged people will be dealt with. The committee will also be responsible for creation of the means to make inhabitants conscious about conservation. The committee will be formed by;

- Aphrodisias Museum
- İzmir Conservation Committee II
- Municipality of Geyre
- People of Geyre
- Landowners
- Entrepreneurs
- Villages in the catchment area
- Geyre Foundation
- Winpeace

Agriculture sub-committee: that committee will work with development sub-committee and specialized in agricultural issues. Its components are;

- Municipality of Geyre
- The Society for the Protection of Farmers' Property
- Irrigation Cooperative
- Karacasu Agriculture Directorate

Communication should be strengthened through organizational meetings, community hall meetings, and meetings with selected experts.

CHAPTER 6

CONCLUSION

After World War II, the scientific approaches for conservation were expressed and were left mostly to the experts. This expertist approach was also the target of the criticisms for that these do not allow people to conserve the areas they live, and alienating them to the heritage.

The requirements to be done were changed in the countries depending on their socio-economical structures. Actually, these were like a dressing in third world countries. In Turkey, as a “developing” country, conservation studies are directed to the values those will provide “economical development” and the places that will attract tourists. The expectations of the dwellers in the conservation areas are also in the same direction. Unfortunately the laws cannot prevent illegal developments in practice. In this case community planning is required to prevent the threats of these expectations.

Conservation approaches should include the change. The requirements of the inhabitants should also be taken into account while realizing the needs of conservation. People are as important as the resources that are tried to be conserved. Politics of conservation should provide local participation.

The community planning approach is used to meet the needs of inhabitants. Employment, disadvantaged groups, and inaccessible services are the main themes. It stimulates the development of cooperatives and provides local people to access to information and resources.

Geyre is a settlement within the boundaries of the archaeological site of Aphrodisias ancient city and needs to be developed. The community planning will provide the integration of them; conservation will be provided while developing. The planning studies in Geyre and the archaeological site should be taken together. Through this the plan the requirements of both Geyre and Aphrodisias will be taken into account, because any decision or application of one of them affects the other.

The conservation can not be achieved without turning back on people. A successful planning study also requires participation of people. A community planning study is necessary to realize the conservation development plan.

Conservation development plan should be reviewed to incorporate local people into the planning process at an early stage. Thus, the community planning study will

enable to realize the conservation development plan in Geyre. There is need of experienced and professional people to achieve community planning there; a detailed sociological study is required to create the means of incorporating people into planning studies.

The community planning process should also be an education process for inhabitants to be conscious of the necessity of the conservation, legal framework for the conservation and the procedures of development within the third-degree archaeological site. In this case, the interrelations of Aphrodisias and Geyre will convert into a positive situation.

Aphrodisias, the archaeological site, and the museum should be reviewed for the issues of presenting to public and access to public at large. People should be watched the excavations and the following process. The archaeological work in such a cosmopolitan country should be able to reveal all process of the site, including today. This old art center today has a potential to be an archaeology park with its conserved and standing old structures. The site may again act as a culture and art center of the region.

Geyre and its catchment area should be dealt with in an upper-scale planning study. This study should also deal with the catchment area in the context of the archaeological potentials.

An urban design project is also necessary to provide integration between the modern city and the ancient city; the plan did not concentrated on this problem in Geyre.

Geyre houses should be dealt with from their design to orientation. Commercial and tourist activities suggested out of the settlement may be taken inside it, so the people and tourists can get in touch with each other. If people can benefit from the existence of Aphrodisias in Geyre, they will be sensitive and willing for the conservation of it. This process should include the education of people.

A cooperative should be established to realize tourism investments as suggested in the plan. Besides this, the possibilities of *bed and breakfast tourism* should be created. That cooperative should also enable funds for sounding excavations and for the residents that archaeological artifact was discovered in their lands.

The future of the settlement should be ensured within a smart growth and the negative interrelations between Geyre and the archaeological site should be converted into positive interrelations. Expected results are; living with conservation areas, a sentiment to conserve the historical heritage, not an obligation, setting a balance between conservation and development with limited resources, and protection and management of archaeological heritage.

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APPENDIX



Figure A. 1 Aphrodisias and Geyre



Figure A. 2 Arable Fields adjacent to
Aphrodisias City-walls



Figure A. 3 Sounding by Aphrodisias Museum



Figure A. 4 West Gate of Aphrodisias



Figure A. 5 Boundary of 1st-degree arch. site



Figure A. 6 Illegal Constructions of the Municipality in 1997



Figure A. 7 Old Geyre House near Museum



Figure A. 8 Residence of the Relocated People



Figure A. 9 Inside the House



Figure A. 10 Entrance of Geyre from the highway



Figure A. 11 A street at the east of 120 houses in İstiklal District



Figure A. 12 The pattern of the road around 120 houses

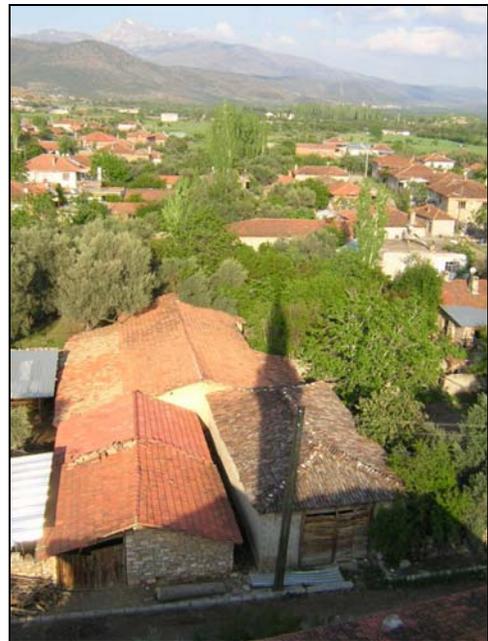


Figure A. 13 A view of İstiklal District



Figure A. 14 İstiklal district and Dörtyol district behind



Figure A. 15 Developments adjacent to the boundaries of Geyre Municipality



Figure A. 16 Entrance of Dörtyol District from the highway



Figure A. 17 A view of Dörtyol District



Figure A. 18 Old pensions within the boundaries of 1st degree archaeological site in Dörtyol



Figure A. 19 A View of Landscape from the 1st Degree Archaeological Site (North of Highway)