

HISTORY OF ARCHAEOLOGICAL AND CULTURAL HERITAGE  
MANAGEMENT IN TURKEY AND EUROPE: A LOOK FROM THE  
PAST TO THE PRESENT

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## ABSTRACT

### HISTORY OF ARCHAEOLOGICAL AND CULTURAL HERITAGE MANAGEMENT IN TURKEY AND EUROPE: A LOOK FROM THE PAST TO THE PRESENT

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This paper explores the historical evolution of archaeological heritage management in Turkey and in Europe. Its overall aim is to draw attention to the growing significance of archaeological heritage management, and to discuss the modern approaches related to this field. Within the European context, the history of archaeological protection goes back to the seventeenth century. In the nineteenth century, the preservation of archaeological heritage became a firmly established concept all over Europe when most of the European countries established legislations and relevant institutions associated with archaeology. After World War II, archaeology became a tool to rehabilitate the European historical past in advance of redevelopment in the war-torn cities of Europe. Today, archaeological heritage management in Europe is regarded as the collective responsibility of all nations and all disciplines. Turkey has a long experience in archaeology like most of the European countries and it possesses substantial archaeological resources, but the archaeological heritage in the country is not adequately preserved and managed due to administrative, bureaucratic, educational, legislative and economic problems. These problems, which also exist in most of the European countries such as Greece and Italy, are needed to be overcome by Turkey preparing to become a member of the European Union.

Keywords: Archaeology, archaeological heritage management, Europe, Turkey.

## ÖZET

### TÜRKİYE VE AVRUPA'DA ARKEOLOJİK MİRAS YÖNETİMİNİN TARİHİ: GEÇMİŞTEN BUGÜNE BİR BAKIŞ

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Bu çalışma Türkiye ve Avrupa'da arkeolojik miras yönetiminin tarihsel gelişimini incelemektedir. Tezin en öncelikli amacı arkeolojik miras yönetimi konusunun önemine dikkat çekmek, ve bu alandaki modern yaklaşımları tartışmaktır. Avrupa'da arkeolojik eserleri koruma onyedinci yüzyılda başlar. Ondokuzuncu yüzyılda, Avrupa ülkelerinin çoğunun arkeolojiyle ilgili kanunlarını, enstitülerini kurdukları dönemde arkeolojik miras yönetimi Avrupa'da yerleşmiş bir konu haline gelmiştir. İkinci Dünya Savaşı'ndan sonra, yıkıma uğramış Avrupa şehirlerinin tekrar yapılanma sürecinde, arkeoloji, Avrupa'nın tarihsel geçmişini canlandırmada kullanılan bir araç haline gelmiştir. Bugün, Avrupa'da arkeolojik miras yönetimi konusu bütün ülkelerin ve disiplinlerin ortak sorumluluğu olarak algılanmaktadır. Büyük arkeolojik kaynaklara sahip olan Türkiye'nin de çoğu Avrupa ülkesi gibi arkeolojide uzun bir geçmişi vardır. Fakat Türkiye'deki arkeolojik miras, yönetimsel, bürokratik, eğitimsel, yasal ve ekonomik sorunlar nedeniyle gerektiği şekilde korunamamakta ve yönetilememektedir. Yunanistan ve İtalya gibi çoğu Avrupa ülkesinde de varolan bu sorunlar, Avrupa Birliği üyesi olmaya hazırlanan Türkiye tarafından aşılması gereken sorunlardır.

Anahtar kelimeler: Arkeoloji, arkeolojik miras yönetimi, Avrupa, Türkiye.

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## TABLE OF CONTENTS

ABSTRACT.....	iii
ÖZET.....	iv
ACKNOWLEDGMENTS.....	v
TABLE OF CONTENTS.....	vi
LIST OF FIGURES.....	viii
ABBREVIATIONS.....	x
CHAPTER I: INTRODUCTION.....	1
CHAPTER II: THE PRESERVATION AND MANAGEMENT OF ARCHAEOLOGICAL HERITAGE IN EUROPE: AN OVERVIEW.....	4
CHAPTER III: THE PRESERVATION AND MANAGEMENT OF ARCHAEOLOGICAL HERITAGE IN TURKEY.....	27
3.1 The Ottomans and their Cultural Heritage.....	27
CHAPTER IV: THE PERIOD OF THE EARLY REPUBLIC TO THE END OF THE 20 <sup>TH</sup> CENTURY.....	53
CHAPTER V: ARCHAEOLOGICAL HERITAGE MANAGEMENT IN TURKEY AT THE PRESENT.....	66
5.1 Archaeological Inventories .....	68
5.2 Destruction.....	81
5.3 Illicit Digging and the Trade of Antiquities.....	90
5.4 Archaeological Excavations and Bureaucracy.....	98

5.5 Education and Archaeology.....	104
5.6 The Economy and Archaeology .....	111
CHAPTER VI: CONCLUSION.....	119
BIBLIOGRAPHY.....	123
APPENDIX A.....	133
APPENDIX B.....	136
FIGURES.....	157

## LIST OF FIGURES

Figure 1 The Ottoman edict for the preservation of column drums in Athens.....	158
(Paksoy, 1993: 213)	
Figure 2 The Ottoman edict for the preservation of Seljukid Inn at Aksaray.....	159
(Paksoy, 1993: 214)	
Figure 3 The Ottoman edict regarding the requests of a British Ambassador.....	160
(Paksoy, 1993: 219)	
Figure 4 The oldest Legislation of Antiquities.....	161
(Paksoy, 1993: 221)	
Figure 5 Osman Hamdi Bey.....	162
(Mansel, 1960: fig.8)	
Figure 6 Lagina excavations.....	162
(Mansel, 1960: fig.9 )	
Figure 7 The excavations at Sidon.....	163
(Mansel, 1960: fig.11-12)	
Figure 8 Istanbul Archaeology Museum.....	164
(Mansel, 1960: fig.14-15)	
Figure 9 Osman Hamdi Bey.....	165
(Mansel, 1960: fig.23)	
Figure 10 Gavurkale excavations.....	166
(Başgelen, 1998: 4)	
Figure 11 Ahlatlıbel excavations.....	166
(Başgelen, 1998: 5)	
Figure 12 The first excavations at Alacahöyük.....	167
(Çığ, 2003: 12)	

Figure 13 Asklepion at Pergamon.....	167
(Çiğ, 2003: 14 )	
Figure 14 Dionysos and Ariadne Mosaic, Zeugma.....	168
(Haley, 2002: Pl.15)	
Figure 15 İvriz Relief.....	169
(Gürel, M.T. January 13, 2003. “2900 Yillik Anita Kursun,” <i>Hurriyet</i> )	
Figure 16 Unauthorized construction on the Byzantine fortifications.....	170
(Demirci, Ş. April 14, 2002. “Belediyekonu,” <i>Milliyet</i> , 18.)	
Figure 17 The Museum Week.....	171
(May 19, 2003. “Miting Degil, Muze Gezisi,” <i>Hurriyet</i> , 4.)	

## ABBREVIATIONS

BA	Archives of the Turkish Prime Ministry
BK	Regional Commissions of Preservation for Cultural and Natural Entities, Turkey
ICAHM	International Committee of Archaeological Heritage Management
ICCD	The Central Institute for Inventory and Documentation, Italy
ICCROM	International Center for the Study of the Preservation and Restoration of Cultural Property
ICOMOS	International Council on Monuments and Sites
KTB	Turkish Ministry of Culture and Tourism
KVMGM	General Directorate of Cultural Heritage and Museums, Turkey
MBCA	The Italian Ministry of Culture
ODTU	Middle East Technical University, Turkey
PPG16	Planning Policy Guidance Note 16. Archaeology and Planning, England
TAY	Archaeological Settlements of Turkey Project
TAYEx	Expedition Teams of the Archaeological Settlements of Turkey Project
T.C.	Turkish Republic
TTK	Turkish Historical Society
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNIDROIT	International Institute for the Unification of Private Law

# CHAPTER I

## INTRODUCTION

This thesis investigates the historical evolution of archaeological heritage management in Turkey and in Europe with an emphasis on the former. Its overall concern is to draw attention both to the growing significance of archaeological heritage management in general and the recent developments achieved in this field; to allow the reader understand the stages of development regarding archaeological heritage management in Turkey and to put this process in the European historical context. The second goal of this study is to demonstrate and discuss the main problems associated with the preservation of archaeological heritage in Turkey nowadays with reference to some European countries, and to reveal how the existing problems can be overcome in Turkey which is preparing to become a member of the European Union.

The whole discussion of this work is divided up into six main chapters. Chapter I is the Introduction. In Chapter II, I give an overview of the development of archaeological heritage management in Europe from the 17<sup>th</sup> century to the 1980's. In this chapter, I discuss the changing perceptions towards archaeological heritage management through time in Europe by emphasizing the effects of international developments on European countries. The discussion in Chapter II does not analyze in detail the development of archaeological heritage management in every single

European country, but instead, it focuses on comparable examples which gave more or less the same responses to the general trends in this field.

In Chapter III and IV, I consider the evolution of archaeological heritage management in Turkey from the Ottoman period to the present. In this respect, I particularly aim to reveal the changing attitudes towards archaeological remains and their reflection on the establishment of institutions and legislations related with archaeology. The content of Chapters III and IV therefore, is a detailed summary of the Turkish sources published so far on this issue.

In Chapter V, I address some of the basic problems facing Turkish archaeology and heritage management under six sub-headings and try to emphasize their standing with regard to international conventions. This chapter also compares the Turkish situation with that in Italy and Greece, in particular because of certain common characteristics regarding archaeology in these countries. In this regard, I begin with discussing the problems associated with archaeological inventories in Turkey in the light of comparable work in Europe. This section is followed by an evaluation of the main factors causing destruction of archaeological resources in Turkey and it gives again a detailed statistical analysis of the effect of this. A major source in this section has been the TAY Project report, which includes information of great value and detail regarding the scale of destruction of archaeological sites located in Turkey. In the succeeding sub-headings, I stress the main problems associated with bureaucracy, education and economy in Turkey which I think aggravate both the development of archaeology and the preservation of ancient remains in the country.

Chapter VI is the conclusion of this thesis

An important topic that has not been covered in this study is archaeological site management. For the future academic researches, case studies on site conservation, preservation, interpretation and heritage attractions would be very fruitful and helpful for Turkish authorities in developing more positive and effective approaches for the management and protection of archaeological sites in Turkey since these aspects are inter-relating and essential for strong future strategies.

A second important point that I want to underline is that the organizational and legislative framework related with archaeological heritage management are frequently modified and updated in European countries in the light of new demands and international developments. These new national archaeological laws are not always accessible on-line and/or available in English. In this regard, all who are concerned with the issues related with archaeological heritage management should be able to keep up to date with recent legislative changes. Thus, government institutes responsible for the administration of archaeology in their country should attempt to make their archaeological laws available on-line in the main European languages. It is only by having a common 'clearing room', such as through UNESCO, that a truly universal approach to archaeological heritage management can be established.

## CHAPTER II

### THE PRESERVATION AND MANAGEMENT OF ARCHAEOLOGICAL HERITAGE IN EUROPE: AN OVERVIEW

Within the European context, the history of archaeological protection goes back to the 17<sup>th</sup> century. In Italy, there was an awareness of the need to preserve Classical antiquities and monuments during the Renaissance<sup>1</sup>. During the period of Papal States, occupying the Italian peninsula, we notice eight significant Papal decrees, dated between 1624-1750, including provisions about archaeological finds<sup>2</sup>. This was also the period when the post of conservator of monuments in Rome was established in Italy, with first Raphael and later Michelangelo, holding this position<sup>3</sup>.

The second region in the world associated with the genesis of archaeological heritage management is Scandinavia where one of the earliest legal considerations and the statutory protection of finds and monuments were exemplified. In the early Medieval laws in Scandinavia, there were the first provisions of ‘treasure trove’ which laid down that all objects from antiquity, particularly gold and silver, were to be the property of the Crown<sup>4</sup>. Like antiquities, prehistoric monuments, particularly barrows and megaliths, came under statutory protection in Scandinavia in the 17<sup>th</sup>

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<sup>1</sup> D’Agostino, 1984: 73.

<sup>2</sup> Mumcu, 1969: 55.

<sup>3</sup> D’Agostino, 1984: 73

<sup>4</sup> Kristiansen, 1989: 25; Mumcu, 1969: 57.

century. Owing to their historical significance as ancestral monuments and their integrity with the Scandinavian landscape, the first legal protection of ancient monuments came into force with the *Swedish Royal Proclamation* of 1666 and the establishment of *Collegium Antiquitatum*<sup>5</sup>. This was the first time in Europe when the significance of the remains of the past was acknowledged in a national code<sup>6</sup>. Kristiansen notices (1989, 25) that the early regulations introduced in both Sweden and Denmark during the 17<sup>th</sup> century were a demonstration of two traditions still found in many parts of the world, those of private ownership versus state ownership. Secondly, they were manifestations of the patriotic or nationalistic ideologies of the ruling monarchies who wanted to legitimize their political power.

During the 18<sup>th</sup> and the very beginning of the 19<sup>th</sup> centuries, the attempts towards the preservation of archaeological heritage began to be made in other parts of Europe while the efforts in Italy and Scandinavia continued. In 1721, the King of Portugal, Johan V, formulated a decree which included precautions for the protection of historical monuments left from the Roman, Goth and Arab occupations<sup>7</sup>. In pre-unification Italy, the Kingdom of Naples attempted, for the first time in the country, large scale excavations at Herculaneum starting in 1738 and Pompeii starting in 1748<sup>8</sup>. In Scandinavia, the Medieval provisions of treasure trove had been extended with the prime concern of ensuring the finds of old treasure were handed over to the

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<sup>5</sup> Kristiansen reveals (1989, 25) that such protection was ensured three centuries later in Denmark because of the interests of the private ownership of land in the extensively farmed Danish countryside. However, in Sweden, monuments constituted less obstruction to farming where there were large tracts of common untitled land.

<sup>6</sup> Cleere, 1989: 1.

<sup>7</sup> Mumcu, 1969: 58.

<sup>8</sup> D'Agostino, 1984: 73.

royal collections and in particular to the king's art collection. In this regard, a decree containing special rules relating to the payment of rewards to the finders was passed in 1752<sup>9</sup>. In 1755, the Bourbon King Charles III, nominated as his personal expert advisor the famous antiquary A.S. Mazocchi to take measures for the protection of archaeological monuments in Italy. In Czechoslovakia, in 1774, the Private Society for Science was founded in Prague, for the study of natural sciences and the archaeological history of Bohemia<sup>10</sup>. Again, in Pre-Unification Italy, the King of a Papal State, Pius VII, regulated the preservation of monuments and works of art in the country through a decree named *Editti Doria Pamphili* in 1802<sup>11</sup>. Finally, in Denmark, the systematic protection of ancient monuments and archaeological finds began in 1807 with the recommendation of the crown prince at that time owing to the increasing destruction of monuments following the agrarian reforms of the late 18<sup>th</sup> century. In this respect, with C.J. Thomsen being the director, there were great efforts by a commission to collect archaeological objects for scientific study and public display<sup>12</sup>.

In the 19<sup>th</sup> century, the preservation of archaeological heritage became a firmly established concept all over Europe. This century was a great period of museum collections, protection, archaeological research, inventories and restoration. The challenge was linked with political, social and economic developments whose reflections were almost the same in all European countries. In this connection, one of

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<sup>9</sup> Kristiansen, 1989: 25.

<sup>10</sup> This Institute became the Royal Bohemian Scientific Society in 1784. Princ, 1984: 13.

<sup>11</sup> This was followed in 1820, by the *Editti Doria Paca*, which re-established the post of conservator of monuments in Rome. D'Agostino, 1984: 73; Mumcu, 1969: 55-56.

<sup>12</sup> Kristiansen, 1984: 22; Mumcu, 1969: 57.

the main factors which triggered the development of archaeology was the destruction of archaeological sites as a result of the expansion of agriculture. Another was the changing attitudes towards ancient monuments after the French Revolution, from which time onwards historical monuments came to be interpreted as testimony of the people as a whole and large public museums were founded<sup>13</sup>. A third factor was the establishment of new political structures such as France (Annunciation of Republic in 1789), Greece (Independence from the Ottoman Empire in 1821), Italy (Unified State in 1860) and the rising interest of all European countries in their national history. To this can be added the turmoil of nationalism and political use of archaeology - which led to the rise of excavations both within and outside Europe - and the rising interest, by the middle of the 19<sup>th</sup> century, among the public to visit cultural attractions and historic monuments, most of which were restored or reconstructed.

Stemming from these developments, by the end of the 19<sup>th</sup> century, many European countries had established relevant institutions and legislations of varying degrees and efficacy to protect their archaeological heritage. In 1835 in Greece, for example, the first legislation of antiquities came into effect, a few years after the state's constitutional right of property on all antiquities in the country was established in 1825, when the National Assembly drafted the first national constitution<sup>14</sup>. In England, the first steps towards a protective legislative framework for the archaeological resource were taken in 1882 with the passing of *Ancient*

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<sup>13</sup> For instance, the 19<sup>th</sup> century saw the foundation of the Louvre Museum (1793) and Musées des Antiquités Nationales (1867) in France; the Hungarian National Museum (1802); the National Archaeology Museum (1892) in Bulgaria; the Homeland Museum (1818) in Czechoslovakia and Museum der Nordischen Altertümer in Denmark.

<sup>14</sup> [http://catal.arch.cam.ac.uk/temper/doc\\_view.asp?doc\\_id=71](http://catal.arch.cam.ac.uk/temper/doc_view.asp?doc_id=71)

*Monuments Protection Act* as a result of the efforts by John Lubbock. The 1882 Act, through which the concept of ancient monument first entered into English law, gave the state the power to purchase any of a specified list of ancient monuments (Schedule) offered for sale, or to receive them by gift or bequest<sup>15</sup>. It established the concept of ‘guardianship’ and the control of the monument was voluntarily handed over to the Commissioners of the Board of Public<sup>16</sup>. The 1882 Act also prohibited any damage on the specified monuments, and gave way to the creation of the post of Inspector of Ancient Monuments, the first being General Pitt Rivers. Finally, in Italy, in 1889, twelve regional inspectorates were established for the protection of archaeological, artistic and monumental heritage, as a results of the efforts by G. Fiorelli, the director general of excavations and museums in Italy at that time<sup>17</sup>.

During the period between the beginning of the 20<sup>th</sup> century to the outbreak of World War II (1939-45), there were major efforts in European countries to establish legislative frameworks which included the archaeological heritage. In this regard, while some countries enacted their first national laws, others continued to modify their previous regulations related with archaeological monuments. Outside of Europe, the USA enacted its first federal law (US Antiquities Act), in 1906, to create criminal sanctions for the destruction or looting of antiquities and to promote the creation of historic, scientific and national monuments in the country<sup>18</sup>.

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<sup>15</sup> Cleere, 1984a: 54.

<sup>16</sup> Grenville, 1999: 34.

<sup>17</sup> D’Agostino, 1984: 73.

<sup>18</sup> Mattero and et al., 1998: 133.

The early 20<sup>th</sup> century saw the passing of the first national law in Italy relating to monuments and objects which had a value in terms of antiquity and art<sup>19</sup>. This law, codified in 1902, was extended in scope in the subsequent years to monuments and objects of historical, archaeological, palaeoethnological or artistic interest, and later to towns, parks and gardens. It provided a modern legislative framework for protecting the movable and immovable heritage as well as for the rights of private citizens and general public in Italy<sup>20</sup>. In Germany, as with Italy, the first laws regarding archaeological monuments were established early in the 20<sup>th</sup> century. In this country, where the management of archaeological monuments had previously been the responsibility of historical societies, without a proper governmental structure for the protection of archaeological monuments, three important laws were enacted to change the former situation and to allow the federal states to protect archaeological monuments<sup>21</sup>. These were the *Law Concerning Monuments Protection* (1902); the *Oldenburg Monuments Protection Law* (1911) and the *Prussian Excavation Law* of 1914.

Meanwhile, in France, a law concerning historical monuments was passed in 1913. The law proposed the establishment of a list of *monuments classés* (classified monuments), supervised by the Historical Monuments Service, but it was ineffective from an archaeological point of view as archaeological sites as a whole and/or buried monuments were not adequately covered by the law<sup>22</sup>. Schnapp (1984, 49) indicates that during the period of the French Third Republic, the archaeological heritage

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<sup>19</sup> D'Agostino, 1984: 73.

<sup>20</sup> Mumcu, 1969: 55-56.

<sup>21</sup> Reichstein, 1984: 39.

failed to obtain state protection, while archaeological excavations by private individuals or researchers were not subject to any form of supervision, and the public funding of archaeology was quite limited. Finally, with the establishment of the Czechoslovak Republic (uniting Slovakia and Bohemia) after the disintegration of the Austro-Hungarian Empire in 1918, all historical and artistic monuments in the territory passed under the protection of the Republic, and the export of antiquities was prohibited from Slovakia<sup>23</sup>.

As mentioned above, some European countries modified their archaeological laws before the World War II. Among these was England, where a number of innovations were introduced with second *Ancient Monuments Act* in 1931. One of the most significant novelties brought with this law was that compensation was made available for owners subject to compulsory purchase<sup>24</sup>. In the same year, at international level, the philosophical foundation of archaeological site conservation was laid out in the *Athens Charter for the Restoration of Historic Monuments* which introduced measures such as accurate documentation<sup>25</sup>. The Athens Charter also called for international collaboration between archaeologists and architects. Thus, the principle of an interdisciplinary approach to preserving ruins and archaeological sites was established<sup>26</sup>.

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<sup>22</sup> Schnapp, 1984: 49.

<sup>23</sup> Princ, 1984: 15.

<sup>24</sup> Cleere, 1984a: 55.

<sup>25</sup> The Athens Charter for the Restoration of Historic Monuments was adopted at the first *International Congress of Architects and Technicians of Historic Monuments*, Athens 1931.

<sup>26</sup> Mattero and et al. 1998: 133.

In 1932, in Greece, a new codified legislation on antiquities was enacted, following the 1832 Act to a great extent. This law, on which the current legislation is based, set out the fact that all antiquities on land and sea are the property of the Greek State. In addition, the 1832 Act introduced definitions of what were antiquities, and important provisions about the import and collecting of archaeological objects, the conduct of archaeological excavations, and the banning of illicit export<sup>27</sup>. Finally, in Denmark, the *Nature Conservation Act* of 1937 gave all remaining archaeological monuments full state protection without any compensation to land owners and without prior registration<sup>28</sup>.

World War II played a very significant role in fostering the development and of archaeological heritage management in Europe. After the devastation of 1939-1945, when most European cities suffered large scale destruction, archaeological excavations, particularly rescue and salvage projects, were necessary to rehabilitate the European historical past in advance of re-development<sup>29</sup>. In addition to the rising consciousness in archaeology and archaeological entities, Europeans recognized the need for interchange of experience and the establishment of co-operation in support of monument conservation and cultural property, since the problems were almost identical in all of Europe<sup>30</sup>. This new ideology was to become more popular – especially with the general public - in the coming years.

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<sup>27</sup> [http://www.indiana.edu/~swasey/matrix/ael/ael\\_mod09.htm](http://www.indiana.edu/~swasey/matrix/ael/ael_mod09.htm)

<sup>28</sup> Kristiansen, 1984: 22.

<sup>29</sup> Cleere, 1989: 2.

<sup>30</sup> Björnstad, 1989: 70.

The effects of the World War II on European archaeology were first echoed at national levels. By the end of the war, many European countries underwent structural and legislative changes in managing their archaeological heritage. In this regard, a strong movement developed towards allocating responsibility of archaeological heritage management to the regions and self governing authorities, as in Italy, with the 1947 constitution of the new Republic<sup>31</sup>. In Czechoslovakia, all cultural monuments were brought under the protection of the state three years after the re-establishment of the Czechoslovak Republic in 1945<sup>32</sup>. In the Federal Republic of Germany, the efforts towards combating the large scale destruction of the German cultural landscape and the monumental heritage after the war led the parliamentary assemblies of all the Federal States to pass monuments protection laws in the 1950's<sup>33</sup>. In Hungary, the amount of appropriate funding was increased by the state to foster the rise of rescue excavations carried out by the Hungarian National Museum<sup>34</sup>. And, in England, grants to be paid by central government for the restoration and maintenance of historic buildings and ancient monuments were provisioned by the Act of 1953<sup>35</sup>.

At the international level, the 1950's also saw the idea of co-operation for the protection of archaeological and cultural heritage develop in Europe. In this regard, the need for the protection of cultural property was adopted by the UNESCO's 1954 (Hague) *Convention for the Protection of Cultural Property in the Event of Armed*

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<sup>31</sup> D'Agostino, 1984: 75.

<sup>32</sup> Princ, 1984: 16.

<sup>33</sup> Such as the *Schlesmig Holstein Monuments Protection Law* of 1958. Reichstein, 1984: 39.

<sup>34</sup> Bökönyi, 1993: 143.

*Conflict*<sup>36</sup>. This convention, which was intended to prevent the illegal export of cultural property, was ratified by 77 nations in response to the looting of art treasures by Nazi and Soviet forces during the World War II. UNESCO's main concern behind this convention was to claim that key elements of national cultural property can also form part of the cultural heritage of all mankind<sup>37</sup>. The dynamic achieved by the Hague Convention was accompanied by the acceptance of the UNESCO's recommendation for the adoption of *International Principles Applicable to Archaeological Excavations* after a general conference in New Delhi in 1956. In this conference, in which the role of centralized state in overseeing excavations and conservation of archaeological sites was defined, centralized state departments were recommended to take an active role in administering archaeological services, coordinating collaborate research and protecting both excavated and un-excavated archaeological sites<sup>38</sup>.

The post-war years in Europe, was a period of immense economic, technological and infrastructural changes. The period of reconstruction was followed by a world-wide economic boom and industrialization during the 1960's and 1970's. The economic growth brought with it the destruction of natural landscapes and archaeological sites on a large scale. First of all, historic town centers in big cities became subject to development projects and construction activities such as highways. Secondly, the exploitation of natural resources for mineral extraction and alternative sources of energy, along with the need to maximize agricultural yields, resulted in

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<sup>35</sup> Cleere, 1984a: 55.

<sup>36</sup> Goodland and M. Webb, 1987: 5.

<sup>37</sup> Skeates, 2000: 20.

<sup>38</sup> Mattero and et al. 1998: 133; Herrmann, 1989: 35.

widespread deforestation and destruction of historic landscapes and non-urban areas. Thirdly, with the growth of affluence and popular tourism, many historic sites, such as Stonehenge and the Athenian Acropolis, began to suffer a visitor pressure. Finally, the availability of inexpensive detection and earth moving equipment led to archaeological sites being threatened by treasure hunters<sup>39</sup>.

As a response to the economic growth and destruction of archaeological sites, in the 1960's, immense efforts were called for in the international arena in order to recreate and rescue an important cultural heritage in Europe. The need for the interchange of experience and the establishment of co-operation across national boundaries led to the formation at a meeting in Venice (1965) of the International Council of Monuments and Sites (ICOMOS), and the adoption of the *Charter for the Conservation and Restoration of Monuments and Sites* the year before. This international non-governmental organization, which has today National Committees in over 107 countries, became a forum for the establishment of international standards for the preservation, restoration and management of cultural environment<sup>40</sup>.

The 1970's were again years of great effort regarding heritage management when a number of international conventions concerned with the archaeological heritage came into being. This period began with the implementation of UNESCO's 1970 *Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property*, whose principle aim was to

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<sup>39</sup> Cleere, 1989: 3.

<sup>40</sup> Björnstad, 1989: 70.

reinforce international solidarity between those countries suffering from the illicit trade in antiquities, and the destination countries importing such material. This significant step was accompanied in 1972 with the acknowledgement of the concept of environmental protection, in a major conference in Helsinki, where the United Nations (UN) established the Environmental Program (UNEP) and created funds to reduce the impact of development<sup>41</sup>. In the same year, the importance of preserving the archaeological heritage continued to be emphasized by the adoption of UNESCO's 1972 *Convention Concerning the Protection of the World Cultural and Natural Heritage*, which invited UNESCO member states to nominate places of outstanding universal value as world heritage sites to be included in a world heritage list<sup>42</sup>. This convention strengthened the protection of designated sites by putting on nations a moral responsibility to co-operate for the safeguarding of the world cultural heritage<sup>43</sup>.

In parallel to the developments at international level during the 1970's, the significance of both environmental protection and heritage protection was adopted in the domestic laws of most of the European countries and the USA, to replace the ineffectual statutes of pre-war era. In Italy, after a substantial change in the politico-administrative organization of the state in 1970, regional authorities, with their own legislative power and full control over the protection and improvement of cultural property, were re-established to create an effective system of heritage management<sup>44</sup>. In France, the 1976 Law laid down *plan d'occupation des sols* (procedure for

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<sup>41</sup> Cleere, 1989: 4; Kristiansen, 1996: 295.

<sup>42</sup> Skeates, 2000: 64.

<sup>43</sup> Herrmann, 1989: 35.

planning and settlement) which provided for the definition of districts, streets, monuments and sites to be protected or rehabilitated (*mettre en valeur*) for aesthetic, historical or ecological reasons<sup>45</sup>. In addition to this, the French State created *Les Fonds d'Intervention pour l'Archaeologie de Sauvetage* (Rescue Archaeology Fund), as a result of the increase in urban excavations. Schnapp reveals (1984, 51) that thanks to this, after 1977, funding for rescue archaeology doubled that of research excavations in France.

The development pressures of the 1960's and the environmental movement of the 1970's had also remarkable reflections in Danish archaeology. In the 1960's, for example, a process of change made its first appearance when the first archaeological parks were created, such as the Lejre Park, and a 100 meter protection zone around all protected monuments was established, recognizing the intimate relationship between archaeological remains and their landscape.

In the light of an overall aim to integrate the protection and administration of archaeological monuments into the framework of regional and municipal planning, Danish authorities began to carry out in the late 1960's a systematic analysis of the national resources and the preparation of landscape evaluation maps, which were assessed on the basis of biological data, cultural history and recreational considerations<sup>46</sup>. These evaluation maps, which are freely available today to the conservation and planning authorities, museums, regional counties and municipal administrations operating in Denmark, are taken into account and used in all pre-

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<sup>44</sup> D'Agostino, 1984: 75.

<sup>45</sup> Schnapp, 1984: 50.

planning projects, and they allow for the relevant authorities to plan archaeological excavations many years in advance when necessary<sup>47</sup>. Accordingly, in Denmark, rescue excavations remain the last resort for recording the archaeological heritage.

In 1970, the Danish government introduced the *National and Regional Planning Act*. This established a decentralized decision-making system, to provide for the collective involvement in all future planning projects by the ministry of the environment, the local municipalities and county councils<sup>48</sup>. At the same time, most of the Danish museums acquired new professional staff, including archaeologists, as a result of the expansion in regional activities. This led naturally to an increase in the number of rescue excavations, when these were considered necessary. Moreover, in the late 1970's, Danish archaeologists started to become involved in the regional *Fredningsstyrelsen* (environmental agencies), staffed mainly by wildlife and landscape conservation experts<sup>49</sup>.

As in Denmark, the 1960's and 1970's explosion of construction activities and property development brought the birth of rescue archaeology in England, and a greater recognition of the significance of archaeological heritage<sup>50</sup>. This change required the need for large number of professional archaeologists. In this way, county councils began to recruit archaeologists to their planning departments to set up monument records for use in planning. Besides, a number of archaeological units

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<sup>46</sup> Kristiansen, 1984: 23.

<sup>47</sup> Kristiansen, 1984: 30.

<sup>48</sup> Kristiansen, 1984: 23.

<sup>49</sup> Cleere, 1989: 4.

<sup>50</sup> Start, 1999: 50.

were set up to service a particular town (like the York Archaeological Trust); or with a county wide brief (the Norfolk Archaeological Unit); or a region (Committee for Rescue Archaeology in Avon); or even a specific construction project (the M5 Research Committee)<sup>51</sup>. These units were supported financially mainly by the central government's rescue budget, but also from county councils and museums. To complement these developments, the *Ancient Monuments and Archaeological Areas Act* was enacted in 1979 with the principle aim of increasing statutory power over archaeological monuments. This Act, which still constitutes the current legislation in England, required the schedule of monuments to be maintained as a list of sites of national importance, and prohibited both the destruction of scheduled monuments and all works affecting them unless the permission of the Secretary of State is obtained<sup>52</sup>. The 1979 Act also provided the establishment of a mobile central excavation unit (the Central Excavation Unit), the functions of which were modified in the following years<sup>53</sup>.

In the USA, the 1970's also saw a growing popularity in 'conservation archaeology' and archaeological resource management. As a result, the 1974 *Archaeological and Historic Preservation Act* came into force allowing federal agencies to utilize funds for the investigation and recovery of cultural resources<sup>54</sup>. The law was an updated version of the 1969 *National Environmental Policy Act*, which had required the consideration of both natural and cultural resources as part of

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<sup>51</sup> Grenville, 1999: 38; *pers. comm.* J.Bennett.

<sup>52</sup> Wheatley, 1995: 166.

<sup>53</sup> Hunter and I. Ralston, 1994: 30.

<sup>54</sup> Mayer-Oakes, 1989: 53.

the planning process with respect to any Federal action that might alter or destroy them<sup>55</sup>.

During the 1980's, national efforts continued towards a establishing statutory framework and institutions, in accordance with changing circumstances of the previous twenty years. In this respect, in England, a quasi-governmental body known as the Historic Buildings and Monuments Commission (or English Heritage) was created in 1983. This body was given the responsibilities of securing the preservation of archaeological monuments, historic buildings and conservation areas, and promoting the public's enjoyment and knowledge of ancient monuments<sup>56</sup>. On the other hand, Spain enacted a new archaeological legislation in 1985, in which there was a substantial increase in personnel to carry out the necessary operations of recording, designation and excavation<sup>57</sup>.

In comparison to administrative and legislative innovations, the issues related with the funding of archaeological activities also began to change by the 1980's. The reason behind this was that state budgets reserved for archaeology were getting smaller, and therefore, alternative sources of money such as tourism, private and international funding were needed. This led many countries to look for new financial arrangements. In Italy, for instance, a law was passed in 1985 allowing regions to get funding from European budgets<sup>58</sup>.

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<sup>55</sup> Mc Gimsey III, R. Charles and H.A. Davis, 1984: 119.

<sup>56</sup> Hunter and I. Ralston, 1994: 31.

<sup>57</sup> Cleere, 1989: 4.

In England, a very significant step regarding the funding of archaeological heritage management was taken in the 1980's with the adoption of the concept of 'contract archaeology'. This concept, which had already penetrated into American archaeology, was developed in England after the preparation of a *Code of Practice* issued between British Archaeologists and the Developers Liaison Group<sup>59</sup>. With the resolution of the previous conflicts between archaeologists and developers, the first archaeological excavation under the new system, with a developer funding of £ 3.25 million, was carried out in 1988 at the Roman amphitheater under London's Guildhall<sup>60</sup>.

The advent of large scale developer funding in England during the 1980's has made a major impact on the development of archaeological heritage management in that country. First of all, it provides archaeological institutions with a large amount of money for salaries. Estimates within English Heritage reveal that contract archaeology accounts for some £ 35 million of archaeological expenditure annually, and that much of this is spent on small scale evaluation in England<sup>61</sup>. Secondly, developer funding allows both private companies and archaeologists to work in collaboration in preserving England's archaeological and cultural heritage. Skeates notes (2000, 74) that the York Archaeological Trust has established a close partnership with the city's planning department and construction agents, and thus it

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<sup>58</sup> De Caro, Stefano: 2003. "Museums, Archaeological Parks and Cultural Heritage in Campania: towards a new organization." A lecture delivered at the Anatolian Civilizations Museum. Ankara, November 17.

<sup>59</sup> Carver, 1996: 45.

<sup>60</sup> Davis, 1989: 233.

<sup>61</sup> Grenville, 1999: 39.

becomes aware of all proposed re-development programs at the initial stage. This way, the York Archaeological Trust can make its own observations regarding the proposed development, and, when necessary, plan its future archaeological activities and budget.

The existing national and international approaches towards archaeological heritage management, which began to be formed in Europe in the 1950's, have been strengthened and broadened with the adoption of new values and perceptions during the last thirteen years. This began to be achieved early in 1990 when ICOMOS established the International Committee of Archaeological Heritage Management (ICAHM) as a response to the widespread destruction of archaeological entities and the growing interest in issues regarding the archaeological heritage. ICOMOS set up ICAHM as international forum for the interchange of knowledge and research between archaeologists, professionals and all others concerned with the management of archaeological resources.

Today, ICAHM's principal aims are to develop efficient strategies of management by encouraging a multi-disciplinary approach; to promote a systematic inventory of the world archaeological heritage, and to create an understanding of the significance of archaeological heritage among the general public, politicians and governmental bodies<sup>62</sup>. These remarkable aims were put on paper, the same year ICAHM was established, with the formulation of the *Charter for the Protection and Management of the Archaeological Heritage*. This Charter, which established a new set of international principles and guidelines, highlighted the importance of

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<sup>62</sup> Björnstad, 1989: 73.

protecting and managing the archaeological heritage for the present and future generations through the co-operation of government authorities, academic researchers, private and public enterprise and the general public<sup>63</sup>.

The international recommendations concerning the integration of archaeological heritage management into physical planning and landscape protection and the significance of co-operation among all levels of society in establishing strong management policies, were recognized by many European countries during the 1990's. In England, this was formalized by the government's Department of Environment with their publication of *Planning Policy Guidance Note 16 Archaeology and Planning* (PPG16) in November 1990.<sup>64</sup> This document confirmed the national importance of the archaeological heritage as a finite and non-renewable resource, and passed the responsibility for archaeological investigations to the property developers<sup>65</sup>. PPG16 also set out the principle of the 'polluter pays' implying that the significance of archaeological remains, whether scheduled or not, should be assessed before a development scheme is given planning permission<sup>66</sup>.

Owing to these evaluations, archaeological issues were given a place within the decision making process for both development control and strategic planning. In practice, the principles introduced by the PPG16 improved dramatically the number

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<sup>63</sup> Skeates, 2000: 65.

<sup>64</sup> The Monuments at Risk Survey of England (MARS), undertaken by English Heritage and the University of Bournemouth between 1994-1996, illustrates that a total of 23.500 monuments and 10 ha of archaeologically sensitive land have been completely destroyed in England since 1945 (one monument per day) as a result of construction and agricultural activities. Malone, S. Stoddart and E. Zubrow, 1998: 472.

<sup>65</sup> Start, 1999: 52; Skeates, 2000: 74.

of archaeological field evaluations in relation to the number of planning applications during the last ten years in England. In this respect, the number of field evaluations, only 223 in 1989, reached 1250 in 1999<sup>67</sup>. PPG 16 coincided with a collaborative movement amongst both archaeologists and non-archaeologists regarding the threats to archaeological sites in England. As illustrated by Skeates (2000, 66), in 1996, the Council of British Archaeology, Friends of the Earth, Greenpeace, the Royal Society for the Protection of Birds, the Wildlife Trust and the Worldwide Fund for Nature moved together in protesting against plans submitted by the Highway Agency and Newbury District Council for a new road to be built Newbury. The road was considered by these groups as a common environmental threat, to both archaeology and the landscape, and its wildlife. As a result of the protest, the companies were forced to change their construction plans, which otherwise would have destroyed twelve archaeological sites and a regionally environmentally precious landscape.

The acknowledgement of the fact that archaeological heritage management is a collective public responsibility had similar reflections in other European countries. In Italy in 1991, the government approved a law which allows volunteers to share to some extent in the duties of archaeological management in museums, excavations and public participation projects<sup>68</sup>. Similarly, with a new cultural legislation enacted in 1992, the Dutch state aimed at integrating archaeological heritage conservation with the whole field of existing policies on such diverse areas as wildlife, environment, urban and rural development, tourism, academic research and public education in the Netherlands. Knoop emphasizes (1993, 440) that the idea behind

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<sup>66</sup> Grenville, 1999: 36.

<sup>67</sup> Darvill and B. Russell, 2002: 28.

this was to establish archaeological heritage management as a complementary part of the living, everyday culture.

The new set of criteria developed by the ICOMOS's 1990 Charter continued to be supported and improved with the Council of Europe's 1992 *European Convention on the Protection of the Archaeological Heritage (Revised)* signed by 26 ministers of culture after a meeting in Valetta (Malta). This convention, which intended to ensure a comprehensive approach to archaeological heritage management, recommended European countries to take minimum standards for the protection of their heritage. It stressed the significance of archaeological entities for the knowledge of the history of mankind; it acknowledged the ongoing threat to the European archaeological heritage, because of increasing number of planning schemes, natural risks, unscientific excavations and insufficient public awareness; and affirmed the necessity to institute appropriate administrative and scientific supervision procedures, and the need to integrate archaeology in town and country planning. The document especially stressed that the protection of the archaeological heritage is a responsibility of all European countries, and requires the exchange of expertise as well as experience.

The increasing appeal and necessity of protecting the cultural heritage continued to be manifested after the Council of Europe's 1992 European Convention. In the subsequent Vienna Declaration, made after the meeting of the political leaders of Europe in 1993, the cultural heritage was introduced as one of cornerstones for the European House, just as with democracy, the rule of law and human rights<sup>69</sup>. The

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<sup>68</sup> Knoop, 1993: 440.

declaration underlined the fact that the cultural heritage is a human right, and one that must be protected against misuse by nationalists, and thoughtless destruction.

At the present, archaeological site conservation and management is experiencing a progressive popularity in Europe since the preservation of the ancient remains has become an international topic. The increase in awareness is attributed partly to the growing co-operation among archaeologists, conservators, architects, landscape archaeologists, engineers and city planners, now that archaeology is commonly integrated in physical planning.

In compliance with the efforts towards modifying and updating national legislations, the significance of archaeological heritage management has also been strongly acknowledged both in the USA and in Europe in the field of academic education<sup>70</sup>. The 1994 *International Directory of Training in Conservation of Cultural Heritage*, jointly published by the Getty Conservation Institute and the International Center for the Study of the Preservation and Restoration of Cultural Property (ICCROM), listed a total of 453 training programs<sup>71</sup>. Of these, 47 programs specifically cite archaeological conservation, as a principal concern, and 14 of them focus on archaeological site management.

The majority of the training programs listed by ICCROM are in the United Kingdom. The Council for British Archaeology lists eight courses at English Universities that appear wholly or partly to cover archaeological heritage

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<sup>69</sup> Kristiansen, 1996: 299.

<sup>70</sup> Price, 1989: 297.

management in their curricula: Bournemouth University (MSc Archaeological Resource Management); Cambridge University (MPhil Archaeological Heritage and Museums); Hull University (MSc Wetland Archaeological Science and Management), Leicester University (MA Archaeology and Heritage); University College London, Institute of Archaeology (MA Cultural Heritage Studies; MA Public Archaeology); York (MA Archaeological Heritage Management) and University of Newcastle (MA Heritage Education and Interpretation).

The training and graduate programs mentioned here particularly aim to educate professional archaeological heritage managers with a knowledge and understanding of the archaeological record and interpretation. It is strongly suggested that future decision makers charged with the protection of archaeological sites need to be trained in basic general management skills such as financial control and budgeting, project planning, computer skills, human relations, legislative framework of heritage protection, commerce and conservation<sup>72</sup>. In practice, archaeological heritage managers have begun to be employed in sites. For instance, in Pompeii, the director of the *Soprintendenza Archaeologia di Pompeii* (autonomous administrative unit of the Italian Ministry of Culture at Pompeii created in 1997) has been working since 1997 in collaboration with a site manager, an external professional who is privately employed on the basis of a five year contract<sup>73</sup>.

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<sup>71</sup> Mattero and et al., 1998: 132.

<sup>72</sup> Cleere, 1989: 16.

<sup>73</sup> Vaccaro, 1999: 177.

## CHAPTER III

### THE PRESERVATION AND MANAGEMENT OF ARCHAEOLOGICAL HERITAGE IN TURKEY

#### 3.1. The Ottomans and their Cultural Heritage

Until 1829, when the Peloponnese seceded from the Empire, almost all the regions considered the cradle of civilization were dominated by the Ottoman Empire<sup>74</sup>. For centuries, the Ottomans ruled the Near East, North Africa, Caucasus, Cyprus, most of the Balkan peninsula, Greece and the Aegean islands. In other words, the Ottoman Empire directly controlled an immense cultural and archaeological heritage during the period of its existence.

Despite its long connection with this vast archaeological wealth, it is still not easy to establish when the Ottomans began to take an active interest in the ancient ruins within their empire. However, it is certainly not possible to speak of any official Ottoman policy towards the preservation of antiquities until the middle of the 19<sup>th</sup> century. There are few published Ottoman sources reflecting any active involvement of the empire with its archaeological heritage and the perception of its past for the period before the 19<sup>th</sup> century. In this respect, the available Ottoman archives, mainly Sultan's edicts, give us only partial information concerning the preservation of antiquities located within the Ottoman Empire.

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<sup>74</sup> Özdoğan, 1998c: 113.

Even so, Alpay Pasinli (1992, 147) has claimed that the Turks living in Anatolia became interested in antiquities in the 13<sup>th</sup> century, before the establishment of the Ottoman Empire. When the Seljukid Sultan, Alaeddin Keykubad, ordered the building of a fortification around the prehistoric mound which forms the center of Konya, he had the surface of the wall decorated with Roman and Byzantine sculptures. Paksoy (1993, 202), on the other hand, in his study based on the Ottoman archives of the Turkish Prime Ministry (hereafter BA= *Başbakanlık Arşivleri*), claims that it was the Ottomans who started this concern, when they began to collect antiquities as a result of their growing interest in the aesthetic values of the past cultures, especially after the conquest of Constantinople in 1453.

Records from *Mühimme Defterleri* (the Ottoman private archives) of Murad III (1574-95) provide important information concerning the Ottoman perception of ancient ruins at that time. To exemplify, one document (Figure 1) is the edict of the Sultan to the chief administrator of Athens regarding the preservation of columns in the city in their original settings<sup>75</sup>. Another important document (Fig. 2) is concerned with the preservation of immovable antiquities, and demands the preservation of a Seljukid inn at Aksaray, damaged by the public<sup>76</sup>. Furthermore, the document states that those who would not obey the order of the Sultan were to be seized by the Ottoman officers<sup>77</sup>.

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<sup>75</sup> BA., *Mühimme Defteri*, c:33, v.181/hk. 357 / 28.11.1577. Paksoy, 1993: 213.

<sup>76</sup> BA., *Mühimme Defteri*, c:51, v.26/hk. 89 / 4.11.1583. Paksoy, 1993: 214.

<sup>77</sup> Paksoy, 1993: 203.

Paksoy (1993, 209) emphasizes that there exists a clear distinction between the reign of Selim III (1789-1807) and the previous periods regarding the approach of the Ottoman rulers towards ancient ruins. In this respect, Paksoy (1993, 209) points out that the protective concern of the 16<sup>th</sup> century Ottoman rulers for ancient ruins was ignored during the reign of the succeeding rulers for the next 300 years of the empire. This is especially true of the 18<sup>th</sup> and early 19<sup>th</sup> centuries.

An important document (Fig. 3) dating to 1799 illustrates the general attitude of the 18<sup>th</sup> century Ottoman rulers towards ancient ruins by describing the requests of a British ambassador working in Istanbul during the reign of Selim III (1789-1807). The document reveals that the ambassador requested from the Sultan the following items; (a) a decorated stone left near the wall of the Topkapı Palace's main entrance; (b) a decorated stone left underwater at Saray Burnu, near the bridge of Çiviciler; (c) a decorated column fragment near the Sultan's palace in front of the warehouse of Şehremini; and (d) a fragment of a Byzantine sarcophagus lid in the court of the Osmaniye Mosque<sup>78</sup>. The ambassador wanted these items to be shipped to England. In his response to the ambassador's requests Selim III replied in his *Hatt-ı Hümayun* (Sultan's order) that the objects in question would be loaded on the ship under the command of the British General Keith at Hagia Stephanos (Yeşilköy)<sup>79</sup>.

The relationship established between Selim III and the British ambassador at the end of the 18<sup>th</sup> century continued into the 19<sup>th</sup> century. The events leading to the loss of archaeological heritage from the Ottoman Empire are significant facts for the

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<sup>78</sup> Paksoy, 1993: 205.

<sup>79</sup> BA., *Hatt-ı Hümayun* 15015. Paksoy, 1993: 219.

period in question and demonstrate the general attitude of the Ottoman government towards ancient ruins. One of the most popular events of the 19<sup>th</sup> century is mentioned in Stanley Lane Poole's book, *Lord Stratford Canning's Memories of Turkey* (1959). The author clearly explains how Canning, then the British ambassador, acquired the pieces of the Mausoleum at Halikarnassos, one of the Seven Wonders of the World, and material from Nineveh, from the Ottoman Empire<sup>80</sup>.

Poole represents Canning as the person who enriched the British Museum with the most spectacular collections by winning the permission of the Sultan and relevant official permits for excavations of the Mausoleum at Halikarnassos and the site of Nineveh in Iraq<sup>81</sup>. As mentioned by the author, it was in 1846 that Canning provided the representatives of the British Museum, under the leadership of Austen Henry Layard, with the relevant edict of the Sultan to survey and dig in the region of Mesopotamia as well as the permit allowing the shipment of Assyrian finds to England to be delivered to the British Museum. In the same year, Canning was also given the excavation permit to take out the marble blocks of the Mausoleum (350 BC), re-used, after the destruction of the building during an earthquake, for the construction of a 15<sup>th</sup> century fort known as St. Peter / Halikarnassos. Poole underlines how 13 Parian marble blocks of the Mausoleum's frieze depicting the wars between the Greeks and the Amazons were later donated to Canning by Sultan

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<sup>80</sup> Stratford Canning or Stratford de Redcliffe (London 1786- Sussex 1880), started his diplomacy career in Istanbul in 1808 as the chief assistant of Robert Adair, the British ambassador of Istanbul at that time. In 1824, S. Canning became the British ambassador of Istanbul and having worked in the British embassy until 1829, he went back to England to work in the British parliament. In 1842 he was appointed for a second time as the ambassador of Istanbul and he remained in his job until 1858.

<sup>81</sup> Poole, 1959: 131.

Abdülmeçid<sup>82</sup> (1839-1861) to be shipped to England: the shipment cost only £ 400, a sum paid by the Sultan himself<sup>83</sup>.

Canning's interest in Halikarnassos continued until 1857, when he obtained a new permit for Charles Newton to carry out excavations on the foundations of the Mausoleum. The statues of the king Mausolos and of his wife Artemisia, along with lion statues dating to the 4<sup>th</sup> c. BC, were recovered during these excavations. They were later donated to the British Museum by another edict of the Sultan, during the Crimean war between Russia, and the Ottoman Empire, Britain and France<sup>84</sup>.

Another important event of the 19<sup>th</sup> century is associated with the excavations of the city of Troy by H. Schliemann<sup>85</sup>, and his removal of excavation finds from Turkey. Esin (1993, 179) indicates that the relationship between the Ottomans and Schliemann can be expressed and examined in two ways. The first deals with the edict of the Ottoman Empire which allowed Schliemann, in 1870, to start his excavations at Hisarlık, Homer's legendary city of Troy. The other is the legal action brought by the Ottomans against Schliemann in 1874, accusing him of looting the city.

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<sup>82</sup> This is referred to by Canning in his letter that he wrote to R.H. Inglis, a member of the British Museum, in 1846 soon after the pieces of the Mausoleum reached to England at the end of the same year. Poole, 1959: 133-135.

<sup>83</sup> In a letter written to his wife in 30.01.1846, Canning emphasizes that the shipment of the pieces to England was paid by Sultan Abdülmeçid. Poole, 1959: 134.

<sup>84</sup> Poole, 1959: 136.

<sup>85</sup> The excavations of Troy were carried out by Schliemann in 1870-2, 1878-9, 1882-3, 1889 and 1890.

Esin (1993, 183) emphasizes that Schliemann allegedly discovered the so called ‘Treasure of Troy’ (150 items, including Early Bronze Age jewelry and other artifacts), on 17.06.1873. In the same year, Schliemann sent the treasure to Athens to be exhibited, and then later to England, while he also published his book and atlas on Troy titled *Trojanische Altertümer. Bericht über die Ausgrabungen in Troja*. The pieces are known to have made their way afterwards to the Berlin Museum<sup>86</sup>. According to Schliemann, despite the imperial edicts of the Ottomans, asking the excavators to leave half of their excavation finds for the imperial museum, nobody gave anything to the museums simply because they were not open to the public<sup>87</sup>.

In 1874, the Ottomans brought a legal action against Schliemann accusing him of illegally exporting material from Troy. Schliemann countered the claims of the Ottoman government by stating that “...instead of yielding the finds to the government...by keeping all to myself, I saved them for science. All the civilized world will appreciate what I have done...”<sup>88</sup>. Schliemann’s statement was an expression of the 19<sup>th</sup> century ideology that the Europeans regarded themselves as the sole authority on the civilized world, and only they could evaluate and possess the cultural heritage of the past<sup>89</sup>.

The lawsuit between the Ottoman state and Schliemann was concluded in 1875 when Schliemann was ordered to pay 10.000 Swiss francs to the Ottoman Empire for

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<sup>86</sup> Priam’s treasure and other artifacts were later taken from Berlin by the Soviet Army. Their existence in the Pushkin and Hermitage Museum was a closely guarded secret until 1991. Rose and Ö. Acar, 1995: 56.

<sup>87</sup> Esin, 1993: 186.

<sup>88</sup> Schliemann, 1874: 52-55; Esin, 1993: 185.

illegally exporting the material. However, we know that in fact Schliemann paid 50.000 Swiss francs to the Ministry of Education to be used for the Ottoman Imperial Museum. Although the exact relationship between Schliemann and the Ottoman Empire remains a mystery, on the basis of the published Ottoman archives, we know that Schliemann was granted a new imperial edict for his renewed excavation projects in Troy after the lawsuit in 1875. Schliemann was given an excavation permit in April 1876 by Sadrazam Mahmud Paşa and again in the 1880's through the medium of foreign representatives - including Bismarck of Germany - although Osman Hamdi Bey, an opponent of Schliemann's actions, was by then the director of the Imperial Museum (later the Sultan's Museum)<sup>90</sup>.

The archaeological heritage that Turkey lost through the Ottoman official permits during the 18<sup>th</sup> and the middle of the 19<sup>th</sup> centuries is neither restricted to the Mausoleum at Halikarnassos or the treasure of Troy. Akurgal (1998, 129) and Ebcioğlu (1983, 76) determined that the British Museum in London, the Louvre Museum in Paris, the Pergamon Museum in Berlin and the Kunsthistorisches Museum in Vienna are full of material acquired from Anatolia at the time of the Ottoman Empire ( *See* APPENDIX A).

Therefore, the period from the reign of Selim III to the first half of the 19<sup>th</sup> century was a period during which the Ottoman Empire lost many remarkable pieces belonging to its rich archaeological heritage through the edicts of the Ottoman rulers. During this time, the Ottoman bureaucracy neither made a serious attempt to uncover

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<sup>89</sup> Ortaylı 1992: 126.

<sup>90</sup> It is claimed that the 1889 edict was given to Schliemann by Osman Hamdi through the medium of German ambassador, Von Radowitz, working at Istanbul. Esin, 1993: 187.

the archaeological remains of the empire, nor did it establish an official policy to preserve and make use of them. The ancient remains were means of establishing good political relationships with the Ottoman state and foreign governments.

Özdoğan (1998c, 114) ascertains that the Ottomans found the interest shown to ancient ruins by the first generation of European archaeologists quite extraordinary.

Yet, in evaluating Ottoman attitudes towards their heritage in the period from the 18<sup>th</sup> to the middle of the 19<sup>th</sup> century, we must take into account other significant factors which contributed to the loss of archaeological material from the territories of the Ottoman Empire. These do not make the negligence of the Ottoman rulers excusable, but they help us to establish the main weaknesses of the Ottoman Empire in protecting its archaeological wealth. The main point to be underlined is that Ottoman scholarship and science-including archaeology- could not develop until the middle of the 19<sup>th</sup> century due to the great economic and political disturbances that the Ottoman Empire experienced in the struggle for its existence<sup>91</sup>. The conditions necessary for the development of this branch of scientific study did not exist.

In particular, the Ottoman Empire lacked schools of archaeology; research centers with libraries; museums to house the finds; the relevant equipment for scientific excavations; well trained archaeologists to carry out scientific research in the territories of the empire; and finally stringent laws controlling the export of archaeological finds. Moreover, the concept of archaeology was totally unknown among the public at large. Such convulsions coincided with a period which saw the state budget reserved mainly for the military activities and wars that the empire was involved in during the period of its collapse. In short, the Ottoman Empire was

unprepared in every sense to begin archaeology and thus to preserve its archaeological heritage until the time after the declaration of *Tanzimat* (the period of reforms) in 03.10.1839.

By comparison with the picture outlined above, as Chapter II has shown, contemporary Europe was developing its accumulated knowledge about its antiquities and historical monuments. European states and the upper classes had financial sources reserved for the protection and recovery of archaeological remains. Moreover, there was a recognition that antiquities were significant as objects of education and historical monuments belong to the people as a whole<sup>92</sup>. Stemming from this ideology, France, for instance, had already opened the Palace of Louvre to the public on 27.07.1793, calling it *Museum de la Republique*. Thus, the properties of the rich élite became accessible to larger audience.

Likewise, the 19<sup>th</sup> century was a key period for the development of archaeology in Europe. Trigger (1996, 617) notes that scientific archaeology originated in the 19<sup>th</sup> century in Scandinavia, and diffused from there throughout Europe as a whole. At the same time prehistoric archaeology developed in America within the context of an awareness of what was happening in Europe, while Europeans were initiating archaeological research in many parts of the world within colonial or semi-colonial settings. These efforts led to the establishment of the first specifically archaeology museums all over Europe.

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<sup>91</sup> Özgüç, 1982: xv.

<sup>92</sup> Ortaylı, 1992: 126; Kristiansen, 1989: 25; Killebrew and G. Lehman, 1999: 4.

In the second half of the 19<sup>th</sup> century most archaeological traditions were nationalistic in their orientation. As class conflicts became more pronounced in Western Europe, archaeology and history also became used to glorify the national past in an effort to encourage a spirit of unity and cooperation with industrialized states. For instance, in France, the French emperor Napoleon III sought to encourage nationalism by ordering large scale excavations to be carried out between 1861 and 1865 at the Celtic *oppida* at Mont Auxois and Mont Réa in Burgundy. These sites, which had been besieged by Julius Caesar when he invaded Gaul, revealed the material culture of the Celtic inhabitants of France in the first century BC. In Germany, archaeology played a significant role in the unification of the country in 1871 by glorifying Germany's ancient and medieval past. This was a period when Gustav Kossina prepared the groundwork for an ethnocentric German prehistory by proposing his *Kulturkreis* theory which identified some geographical regions with specific ethnic groups on the basis of material culture<sup>93</sup>. This theory is known to have been used to support the expansionist policies of Nazi Germany in later years. Finally, in Eastern Europe, archaeology played an important role in the eventual emergence of a series of independent national states by encouraging a sense of ethnic identity among Poles, Czechs, Hungarians, and other groups living under Austrian, Russian, and Prussian domination<sup>94</sup>.

Besides nationalist archaeology, imperialist archaeology was associated with a small number of states that exerted political dominance over large areas of the world. In this respect, imperialist archaeology developed mainly in the United Kingdom

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<sup>93</sup> Arnold, 1996: 550.

<sup>94</sup> Trigger, 1989: 148.

where scientific archaeology was introduced from Scandinavia in the 1850's. This was a period when industrialization greatly strengthened the middle class both economically and politically, and archaeology became more than ever the science of progress from prehistoric times<sup>95</sup>.

The developments achieved in the world archaeology during the 19<sup>th</sup> century coincided with a process of westernisation in the Ottoman Empire. The Ottomans struggled to recognize and adapt to the 'west' in an incomparable manner with respect to previous years, when eastern aspects were still dominating the Ottoman lifestyle, art and literature<sup>96</sup>. During these years, a number of western style institutions were established in the Ottoman Empire, and an interest in archaeology developed as the first Europeans took to the field. The extensive fieldwork that began in Turkey during the last quarter of the 18<sup>th</sup> century, with the financial support of the *Society of the Dilettantes* under the aim of investigating the remains of Greek and Roman civilizations<sup>97</sup>, continued with widespread archaeological projects all over Turkey in the 19<sup>th</sup> century<sup>98</sup>. These archaeological expeditions were launched to satisfy the European lust for antiquities and led to the appearance of archaeology as a scientific discipline in Turkey as an imported concept linked with western ideology. Özdoğan (1998c, 113) accentuates that during this process of emergence, the

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<sup>95</sup> Trigger, 1996: 623.

<sup>96</sup> Ortaylı, 1992: 124.

<sup>97</sup> Arsebük, 1983: 68; Fagan, 1994: 12.

<sup>98</sup> To exemplify, in 1827 Schulz recorded the inscriptions of Eastern Anatolia; in 1834 C. Texier found Boğazköy; in 1835 W. Hamilton considered Alacahöyük as an important archaeological settlement; in 1857 C.T. Newton excavated the Mausoleum of Halikarnassos; in 1866 R. Ropplewell excavated the site of Priene; in 1870-1893 H. Schliemann and later on W. Dörpfeld excavated in Troy; in 1872-73 O. Rayet and A. Thomas excavated Didyma; in 1878-1886 K. Humann and A. Conze excavated the city of Pergamon; in 1895 the Austrians excavated Ephesos; in 1899 T. Wiegand excavated the site of Miletos.

Ottomans neither considered the need for scientific archaeological practices, or of adopting archaeology to local needs, as the westerners were only interested in the Near Eastern, Hellenistic, Roman and Byzantine cultures.

The main steps taken by the Ottomans to preserve the archaeological heritage of Turkey only began in 1846 during the reign of Abdülmecid (1839-61). The first important event associated with his reign was the conservation of the church of Hagia Sophia by the Italian Fossati brothers, who uncovered Byzantine period mosaics during their work, and published them through the support of the Sultan, who took an active interest in the project from the beginning. A second important detail of the reign of Abdülmecid was the protection of the Obelisk of Theodosius (c.390) and the Serpent's Column, in the Hippodrome at Constantinople, with iron fences<sup>99</sup>. These were manifestations of a firm effort for the protection of archaeological remains found in the city.

Yet, the most significant incident of the reign of Abdülmecid was no doubt the establishment of the first museum in Turkey in 1846 at the church of Hagia Irene, located in the outer courtyard of the Topkapı Palace, by Fethi Ahmed Paşa, the commander of the Ottoman armoury (Tophane)<sup>100</sup>. The museum was built to house a collection of antiquities gathered from different regions of the empire along with military equipment no longer used by the Ottoman army. Among the museum exhibits were Byzantine sarcophagi, Byzantine column drums from the Hippodrome, and the base of the monument of Porphyrios, a famous charioteer of the reign of

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<sup>99</sup> As indicated by Ortaylı (1992, 125) the protection of these remains were provided through the edict of Sultan Abdülmecid in February, 1856.

Anastasius (491-518)<sup>101</sup>. Pasinli (1992, 148) notes that the collections established in Hagia Irene were named *Mecma-i Asar-ı Atika* (the Collection of Antiquities) and *Mecma-i Ešliha-i Atika* (the Collection of Ancient Weapons).

The establishment of the museum was followed by the efforts of some Ottoman intellectuals at enriching the archaeological collections of the museum. In this respect, in 1868, as soon it was decided that the museum at Hagia Irene would become the Ottoman Imperial Museum, its collections grew rapidly, as the Ottomans were still controlling the Balkans and the Near East<sup>102</sup>. In 1869, when Ali Paşa was the Ottoman prime minister, the museum took the title of Imperial Museum, and an Englishman, Mr. Goold, became curator of the collections.

At the beginning of 1869, the Ottoman Turkey had an Imperial Museum and there were great efforts to enlarge its collections. However, there was still no comprehensive protective law for antiquities. Up to 1869, legal issues associated with antiquities were completely dependent on the essences of *fıkıh* (the Muslim jurisprudence)<sup>103</sup>. In *Arazi Kanunname-i Hümayunu* -the Ottoman Land Legislation- antiquities were only mentioned in connection with movable objects whose owners were ‘unknown’ and there was no judgment regarding immovable properties<sup>104</sup>. The legislation did not even contain any definitions of movable and immovable properties. In this respect, according to the decisions of the jurisprudence

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<sup>100</sup> For the conversion of the courtyard of the Topkapı Palace into a museum, See Paksoy, 1993: 212.

<sup>101</sup> Paksoy, 1993: 202.

<sup>102</sup> Özdoğan, 1998c: 114.

<sup>103</sup> Mumcu, 1969: 66.

<sup>104</sup> *Arazi Kanunname-i Hümayunu* (23Şevval/ 1274/ 6.06.1858), Article: 107. Mumcu, 1969: 66.

immovable antiquities belonged either to the Ottoman state, pious foundations or private individuals, and everyone could make use of the immovable properties located in vacant lands as long as they were not cultivated. Thus, if immovable antiquities were possessed by the state or private individuals their holders had every right of ownership on them. Accordingly, immovable cultural properties found on vacant lands could be easily taken apart or disrupted<sup>105</sup>. In comparison to immovable properties, 1/5 of non- Islamic movable objects always belonged to the Ottoman treasury. The remainder were given by the Sultan to the landowner, or his inheritor, if the objects were found on the land adopted by a specific individual. In the case of lands with no claim of ownership, 1/5 of the finds were taken by the state and the rest were given to the finder<sup>106</sup>. Foreign nationals could therefore freely excavate sites for treasure hunting and were granted a certain share, as long as they were authorized by the Sultan.

The Ottoman Land Legislation was clearly primitive in every sense. With this legislation, immovable properties were open to looting and the acquisition of movable antiquities was quite easy. On the other hand, the number of antiquities possessed by the state was quite limited, to only 1/5<sup>th</sup> of what was discovered. Recognizing the weaknesses of the Ottoman jurisprudence and the plunder of the cultural heritage in the empire, a group of Ottoman intellectuals were motivated to prepare an antiquities legislation. This legislation was the first official Legislation of Antiquities and it actually stemmed from a report prepared at the end of 1868 by the Council of State, thanks to the efforts of the mayors of Izmir and Aydın. In that

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<sup>105</sup> Mumcu, 1969: 66.

<sup>106</sup> Mumcu, 1969: 67.

report, J.T. Wood and S.S. de Larke were accused of destroying both the archaeological settlements along the railway between Izmir and Aydın and the site of Ayasuluk near Ephesos<sup>107</sup>, as well as illegally shipping to England the excavation finds, including *columna-caelatae* and inscribed marble blocks, from the site of Artemision<sup>108</sup>.

The first legislation of antiquities (Fig.4), which came into force on 13.11.1869, was a short one composed of seven articles<sup>109</sup>. However, it included evaluations appreciating the significance of antiquities, and interesting criticisms regarding previous practices related to excavations. One of the most significant points made in the preface of the 1869 legislation was the emphasis on the historical value of antiquities and the necessity of preserving them in museums for the benefit of science<sup>110</sup>. Secondly, the 1869 legislation informs us about a common practice that existed until that time. In this respect, we notice that until 1869, archaeological excavations were only authorized by the Sultanate as long as the excavators left one of every two identical excavation finds to the state. The 1869 legislation complains about this practice saying that such cases rarely occurred and the Imperial Museum was prevented from increasing its collections. As indicated in the preface of the 1869 legislation, for the reasons mentioned above, this made it compulsory to prepare new

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<sup>107</sup> J.T. Wood and S.S. de Larke (director of the railway) had been working at Ayasuluk for 6 years thanks to their official excavation permit given by the Ottoman State in 07.04.1863. Paksoy, 1993: 210.

<sup>108</sup> Paksoy, 1993: 206. For more details about the excavations of Ayasuluk, See Sabahattin Türkoğlu. 1986. *Efes 'te 3000 Yil* (3000 Years in Ephesos). Istanbul: 103-110. For *columna-caelatae* and inscribed marble blocks from Artemision, see Anton Bammer. 1984. *Das Heiligtum der Artemis von Ephesos*, 9.

<sup>109</sup> BA., İradeler ŞD. 547/ 07.01.1869. Paksoy, 1993: 221.

<sup>110</sup> Mumcu, 1969: 68.

legislation and the creation of a budget in the Ministry of Education to strengthen the Imperial Museum.

Within the new system that came out with the 1869 legislation, all sorts of applications for treasure hunting and excavation became subject to the authorization of the Ministry of Education. Secondly, the export of antiquities was banned<sup>111</sup>. However, antiquity owners could sell their collections within the country and the state had the right of buying objects from individuals. Thirdly, landowners became the owners of antiquities found on their property. Fourthly, official permits given for excavations were only valid for the exposure of sub-surface remains, but the alteration of surface remains was prohibited. Fifthly, the official requests from foreign countries for archaeological excavation were to be submitted to the Sultan himself. Finally, individuals who were able to prove to officials that a certain land yielded ancient remains, would be rewarded and provided with relevant financial support to expose them.

The content of the 1869 legislation was insufficient in many ways. As summarized by Mumcu (1969, 69), the legislation only dealt with remains found through excavations and it defined neither movable nor immovable antiquities. The legislation gave privileges to individuals in possessing antiquities and in this sense was deficient although it prohibited the exportation of antiquities. Finally, the legislation did not make any direct mention of immovable properties except in Article 5, and it even incited the looting of archaeological remains by means of rewards. However, despite its insufficiencies and the lack of protective precautions,

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<sup>111</sup> It is interesting to notice that the 4<sup>th</sup> article of the 1869 legislation puts an exception on this prohibition and leaves the trade of ancient coins legal. Mumcu, 1969: 69.

the 1869 legislation diminished, to a certain degree, the negative effects of the previous juridical rules. Moreover, it is generally accepted by lawyers in particular that the 1869 legislation was a significant contribution for the development of antiquities law in Turkey<sup>112</sup>.

During the years when the new legislation was implemented, the minister of education, Saffet Paşa, made great efforts to enlarge the collections of the Imperial Museum. In 1872, Mr. Goold left his position as curator to the Austrian Terenzio, who was replaced after a short period of time by the German A. Dethier<sup>113</sup>. The main contribution made by Dethier for Turkish archaeology was the second antiquities legislation which came into force on 10.03.1874. This law, *Asar-ı Atika Nizamnamesi* (the Legislation of Antiquities), was a revision of the previous law, and it was prepared owing to the clear deficiencies in the older one.

In comparison with the 1869 legislation, the 1874 legislation had a wider content. In that sense, it was a significant step taken in correlation with the older law but it still had weaknesses. One significant original aspect of the 1874 legislation was the definition of antiquities, made in its first two articles. The legislation described antiquities as ‘every kind of ancient object made by human’. However, this definition was unsatisfactory in making a division between antiquities as ‘coins’ and as ‘other objects’. Otherwise, both movable and immovable remains were evaluated under the same category<sup>114</sup>.

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<sup>112</sup> Mumcu, 1969: 69.

<sup>113</sup> Pasinli, 1992: 148.

<sup>114</sup> Mumcu, 1969: 70.

The second significant novelty of the 1874 legislation was associated with the right of ownership. According to this new principle, all remains of unexplored antiquity were considered to be state property. However, individuals who explored antiquities with authorization were awarded 1/3 of what they found. The remainder was to be divided, by the government, between the landowner and the state<sup>115</sup>. In that sense, the law could be abused since it gave privileges to excavators by leaving them the choice of the most important finds. In addition, thanks to this rule, the excavators could easily obtain archaeological material through small payments made to landowners who did not have the relevant knowledge of the value of the objects they possessed<sup>116</sup>.

The third significant novelty of the 1874 legislation was that it emphasized, for the first time, the necessity of preserving immovable properties by the state. Despite the fact that the legislation did not mention expropriation, it stressed that ‘structures of outstanding beauty’ were to be preserved by the state, and government officials were to be employed to designate and protect these buildings. However, the relevant article did not discuss in detail the ways to carry out registration as well as what was meant by ‘outstanding’ structures<sup>117</sup>.

The enactment of the 1874 legislation stimulated remarkable efforts by a group of people for the establishment of a modern archaeology museum in Turkey. In this way, in 1874, an imperial edict was provided for the removal of the archaeological

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<sup>115</sup> In cases, where the finder was also the landowner, the finder was given 2/3.

<sup>116</sup> Akın, 1993: 234; Akurgal, 1992: 30.

<sup>117</sup> Mumcu, 1969: 71.

pieces from the church of Hagia Irene to Çinili Köşk. In 1876, when Suphi Paşa was the minister of education, the archaeological collections were moved to their new location and Çinili Köşk was opened to visitors under the name of *Müze-i Hümayun* (the Sultan's Museum). At that time, with Dethier still curator, there were 650 archaeological pieces exhibited in the new museum<sup>118</sup>.

In 1881, Dethier died and Osman Hamdi, who had been working in the museum commission since 1877, was appointed on 11.09.1881 as the new curator of the Sultan's Museum (Fig. 5). O. Hamdi was not an archaeologist. Between 1857-1869, he had studied law in Paris and was at the time a painter of orientalist trend who worked with famous French painters of his age like Gérôme and Boulanger. Before then, between 1869-71, O. Hamdi had worked as a diplomat at Baghdad, and as a government officer in the department of foreign affairs in Istanbul in 1871-76<sup>119</sup>. In his political career, O. Hamdi was recognized as a nationalist yet with a western vision of thinking. Even so, O. Hamdi was never faced with political obstructions during the reign of Abdülhamid (1876-1909), although his political opinions were radically different from that of the Sultan and the Ottoman government<sup>120</sup>.

As curator of the Sultan's Museum during 1881-1910, O. Hamdi opened a new age for the archaeology and museums in Turkey by creating a number of western style institutions of culture in the country. He began with the preparation of a new museum catalogue, making use of the older one in French drawn up before by

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<sup>118</sup> Pasinli (1992, 148) reveals that there were only 160 pieces in the Imperial Museum when Goold was the curator.

<sup>119</sup> Mansel, 1960: 292-294.

Dethier<sup>121</sup>. These efforts were accompanied in 03.03.1883 by the opening of *Sanayi Nefise Mektebi* (the School of Fine Arts). The main reason behind this was to increase the public interest towards art and art history in general and thus to prevent the destruction of the archaeological and artistic heritage of the empire<sup>122</sup>. Yet, the most significant contribution made by O. Hamdi to Turkish archaeology was no doubt the new *Asar-ı Atika Nizamnamesi* (the Legislation of Antiquities) in 1884<sup>123</sup>. The 1884 legislation was based on the 1874 version prepared by Dethier, but it was quite distinctive in the sense that it brought in a totally new and radical system whose principles still constitute the basis of the present legislation of antiquities in Turkey. In other words, O. Hamdi is the founder of the Turkish law of antiquities.

Özdoğan (1998c, 115) stresses that the new legislation, which remained effective in Turkey until 1972, was a revolutionary step for Turkish archaeology. The main reason behind this is that the 1884 legislation introduced totally new concepts to archaeology. In summary, the new rules of the 1884 legislation were as follows<sup>124</sup>:

- 1) All antiquities above and under ground became the property of the state, and the export of cultural properties was unexceptionally and unconditionally forbidden; in other words, the debates concerning the rights of ownership came to an end as all archaeological finds recovered in excavations became state property to make their ways in state museums. The only exception was that in the case of accidental finds,

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<sup>120</sup> It is interesting to note that Abdülhamid is claimed to have never visited the Istanbul Archaeology Museum during the directorship of Osman Hamdi. Mansel, 1960: 300.

<sup>121</sup> Akın, 1993: 235.

<sup>122</sup> Mansel, 1960: 295.

<sup>123</sup> The new law was confirmed by the Sultan Abdülhamid in 21.02.1884 having been accepted by the state cabinet meeting on 31.01.1884. Akın, 1993: 238.

<sup>124</sup> Mumcu, 1969: 73-74.

found as a result of construction activities in private properties, half of the finds were to be given to the landowners. At this point, the state was the decision making body while it also had the right of preemption in any sale of antiquities in the country. The aim behind this practice was to prevent the destruction of accidental finds and illicit digging. 2) Expropriation of land containing activities came into force and ensured the excavation and preservation of immovable cultural remains located in private properties. 3) Individuals rights of excavation were abolished<sup>125</sup>. 4) Definitions of movable and immovable properties were made. 5) The destruction, degradation or alteration through changes of any archaeological site or monument or to their surroundings was forbidden.

Today, many scholars emphasize that the major difficulty in the implementation of the new law was the attitude of the western archaeologists and foreign diplomatic services who increasingly intervened in Ottoman affairs<sup>126</sup>. The new concepts introduced by O. Hamdi in 1884 were strongly opposed and disregarded by westerners until the establishment of the Turkish Republic in 1923, since they wanted to enrich their own museums, and considered the Turks unworthy to possess such collections. A second major obstacle that O. Hamdi encountered was the long neglect by the Ottoman Empire regarding its own heritage. The attitude that archaeological endeavors were to be left to foreigners could not be changed by Osman Hamdi, who had no power to alter these adverse conditions. In addition, Turkish experts were scarce in the field of archaeology. Because of these reasons, some aspects of the new and the older law remained farcical in practice, and

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<sup>125</sup> Mumcu, 1969: 73.

<sup>126</sup> Özdoğan, 1998c: 115; Arsebük , 1983: 71; Buluç, 1994: 29 and Özgüç, 1982: xvi.

archaeological sites in Turkey continued to be looted. For instance the Altar of Zeus at Pergamon was taken to Germany in 1884, even while O. Hamdi was the curator of the Sultan's Museum.

Even as he was formulating the new legislation, O. Hamdi became engaged in a process of scientific research with the aim of enriching and documenting the collections of the museum. In this respect, between 1883-1895, O. Hamdi carried out the first Turkish excavations in many regions of the Ottoman Empire using financial sources supplied by the state. The sites excavated in this way were; the mound of Nemrud<sup>127</sup>, the necropolis at Myrina and Kyme, the Temple of Lagina Hekate (Fig. 6), Arslantaş (Hadatu) and notably the Phoenician Necropolis of Sidon where O. Hamdi found 21 sarcophagi including the famous Alexander Sarcophagus (Fig. 7)<sup>128</sup>. In the same years, Halil Edhem Bey, the brother of O. Hamdi, excavated the sites of Alabanda and Tralles.

As the archaeological collections of the museum expanded due to the excavations launched in the last quarter of the 19<sup>th</sup> century, it became necessary for the building of a new central museum. Before this plan was put into practice, Osman Hamdi enacted *Müze-i Hümayun Nizamnamesi* (the Legislation for the Museum Administration) in 13.05.1889<sup>129</sup>. The legislation explained in 43 articles the ways of museum management. The legislation also made the new museum responsible for the implementation of the antiquities legislation and it included some articles regarding

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<sup>127</sup> Nemrud was the first site excavated by Turkish archaeologists. In this project, O. Hamdi worked with Osgan Efendi, a member of the School of Fine Arts.

<sup>128</sup> In 1892, O. Hamdi and Th. Reinach published a book titled *Une Necropole Royale de Sidon*. Mansel, 1960: 296.

the conservation and preservation of archaeological remains. The museum legislation also stressed for the first time the need to establish other city museums in the Empire<sup>130</sup>.

On 13.06.1891 the collections which had been housed at Çinili Köşk were moved to the newly built *Istanbul Arkeoloji Müzesi* (Istanbul Archaeology Museum)<sup>131</sup>. In order to make the new museum a center of scientific research a library was created by O. Hamdi who obtained books from Germany, England and France, and by Dimosten Baltacı, a colleague of O. Hamdi from the Istanbul Archaeology Museum, who worked with him on the excavations of Sidon<sup>132</sup>.

Özgüç (1982, xv) believes that O. Hamdi's excavations heightened interest in archaeology and enriched the museum collections of the Ottoman Empire. However, such attempts in the last quarter of the 19<sup>th</sup> century could not develop archaeological fieldwork throughout the country and they could not make archaeology an activity of national interest. Moreover, O. Hamdi failed to achieve the inclusion of archaeology as a scientific discipline in educational services. His insistence on the necessity of opening a school of archaeology as an adjunct to the museum during his curatorship, could not be achieved. If this had been accepted, O. Hamdi's school would have been opened only one year after the Archaeological Institute at the Louvre.

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<sup>129</sup> Mumcu, 1969: 74.

<sup>130</sup> As a result of this attempt, the second archaeology museum was opened in Konya in 1902 and the third in Bursa in 1904. Mumcu, 1969: 74.

<sup>131</sup> Between 1903-1908, additional buildings were added to the building and the Istanbul Archaeology Museum took its present form. Pasinli, 1992: 151. (Fig. 8)

<sup>132</sup> Silier (1993, 231) stresses that the library of O. Hamdi was not preserved after his death since the collection of books were sold by a relative. In addition, some documents belonging to the archive of O. Hamdi kept in the Istanbul Archaeology Museum disappeared due to inefficient preservation. As a

O. Hamdi died in 1910 (Fig. 9) and his brother, Halil Ethem (Eldem) Bey, became the director of museums<sup>133</sup>. The turn of the 20<sup>th</sup> century was a period of even greater economic and political difficulties in the Ottoman Empire which led later to a total collapse at the end of World War I. During this period, H. Ethem took a great responsibility to maintain the museums of the empire without losing their collections. Considering the situation, H. Ethem and the first generation of Turkish archaeologists achieved their goal to save the museum collections and those of other museums in the provinces, such as Selçuk, Bursa, Selanik, Konya and Sivas even after 1918, when most of Turkey, in particular Istanbul, was occupied by the British and French troops<sup>134</sup>. Before then, between 1904-1910, H. Ethem also took the significant step of transferring the collections of the bigger museums to local ones<sup>135</sup>.

The period of H. Ethem Bey (1910-1931) can be considered as a continuation of that of O. Hamdi's particularly in terms of the successful institutions and works developed for Turkish archaeology and museum history<sup>136</sup>. The first significant development in this period was the preparation of *Muhafaza-i Abidat Nizamnamesi* (Legislation on the Preservation of Immovable Properties) on 28.07.1912<sup>137</sup>. The aim behind this legislation was to add details that were not clarified or properly stressed in the 1884 legislation. With the 1912 legislation, all fortresses, fortifications and bastions in the country came under preservation. To implement the law and prevent

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result, it is not possible to entirely understand the period when O. Hamdi was the director, in more detail at present.

<sup>133</sup> Pasinli, 1992: 151; Akurgal, 1992: 33.

<sup>134</sup> Özdoğan, 1998c: 116.

<sup>135</sup> Arık, R.O. 1953: 9.

<sup>136</sup> Halil Ethem had already worked for 16 years and 7 months as the second director before he became the curator of the Imperial Museum. Akurgal, 1992: 33.

alterations and damage on these buildings a commission was formed. In this respect, all sorts of changes to be made on cultural properties became subject to the authorization of the commission members, and such activities could only be made after the commission confirmed the requests and produced drawings, plans, photographs of the buildings. In this way, many threatened Byzantine and Ottoman buildings in Istanbul were designated and protected. The second important event of H. Ethem's directorship was the opening of *Evkaf-ı İslamiye* (the Museum of Turkish and Islamic Arts) in 1914, as a result of the rising demands among the public about the national heritage of the empire<sup>138</sup>. In addition, H. Ethem made contributions of international significance by collecting and publishing Turkish-Islamic inscriptions.

The Russian Institute of Archaeology in Istanbul (1895-1914), founded during the period of O. Hamdi, and The Hungarian Institute of Archaeology in Istanbul, founded in 1917, both worked successfully in Turkey during the period of Halil Ethem. However, after being closed due to the political crisis of World War I, they were not re-opened<sup>139</sup>.

Although H. Ethem decided to excavate in 1914 the famous Hittite settlement at Hattusa (Boğazköy), discovered by Charles Texier in 1834, he could not undertake this project due to the outbreak of World War I<sup>140</sup>. However, H. Ethem gave great significance to museum publications, and he let G. Mendel prepare his *Catalogue des Sculptures Grecques Romaines et Byzantines* between 1912-14.

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<sup>137</sup> The 1912 legislation was valid until the beginning of 1936. Mumcu, 1969: 75.

<sup>138</sup> Buluç, 1994: 29.

<sup>139</sup> Arsebük, 1983: 71.

To sum up the period from 1881 to 1914, it should be restated that the first generation of Turkish archaeologists established the standpoint still existing today in Turkish archaeology, by rejecting all exportation of antiquities and by regarding all past cultures as equally important<sup>141</sup>. Notable among them, O. Hamdi and H. Ethem were responsible for making Turkish archaeology institutionalized in the 19<sup>th</sup> century, and they gave it a scientific identity by first providing the development of archaeological researches and excavations, and secondly by preserving the archaeological heritage of their country.

Koşay (1932, 9) implies that the struggle of O. Hamdi and H. Ethem for the preservation of antiquities was heroic when we take into account the fact that neither of them had public nor governmental support behind them. In other words, the preservation and evaluation of archaeological remains were carried out only by the personal efforts of members of a group of a well educated élite while the public did not have a general consciousness about archaeology and considered the preservation of past heritage as the task of museum curators<sup>142</sup>. Under these circumstances, the issues regarding the preservation of archaeological heritage in Turkey were still waiting to become part of a national policy of culture, a step undertaken by the next generation.

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<sup>140</sup> Buluç, 1994: 29.

<sup>141</sup> Özdoğan, 1998c: 118.

<sup>142</sup> Özdoğan, 1998c: 118; Koşay, 1932: 8.

## CHAPTER IV

### THE PERIOD OF THE EARLY REPUBLIC TO THE END OF THE 20<sup>TH</sup> CENTURY

Archaeology, which came out as a prerequisite of the process of westernization during the second half of the 19<sup>th</sup> century and remained as an élite pursuit until the first quarter of the 20<sup>th</sup> century in Turkey, gained a new identity in the ideological framework of the republic leading to nationalization. This new period witnessed remarkable developments owing their existence first to Mustafa Kemal Atatürk, who took a personal initiative to engage with Turkish archaeology; and second to the existence of Turkish archaeologists educated in Europe and successfully emulating the scientific attitude put forward by Osman Hamdi and Halil Ethem. The understanding of the process which Turkish archaeology experienced in the 20<sup>th</sup> century provides insights regarding the present situation of this discipline.

According to Buluç (1994, 29), Atatürk's interest in archaeology began in 1917 when he visited the Berlin Museum with the future Sultan Mehmed VI Vahideddin (1918-1922). The author tells us that the trip made Atatürk very angry since he saw that the museum was built to house the architectural pieces taken from Pergamon to Germany at the end of the 19<sup>th</sup> century. The consequences of this disappointing experience was so extreme on Atatürk that a few years later, he demanded the return of the excavation finds from Sardis taken to the Metropolitan Museum at New York by the American ambassador of Izmir after the city was sacked by the Greeks during the Independence War. The approach taken by Atatürk

concerning the preservation of Turkey's archaeological heritage was a forerunner of the idea that the destiny of antiquities in the country was not to be left only to the hands of 'concerned persons', but also was a task for the 'state'.

During the last years of the Independence War, Atatürk began to take steps to ensure the contribution of ministers and government agencies to the development of archaeology and the preservation of archaeological heritage in Turkey. In this respect, on 09.05.1920, Atatürk ordered the establishment of *Eski Eserler Müdürlüğü* (the Directorate of Antiquities) attached to the Ministry of Culture. The newly founded department was given responsibility for the investigation of antiquities, the organization of museums, the documentation of historical monuments and the gathering of the ethnographic evidence for Turkish history<sup>143</sup>. In the following years, the protection of archaeological mounds and museums were added to the responsibilities of the directorate and this institution became *Eski Eserler ve Müzeler Genel Müdürlüğü* (the General Directorate of Antiquities and Museums)<sup>144</sup>.

In order to make the Directorate of Antiquities a suitably efficient and functioning agency, the existing laws concerning the preservation of archaeological remains were reviewed and İsmail Safa, the minister of education, published a report on *Asar-ı Atika Nizamnamesi* (the Legislation of Antiquities), on 05.11.1922. The report, which was ordered by Atatürk, explained the responsibilities of museum curators and officers, and the documentation and preservation of archaeological

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<sup>143</sup> Arık, R.O. 1953: 10; Ülgen, 1943: 22.

<sup>144</sup> Buluç, 1994: 30.

remains<sup>145</sup>. In the following year, a commission led by İ. Safa decided on the establishment of a national museum, *Etnografya Müzesi* (the Museum of Ethnography), and the Hittite Museum, later called *Anadolu Medeniyetleri Müzesi* (the Anatolian Civilizations Museum) in Ankara. Moreover, the commission decided to transform the Topkapı Palace and Hagia Sophia into public museums and the relevant program was read in parliament on 14.08.1923.

Following the declaration of the Republic in 29.10.1923, the first Turkish excavation of the new period was carried out in the Republic's new capital, Ankara, in the name of the Ministry of Education by Theodor Makridi (1872-1940), an archaeologist and museum officer who began his career under O. Hamdi. Between 03.08.1925- 23.11.1925, Makridi excavated the 7<sup>th</sup> century BC Phrygian tumuli located behind the former Ankara domestic bus terminal<sup>146</sup>. In addition to this project, Makridi also carried out short term excavations and conservation studies in 1926 at the Temple of Augustus (18-20 BC), and the citadel. In his excavation reports, which offered many suggestions for the preservation of the archaeological heritage in Ankara, Makridi stressed the fact that Ankara was one of the oldest places in Turkey yielding the cultural and archaeological remains of many major civilizations<sup>147</sup>.

The 1930's were years of great significance for Turkey since the country was engaged in a process of nationalization and modernization under the identity of

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<sup>145</sup> Buluç, 1994: 30.

<sup>146</sup> It is sad to notice that these tumuli were destroyed in the 1990's during the construction of the sport complex belonging to *Gençlerbirliği*, a Turkish football team playing in the first division. Başgelen, 2001: 34.

Republic founded by Mustafa Kemal Atatürk. During this period, the number of museums, universities and modern institutions, such as *Türk Tarih Kurumu* (hereafter TTK = Turkish Historical Society), consistently increased, and archaeology became established as a national responsibility, along with anthropology and historiography.

An important event for the period in question was the foundation of the German Institute of Archaeology and the Hittite and Asiatic Research Society of France (*Société Des Etudes Hittites et Asianiques*) in Turkey in 1930. In order to extend his protection and support to these scientific organizations, Atatürk provided financial support for their publications, such as the *Revue Hittite et Asianique*<sup>148</sup>. Özgüç (1982, xviii) reveals that the main idea behind this gesture was to provide for the joint development of archaeological and historical studies.

Atatürk's desire to give a permanent place to the relationship between archaeology and history led on 12.04.1931 to the foundation of the TTK. As mentioned in the fourth article of its study program, the duties of the new institution were: "...to carry out scientific discussions, to survey and publish the sources of the Turkish history, to create survey and excavation teams for the recovery of the documents and other materials that would help to illuminate the Turkish history..."<sup>149</sup>. As indicated by Özgüç (1982, xviii) and Buluç (1994, 33-34), the responsibilities of the TTK were revised in a new program dictated by Atatürk to Afet İnan and Hasan Cemil Çambel, director of the institute, in 1935. The articles of

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<sup>147</sup> Makridi, 1926: 41.

<sup>148</sup> Özgüç, 1982: xviii.

the revised curriculum were as follows; “... (a) to recover, preserve and restore all types of historical documents, materials and monuments; (b) to take governmental precautions in order to prevent all sorts of trade, damage, destruction and deterioration of the historical monuments found in Turkey; (c) to enable citizens for the protection of historical remains through the medium of a collaboration between the government authorities and national press agencies; (d) to create imitations of all sorts of historical remains and objects of art, preserved in national museums and libraries, for exhibition; (e) to transform Ankara, Istanbul, Bursa, Izmir and Edirne into centers of historical remains and monuments by gathering all sorts of antiquities found in these cities; (f) to organize trips to the archaeological mounds located either in Turkey or outside the country and carry out scientific discussions about the recovered antiquities; (g) to provide the commissions working on the projects with opportunities enabling them to follow the transactions made in the state departments; (h) to establish strong co-operation with foreign scientific institutes, authorities and specialists; and (j) to provide the support and collaboration of the ministry of culture...”<sup>150</sup>.

In parallel with the foundation of the TTK, a group of Turkish students granted government scholarships were sent to the European countries, including France, Germany and Hungary, as well as to the United States, to study archaeology, prehistory, Hittology and Sumerology in the early years of the 1930’s. These students, who later on became the second generation of archaeologists in Turkey, were to be placed as academicians in the new universities founded few years later<sup>151</sup>.

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<sup>149</sup> Buluç, 1994: 32.

<sup>150</sup> Buluç, 1994: 34.

The appearance of Turkish archaeology students educated abroad was accompanied by the foundations of the *İstanbul Üniversitesi Arkeoloji Enstitüsü* (Institute of Archaeology in Istanbul University-1934) and *Ankara Dil, Tarih ve Coğrafya Fakültesi* (Ankara University of Philology, History and Geography-1936). These universities established new departments on Anatolian history, art and archaeology with Atatürk's guidance and support. The scientific milieu shaped in the country was further expanded in the years preceding World War II with the arrival of German professors, fleeing the Nazi regime, in Turkey. Owing to the new influx of German archaeologists in Turkish universities, a high standard of teaching was firmly established in archaeology.

In the context of the TTK, universities, modern institutions of archaeology and the government agencies, a strong collaboration was established between them during the 1930's. Within this picture formed by Atatürk, Turkish archaeologists began exploring the history and archaeology of Anatolia. In this respect, many excavation projects were carried out in the name of TTK during the period of the Early Republic. These included the excavations of; Gavurkale (H.H. von der Osten, 1930)<sup>152</sup>; Ahlatlıbel (1933)<sup>153</sup>; Karalar (1933); Göllüdağ (1934); Alacahöyük (1935-37)<sup>154</sup>; Thracian tumuli/ Vize (1936-7); Ankara Castle (1937); Çankırıkapı (1937); Etiyokuşu (1937); Pazarlı (1937); and Izmir/ Namazgah and Istanbul/

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<sup>151</sup> Özdoğan (1997, 3) identifies the second generation of Turkish archaeologists educated in western countries as; A.M. Mansel, A. Ogan, K. Kökten, R.O. Arık, H.Z. Koşay and S. Aziz Kansu. Among them, A.Ogan became the director of museums in 1931 while A.M. Mansel was the second director.

<sup>152</sup> Fig. 10

<sup>153</sup> Fig. 11

<sup>154</sup> Fig. 12

Sarayburnu (1937)<sup>155</sup>. In addition to these excavation projects, restoration works were carried out at the theatres of the Asklepieion at Pergamon and Aspendos (Antalya) during the 1930's at the direction of Atatürk<sup>156</sup>.

Özdoğan (1999, 195) stresses that Atatürk's main concern during the period of the early Republic was to associate the national identity of Turkey with the history of Anatolia and beyond. In this respect, he formulated an official policy to develop a new Turkish identity. The main reason behind this was that the Ottoman Empire was a multi-nation state and it ruled for centuries not only Muslims but also Orthodox Christians and Jews, and guaranteed their lives on the conditions of obedience and payment of a poll tax<sup>157</sup>. The concept of nationalism began impacting upon the Ottoman Empire during the 19<sup>th</sup> century as an imported one from the west, yet, the Ottoman hierarchy never associated themselves with a specific Turkish identity.

In creating a new Turkish identity for Turkey, Atatürk formulated an ethno-historical theory relating the Sumerians and the Hittites to the Turks. The excavation projects carried out in Anatolia between 1930-40 and after were often aimed to gather archaeological evidence to strengthen Atatürk's historical and cultural theory that Anatolia and the present population living in Turkey is an ethnic amalgamation of thousands of years.

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<sup>155</sup> Başgelen, N. 1998: 5.

<sup>156</sup> Fig. 13

<sup>157</sup> İnalçık, 1973: 7.

In defining the period between 1923-1940, Ortaylı (2001, 107) reveals that the 1930's were years of romantic approaches for Turkish historiography when there were several attempts to investigate the origins of the Turks in the Asian plateaus and to examine the truth of legendary explanations. In other words, it was a period during which a nationalist climate influenced the writing of Turkish history, with an emphasis on the more recent past, and the pre-Turkish history of Anatolia was rejected by pan-Turkist ideologists as being a part of Turkey's cultural heritage. Moreover, this attitude was fed by a general ideology rooted in the 19<sup>th</sup> century, in the wake of industrialization, when nationalism was diffusionist and expressed itself strongly in many European countries through historical writing and archaeology. Like many of these countries, but specifically as a new Republic, Turkey was establishing a nationalist historiography.

Ortaylı (2001, 108) argues that the period of Atatürk also witnessed a milieu of scientific discussions over Turkish historiography, when significant steps were taken in this field. The most significant aspect of that time was the existence of an Anatolian patriotism in historical studies, although the understanding of world history was also an area of serious interest. In practice, this attempt was reflected, for instance, in the restoration of Byzantine monuments, the transformation of the church of Hagia Sophia into a museum and the consideration of the remains of Anatolian based cultures as equally important in the light of the Legislation of Antiquities<sup>158</sup>. The approach by Atatürk, summarizing all the past of Anatolia as important, regardless of ethnic origin, was incorporated into the ideology of the modern state during the 1930's and it became established as the traditional official policy of the

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<sup>158</sup> Ortaylı, 2001: 111.

Turkish Republic and remains so today. Özdoğan (1998c, 117) points out that the remnants of all cultures represented in Anatolia have been regarded impartially either in issuing research permits or in the funding of archaeological expeditions since the 1930's<sup>159</sup>.

The Republic's comprehensive approach towards all past of Anatolia is quite distinctive in the sense that some countries, where archaeology began to develop contemporarily with Turkey, took a quite different attitude towards their cultural heritage. For instance, in Greece, archaeology was associated with ethnicity during the process of nationalization in the second half of the 19<sup>th</sup> century, and the Ottoman cultural and archaeological heritage was excluded from the scope of the Greek government until quite recently<sup>160</sup>. A similar attitude also existed in Israel, as Israeli archaeologists and biblical scholars examined the remains of Jewish culture only with an attempt to exclude the Palestinian's existence, and replace the traditionally accepted prehistoric and Bronze Age Canaanite periods by the term 'Israelite'<sup>161</sup>.

When he died in 10.11.1938, Atatürk left behind the relevant technical facilities and conditions for the development of scientific historiography and archaeology, along with necessary state sources reserved for the preservation of cultural heritage in Turkey. Atatürk provided Turkish history and archaeology with a free milieu available for scientific discussions, and he led the spread of Turkish archaeology nation-wide as a well organized scientific branch. This process,

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<sup>159</sup> Özdoğan, 1998c: 117.

<sup>160</sup> Özdoğan, 1999: 196; Kotsakis, 1998: 49.

<sup>161</sup> Whitelaw, 1996: 63.

established during the Republic, and resting upon a national and humanist essence issuing forth from the sources of science, was the greatest success for Turkey's heritage management achieved during the 1930's<sup>162</sup>.

As it was, the development of archaeology in Turkey immediately after Atatürk's death, and the continuation of the archaeological expeditions towards the recognition of Anatolia's past, remained a significant mission for the third generation of archaeologists in Turkey during the 1940's, when the CHP (The Republic Civic Party) was the government in the country. Even so, in contemporary Europe, the Middle East and the Balkans, the number of excavated sites per year were by now being counted in the hundreds, while this number remained below 20 in Turkey<sup>163</sup>. In this respect, it was considered essential for archaeologists to increase the number of archaeological projects in the country, but to achieve high scholarly standards the responsible authorities became more selective in issuing excavation permits.

Owing to the contribution of the third generation of Turkish archaeologists, including Halet Çambel, Jale İnan, Tahsin & Nimet Özgüç, Ekrem Akurgal, Bahadır Alkım and Nezih Fıratlı, Turkish archaeology made advances through several excavation and survey projects in this period which achieved world-wide interest. The foundation of the British Institute of Archaeology (1948) was a clear reflection that now, the standards and range of Turkish archaeology again appealed to researchers from abroad<sup>164</sup>.

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<sup>162</sup> Ortaylı, 2001: 114.

<sup>163</sup> Özdoğan, 1998c: 118.

<sup>164</sup> Arsebük, 1983: 72.

After 1946, when Turkey passed to a democratic multi-party regime, a widespread change was felt throughout the country, including archaeology. The change was based on the fact that cultural projects began to be undertaken by private institutions and organizations as well as private individuals, rather than being launched with state support. Actually, there was more or less the same situation in the western countries during the 1950's, where private and public organizations became increasingly involved in cultural and archaeological projects. This period saw the establishment of the Ford and Rockefeller Foundations, the National Endowment for the Arts, the National Endowment for the Humanities in the United States; the Arts Council of Great Britain and the British Council in the United Kingdom; the Forschungsgemeinschaft and Goethe Institute in the Federal Republic of Germany; and the Centre National de la Recherche Scientifique in France<sup>165</sup>. This period also saw the foundation of the Dutch Institute of Archaeology in Turkey (1958).

In parallel to the picture outlined above, new concepts were introduced in Turkish archaeology during the 1950's. During this period, statistical methods long used in the natural and physical sciences, began to be used in western archaeology, allowing archaeologists to manipulate larger quantities of data and perform more detailed descriptions. As a result, the need for carrying out excavations in the right places and assembling more informative data gained a greater significance in Turkey. Moreover, personal excavation projects were replaced by team campaigns, and several scientific methodologies, including the C-14 dating system, began to be used

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<sup>165</sup> Akurgal, 1998: 21.

by Turkish archaeologists. Along with archaeologists, geologists, zoologists and geographers also began to join excavation projects in Turkey at this time<sup>166</sup>.

Turkish archaeology welcomed the 1960's as a more scientific discipline detached from the dominance of individuals and following the methodological and conceptual developments concerning archaeology in the west. In the light of these improvements, Turkish and foreign archaeologists carried out the first internationally organized excavation project, the Keban Dam Project, in Turkey in 1968. With this rescue project, performed under the leadership of *Orta Doğu Teknik Üniversitesi* (hereafter ODTU = Middle East Technical University), the annual number of excavations launched in Turkey rose to about 40, and more than 50 new archaeological settlements were documented and excavated<sup>167</sup>. The Keban Dam Project, which lasted until 1974/5, made use of the co-operation between specialists from several disciplines, including geology, botany and geophysics, and it served a remarkable purpose for saving a significant deal of Turkey's archaeological heritage.

The number of annual archaeological excavations continued to increase after the Keban Dam Project, varying from 77-149 during the years between 1983 and 1989<sup>168</sup>. Although this number was still very small in comparison to the archaeological expeditions carried out in the countries of Europe, the Balkans and the Middle East in the same years, they represent a significant attempt towards the

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<sup>166</sup> Arsebük, 1983: 72-73.

<sup>167</sup> Özdoğan, 1997: 4.

<sup>168</sup> The number of archaeological and rescue excavations carried out by Turkish and foreign institutions was: 77 in 1983; 76 in 1984; 99 in 1985; 117 in 1986; 126 in 1987; 142 in 1988 and 149 in 1989. T.C. Kultur Bakanligi, Kultur ve Tabiat Varliklarini Koruma Baskanligi. 1989. *Eski, Eser*

recognition and record of Turkey's past<sup>169</sup>. A second significant development associated with the 1980's was the foundation of the unit of archaeometry in *Türkiye Bilimsel ve Teknik Araştırma Kurumu - TUBITAK* (Scientific and Technical Research Council of Turkey). This department was established as a result of the developing relationships between archaeology and other disciplines both in Turkey and in world archaeology. Finally, issues regarding archaeology and preservation began to be discussed more and more among scholars, the public and the Turkish media from 1980 onwards. In this respect, public involvement at both national and local levels started to raise inquiries against land development, and construction activities without any proper investigation on archaeological heritage of urban areas. For instance, the request by the Ministry of Tourism to built a five-star hotel on the Byzantine archaeological site facing the Hagia Sophia, where there exist a multi-level of palaces and public structures of the Byzantine and the Ottoman periods, was rejected by the Higher Board and all such events regarding public opinion began to be extensively discussed in the Turkish press<sup>170</sup>.

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*Tanımı ve Kacakçılığın Önlenmesi Semineri Notlari* (The Notes of the Seminar on the Definition of Antiquity and the Prevention of Smuggling). Ankara: T.C. Kultur Bakanligi, 110.

<sup>169</sup> For instance; the number of Neolithic settlements that have been excavated in Turkey during the last 30 years is 30 while this number is 300 in the Balkans; 400 in Syria-Lebanon, Jordan and Israel. Özdoğan, 1999: 199.

## CHAPTER V

### ARCHAEOLOGICAL HERITAGE MANAGEMENT IN TURKEY AT THE PRESENT

As presented in the second chapter, Turkey has a long tradition of archaeology going back 150 years in the past. Like most European countries, Turkey began archaeological studies in the 19<sup>th</sup> century, established archaeological museums, carried out excavations and prepared legislative framework for the preservation of archaeological remains and monuments, and developed a routine between local politics and science which still exists today<sup>171</sup>. Among the other Middle Eastern states, Turkey was also the first Islamic country to develop a critical approach to the archaeological heritage. Today, it is commonly agreed among Turkish and foreign scholars that Turkish archaeology has a modern structure potentially competitive with Europe due to its experienced academicians, well trained students, the quality of its scientific research and its archaeological potential<sup>172</sup>. This prestigious position has especially come into being due to the efforts of all generations of Turkish archaeologists, but especially the contribution of broad-minded individuals like Osman Hamdi and Mustafa Kemal Atatürk.

On the other hand, despite its substantial archaeological resources and deeply rooted foundations, Turkish archaeology - and consequently the archaeological and

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<sup>170</sup> <http://www.metu.edu.tr/home/wwwmuze/urban4.html>

<sup>171</sup> Özdoğan, 1998c: 113.

cultural heritage of Turkey - suffers from several major problems at the present. These problems, some of which have prevailed since the 19<sup>th</sup> century, mean that Turkish archaeology is somewhat behind modern developments in the world regarding archaeology and the preservation of cultural heritage<sup>173</sup>.

The problems of Turkish archaeology consist mainly in the lack of a comprehensive cultural inventory; the continuing looting and destruction of archaeological sites; the absence of a clear national policy for archaeology; the ineffective implementation of statutory law; the detailed administrative procedures relating to all forms of archaeological research; a lack of universal education regarding archaeology and the heritage; and the economic problems Turkey has faced over the last 30 years. The deficiencies listed here also exist in other antiquities-rich states such as Italy and Greece which exert strict sovereign control and have a similar legislative structure to that of Turkey.

As will be discussed in the coming pages, the problems of Turkish archaeology require an objective and critical evaluation in order to produce useful and practical future strategies to identify, protect, conserve and present Turkey's cultural heritage, and to transmit it to future generations. With respect to the fact that archaeological and cultural entities are fragile and non-renewable, it should be stated that Turkey has a significant and great responsibility with regard to the world heritage, since a significant part of it exists within the borders of modern Turkey.

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<sup>172</sup> Özdoğan, 1993b: 353.

<sup>173</sup> Akın, 1993: 238.

To begin with, it should be first emphasized that Turkey possesses a substantial archaeological wealth dating from the Early Palaeolithic to the Islamic periods, with a continuous settlement pattern from the most ancient to the recent. The scientific researches carried out in Turkey manifest that the country is a cradle of civilizations, yielding the remains of more than 30 Anatolian cultural groups in over 600 recorded sites, although only a quarter of Turkey's 779.000 square kilometers has been satisfactorily explored, with the Black Sea region, Thrace and south-east Turkey being almost untouched<sup>174</sup>.

## 5.1. ARCHAEOLOGICAL INVENTORIES

Although it is one of the archaeologically richest countries, Turkey is also one of the scientifically least known regions in the world<sup>175</sup>. The most significant factor regarding this situation is the fact that an archaeological and cultural inventory of Turkey has not yet been completed, although there are efforts being made in this way. Özdoğan (1999, 198) points out that the documentation of cultural heritage in Turkey was not taken as a mission by the first generation of Turkish archaeologists, and it was only after the 1980's that issues regarding documentation began to be discussed in Turkey. By contrast, in some European countries such attempt was first made in the 19<sup>th</sup> and early 20<sup>th</sup> centuries. For instance, as we have seen, in Denmark, a systematic field survey of all visible monuments in the landscape was began as early as 1873, by J.J.A Worsae, and 7000 monuments were protected by 1937<sup>176</sup>. In

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<sup>174</sup> Özgen, 2001: 119.

<sup>175</sup> Özdoğan, 1999: 199.

<sup>176</sup> Kristiansen, 1984: 22; Cleere, 1989: 11.

Romania, the first commission for the protection, inventory, classification and restoration of monuments (Historic Monuments Commission) was founded in 1892<sup>177</sup>. Finally, in England, the first formal attempt to establish an inventory of the antiquities of Britain was made in 1908 and continued in 1920 and after World War II by the Ordnance Survey, providing an index of all known archaeological sites which then numbered 250.000<sup>178</sup>.

Since 1989, the documentation and inventories of archaeological sites and monuments have been carried out in Turkey by the Department of Registration in *Kültür ve Tabiat Varlıklarını Koruma Genel Müdürlüğü* (the General Directorate for the Preservation of Cultural and Natural Entities), part of *Kültür ve Turizm Bakanlığı* (hereafter KTB = the Ministry of Culture and Tourism)<sup>179</sup>. However, the existing archaeological surveys still can not tell us the actual number of sites- both on surface and underwater- located in Turkey<sup>180</sup>.

According to the latest statistics compiled by *Kültür Varlıkları ve Müzeler Genel Müdürlüğü* (hereafter KVMGM = The General Directorate of Cultural Heritage and Museums)<sup>181</sup>, there are 6812 immovable cultural and natural properties

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<sup>177</sup> Nemteanu, 1993: 41.

<sup>178</sup> Cleere, 1984a: 60.

<sup>179</sup> In late 1980's, *Eski Eserler ve Müzeler Genel Müdürlüğü* (the General Directorate of Antiquities and Museums) was divided into two as; *Kültür ve Tabiat Varlıklarını Koruma Genel Müdürlüğü* (the General Directorate for the Preservation of Cultural and Natural Entities) and *Anıtlar ve Müzeler Genel Müdürlüğü* (the General Directorate of Monuments and Museums), attached to *Kültür Bakanlığı* (the Ministry of Culture). In 2003, the Ministry of Culture became the Ministry of Culture and Tourism (*Kültür ve Turizm Bakanlığı*).

<sup>180</sup> Özdoğan, 1993b: 359.

<sup>181</sup> This institution, with Nadir Avcı the Director General, has replaced recently the former *Anıtlar ve Müzeler Genel Müdürlüğü* (General Directorate of Monuments and Museums).

and registered sites, out of which 5278 are archaeological, 831 natural, 188 urban, 125 historic, and 390 others in Turkey<sup>182</sup>. This total, of 6812 ‘sites’, must be far below what actually exists in Turkey, and is exceptionally low when a comparison is made between Turkey and some European countries regarding their number of designated heritage sites.

In France, for example, there is a total of 40.000 recorded historic monuments, while in, Denmark, by 1984, approximately 128.000 archaeological monuments and sites had been protected under the 1937 *Conservation of Nature Act*<sup>183</sup>. True, it has to be taken into account that definitions of what is an archaeological or historical site vary greatly between Turkey and these two countries, and are often much broader. In France, for instance, some of the historic monuments are also considered as archaeological, as with the Basilica of Saint-Denis, where the Kings of France are buried, regarded as both an historic monument and an archaeological site<sup>184</sup>. Nonetheless, the comparison by number remains valid, as it does demonstrate the more comprehensive approach towards the heritage favoured by many European countries when compared with Turkey.

The contrast in approach is emphasized when we examine the case of England and Wales, where archaeological sites in England include late 19<sup>th</sup> century

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<sup>182</sup> Figures from the Office of Statistics for 2003, from the General Directorate of Cultural Heritage and Museums of the Ministry of Culture and Tourism, and the Department of Museums and Excavations. For the distribution of registered sites by cities in Turkey, See Appendix B.

<sup>183</sup> In Denmark, those monuments are divided into two groups by law. The first category, which constitutes 28.000, are composed of round barrows, megaliths, historical ruins and defense works. The second category comprises all other fixed monuments such as settlement sites, burial places and ruins. These monuments are fully protected against change and damage by the National Agency for the Protection of Nature, Monuments and Sites. Kristiansen, 1984: 27.

industrial sites, and coastal defences associated with World War II are regarded as both archaeological and historical sites. In England and Wales, archaeological records are maintained on two levels: at national level by the Royal Commissions on the Historical Monuments of England (RCHME) and its equivalent body for Wales (RCHMC); and on a local level by administrative regions (counties, unitary authorities or occasionally districts) on Sites and Monuments Records (SMRs)<sup>185</sup>. Some archaeological sites or monuments in England are protected by ‘Scheduling’ under the terms of the 1979 *Ancient Monuments and Archaeological Areas Act*. Scheduled monuments are considered as ancient monuments (buildings, structures or works) of national importance. Other monuments of historic, architectural, traditional, artistic or archaeological interest are protected by ‘listing’ under the 1990 *Listed Buildings and Conservation Areas Act*. All listed buildings are graded I, II\* and II dependent on their importance<sup>186</sup>.

In all, in England and Wales there are 376.000 listed buildings (*Listed Buildings & Conservation Areas Act*, 1990); 19.000 scheduled ancient monuments (*Ancient Monuments and Archaeological Areas Act*, 1979); five areas of archaeological importance (*Ancient Monuments and Archaeological Areas Act*, 1979); 9.000 designated conservation areas (*Listed Buildings & Conservation Areas Act*, 1990); 1.500 historic parks and gardens, 14 world heritage sites, 43 sites on the Battlefields register (protected under *Planning Policy Guidance Note 15*); and 39 protected historic wrecks (*Protection of Wrecks Act*, 1973)<sup>187</sup>.

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<sup>184</sup> *Pers. comm.*, M. Jean-Charles Forgeret, Ministère de la Culture et de la Communication, Direction de l’Architecture et du Patrimoine sous-direction de l’Archéologie.

<sup>185</sup> Schofield, 2000: 76.

<sup>186</sup> Schofield, 2000: 77.

This might seem a comprehensive list and an exceptionally large number of ‘sites’ for a land area only one third the size of Turkey, and which lacks, for example, no remains comparable to the classical sites of Turkey. Even so, there are a large number of known archaeological sites in England and Wales that are not yet protected. The Monuments at Risk Survey (MARS) estimated in 1995 that there were some 300.000 known historic monuments in England without legal protection<sup>188</sup>.

The reasons for the lack of a detailed archaeological and cultural inventory in Turkey and the discrepancy between European countries and Turkey regarding the number of registered sites, are related to problems within the existing organizational division of the bodies responsible for documenting and maintaining Turkey’s cultural heritage. Besides organizational problems, KTB, which is responsible for setting forth the general framework for the protection and preservation of heritage sites and the policies regarding these issues, lacks a modern approach to registration, and especially experienced survey teams solely responsible for compiling archaeological documentation.

The existing statutory *Act for Preservation of Cultural and Natural Entities* no: 2863 (21.07.1983), makes the KTB the main state body charged with the registration, maintenance and protection of important sites and monuments through its central and local agencies. Within the statutory framework, which decentralized conservation organizations, *Kültür ve Tabiat Varlıklarını Koruma Yüksek Kurulu* (The Higher Board for the Protection of Cultural and Natural Entities), whose members are

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<sup>187</sup> *pers. comm.*, Alex Hunt, Research and Conservation Officer, Council for British Archaeology at York/UK.

<sup>188</sup> [www.historicenvironment.org.uk](http://www.historicenvironment.org.uk)

appointed by the government agencies, is charged with the duty of securing the preservation of ancient sites in Turkey, issuing advisory principles and establishing criteria applying to *Bölge Kurulları* (hereafter BK = the Regional Commissions of Preservation for Cultural and Natural Entities) and the KTB in relation to applications for scheduled sites, especially in the case of dispute. The BK are the local bodies of the KTB, with key responsibilities in relation to sites and monuments within their respective control areas. They are responsible for maintaining an inventory of cultural heritage, and the designation and protection of registered sites and areas. For any archaeological entity to be considered worthy of conservation, it should be selected by the BK authorized for that area. The Department of Registration is responsible for keeping the documentation and all decisions related to scheduled cultural entities in a central databank. The KTB informs other related ministries, provincial authorities, municipalities, museums, cadastral offices and the owners of the properties through its related bodies about scheduling to follow. Those designated areas for preservation are taken into account in the various urban planning studies at different levels.

With regard to the above definitions, the main point to criticize about the organizational structure in the KTB are the BK, which are in the majority formed of architects and city planners, while only one archaeologist, usually invited from the local museum, is included for professional advice. Accordingly, this structure allows a critical situation to develop where problems associated with urban planning, rather than the heritage, dominate the scope of the BK<sup>189</sup>. Moreover, it means that architects, who are normally in charge of civic structures and monuments, are

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<sup>189</sup> Özdoğan, 1998a: 13.

expected to take decisions on archaeological sites<sup>190</sup>. This means that the documentation of urban, historic, natural, and archaeological sites in Turkey depends on the expertise and knowledge of non-archaeologists, although heritage sites are evaluated in compliance with different criteria.

The second big deficiency in the KTB is the lack of professional survey teams directly responsible for the investigation and documentation of the archaeological heritage in Turkey. This is despite the fact that hundreds of archaeologists work in local museums, representing the KVMGM, the sole authority responsible for ancient remains in Turkey. These archaeologists are responsible mainly for museum affairs, and are often employed by the KTB as representatives on archaeological excavations all over Turkey. Özdoğan (1998b, 79) reveals that the archaeologists working in smaller museums are almost functionless, as these archaeologists, mainly compiling bureaucratic transactions, are not provided with the relevant equipment and regional data maps which would allow them to inspect and document the relevant archaeological remains.

The third major complication related with the compilation of inventories in Turkey concerns the definitions set down by the KTB. The International Council on Monuments and Sites (ICOMOS) has defined the archaeological heritage as ‘comprising all vestiges of human existence... and remains of all kinds (including subterranean and underwater sites), together with all the portable cultural material associated with them’<sup>191</sup>. However, the evaluation of archaeological sites by the KTB

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<sup>190</sup> Özdoğan, 1993b: 360.

is based on written materials, visual remains, scientific investigations, environmental assessments, ecological criteria, scientific interpretation and topographical structure<sup>192</sup>. As emphasized by Tuna (1998, 40) this criteria remains impractical and selective in a certain sense, as the registration of archaeological sites depends mostly on the documentation of areas where archaeological remains are visible on the surface. Making reference to the facts that the number of registered archaeological sites in Turkey is already very small, and the size of many archaeological sites have been reduced since 1987 due to the changes made in the statutory *Act for Preservation of Cultural and Natural Entities*, it can be established that the existing evaluation norms used by the KTB are obsolete. Heritage preservation should not be perceived as the policing of few well known sites and monuments, as sites such as mounds and caves dating back to prehistoric ages, are as important cultural remains as other more visible sites.

Finally, the compilation of archaeological inventories in Turkey is not a continuous and dynamic process. The existing documentation of inventories and all data accumulated with the bodies of the KTB are not available in an accessible form either at central or local level. The inventory charts used for monuments and heritage sites lack detailed information, such as map or GPS coordinates. Moreover, recording and assessing the archaeological potential in urban areas is subject to the resources of the local museums, and in no single city has the archaeological evidence been fully and professionally documented<sup>193</sup>.

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<sup>191</sup> The 1990 ICOMOS Charter for the Protection and Management of the Archaeological Heritage, Article: 1.

<sup>192</sup> T.C. Kultur Bakanligi. 19.08.1989. *Korunmasi Gerekli Tasinmaz Kultur ve Tabiat Varliklarinin Tespit ve Tescili Hakkindaki Yonetmelik (The Statutory Directory for the Investigation and Registration of the Immovable Cultural and Natural Properties)*. Part: 2, Article: h.

The situation is not unique to Turkey. The documentation of archaeological inventories is also a problematical issue in Italy and Greece, where as in Turkey, the efforts towards recording of archaeological heritage in these countries began late and it is still being formulated. In Greece, a comprehensive national registry is currently being compiled by the Directorate of the National Archive of Monuments in the Hellenic Ministry of Culture. Under the new archaeological *Law for the Protection of Antiquities and in General of the Cultural Heritage*, enacted in 2002, all ancient remains dated up to 1453 and those dated between 1453-1830 are protected. However, the Permanent Catalogue of Registered Sites and Monuments does not contain the actual number of protected archaeological sites and monuments in Greece. In the existing catalogue, there are recorded 3800 sites and monuments dated from prehistoric periods to 1430, and 8250 dated in 1430-1830<sup>194</sup>.

In Italy, field surveys and the identification of archaeological sites and remains are the responsibilities of the *Soprintendenze* which are ministerial bodies of *Ministero Per i Beni e le Attivita Culturali* (hereafter MBCA= the Italian Ministry of Culture) under central offices<sup>195</sup>. The *Istituto Centrale per il Catalogo e la Documentazione* (hereafter ICCD = the Central Institute for Inventory and Documentation) covers the inventorization of sites, structures, and objects from antiquity, the Middle Ages and the modern period. The main task of ICCD is to

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<sup>193</sup> Tuna, 1998: 40.

<sup>194</sup> *pers. comm.* Dr Alexandra Alexandri, Directorate of the National Archive of Monuments, the Hellenic Ministry of Culture, Athens/Greece.

<sup>195</sup> *Soprintendenze* are administratively autonomous units directed by archaeological *Soprintendente*. They undertake all the duties relating to the protection, study and improvement of archaeological evidence in Italy. In this respect, they are charged with monitoring of constructions, highway and other types of project, emergency and rescue excavations, restoration, cataloguing, research and publication, and all financial activities in regions. In Italy, there are 20 regions each of which is allocated by a *Soprintendenze*. D'Agostino, 1984: 77.

co-ordinate inventories established by the *Soprintendenze*; allocate funds for documentation, relevant graphic and photographic works; to draft standard forms for Italy and for specific studies relating to documenting material from prescribed archaeological periods, and to ensure the scientific validity and standards of registries<sup>196</sup>.

The main problem associated with the composition of archaeological inventories in Italy is considered to be the lack of professional staff in the ICCD to study on the identification of ancient sites and rural landscapes<sup>197</sup>. The second problem is regarded to be financial. Stefano De Caro, the *Soprintendente* for Cultural Heritage and Activities in Campania, has emphasized that some regions, particularly the northern ones, suffer from the lack adequate funding<sup>198</sup>. This situation leads in regions and *Soprintendenze* to the inadequate provision of service vehicles and funds for relevant personnel, thus aggravates the systematic investigation of archaeological inventories. The third big problem in Italy is accepted to be the lack of integration between recording authorities<sup>199</sup>. The critical point here is that the ICCD, regions and *Istituto Centrale per il Restauro* (The Central Institute for Conservation) keep their own archaeological inventories. This situation is thought to aggravate the unification of national documentation.

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<sup>196</sup> D'Agostino, 1984: 79.

<sup>197</sup> D'Agostino, 1984: 79.

<sup>198</sup> De Caro, Stefano. 2003. "Museums, Archaeological Parks and Cultural Heritage in Campania: towards a new organization." A lecture delivered at the Anatolian Civilizations Museum, Ankara, November 17.

Having outlined the current state of inventorization in Turkey and in Greece and Italy, it is clear that all three countries share problems associated with the registration of archaeological and cultural heritage. However, the example of England and Wales shows that these problems can be overcome. With specific regard to Turkey, the compilation of inventories in demands a new organizational structure within the respective government bodies. A first step would be for both the KTB, and its related local agencies to ensure the implementation of the international agreements agreed between Turkey and the other member states of UNESCO and the Council of Europe. In this respect, it is worth stating that the UNESCO's 1972 *Convention Concerning the Protection of the World Cultural and Natural Heritage*, which Turkey signed on 20.04.1982, states that each party to the convention shall endeavor: "to take the appropriate legal, scientific, technical, administrative and financial measures necessary for the identification, protection, conservation, presentation and rehabilitation of their heritage.." <sup>200</sup>. In addition, the Council of Europe's 1992 *European Convention on the Protection of the Archaeological Heritage (Revised)* (Valetta, 16.01.1992), which Turkey signed on 30.05.2000, suggests that:

Each party undertakes to institute, by means appropriate to the State in question, a legal system for the protection of the archaeological heritage, making provision for the maintenance of an inventory of its archaeological heritage and the designation of protected monuments and areas <sup>201</sup>.

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<sup>199</sup> De Caro, Stefano. 2003. "Museums, Archaeological Parks and Cultural Heritage in Campania: towards a new organization." A lecture delivered at the Anatolian Civilizations Museum, Ankara, November 17.

<sup>200</sup> The 1972 UNESCO Convention Concerning the Protection of the World Cultural and Natural Heritage, Part II, Article :5/d.

<sup>201</sup> The 1992 European Convention on the Protection of the Archaeological Heritage (Revised), Article: 2.

Finally, The ICOMOS's 1990 *Charter for the Protection and Management of the Archaeological Heritage* states that:

inventories constitute primary resource databases for scientific study and research. The compilation of inventories should therefore be regarded as a continuous, dynamic process. It follows that inventories should comprise information at various levels of significance and reliability, since even superficial knowledge can form the starting point for protectional measures<sup>202</sup>.

It is with some satisfaction to note that the lack of a complete archaeological inventory in Turkey has encouraged certain scientific organizations in Turkey to work towards the resolution of this problem. Among them is the TAY Project- The Archaeological Settlements of Turkey- a programme reflecting the collaborative study of Turkish archaeologists and students. This has been working for the past nine years on the compilation of an inventory of archaeological sites in Turkey, based on sites documented by archaeological surveys and excavations from the 1880's to the present day. TAYEx, an extension of TAY, was formed three years ago to conduct the required fieldwork, as a means of verifying the information for sites of Palaeolithic to Early Bronze Age date. The primary objectives of TAYEx are: "...to verify and update the available data on all published sites; to document the exact coordinates of the sites using GPS; to document the current condition and level of degradation/destruction of the sites; to create a visual archive of the archaeology of Turkey and share it with all who may be concerned; to plot all archaeological sites on GIS maps and to make them available to the scientific community and the public through printed and electronic media"<sup>203</sup>. The explorative fieldwork of the Marmara and Aegean regions was completed in 2000, followed by the Mediterranean and

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<sup>202</sup> The 1990 ICOMOS Charter for the Protection and Management of the Archaeological Heritage, Article: 4.

Southeast Anatolia regions in 2001, and Central Anatolia in 2002. Their work will be concluded by the surveys of the coastal Black Sea and Eastern Anatolia regions in 2003.

As in Turkey, there have been great efforts in Italy and Greece during the last few years to establish a detailed assessment of potential risks and existing threats under the ARCHI-MED program, to produce a 'Risk Map'. This is a joint pilot action scheme promoting transitional co-operation in the field of spatial planning in the Central and Eastern Mediterranean space, under article 10 of the Regulation of the European Regional Development Fund<sup>204</sup>. The Risk Map is a dynamic software program implemented in a Geographical Information System (GIS) environment. Its application provides accessible information regarding the risks threatening archaeological monuments and data about their condition in a specified area. In this regard, the Risk Map is an important tool for the authorities responsible for the management, on both local and central level, and it allows them establish future strategies for the restoration and conservation of monuments. The Risk Map was first launched in Italy, in January 1999, focusing on four regions in Southern Italy (Apulia, Lucania, Calabria and Sicily)<sup>205</sup>. The existing Risk Map of Italy (*La Carta del Rischio del Patrimonio Culturale*) is still updated by a central office in Rome.

In Greece, the Risk Map scheme was carried out in 2001 based on the Italian model. The program was designed as a pilot application for the area of Dodecanese and focused on the structural and environmental risks threatening the monuments in

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<sup>203</sup> <http://www.tayproject.org/raporeng.html>

<sup>204</sup> <http://www.culture.gr/2/25/index.html>

that area. The project was carried out in by interdisciplinary group of experts, the 4<sup>th</sup> Ephorate of Byzantine Antiquities in Rodos under the co-ordination of the Directorate of Byzantine and Post-Byzantine Monuments<sup>206</sup>.

## 5.2. DESTRUCTION

Like all archaeologically rich countries, Turkey suffers considerably from the looting and destruction of its archaeological sites. Destruction, which has had a devastating impact on the cultural heritage of Turkey since the 19<sup>th</sup> century, is increasingly growing, and the resolution of this problem is becoming more difficult as time passes. The scale of the destruction is even more frightening regarding the fact that Turkey is loosing its heritage without even knowing what it possesses, since it does not have a complete cultural inventory in operation<sup>207</sup>.

The reasons behind the wide-spread destruction of archaeological and cultural heritage in Turkey are numerous. Notable among them are: agricultural activities including field enlargements, terracing, irrigation; the high rate of urbanization and its inevitable side effects, including road and other infrastructure projects; the development of industrial and tourist centers; illicit digging by treasure hunters in both in ‘registered’ and ‘un-registered’ sites; the inefficient implementation of the law regarding cultural heritage; public and governmental organizations causing destruction through careless activities; the lack of educational programmes regarding the preservation of cultural heritage; and the strict bureaucratic obstacles related to

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<sup>205</sup> <http://www.culture.gr/2/25/251/e25109.html>

<sup>206</sup> <http://www.culture.gr/2/25/251/e25110.html>

all forms of archaeological research, which prevents the involvement of amateur archaeologists, who make a valuable contribution to archaeology in other European countries, and has often seriously disrupted or delayed the work of recognized and accredited archaeological institutions.

The destruction of archaeological sites through agricultural activities is regarded by many archaeologists as the prime threat in Turkey. The use of heavy machinery in agricultural activities, as a result of the process of modernization, and the cultivation of archaeological sites after excavation seasons, together with the systematic leveling and ploughing of agricultural fields, the building of drainage canals and field enlargement schemes, generally leave behind ‘grounds without pasts’, by clearing archaeological deposits and any respective historical evidence<sup>208</sup>. The destruction report compiled by the TAYEx teams demonstrate the threat to documented sites through agricultural activities. The number of sites seriously damaged in this way are in the Marmara region 102 out of 176 (56% overall); in the Aegean 71 out of 180 (39% overall); in the Mediterranean region more than 168 out of 394 (42% overall); in South-East Anatolia more than 46 out of 194 (23% overall) and in Central Anatolia more than 149 out of 515 (28% overall)<sup>209</sup>. Furthermore, the TAYEx report points out that, in all regions surveyed so far, there have been cases where documented sites could not even be found since they had been ‘totally’ destroyed by agricultural activities<sup>210</sup>. Based on the evidence, TAYEx claim that

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<sup>207</sup> Arsebük, 1983: 75.

<sup>208</sup> Özdoğan, 1998b: 77.

<sup>209</sup> For the destruction reports, See <http://www.tayproject.org/raporeng.html>

<sup>210</sup> The number of archaeological sites totally destroyed by agricultural activities and urbanization and the ones that could not be found by TAYEx survey teams due to unreliable reference regarding their

there is no coordination at all between the governmental units of culture, local administrations, rural affairs administration and the agricultural community with regard to the protection of cultural heritage. Owing to the lack of coordination, many archaeological sites in Turkey are damaged or obliterated quite unintentionally by farmers through their not realizing how very easy it is to destroy archaeological remains.

Like agricultural activities, the high rate of urbanization in Turkey since the 1970's, as a result of the increase in birth rate and immigration from rural areas to urbanized regions, and coastal towns with growing tourism, has led to dramatic changes in the physical characteristics and other aspects of historic urban areas. The process of urbanization and its side effects, including all construction activities, infrastructure projects and large scale schemes carried out by state companies, have brought remarkable threats on Turkey's archaeological and cultural heritage. The threat caused by un-programmed urbanization has resulted today in the destruction of: 25 registered archaeological sites in the Marmara region; 38 registered archaeological sites in the Aegean; more than 71 registered archaeological sites in the Mediterranean; more than 122 registered archaeological sites in South-east Anatolia; and more than 101 archaeological sites registered in Central Anatolia<sup>211</sup>. It can be assumed that possibly thousands of 'un-registered' archaeological, historic, urban, historic and natural sites located throughout Turkey have also been destroyed through unplanned expansion. The destruction made by such intensive construction activities have affected archaeological sites dating from the Palaeolithic to the Iron

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location are: 13 in the Marmara region; 8 in the Aegean; 23 in the Mediterranean region; 16 in South-east Anatolia and 48 in Central Anatolia. <http://www.tayproject.org/raporeng.html>

<sup>211</sup> <http://www.tayproject.org/raporeng.html>

Age and later periods, among which sub-surface Byzantine deposits and Ottoman remains suffered more heavily since they occupy the latest levels of archaeological stratigraphy<sup>212</sup>.

Regarding the relationship between integrated conservation of archaeological heritage and development plans, there are international conventions agreed by Turkey and other nations. These conventions do not have ‘legal sanctions’ but they clearly demonstrate the ways in which archaeological preservation and development plans should interact. Among them, the Council of Europe’s 1992 *European Convention on the Protection of the Archaeological Heritage* (Revised) suggests each member state should:

seek to reconcile and combine the respective requirements of archaeology development plans by ensuring that the archaeologists participate: in planning policies designed to ensure well-balanced strategies for the protection, conservation and enhancement of sites of archaeological interest; in the various stages of development schemes; to ensure that archaeologists, town and regional planners systematically consult one another in order to permit: the modification of development plans likely to have adverse effects on the archaeological heritage, the allocation of sufficient time and resources for an appropriate scientific study to be made of the site and for its findings to be published; to ensure that environmental impact assessments and the resulting decisions involve full consideration of archaeological sites and their settings; to make provision, when elements of the archaeological heritage have been found during development work, for their conservation *in situ* when feasible<sup>213</sup>.

The ICOMOS’s 1990 *Charter for the Protection and Management of the Archaeological Heritage* states that:

Development projects constitute one of the greatest physical threats to the archaeological heritage. A duty for developers to ensure that archaeological heritage impact studies are carried out before development schemes are

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<sup>212</sup> Özdoğan, 1998c: 119.

<sup>213</sup> The 1992 European Convention on the Protection of the Archaeological Heritage (Revised), Article: 5.

implemented should therefore be embodied in appropriate legislation, with a stipulation that the costs of such studies are to be included in project costs. The principle should also be established in legislation that development schemes should be designed in such a way as to minimize their impact upon the archaeological heritage<sup>214</sup>.

In spite of the existing international conventions, charters and national statutory law, a functioning relationship between heritage preservation and development plans has not been established yet in Turkey. In this respect, one can speak of a mutual intolerance, where investors regard archaeologists as ‘the enemy of development’ while the archaeologists consider the investors as ‘the enemy of culture’<sup>215</sup>. Unfortunately, this results in an undesirable and pessimistic situation where both sides are perceived as opposing parties and the feasibility of both development and preservation is neglected.

The dam and irrigation projects, that have been carried in Turkey since the 1950’s, constitute the most vivid examples of the lack of co-ordination between archaeologists and developers, and the insensitivity of the government responsible for preparing the means of negotiation between both sides. The statistics regarding un-planned development plans point to a ‘cultural cleansing’, and also signal future dangers as many large-scale projects are waiting to be put into effect in future.

In Turkey, the first serious rescue excavation was carried out in 1955 by M. Akok, in Augusta, now underneath the reservoir area known as the Seyhan dam. The rescue project was carried out only 10 days before the reservoir area was filled

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<sup>214</sup> The 1990 ICOMOS Charter for the Protection and Management of the Archaeological Heritage, Article: 3.

<sup>215</sup> Özdoğan, 1998b: 74.

up with water, when the former *Anıtlar ve Müzeler Genel Müdürlüğü* (the General Directorate of Monuments and Museums) provided archaeologists with the opportunity to launch archaeological surveys and excavations on the dam area<sup>216</sup>. However, in a strict sense, Turkey's recognition of the concept of rescue excavation began with the Keban Dam Project in 1967, the second biggest such rescue project after the Aswan dam in Egypt. However, as in the case of *Augusta*, rescue excavations on the Keban dam area began only a short period of time before the project was concluded, and thus only a small percentage of investigated areas were saved from flooding. Özdoğan (1998b, 75) emphasizes that during the project only 65% of the total area of the dam area was systematically surveyed, yet 63 new archaeological settlements were discovered. Among these sites, only 19 (30% overall) were excavated by archaeologists, often only on a very small scale. Bennett (2002, 301) reveals that almost all the Roman military stations known or believed to have existed on the Cappadocian frontier, among the longest in the Roman empire, were irrevocably lost beneath the waters of the Keban dam without being scientifically excavated.

With the objective of creating water sources to be used for irrigation schemes, industrial activities, energy production and human consumption, 1135 dams (195 large-scale, 940 small scale) have since been activated to date in Turkey. In addition to these, 335 dam projects, of which 107 are large-scale, are still being constructed or are at project stage<sup>217</sup>. However, the number of dam areas that have been

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<sup>216</sup> Özdoğan, 1998b: 72.

<sup>217</sup> Türkiye Ekonomik ve Toplumsal Tarih Vakfı. 2000. *Zeugma Yalnız Değil!. Türkiye'de Barajlar ve Kültürel Miras* (Zeugma is not Alone! Dams and Cultural Heritage in Turkey). Istanbul: Tarih Vakfı, 17.

systematically surveyed and excavated remains very small. Indeed, the only ones which have been surveyed and excavated to any significant extent are Keban, Karakaya, Atatürk, Aslantaş, Bedre-Kayalıköy, Ilısu, Birecik, Batman and Kralkızı<sup>218</sup>. Özdoğan (1998b, 76) emphasizes that even in these places, the archaeological surveys and excavations were begun so late that archaeologists were only able to save and register a partial amount of Turkey's archaeological heritage. For instance, among 580 archaeological sites located in the Atatürk and Karakaya dams, only 19 sites were excavated, only two and neither completely at Aslantaş-Karatepe dam, and in the Batman dam, only one<sup>219</sup>.

The destruction of Turkey's archaeological heritage by large scale development projects is a topic which demands action. The problems which exist today are not that significantly different than those which have existed in the past fifty years. For example, the Karkamış dam project has been known of for the last thirty years. Even though the cultural inventory of the area was prepared by Guilermo Algaze between 1989-1991, the project destroyed 48 unexplored archaeological sites when filled up with water at the end of 1999<sup>220</sup>.

As in other developing areas of Turkey, in the GAP region (The Southeast Anatolia Development Project) the archaeological heritage of Turkey is again threatened by large scale dam projects for the sake of industrialization and intensification of agriculture, although the region has a significant visible historical

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<sup>218</sup> Özdoğan, 1998b: 74.

<sup>219</sup> Samsat, a center of Halaf, Ubaid, Uruk and later cultures; and Lidar, Nevali Cori, Norşuntepe, Korucutepe and Pirot, are among the sites totally destroyed by Keban-Karakaya and Atatürk Dam project. Özdoğan, 1998b: 76.

past and heritage, and it is expected to receive 1.000.826 tourist visits in 2005<sup>221</sup>. A well known case, which has caused much alarm in the European and Turkish press, is Hasankeyf. The site, defined by Procopius as a Roman station against the Persians, and exhibiting now the remains of the Medieval Artuk culture, is in danger of being flooded by the Ilisu dam project. The more alarming point related with Hasankeyf is that despite the site being designated as an archaeological site of first degree by the former Ministry of Culture on 14.04.1978, the Ilisu dam project was put into practice without taking into consideration the cultural heritage existing in the area<sup>222</sup>. This has resulted in a critical situation today where attempts towards the rescue and registration of archaeological remains at Hasankeyf must be carried out before the Ilisu dam is activated. M.O. Arık emphasizes (1998, 4) that the rescue excavations at Hasankeyf, which would normally cover 50 years, must be completed in only nine years.

A second well known archaeological settlement affected by the GAP project is the site of Zeugma (Belkıs), one of the more important urban centers during the Hellenistic period and one of the main cities of the Commagene Kingdom during the first century B.C<sup>223</sup>. The site, although long known to be under threat by the Birecik dam, was not excavated until 1992 under the leadership of the Gaziantep Museum. A more intensive salvage project began at Zeugma with the discovery and excavation

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<sup>220</sup> Özdoğan, 1998b: 76.

<sup>221</sup> Öztürk, 1998: 249.

<sup>222</sup> Ahunbay, 1998: 327.

<sup>223</sup> Ergeç, 1998: 95.

of a robber tunnel three meters deep which exposed the remains of a structure, *Ergeç Villa*, with important mosaic pavements<sup>224</sup>.

Even so, regardless of its historical significance, its uniqueness for casting light on Hellenistic and Roman art and architecture, and its size covering almost 750 acres (about twice the size of Roman London), most of the site of Zeugma was flooded before excavation by the Birecik dam in 2002, along with the site of Urima, two archaeological mounds, an ancient stone quarry, necropolis areas and many other archaeological sites. The attempts of Turkish and foreign archaeologists towards saving the last pieces of information continued until the last minute with the personal initiative taken by the President of Turkish Republic, Ahmet Nejdet Sezer, who provided scholars with 10 days extension for salvage excavations before the actual flooding of the site. A second disappointing fact related to Zeugma is that the site became even more prone to illegal digging as the salvage project encroached. In 1998, six figures from the *Dionysos and Adriane Mosaic* (Fig. 14), dating to late second or early third century A.D., were removed from their context by unauthorized excavators<sup>225</sup>.

In the light of the evidence discussed above, it can be claimed that the relationship between development plans and archaeological heritage is highly inadequate in Turkey. The destructive practices put forward by investment projects are in effect a form of ‘organized crime’, destroying Turkey’s past and preventing its citizens- and the world- from the right of reaching, recording and receiving

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<sup>224</sup> Kennedy, R. Ergeç and P. Freeman, 1995: 54.

<sup>225</sup> Ergeç, 1998: 95.

irreplaceable heritage information. Moreover, despite these well publicized cases, the concept of rescue archaeology, as well as the general framework on how and when salvage excavations ought to be carried out, is still not clearly defined or understood by the relevant authorities. Unfortunately, the concept of rescue archaeology is regarded as simply being last minute intervention, and thus at best ‘salvage’ rather than ‘rescue’.

### 5.3. ILLICIT DIGGING AND THE TRADE OF ANTIQUITIES

As in the case of development projects, Turkey’s archaeological and cultural heritage is under the assault of illicit diggings carried out by treasure hunters in every corner of the country. Comparable to the current situation in other antiquities- rich states such a as Greece and Italy, the looting of both designated and unrecorded archaeological sites by smugglers is so widespread in Turkey that treasure hunting has become a popular daily life activity, frankly discussed in public places, as well as a favorable source of income for local inhabitants in many villages, provinces and rural areas in the country. Making use of the ineffectiveness of the national law, treasure hunting is now becoming a profession in Turkey.

As demonstrated in the destruction report by the TAY Project, illicit digging and treasure hunting are rampant in most regions of Turkey. In the Marmara region, where illicit digging is especially frequent in Thracia, nine archaeological sites out of 176 investigated (5% overall) show signs of destruction made by treasure hunters<sup>226</sup>. In the Aegean, after agricultural activities, illicit digging is the main cause of

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<sup>226</sup> <http://www.tayproject.org/dosyamar.html>

destruction, 23 archaeological sites out of 180 (12% overall) investigated having been robbed, mainly in the coastal areas<sup>227</sup>. In the Mediterranean region, the number of archaeological sites looted by treasure hunters is more than 30 out of 341 investigated (9% overall). TAYEx teams draw attention to the fact that in the western Mediterranean region, treasure hunting has been a 'life style' since the 1960's, especially around the city of Burdur and the inner areas of Antalya. On the other hand, in the eastern Mediterranean region (including Hatay, Osmaniye, Kahramanmaraş) and the central Mediterranean region, particularly the Çukurova area, are also places prone to constant looting by local people<sup>228</sup>. In Central Anatolia, the percentage of the archaeological sites looted by illicit digging is higher in comparison to the other regions.

As noted by the TAYEx report, more than 100 archaeological sites out of 515 investigated (20% overall) were excavated by treasure hunters in such a way that effective archaeological studies are no longer feasible. With an emphasis on the province of Eskişehir, the TAY explorers mention that treasure hunting is practiced as a form of 'obsession', which caused the local gendarmery forces in the region to create their own photographic archives of archaeological sites to cope with smuggling and illicit digging<sup>229</sup>. Finally, in southeast Anatolia, where investment projects and agricultural activities constitute the prime cause of destruction, treasure hunting seems to be less of a problem with regard to the other regions. Here, the

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<sup>227</sup> <http://www.tayproject.org/dosyaege.html>

<sup>228</sup> <http://www.tayproject.org/dosyaakd.html>

<sup>229</sup> <http://www.tayproject.org/dosyaia.html>

number of archaeological sites looted by illicit activities is no more than 15 out of 194 investigated (8% overall)<sup>230</sup>.

In comparison to Turkey, illicit digging concentrates on archaeologically rich areas in Greece and Italy. In this way, in Italy, the government has been battling *tombaroli* (grave robbers) who have been most aggressive in Etruria, Tuscany and Lazio -areas rich in Etruscan material- and in Sicily and Southern Italy, where the remains of ancient Greek cities are found<sup>231</sup>. In Greece, where illicit activities are actually targeting all archaeologically wealthy areas, treasure hunters are more common in the islands. For instance, it is estimated that 10.000 to 12.000 Cycladic tombs in the Greek islands (approximately 85% of all tombs of that culture) have been robbed without record<sup>232</sup>.

One of the main reasons behind the plundering of the archaeological heritage in Turkey is directly associated with the economic hardship that local people suffer in many regions of the country. In return for an economic benefit, people living in areas with a high archaeological potential are encouraged by the antiquities market of the western world, through corrupt officials, intermediary dealers of Turkish and foreign nationalities as well as by local collectors, to dig and unearth as many archaeological finds as they can<sup>233</sup>. In this respect, the illicit trafficking of antiquities in Turkey is operating according to the 'supply and demand' in the west<sup>234</sup>. This

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<sup>230</sup> <http://www.tayproject.org/dosyagd.html>

<sup>231</sup> <http://www.pavialaw.com/articles/trafficking.cfm>

<sup>232</sup> Elia, 1995: 246.

<sup>233</sup> Özgen, 2001: 120.

demand provoking the illicit trade in the world too is estimated to have reached a trade scale of \$ 1-2.6 billion and constitute the second place after drug commerce<sup>235</sup>.

The official statistics prepared by Turkish government agencies points out that treasure hunting and illicit trade of antiquities is a growing sector. The value of the antiquities stolen from Turkey each year is estimated to be as high as \$100 million<sup>236</sup>. In a 1998 report of the Department of Smuggling and Organized Crime of Turkey, it is stated that for the year 1997 alone, 565 people were arrested who had more than 10.000 archaeological objects in their possession<sup>237</sup>. In 1998 the number of antiquity smugglers seized by security agencies was 582 (in 237 separate cases) and in 1999, 460 (in 174 separate cases)<sup>238</sup>. The number of cases associated with the smuggling of cultural and natural properties reached 297 in 1999, 338 in 2000 and was already 181 in the first 6 months of 2001, with no less than 2104 individuals being seized by the police between 1999 and 30.06.2001<sup>239</sup>. These are known cases: The actual number of unrecorded incidents and illegally excavated archaeological objects sold to domestic collectors or smuggled out of Turkey is estimated to be much higher. As orally expressed by the Department of Intelligence, in the KVMGM, the coastal areas of Turkey are prone to constant looting and each year a high number of antiquities were smuggled out Turkey taking advantage of the ineffective security precautions.

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<sup>234</sup> Özdoğan, 1998c: 121; Akurgal, 1998: 130; Acar, 1998: 6.

<sup>235</sup> Akipek, 1999: 199.

<sup>236</sup> Rose and Ö. Acar, 1995: 45.

<sup>237</sup> Özgen, 2001: 120.

<sup>238</sup> <http://www.kom.gov.tr/genel/istatistik.htm>

<sup>239</sup> <http://www.kom.gov.tr/genel/istatistik.htm>

Another significant point made by the reports of the state security agencies is that some countries in effect encourage smugglers of antiquities. Major airports with large cargo facilities are the favoured ports of exit for the smuggling of large crates of antiquities, which leave the country with fake documents destined for the European art markets such as in Munich, Zurich and London<sup>240</sup>. These cities also act as distribution centers for cultural objects usually making their way to private collections, public museums, art galleries and auction houses in the United States and Japan<sup>241</sup>.

To prevent the illicit export of antiquities, the Turkish state, the sole owner of every piece of cultural heritage under and above ground, demands of its citizens that all unearthed and movable objects, as well as accidental finds, must be given to the state museums. In similarity with the practice in Greece and Italy, citizens who voluntarily hand in objects receive a certain percentage of the estimated value of the find as reward, the amount of which is decided upon by museum curators in Turkey<sup>242</sup>. However, this system which seems to be a solution to stop the illicit trade of antiquities regarding the scale of Turkey and the impossibility of protecting every all unearthed sub-soil remains, is criticized by some Turkish archaeologists, who claim that it encourages further destruction of archaeological sites in Turkey, as in

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<sup>240</sup> Among these cities, Zurich is regarded as the center of money laundering and first point of transit for antiquities smuggled out of Turkey, Italy, Greece, Egypt and Tunisia via the USA, England and Japan. The main reason behind this is that the legislative framework in this country provides privileges for good faith purchasers of antiquities the right of ownership. Akipek, 1999: 159.

<sup>241</sup> Özgen, 2001: 120; Skeates, 2000: 40.

<sup>242</sup> Usually, the estimated value of an archaeological object is roughly one third to one half of the value of similar objects in European art markets, depending upon its importance and rarity. Özgen, 2001: 119.

Eastern Anatolia where thousands of Urartian cemeteries were deliberately looted so that their contents could be sold to local museums<sup>243</sup>.

More worryingly, the purchasing of archaeological finds by state museums is made possible by a budget which is sometimes bigger than the annual budget for excavations. In addition, it also leaves the individuals a choice of selling the objects in their possession to collectors who might pay them more money<sup>244</sup>. Thus, this system provides unintentionally the opportunity for the establishment of an effectively 'state sponsored' art market for illegally excavated material in Turkey. Moreover, it is also a fact that most of the museums in Turkey do not have both the adequate funding to purchase all archaeological materials recovered by citizens or enough storage facilities to preserve and protect them.

In the legal arena, the international conventions, including the UNESCO's 1970 *Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property* and the UNIDROIT's 1995 *Convention on Stolen or Illegally Exported Cultural Objects*, recognize the fact that: "the true value of a cultural property can be appreciated only in relation to the fullest possible information regarding its origin, history and traditional setting"<sup>245</sup>. Based on this consideration, these conventions provide the means for nations to recover stolen or illegally exported cultural property and antiquities. Particularly, the 1995 UNIDROIT Convention, which complemented the effectiveness and universality of

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<sup>243</sup> Özdoğan, 1998c: 121.

<sup>244</sup> Özdoğan, 1993b: 356.

<sup>245</sup> The 1970 UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property, 1.

the former UNESCO Convention, specifically equates illegal excavation with theft, giving source countries a basis for recovering illegally excavated objects under existing stolen property law<sup>246</sup>. Under the terms of the convention, signatory states may demand each other the return of stolen cultural property if they can establish that the property in question is significant for their cultural heritage in every sense.

The international conventions which came into force to solve the problems regarding illicit trade are not fully effective in the protection of archaeological heritage because the success of these conventions depends on stimulating parallel ratification in national legislation, legal implementation and policy making<sup>247</sup>. As it is, the national laws of victim nations and market countries often considerably differ each other. Most of the art importing countries do not enforce the export legislation of other countries. For instance, in English law, there is no legal prohibition on bringing into England antiquities that have been unlawfully exported from Turkey or Greece<sup>248</sup>. It is estimated that the London art market imported fine art and antiquities of a value of £ 1.45 billion in 1991<sup>249</sup>. As art importing countries, the United Kingdom, Belgium, France, Germany, Japan and the Netherlands have not also become party to the 1970 UNESCO Convention<sup>250</sup>. The knowledge of the fact that the international conventions to stop illicit trafficking in antiquities can not be successful due to the lack of common standards in domestic laws has led some countries to establish bilateral treaties. A recent example of this has been signed

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<sup>246</sup> Gerstenblith, 1998: 24.

<sup>247</sup> Özgen, 2001: 120; Skeates, 2000: 48.

<sup>248</sup> Skeates, 2000: 51; Elia, 1995: 246.

<sup>249</sup> Skeates, 2000: 51.

between Italy and the USA on January 19, 2001. According to the Memorandum of Understanding it has been stated that the USA will impose import restrictions on Italian archaeological material which Italy issues documentation and appropriate proof of legal procedure<sup>251</sup>.

Besides the demand and stimulus of western art markets for antiquities, it remains a fact that Turkey has not taken adequate precautions in protecting its cultural property. In this regard, one of the main confusions in Turkey is that despite the export of archaeological objects being prohibited under the Law of Antiquities, treasure hunting and the trade of antiquities are legal concepts permitted with few restrictions by the 1983 *Act on the Preservation of Cultural and Natural Entities*. Article 50 of the decree allows individuals who are treasure hunting to obtain licenses from the KTB, as long as they do not excavate in designated heritage sites, areas with immovable cultural and natural properties, or cemeteries, and they are accompanied by ministry representatives<sup>252</sup>. This is despite the fact that individuals who obtain such permits, and use unscientific methods and detectors in their pursuits, are motivated by economic reasons rather than an interest in history or the research of culture. Secondly, Article 27 of the existing act allows collectors and other individuals to traffic archaeological objects within Turkey as long as they trade antiquities, which the state museums think unworthy of being registered, and they are artefacts legally permitted by the KTB<sup>253</sup>.

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<sup>250</sup> Protz, 1995: 59.

<sup>251</sup> <http://www.pavialaw.com/articles/trafficking.cfm>

<sup>252</sup> The 1983 Act for The Preservation of Cultural and Natural Entities (no: 2863), Article: 50.

Regarding its consequences, the allowance of treasure hunting and antiquities trade by the state is a practice totally at odds with the facts that the export of antiquities is prohibited in Turkey and the state is the owner of every object under and above the ground. This contradiction aggravates Turkey's rights in the international arena when the state pursues the return of cultural properties which have been illegally exported. In lawsuits regarding the illicit trade of antiquities, the accused usually defend themselves by claiming that they purchased antiquities from their legal owners in Turkey<sup>254</sup>. In this respect, it is not wrong to state that Turkey in effect encourages the exportation of its cultural heritage thanks to poorly phrased and contradictory definitions it puts into its national laws, although the return of cultural properties illegally exported to foreign countries is frequently a long lasting legal procedure that requires a very high amount of expenditure<sup>255</sup>.

#### 5.4. ARCHAEOLOGICAL EXCAVATIONS AND BUREAUCRACY

Under the present circumstances, where a complete cultural inventory is absent and our archaeological heritage is prone to constant destruction by rapid urbanization and illicit digging, the number of archaeological excavations and surveys carried out in Turkey is small in comparison with the high ratio of destruction. Moreover, scientific investigations, on which archaeological knowledge is principally based, are subject to strict state bureaucracy.

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<sup>253</sup> Similar provision is included in the 2002 Greek Law for the Protection of Antiquities and in General of the Cultural Heritage (Article 23).

<sup>254</sup> Acar, 1998: 13.

<sup>255</sup> For instance, Turkey is claimed to have paid more than \$ 10 million to lawyers who were in charge of defending Turkey's claims abroad in the lawsuits opened for the return of Elmalı Coins, the sculpture of Marsyas, and the Garland sarcophagus smuggled to the United States before the 1980's. Acar, 1998: 13; Akipek, 1999: 267.

As with the statistics regarding the number of designated heritage sites, the number of researches undertaken by academic agencies point out again that Turkey needs to be more investigated archaeologically. In 1994, the number of archaeological excavations conducted by national and international scientific campaigns was 107; whereas archaeological surveys of Turkish and foreign teams were only 30 and 46 respectively all over Turkey. In the same year, the number of rescue excavations carried out by local museums to prevent unauthorized digging was 83 while the number of rescue excavations launched to prevent urban archaeological heritage from the negative effects of modern development was 187<sup>256</sup>. In 2002, there were 99 excavations by Turkish institutions, 38 by foreign archaeologists; 89 rescue excavations by 189 museums; 93 surveys by foreign and Turkish teams; 22 excavations and 13 investigations in dam areas; and 404 sondage excavations<sup>257</sup>. In comparison to Turkey, 1000 archaeological excavations are undertaken every year by the Antiquity Departments of the Hellenic Ministry of Culture, universities and foreign archaeological institutions in Greece<sup>258</sup>. On the other hand, the national excavation index compiled by the Royal Commission on the Historical Monuments of England (RCHME) contained in 1993 over 26.000 national records of excavation from the 1790's to 1970's<sup>259</sup>. During the 1970's, 475 Bronze age; 2021 Roman, and 2119 Medieval period excavations were carried out in England.

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<sup>256</sup> <http://www.metu.edu.tr/home/wwwmuze/urban3.html>

<sup>257</sup> The Office of Statistics, 2003, for the General Directorate of Cultural Heritage and Museums of the Ministry of Culture and Tourism, and the Department of Museums and Excavations.

<sup>258</sup> Minay, 1992: 35.

<sup>259</sup> Sargent, 1993: 382.

In Turkey, both foreign and Turkish archaeologists who are affiliated with scholarly institutions are eligible to apply for an excavation permit of an archaeological site. In this respect, they are required to submit a five-year plan of their proposed project, letters guaranteeing finance from their institutions and pertinent written material which demonstrates relevant expertise. The KVMGM is the decision making body for issuing excavation permits. The excavation permits, which are valid for one year, are issued by the Directorate must be confirmed by the Board of Ministers. Regarding the right of publication, the directors of excavations are obliged by law to submit seasonal excavation reports to KTB at the end of project terms, preliminary reports in two years, and their final excavation reports in five years<sup>260</sup>. On the other hand, all excavation directors meet annually, in collaboration with the KVMGM in a conference (*Kazı Sonuçları Toplantısı*) to discuss about the results of their annual researches, theoretical and practical problems in Turkey.

One of the big bureaucratic hurdles before archaeological excavations in Turkey is that they are subject to the authorization of a political authority. Except in a few cases, the difficulty of obtaining excavation permits and the uncertainty about government decisions create a negative effect for archaeologists who want to commence a new project. The state criteria, which looks for scientific and financial adequacy, provides for high scholarly standards in excavation projects, but it also limits the number of scientific explorations.

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<sup>260</sup> In Greece, identical regulations are applied regarding the publication of excavation reports. The Hellenic Ministry of Culture. 2002. Law for the Protection of Antiquities and in general of the Cultural Heritage, Chapter 4, Article 39.3.

The second problem associated with bureaucracy in Turkish archaeology is the obligation of submitting complete lists of excavation teams to the KTB before a decision is made about a project<sup>261</sup>. This practice results in difficulties for every excavation team- but especially foreign ones- in the preparation of a project, and the provision of financial opportunities while it also prevents the participation of new members, including students and scholars, who could join excavations and surveys during the course of the project. Moreover, visiting scholars are not allowed to attend another excavation project for more than three days.

The third bureaucratic problem regarding archaeological excavations is associated with the economic relationships between excavation teams and government agencies responsible for taxation. Archaeological excavations, which are partially financed by the KTB, are subject to strict taxation. Since the compensation for excavation projects is under state control, academic researchers are forced to consult the local Directorate of Social Assurance and the Directorate of Articles at every stage in economic transactions. This results in a moral pressure as well as a loss of time for academicians who would rather spend their time in scientific studies<sup>262</sup>.

According to the 1983 *Act for the Preservation of Cultural and Natural Entities*, it is the obligation for every excavation project and survey, carried out either by Turkish or foreign teams in Turkey, to be accompanied by one or more representatives of the KTB. These representatives are chosen in most cases among

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<sup>261</sup> At this point, the KVMGM asks archaeological teams to declare the names of Turkish and foreign excavation members in the previous December every year..

the staff of local museums in Turkey and they are charged with the duty of supervising excavations and ensuring the project conforms to the existing statutory act. Yet, while the excavation projects are subject to strict supervision by the state, activities destroying Turkey's archaeological heritage are unsupervised. The main reason behind the small number of scientific investigations in Turkey is that the KTB does not have a sufficient number of representatives to supervise more archaeological projects<sup>263</sup>. However, the statistics reveal that every year about 1000 students graduate from the archaeology departments of 17 Universities out of 44 archaeology programs and 90% of graduate archaeologists are unemployed in Turkey<sup>264</sup>. De Caro (2003) has pointed out that a similar problem of unemployment also exists in Italy where archaeology students are forced to work in private companies after graduation because of the scarcity of available posts in both the Ministry of Culture and in *Soprintendenze*<sup>265</sup>.

The regulations and bureaucracy related with archaeological researches in Turkey can be compared with other European countries. Among these, in Greece, there is also a strict state procedure dealing with the archaeological excavations carried out in the country. The existing regulations have been specified after the Hellenic Ministry of Culture voted *Law 3028 for the Protection of Antiquities and in General of the Cultural Heritage* in 28.06.2002.

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<sup>262</sup> Zoroğlu, 1998: 5.

<sup>263</sup> Özdoğan, 1998b: 80.

<sup>264</sup> In (May 11, 2002. "1000 Arkeolog Yetisiyor 10 Arkeolog Is Buluyor," *Hurriyet*, 13).

<sup>265</sup> De Caro, Stefano. 2003. "Museums, Archaeological Parks and Cultural Heritage in Campania: towards a new organization." A Lecture delivered at the Anatolian Civilizations Museum, Ankara, November 17.

In general, Greek and foreign research institutions, who want to undertake excavation, survey and *synergasia* (collaborative project) work in Greece, are obliged to submit to the Foreign Schools Department of the Directorate of Prehistoric and Classical Antiquities a five-year plan of research<sup>266</sup>. These plans are taken via foreign schools to the Central Archaeological Council (KAS), which runs conservation, oversees foreign schools and has offices in the provinces overseeing archaeology, for approval. The plans approved by KAS serve as the basis for consideration of annual requests for the continuation or inception of archaeological projects.

According to the current procedure in Greece, all requests for work on new or continuing research shall be submitted by the 30<sup>th</sup> November of each year to the relevant *Ephoreias* (local administrative and archaeological research units of the Hellenic Ministry of Culture) of Prehistoric and Classical or Byzantine Antiquities, as well as to the Foreign Schools Department of the Directorate of Prehistoric and Classical Antiquities<sup>267</sup>. At the decision level, the Ephoreias of Antiquities are asked to submit their reactions at the latest 31<sup>st</sup> December of each year. The Ephoreias of Byzantine Antiquities submit their proposal to the Directorate of Byzantine and Post-Byzantine Monuments as well. These proposals contain reference to the Ephoreia's capacity to provide substantive supervision of the research and the name of the

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<sup>266</sup> In cases of *synergasias* a protocol of collaboration is signed by two parties. This should be between a foreign archaeological school/institute or a Greek university or other research institution with the Greek Archaeological Service or with honorary Ephors of Antiquities.  
<http://www.ascsa.edu.gr/News/encyclical.htm>

<sup>267</sup> The applications for conducting new projects must include detailed description of planned work for each project period; justification of the project; CV of the project director; list of staff with their specialties (for surveys the composition of the team is expected to include archaeologists with an expertise of all periods of the past, from Prehistoric to the post-Byzantine period); a schedule of dates

supervising archaeologists. By law, supervisors of excavations are chosen among the those with at least three years of field experience. It is significant detail that Foreign Schools operating in Greece are not allowed to carry out more than three excavations per year<sup>268</sup>.

As revealed by Stephen V. Tracy, the Director of the American School of Classical Studies at Athens, even though Foreign Schools submit their requests to the Hellenic Ministry of Culture in November, they do not usually receive replies from the Ministry until the end of April<sup>269</sup>. In other words, like in Turkey, there is the risk for foreign institutions to cancel their excavation projects and relevant funding arrangements in cases of negative decisions by the Greek state.

## 5.5. EDUCATION AND ARCHAEOLOGY

As particularly underlined in the international conventions and charters regarding archaeological and cultural heritage management, it should be an overriding principle for every country to endeavor by all appropriate means, and in particular by educational and information programs, to strengthen their citizens appreciation and respect of the cultural and natural heritage. The development of public awareness in archaeology is considered to be ‘a basic tool’ to keep people broadly informed of the dangers threatening their heritage and for understanding the past, and of the threats to this heritage.

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and duration of the project (on site works can not exceed 6 weeks per project duration), and precise definition of the project area. <http://www.ascsa.edu.gr/News/encyclical.htm>

<sup>268</sup> For instance, The American School of Classical Studies at Athens is entitled by Greek Law of 1932 to three excavations each year. One of these has been the School’s excavation at Corinth while the other two have been assigned by the School to co-operating institutions for various sites.

Therefore, every country is encouraged to promote public access to important elements of its archaeological heritage, especially sites, and encourage the display to the public of suitable selections of archaeological objects<sup>270</sup>. Within the modern attitudes towards heritage management, ‘local commitment’ and ‘active participation’ by the general public is also highly recommended to form part of the policies for the protection and maintenance of the archaeological heritage, since the provision of information is regarded an important element in integrated protection. Based on this principle, it is stated that; ‘...in some cases, it may be appropriate to entrust responsibility for the protection and management of sites and monuments to indigenous peoples’<sup>271</sup>.

Despite the fact that the protection and management of the archaeological heritage is a moral obligation upon all human beings and it is also a collective public responsibility, the educational and information programs, implemented by the KTB and *Milli Eğitim Bakanlığı* (the Ministry of Education), to increase public awareness in archaeology is quite limited and inadequate in Turkey. The lack of a widespread education regarding archaeology at a very early stage in the educational system, as well as the inadequate promotion of Turkey’s archaeological wealth among the public, allows successive generations to live in isolation from their cultural heritage.

Owing to the deficiencies in state orientation, the archaeological heritage in Turkey does not attract the attention it deserves. The statistics compiled in

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<sup>269</sup> <http://www.ascsa.edu.gr/Excavations/EXCSURVEY.htm>

<sup>270</sup> The 1992 European Convention on the Protection of the Archaeological Heritage (Revised), Article: 9/ii

connection with the total number of visits in museums and archaeological sites located throughout Turkey illustrate that the interest taken by Turkish citizens in their cultural heritage is below the desired level. In 2001, the number of indigenous people who visited archaeological sites in Turkey was 2.312.530 while the number of foreign visitors was 5.970.998. In the same year, the total number of indigenous museum visitors was 4.241.316 and for foreign visitors was 3.483.822<sup>272</sup>. In comparison with the figures of 2001, the 2002 report over a period of nine months reveal: 3.570.321 visits by Turkish citizens and 2.130.423 by foreigners to the museums; 2.769.100 visits by Turkish citizens and 6.959.188 by foreigners to archaeological sites located throughout Turkey.

The figures mentioned here reveal the fact that foreign visitors are more interested in Turkey's archaeological sites than Turkish nationals. A second important detail that is worth thinking about is that the number of Turkish citizens who visited the museums in Turkey has been almost constant for the last 15 years. In 1987, 4.324.171 indigenous people visited our museums<sup>273</sup>, and it can be stated that Turkish citizen's interest in their cultural heritage has not increased but decreased between 1987 and 2001.

In addition to the inadequate promotion of archaeology, public and government organizations, as well as local and rural affairs administrations in

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<sup>271</sup> The 1990 ICOMOS Charter for the Protection and Management of the Archaeological Heritage, Article: 6.

<sup>272</sup> The Office of Statistics, 2003, for the General Directorate of Cultural Heritage and Museums of the Ministry of Culture and Tourism, and the Department of Museums and Excavations.

<sup>273</sup> T.C. Kultur Bakanligi. Kultur ve Tabiat Varliklarini Koruma Baskanligi. 1989. *Eski Eser Tanimi ve Kacakciligini Onlenmesi Semineri Notlari* (The Notes of the Seminar on the Definition of Antiquity and the Prevention of Smuggling). Ankara: T.C. Kultur Bakanligi, 108.

Turkey, are not well informed about modern attitudes and definitions regarding archaeology and the archaeological heritage. In this respect, rather than being perceived as a discipline studying the basic record of past human activities on behalf of and for the benefit of present and future generations, there is the general impression among the public that archaeology means ‘treasure hunting’ aiming to collect only ‘precious items’<sup>274</sup>. The facts that the archaeological heritage is a ‘fragile’ and ‘non-renewable cultural resource’, and that every illicit attempt and careless activity can result in the ‘loss of information’ that would provide light on the past of mankind and the related environment, are clearly not adequately discussed at public and government levels.

Unfortunately, the lack of knowledge regarding archaeology and the archaeological heritage finds sometimes disappointing and extreme reflections, as in the case of Ereğli (Konya), where a 3000 year old Hittite rock-cut relief (the so-called Ivriz Relief) was damaged as a result of a gun attack by some locals<sup>275</sup>. Furthermore, we also read in the newspapers that sometimes local governors, who are in charge of protecting Turkey’s cultural properties, become the contravener of the rules as in the case of Eminönü (a district in Istanbul), where the local major oversaw the building of a social complex on the Byzantine fortifications<sup>276</sup>.

In order to prevent damage to archaeological entities and to foster a general interest in archaeology some European countries have been taken serious steps. For

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<sup>274</sup> Skeates (2000, 55) indicates that such attitude also exists in some regions of Italy, such as Tuscany, where archaeologists are seen as total outsiders with little concern for their local heritage and as persons taking their best finds away with them.

<sup>275</sup> Gürel, Mustafa Tekin. January 13, 2003. “2900 Yillik Anita Kursun,” *Hurriyet* (Fig. 15)

instance, in Denmark, there has been a tradition that the director of the National Museum or leading archaeologists should write the popular works of Danish prehistory<sup>277</sup>. In England, where a specific effort is paid through television to educate citizens about archaeology, there were 114 series and 68 single programs on terrestrial TV on heritage issues in 2001<sup>278</sup>. Finally, in Greece, the Hellenic Ministries of Culture and Education are undertaking a project named MELINA to incorporate art and archaeology into the curricula of the schools and bring children closer to their culture from their first years of elementary education<sup>279</sup>.

Besides the lack of general information in public and state level, education of academic archaeology in Turkish Universities has serious problems. In this regard, one of the foremost deficiencies in the education of archaeology is that 'internship' is not compulsory. Many archaeology students graduate from their departments without attending any excavation or survey project. Moreover, archaeology students are not offered an opportunity to witness the threats encountering the preservation of Turkey's archaeological heritage<sup>280</sup>. This system results in a critical situation where archaeology graduates with no experience in field archaeology can be employed as 'professional' archaeologists in local museums, in the KTB, KVMGM, and as ministry representatives in archaeological projects carried out in Turkey.

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<sup>276</sup> Demirci, Şenol. April 14, 2002. "Belediyekonu," *Milliyet*, 18. (Fig. 16)

<sup>277</sup> Kristiansen (1984, 33) reveals that an analysis, in 1980's, of the publication structure of Danish archaeology showed that approximately 34% of all archaeological output in the period 1966-76 was popular archaeology.

<sup>278</sup> <http://www.historicenvironment.org.uk>

<sup>279</sup> <http://www.culture.gr/2/23/index.html>

<sup>280</sup> Özdoğan, 1999: 199.

The second problem associated with the education of archaeology is that Medieval archaeology has not yet been fully institutionalized in Turkey. Our knowledge of the Turkish-Islamic periods is based on a very small number of excavations, since there does not exist available staff with an expertise in these periods<sup>281</sup>. Consequently, it is almost impossible to carry out research and large scale excavation projects on sites of these periods due to the lack of relevant experienced teams and academicians. Since the education of Medieval archaeology depends mainly on courses of history and history of art in Turkish universities, historians and art historians, rather than archaeologists, are forced to excavate sites yielding material dating to Middle Ages<sup>282</sup>. The lack of appreciation of Medieval archaeology in Turkey presents a critical situation when we remember that the material remains of this period occupy the latest levels of cultural stratigraphy in most regions, and are prone to constant damage by rapid urbanization and illicit digging<sup>283</sup>.

The problems associated with Medieval archaeology in Turkey are also common in Italy. Giannitrapani (1998, 740) draws attention to the fact that there are very few archaeologists specializing in Medieval archaeology, working in Italian Soprintendenze such as that of in Sicily. The author determines that although Sicily yields a significant deal of Medieval heritage there is no chair of Medieval archaeology in the three universities (Palermo, Catania and Messina) of the region.

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<sup>281</sup> Arık, M.O. 1998: 4.

<sup>282</sup> Özdoğan, 1999: 197.

<sup>283</sup> This consideration is best reflected in the example of Hasankeyf where all the visible remains on surface are dated to the Artukid period ( a late Middle Age Turkish culture). According to Arık, it is the remains of this period that are most disregarded at Hasankeyf although the available information regarding Artukid architecture is quite limited. Arık, M.O. 1998: 4.

The third significant problem of academic archaeology in Turkey is the lack of post-graduate studies concentrated on the complex issues regarding archaeological heritage management. In Turkey, the Department of Architecture at ODTU, is the sole institution in Turkey that offers such research option in graduate programs regarding heritage studies. The existing programmes are titled: Legal, Administrative and Economic Aspects of Preservation and Restoration of Cultural Properties; Research on Cultural Properties; Conservation, Preservation and Restoration of Archaeological Sites. On the other hand, the Lifetime Education Center of Boğaziçi University (BUYEM) has been carrying for two years a specialization program in cultural heritage management for university graduates. The program aims to develop the abilities and knowledge of members who work in the field of heritage studies and it provides the participants with a certificate after the completion of 30 weeks training.

In comparison to Turkey, the study of archaeological heritage management has not been institutionalized yet in Greece. In that country, there are no organized graduate programs in the archaeology departments of any Greek universities<sup>284</sup>. On the other hand, in Italy, there has been some dense efforts towards integrating the issues related with heritage management in academic education. Stefano De Caro, Superintendent for cultural heritage and Activities in Campania, has estimated that there exist about 100 graduate programs in Italian universities including studies of conservation, restoration, museum studies and cultural heritage management<sup>285</sup>.

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<sup>284</sup> *pers. comm.*, Assoc. Prof. Moustaka Alikı, Department of Archaeology, Aristotle University of Thessaloniki, Greece.

<sup>285</sup> De Caro, Stefano. 2003. "Museums, Archaeological Parks and Cultural Heritage in Campania: towards a new organization." A Lecture delivered at the Anatolian Civilizations Museum, Ankara, November 17.

## 5.6. THE ECONOMY AND ARCHAEOLOGY

As well as relevant legislation and education, the provision of adequate funds is a duty for effective heritage protection and management. In this regard, the Council of Europe's 1992 *European Convention on the Protection of the Archaeological Heritage* (Revised) recommends every country:

to arrange for public financial support for archaeological research from national regional and local authorities in accordance with their respective competence; to increase the material resources for rescue archaeology: by taking suitable measures to ensure that provision is made in major public or private development schemes for covering, from public sector or private sector resources, as appropriate, the total costs of any necessary related archaeological operations; and by making provision in the budget relating to these schemes in the same way as for the impact studies necessitated by environmental and regional planning precautions, for preliminary archaeological study and prospection, for a scientific summary record as well as for the full publication and recording of the findings<sup>286</sup>.

In spite of the fact that archaeological heritage management is an expensive duty and requires the provision of adequate funds, most of the European countries have had limited government finance reserved for archaeology. For Instance, in Poland, where the lack of state sources have forced many universities to abolish some of their posts and museums reduce the number of their technical staff and field researches, the money set aside for scientific and cultural activities in the central budget was reduced from 1.43 % of GNP (in 1990) to 0.7 % of GNP in 1992<sup>287</sup>. In Bulgaria, the weakness of state funding in controlling archaeology resulted in 1993 to the preparation of a new law to entrust the provision of archaeological excavations to the appropriate municipalities and to encourage firms and private individuals share

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<sup>286</sup> The 1992 European Convention on the Protection of the Archaeological Heritage (Revised), Article: 6.

archaeological expenses in the country<sup>288</sup>. Finally, in Italy, European and private funding remain as one of the main economic sources for individual regions owing the scarcity of funds allocated by *Ministero Per i Beni e le Attivita Culturali* (the Italian Ministry of Culture) and the use of limited sources particularly for archaeologically rich areas such as Tuscany and Sicily, where almost 40 % of the Italian cultural heritage is found<sup>289</sup>.

In comparison to the countries mentioned above, and many others, the current state of the Turkish economy, which has been engaged in financial hardships due to a high rate of inflation, is also a significant hurdle for the preservation of the archaeological heritage in the country. In Turkey, state expenditures have been limited by the government, and the KTB lacks the necessary funds. Its overall share of the general budget, for all cultural affairs including archaeology, is usually under 1% of GNP<sup>290</sup>. Due to inadequate state funds, which are getting smaller every year, many archaeological projects in Turkey are carried out under the sponsorship of the private sector and foreign institutions. Even so, financial support by the private sector is still inadequate, in spite of the fact that the total income obtained from tourism sector constitutes a primary source of national income in Turkey<sup>291</sup>. Haluk Abbasoğlu, the director of the excavations at Perge since 1985, has drawn attention to the fact that the tourism sector operating in the province of Antalya has not offered

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<sup>287</sup> Schild, 1993: 146.

<sup>288</sup> Velkov, 1993: 128.

<sup>289</sup> De Caro, Stefano. 2003. "Museums, Archaeological Parks and Cultural Heritage in Campania: towards a New Organization." A Lecture delivered at the Anatolian Civilizations Museum, Ankara, November 17.

<sup>290</sup> Özgen, 2001: 119.

any financial aid either for the excavation nor for the conservation projects taking place at the site, although the region attracts millions of tourist visits every year<sup>292</sup>.

Turkey also can not competently make use of the financial and technical opportunities provided by international institutions including the World Bank, the Council of Europe and the European Commission<sup>293</sup>. The main reasons behind this are the deficiencies relating to the adoption in Turkey's domestic law of international criteria regarding archaeological heritage management, the slow-working bureaucratic structure in Turkey regarding the rise of foreign research, and the ineffective precautions for the preservation and presentation of cultural properties. Today, where state budgets are being replaced by international funds and developer funding, and the archaeological heritage is regarded as the common heritage of all humanity, the eligibility criteria for financial and technical assistance brings the obligation of international cooperation as well as multi disciplinary approaches in archaeological projects and in the field of identification, protection, conservation, presentation and rehabilitation of the cultural and natural heritage<sup>294</sup>.

In developing and maintaining standards in heritage management, under the Council of Europe's 1992 *European Convention on the Protection of the Archaeological Heritage* (Revised) every country is expected ; 'to afford mutual technical and scientific assistance through the pooling of experience and exchanges

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<sup>291</sup> As stated by the Minister of Culture and Tourism, Erkan Mumcu, the total income obtained from the tourism sector in Turkey was \$ 10 billion in 2002.

<sup>292</sup> Süsoy, Yener. September 16, 2002. "Arkeolojik Kazilari Ozel Sektor Kurtarir," *Hurriyet*, 5.

<sup>293</sup> Türkiye Ekonomik ve Toplumsal Tarih Vakfı. 2000. *Zeugma Yalnız Değil!. Türkiye'de Barajlar ve Kültürel Miras* (Zeugma is not Alone! Dams and Cultural Heritage in Turkey). Istanbul: Tarih Vakfı, 36.

of experts in matters concerning the archaeological heritage; to encourage, under the relevant national legislation or international agreements binding them, exchanges of specialists in the preservation of the archaeological heritage, including those responsible for further training<sup>295</sup>.

The under-funding at state level, as well as the ineffective use of international and private financial support, result in cut-backs in excavations and museum budgets, as well as in hiring guards to protect archaeological sites in Turkey<sup>296</sup>. Hence, the number of archaeological projects remains stable, and archaeological sites without protection become easy prey to illicit digging. On the other hand, the general economic problems that Turkish citizens suffer from plays a major role in reducing the rise of public access into museums and archaeological sites. Most Turkish citizens, living with low salaries, do not have an opportunity to spend their money on cultural activities. The high rate of entrance fees for museum and heritage sites, and the necessity for museums to promote their own financial sources, due to the 5% taxation by state, lead to a point where cultural activities remain a ‘luxury’ for the public<sup>297</sup>. As part of the ‘Museum Week’ activities, celebrated in May this year, the free public entrance into the Topkapı Palace and the Istanbul Archaeology Museum, which saw the gathering of ‘thousands’ of citizens before their entrances, is visual

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<sup>294</sup> Özdoğan, 2001: 95.

<sup>295</sup> The 1992 European Convention on the Protection of the Archaeological Heritage (Revised), Article: 12.

<sup>296</sup> Özgen, 2001: 119.

<sup>297</sup> It should be noted that the government is currently working on a reformation package where the taxation, applied to museum and heritage sites entrance fees, is planned to rise from 5% to 40%.

proof of the fact that economic difficulties are one of the main obstacle for low income citizens who want to undertake cultural activities<sup>298</sup>.

Besides its educational benefits, the display of the archaeological heritage to the public provides every country with economic gains. From a commercial perspective, the archaeological heritage can be managed as an economic resource and generate employment . It can also be visited at an increasingly wide range and number of site specific heritage attractions, such as heritage centers and archaeological parks, or can be bought. As emphasized by Millar (1999, 2) the retail sector of the heritage business is growing since in shopping malls across the USA, Japan and Canada there have been established museum company retail outlets. Taking these into consideration, it can be underlined that the expenditures made in the name of archaeology are always much less than the income it generates<sup>299</sup>. The success in the display of cultural heritage and the amount of tourism incomes depend, of course, on state policies, the preparation of the necessary framework for the presentation of their archaeological resources and the professional management of heritage attractions.

In Turkey, there are cases showing us the fact that archaeological projects can have a commercial impact on a broad scale. For instance, archaeological work at the Neolithic settlement of Çatalhöyük stimulated many commercial interests. First of all, the project played a significant role in bringing money into the region and increasing employment. On the other hand, it has led international travel agencies in Istanbul, Britain and the USA to organize special-interest packages for tourists to

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<sup>298</sup> May 19, 2003. "Miting Degil Muze Gezisi," *Hurriyet*, 4. (Fig. 17)

<sup>299</sup> Özdoğan, 1998b: 83.

visit the site<sup>300</sup>. However, despite the fact that archaeology is a strong means to promote tourism, the tourism policies implemented in Turkey concentrate on five-star hotels and their ‘all-included packages’ rather than culture tourism. A similar problem also exists in Greece, where the lure has been generally the typical Mediterranean package of sun and sea at an affordable price. A sample survey of 9,000 visitors, carried out by the National Tourist Organization in 1984-85, showed that 83% of the foreign tourists came to Greece exclusively for holidays and 73% for Greece’s climate and cultural heritage<sup>301</sup>.

Notwithstanding the lack of a national policy of archaeology, the ineffective management of archaeological sites and museums, the inadequate advertising of its cultural heritage, the scarcity of financial sources reserved for archaeology, and the relegation of cultural heritage protection only to sites with potential touristic activities, Turkey gains a significant amount of money to pay salaries from the display of its archaeological heritage. The official statistics for 2001, announced by the KVMGM, report that Turkey earned \$ 37.25 million from visits to 178 museums and archaeological sites by 16,008,666 foreign and Turkish citizens<sup>302</sup>. In 2002, even though the total number of museum visitors sharply dropped, the number of visitors to archaeological sites increased, and Turkey attracted 15,432,032 visitors who

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<sup>300</sup> Skeates, 2000: 73.

<sup>301</sup> Minay, 1992: 35.

<sup>302</sup> In 2001, 7,725,138 people, including foreign and Turkish citizens, visited Turkish museums, and spent a sum of \$ 16.7 million. In the same year, 8,283,528 people visited archaeological sites and spent \$ 20.4 million. (For the economic figures regarding 2001, I have used the average annual conversion rate of 1 \$ = 1.228.367 TL).

brought in \$ 37.3 million to the national income from the display of its archaeological heritage<sup>303</sup>.

As statistically demonstrated, Turkey's income from the exhibition of its archaeological heritage is a significant amount. However, this can be increased radically regarding the immense scale and wealth of archaeological resources in the country. In order for this to be achieved, the government should make larger investments in archaeology while archaeologists should follow modern approaches and practices regarding the sector of heritage attractions. Such steps have already been taken in some European countries by archaeologists and the governments.

As mentioned above archaeological resources can be used as instruments of marketing and education, and may be earners of high incomes and provide employment if effective heritage attractions are arranged. As illustrated by Grenville (1999, 37), such an experiment was made at York, in 1984, when the York Archaeological Trust decided to display an interpretation of the results of excavation carried out at the Anglo-Scandinavian site at Coppergate in the basement of the buildings to be erected on the same place. At the site, then called the Jorvik Viking Center, the method of display was to reconstruct the houses of the Viking traders who occupied the area in the 10<sup>th</sup> century and to 'people' them with life size models of the inhabitants, using replicas of the small finds from the site. The experiment achieved such a big success that the site has attracted over 10 million visitors since its opening in 1984.

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<sup>303</sup> In 2002, for the first 9 months, the total number of museum visitors was 5,703,744 and for archaeological sites was 9,728,288. The national income obtained from museums was \$ 15.6 million

As well as archaeologists, governments have also become aware of the potential value of archaeological resources in their countries. In this regard, they have begun to put in their archaeological laws provisions to provide developer funding<sup>304</sup> and undertake large scale projects with an attempt of both protecting their archaeological heritage and attracting higher numbers of tourists any money. Such an attempt is made in Greece, where the city-planning program of Athens first included the unification of the archaeological sites in the center of the city in 1985. This project, which will have been completed by the end of 2004 with an expenditure of £ 300 million, involves creating an archaeological park aiming to protect and present both cultural and natural elements of the landscape, and to function as living organisms for the benefit of the local population and tourists<sup>305</sup>.

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and from archaeological sites, \$ 21.6 million. (For the economic figures regarding 2002, I have used the average annual conversion rate of 1 \$ = 1.509.470 TL).

<sup>304</sup> For instance, in 2002, the Hellenic Ministry of Culture in Greece has put a provision in the new archaeological legislation saying that in construction projects, whose costs exceed 586.000 Euro, the developer must pay for the rescue excavations in case of archaeological recoveries. The Hellenic Ministry of Culture. 2002. *Law for the Protection of Antiquities and in General of the Cultural Heritage*, Chapter 4, Article: 37.6.

## CHAPTER VI

### CONCLUSION

Turkey has 150 years of experience in archaeology. Like most of the European countries, it began to protect its archaeological heritage through legislation, institutions and museums in the 19<sup>th</sup> century. However, today, Turkey can not effectively protect and manage its archaeological remains, and fulfill the responsibility of maintaining them for the benefit of future generations. Therefore, a series of radical precautions have to be taken in Turkey in the field of archaeology.

The basis for all archaeological heritage management is the identification and recording of that heritage. The choice of archaeological resources to conserve is impossible unless the totality is known<sup>305</sup>. To reconstruct cultural policies in Turkey, a systematic regional and national recording and inventorization of all archaeological monuments and sites in the landscape are highly necessary. This should be considered as an independent objective of archaeological heritage management. Accordingly, an independent organizational structure separated from the museums and the Regional Commissions, might be established in the Ministry of Culture and Tourism. The only task of this unit should be the documentation and computerization of archaeological and heritage inventories.

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<sup>305</sup> Papageorgiou, 2000: 177.

<sup>306</sup> Cleere, 1984b: 127.

The destruction of archaeological sites and monuments due to development has been a major problem both in Europe and in Turkey. However, as I have tried to emphasize in Chapter II, most of the European countries have taken serious precautions since the 1960's to reduce the impact of modernization on cultural heritage. Therefore, similar attempts need to be made in Turkey. In this respect, all ministerial bodies should adopt the principles of cultural environment within their planning and legislation, and environmental impact assessment must become a component of all project planning. It is the responsibility of Turkish archaeologists to make agencies and the institutions that finance and execute development projects familiar with the issues and values associated with cultural property sites. Rescue excavations should be seen as the last resort in Turkey.

Fundamental to effective heritage management is a viable legislative framework. Turkey needs to update its laws related to ancient monuments and antiquities by consulting the expertise and opinion of archaeologists. In accordance with the International conventions, the fact that archaeological resources are fragile and non-renewable must be strongly underlined. Definitions of archaeological heritage should embrace all vestiges of human existence that might be found either on the surface or in subterranean and underwater sites. Besides these, all articles in the 1983 *Act for the Preservation of Cultural and Natural Entities* permitting the trade of antiquities and licensed treasure hunting must be abolished.

Regarding the number of archaeological excavations carried out in Turkey and in Europe there is a big discrepancy. To overcome this difference, the system of bureaucracy implemented by the Turkish government should be changed. In issuing

excavations permits, the decisions taken by the General Directorate of Cultural Heritage and Museums should remain based on suitable and satisfactory approaches. On the other hand, all Turkish and foreign institutions who wish to carry out excavations or surveys in Turkey should be offered better facilities and more time in arranging their research teams and project budgets.

A systematic and structured educational programme is essential for the realization and appreciation of the potential value of the archaeological heritage. Any system of archaeological management is subject to fail if it is isolated from its audience. In Turkey, there is an urgent need to promote the knowledge of archaeological assets among the public, members of parliament and regional administrators. This can be achieved through publications on popular archaeology, forums, conferences and the support of media. On the other hand, archaeologists must consult, communicate and engage in dialogue with people, groups and committees about what they aim to achieve by their archaeological heritage. They must also provide the public with greater physical and mental access to their work. Finally, in the academic field, the study of archaeological heritage management should be institutionalized. This concept, which has already become a sub-discipline in European archaeology, should be integrated into the programmes of archaeology departments in Turkish Universities.

Taking into consideration the fact that federal budgets are slowly being deregulated in every European country and being replaced by international funds, Turkey should ratify and adopt the recommendations of international conventions to its national laws in order to profit from these sources. In this regard, Turkey should

establish long term policies guaranteeing the preservation of its archaeological heritage. Besides that, the Turkish legislature must provide for the contribution of developer funding for scientific research on the principle that ‘the polluter pays’. Finally, European developments regarding heritage visitors attractions, which have become a significant component of the European tourism system, should be closely followed and practiced in Turkey.

To sum up, we are experiencing today a period in which archaeological entities have come to be viewed as the property of all human kind. This means that the management of archaeological heritage should not be employed for political or ideological claims, but should be open to all. We are all responsible for establishing more universal aims and objectives in preserving our cultural heritage. Effective management requires at the present exchange of ideas and expertise between all countries. In this regard, I suggest both Turkish authorities and the new generations of Turkish archaeologists keep up to date with the developments achieved world wide in the field of heritage management in order to establish more effective heritage policies in Turkey.

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## APPENDIX A

### SOME MAJOR TURKISH HERITAGE MATERIAL HELD BY FOREIGN MUSEUMS

**The Louvre Museum:** 41 relief slabs belonging to the friezes of the temple of *Artemis Leukophryene* built by Hermogenes at Magnesia ad Meandrum (2<sup>nd</sup> c.BC)<sup>1</sup>, the *Venus de Milo* (120-90 BC) from Melos<sup>2</sup>; the so-called *Maraş Stelai* dating to the Neo-Hittite period (8<sup>th</sup> – 7<sup>th</sup> c. BC)<sup>3</sup>; the friezes from the Athena Temple (530 BC) at Assos (Behramkale)<sup>4</sup> **The British Museum**<sup>5</sup> holds from the Lycian city of Xanthos<sup>6</sup> the so called *Lion Tomb* and its upper section of friezes depicting themes such as a Heros fighting against lions, warriors, cavalries and a figure seated on throne (560-550 BC)<sup>7</sup>; East Greek style friezes belonging to the *Harpy Monument* (500-470 BC) and part of the famous Lycian inscription and the friezes covering the walls of the

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<sup>1</sup> The reliefs slabs, depicting the war of Amazons, were found in the region during the excavations by C.H. Texier in 1842. Ebcioğlu, 1983:76.

<sup>2</sup> The statue, which was found in 1820 at Melos when the island was under the Ottoman rule, was taken to France through the medium of the French ambassadors working at Izmir and Istanbul at that time.

<sup>3</sup> Ebcioğlu, 1983:76. For some of the Maraş Stelai illustrating a seated woman with her son standing upright on her lap and a male figure holding a pair of scales, *See Akurgal, 1995: Plate 149, 152.*

<sup>4</sup> The Athena Temple at Assos was in Doric order. However, as in Ionic order temples, there were friezes below the triglyph and metope sections. The friezes from the Athena Temple are now exhibited in the Louvre Museum, the Boston Museum and the Istanbul Archaeology Museum. Akurgal, 1987: 324.

<sup>5</sup> For a discussion about the pieces of the Mausoleum/Halikarnassos, exhibited in the British Museum, *See Chapter III, 29-31.*

<sup>6</sup> The Turkish Heritage material from the city of Xanthos were taken to London by C. Fellows in 1842. Ebcioğlu, 1983: 76; Akurgal, 1987: 488.

chambered tomb of the *Harpies*<sup>8</sup>; architectural fragments, sculptures and friezes belonging to the *Nereid Monument* which was built in the form of an Hellenistic temple in Ionian order for a Lycian prince around 430-400 BC<sup>9</sup>; friezes belonging to the *Payawa Sarcophagus* (370 BC)<sup>10</sup>; and the lid of the *Merehi Sarcophagus* dated to the 4<sup>th</sup> c. BC. Other material includes 10 women and men sculptures dated to the 6<sup>th</sup> c. BC and an inscribed Archaic period lion statue found on the processional road between Miletos and Didyma<sup>11</sup>; a colossal women head statue taken from Priene along with a portrait men sculpture<sup>12</sup>; the statue of Demeter (4<sup>th</sup> c. BC) from Knidos; heads of women statues dated to the Archaic period found at Ephesos; some fragments of decorated column bases and architectural pieces belonging the *Temple of Artemision* (built after 356 BC) at Ephesos<sup>13</sup>. **The Pergamon Museum in Germany:** about 25 Neo- Hittite period orthostats<sup>14</sup>; along with a sphinx and stelai from the city gate of Zincirli (Sendschirli) 3 carved slabs of orthostats from the city gate of Sakçegözü which show archers in a chariot fighting against a lion; about 7000 clay tablets inscribed in Hittite cuneiform from Sakçegözü; the famous *Altar of*

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<sup>7</sup> Ebcioğlu, 1983: 76; Akurgal, 1987: 489.

<sup>8</sup> The frieze of the chambered tomb illustrates a king and his wife accepting the gifts given by other family members. Ebcioğlu, 1983: 76-77; Akurgal, 1987: 489.

<sup>9</sup> Akurgal, 1987: 489. For detailed information about the friezes of the Nereid Monument, See Demargne, Pierre. 1969. *Le Monument des Nereides (Fouilles de Xanthos III)*. Paris.

<sup>10</sup> The reliefs of the Payawa Sarcophagus illustrate hunting and fighting scenes, a satrap accepting his guests, a dynast and his wife. Ebcioğlu, 1983: 77.

<sup>11</sup> Ebcioğlu, 1983: 77.

<sup>12</sup> Ebcioğlu, 1983: 77.

<sup>13</sup> These pieces from Miletos, Priene and Ephesos were taken to the British Museum by John Turtle Wood, an English engineer, who carried out excavations in these regions between 1863-1874.

<sup>14</sup> The orthostats, mostly dated to the 9<sup>th</sup>-8<sup>th</sup> c.BC, depict figures such as griffins; Storm god and Kupaba; lions; King Killamuwa; King Barrakap. For detailed information about Zincirli orthostats See, Orthmann, W. 1971. *Untersuchungen zur Spathethitischen Kunst*. Bonn: Rudolf Habelt Verlag, 59-74. For the illustrations of some of the Zincirli orthostats, See Akurgal, 1995: Pl. 97a-b; 104c-d; 105c,d; 106; 109b; 116 and 117.

*Zeus* (180-159 BC) and the *Telephos Frieze* from the city of *Pergamon*<sup>15</sup>; the *Propylon of Pergamon* built by Evmenes II in 197-159 BC; the sculpture of *Athena Promachos* , a Hellenistic copy of the ivory cult sculpture made by Phidias for the temple of Athena on the Athenian Acropolis; the north Agora Gate of Miletos, dated to the 2<sup>nd</sup> c. AD.; **The Kunsthistoriches Museum in Vienna**: the friezes of a *Heroon*<sup>16</sup> , from the Lycian city of Trysa (Kaş/Demre- Gölbaşı), showing themes from the Greek mythology and local legends; frieze slabs decorating a monument, devoted to the Roman emperor Lucius Verus after his victory over the Parthians, at Ephesos (166/7 AD)<sup>17</sup>; Roman period women sculptures decorating the niches of the two storied facade of the *Celsus library* at Ephesos<sup>18</sup> .

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<sup>15</sup> The altar and the frieze were claimed to have been smuggled to Berlin by Carl Humann who excavated the site of Pergamon between 1868-1878. At that time, Alexander Conze was the director of the Berlin museum. Between 1902-1908, a new museum building, known as the Pergamon Museum, was built in Berlin to exhibit the pieces. Except for a period from 1945 (when it was taken to the Soviet Union) to 1956 (when Krushchev ordered its return to east Germany) the altar was exhibited in the Pergamon Museum. Ebcioğlu, 1983: 78; Rose and Ö. Acar, 1995:56.

<sup>16</sup> The Monument, dated to the first quarter of the 4<sup>th</sup> c. BC, was first discovered by J.A. Schonborn in 1841 and 41 years later, in 1882, the friezes of the Heroon along with a Lycian sarcophagus were taken to Vienna by Otto Bendorf who was the Assoc. Prof. at the department of classical studies in the University of Vienna. Ebcioğlu, 1983: 79.

<sup>17</sup> Ebcioğlu reveals (1983, 79) that the monument is claimed to have been in an altar shape and the location of the monument in Ephesos still remains unknown.

<sup>18</sup> According to the inscriptions found on their bases, these sculptures personify the merits of the Consul T.I. Celsus Polemaeanus (92 AD), the founder of the library. Ebcioğlu, 1983: 79.

**APPENDIX B**  
**IMMOVABLE CULTURAL AND NATURAL PROPERTIES**  
**AND REGISTERED SITES IN TURKEY**  
**(2002)\***

**ADANA**

<b>Type of Site</b>	
Archaeological Site	: 62
Urban Site	: 3
Natural Site	: 4
Historic Site	: -
<b>Other Sites</b>	
Archaeological and Natural Site	: 1
Archaeological and Urban Site	: 1
<b>Total</b>	<b>: 71</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 457</b>
<b>GRAND TOTAL</b>	<b>: 528</b>

**ADIYAMAN**

<b>Type of Site</b>	
Archaeological Site	: 80
Urban Site	: -
Natural Site	: 4
Historic Site	: -
<b>Total</b>	<b>: 84</b>
<b>Cultural and Natural Properties (single structure)</b>	
<b>: 91</b>	
<b>GRAND TOTAL</b>	<b>: 175</b>

\* The Office of Statistics , 2003, for the General Directorate of Cultural Heritage and Museums of the Ministry of Culture and Tourism, and the Department of Museums and Excavations.

**AFYON**

<b>Type of Site</b>	
Archaeological Site	: 113
Urban Site	: 1
Natural Site	: 16
Historic Site	: 6
<b>Other Sites</b>	
Archaeological and Natural Site	: 26
Archaeological and Urban Site	: 1
Historic and Urban Site	: 1
<b>Total</b>	<b>: 164</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 675</b>
<b>GRAND TOTAL</b>	<b>: 839</b>

**AGRI**

<b>Type of Site</b>	
Archaeological Site	: 7
Urban Site	: -
Natural Site	: 4
Historic Site	: -
<b>Total</b>	<b>: 11</b>
<b>Cultural and Natural Properties (single structure)</b>	
	<b>: 18</b>
<b>GRAND TOTAL</b>	<b>: 29</b>

**AMASYA**

<b>Type of Site</b>	
Archaeological Site	: 41
Urban Site	: 1
Natural Site	: 5
Historic Site	:
<b>Other Sites</b>	
Archaeological and Natural Site	: 2
Historic and Urban Site	: 1
<b>Total</b>	<b>: 50</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 462</b>
<b>GRAND TOTAL</b>	<b>: 512</b>

**ANKARA**

<b>Type of Site</b>	
Archaeological Site	: 395
Urban Site	: 6
Natural Site	: 19
Historic Site	: 3
<b>Other Sites</b>	
Archaeological and Natural Site	: 4
Historic and Urban Site	: 1
Administrative Site	: 1
Historic and Natural Site	: 1
<b>Total</b>	<b>: 430</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 1205</b>
<b>GRAND TOTAL</b>	<b>: 1635</b>

**ANTALYA**

<b>Type of Site</b>	
Archaeological Site	: 197
Urban Site	: 6
Natural Site	: 42
Historic Site	: -
<b>Other Sites</b>	
Archaeological and Natural Site	: 20
Archaeological and Urban Site	: 1
Archaeological, Historic, Natural, Urban Site	: 1
<b>Total</b>	<b>: 267</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 1550</b>
<b>GRAND TOTAL</b>	<b>: 1817</b>

**ARTVIN**

<b>Type of Site</b>	
Archaeological Site	: 2
Urban Site	: -
Natural Site	: 2
Historic Site	: 3
<b>Total</b>	<b>: 7</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 129</b>
<b>GRAND TOTAL</b>	<b>: 136</b>

**AYDIN**

<b>Type of Site</b>	
Archaeological Site	: 83
Urban Site	: 5
Natural Site	: 9
Historic Site	: 1
<b>Other Sites</b>	
Archaeological and Natural Site	: 2
<b>Total</b>	<b>: 100</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 735</b>
<b>GRAND TOTAL</b>	<b>: 835</b>

**BALIKESİR**

<b>Type of Site</b>	
Archaeological Site	: 103
Urban Site	: 10
Natural Site	: 37
Historic Site	: -
<b>Other Sites</b>	
Archaeological and Natural Site	: 3
Historic and Natural Site	: 1
Historic, Natural and Archaeological Site	: 1
Historic and Urban Site	: 1
<b>Total</b>	<b>: 156</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 2784</b>
<b>GRAND TOTAL</b>	<b>: 2940</b>

**BİLECİK**

<b>Type of Site</b>	
Archaeological Site	: 26
Urban Site	: -
Natural Site	: 5
Historic Site	: -
<b>Other Sites</b>	
Archaeological and Natural Site	: 1
Archaeological and Historic Site	: 1
<b>Total</b>	<b>: 33</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 220</b>
<b>GRAND TOTAL</b>	<b>: 253</b>

**BİNGÖL**

<b>Type of Site</b>	
Archaeological Site	: 5
Urban Site	: -
Natural Site	: 1
Historic Site	: -
<b>Total</b>	<b>: 6</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 21</b>
<b>GRAND TOTAL</b>	<b>: 27</b>

**BITLİS**

<b>Type of Site</b>	
Archaeological Site	: 5
Urban Site	: -
Natural Site	: 1
Historic Site	: 1
<b>Other Sites</b>	
Archaeological, Historic and Urban Site	: 1
Natural, Urban and Archaeological Site	: 1
Urban and Archaeological Site	: 1
<b>Total</b>	<b>: 10</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 430</b>
<b>GRAND TOTAL</b>	<b>: 440</b>

**BOLU**

<b>Type of Site</b>	
Archaeological Site	: 32
Urban Site	: 1
Natural Site	: 2
Historic Site	: -
<b>Total</b>	<b>: 35</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 514</b>
<b>GRAND TOTAL</b>	<b>: 549</b>

**BURDUR**

<b>Type of Site</b>	
Archaeological Site	: 88
Urban Site	: 1
Natural Site	: 3
Historic Site	: -
<b>Other Sites</b>	
Archaeological and Natural Site	: 1
<b>Total</b>	<b>: 93</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 201</b>
<b>GRAND TOTAL</b>	<b>: 294</b>

**BURSA**

<b>Type of Site</b>	
Archaeological Site	: 74
Urban Site	: 7
Natural Site	: 50
Historic Site	: -
<b>Other Sites</b>	
Historic and Urban Site	: 7
Urban and Natural Site	: 1
Archaeological and Natural Site	: 4
Urban and Archaeological Site	: 1
<b>Total</b>	<b>: 144</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 4136</b>
<b>GRAND TOTAL</b>	<b>: 4280</b>

**CANAKKALE**

<b>Type of Site</b>	
Archaeological Site	: 175
Urban Site	: 11
Natural Site	: 34
Historic Site	: 5
<b>Other Sites</b>	
Archaeological and Natural Site	: 11
Archaeological and Urban Site	: 2
Archaeological, Natural, Urban and Historic Site	: 1
<b>Total</b>	<b>: 239</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 1041</b>
<b>GRAND TOTAL</b>	<b>: 1280</b>

**CANKIRI**

<b>Type of Site</b>	
Archaeological Site	: 26
Urban Site	: 1
Natural Site	: -
Historic Site	: 1
<b>Total</b>	<b>: 28</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 205</b>
<b>GRAND TOTAL</b>	<b>: 233</b>

**CORUM**

<b>Type of Site</b>	
Archaeological Site	: 34
Urban Site	: 3
Natural Site	: -
Historic Site	: -
<b>Total</b>	<b>: 37</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 165</b>
<b>GRAND TOTAL</b>	<b>: 202</b>

**DENİZLİ**

<b>Type of Site</b>	
Archaeological Site	: 81
Urban Site	: -
Natural Site	: 11
Historic Site	: -
<b>Other Sites</b>	
Archaeological and Natural Site	: 8
<b>Total</b>	<b>: 100</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 294</b>
<b>GRAND TOTAL</b>	<b>: 394</b>

**DIYARBAKIR**

<b>Type of Site</b>	
Archaeological Site	: 73
Urban Site	: 1
Natural Site	: 1
Historic Site	: -
<b>Other Sites</b>	
Archaeological and Natural Site	: 2
<b>Total</b>	<b>: 77</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 434</b>
<b>GRAND TOTAL</b>	<b>: 511</b>

**EDİRNE**

<b>Type of Site</b>	
Archaeological Site	: 21
Urban Site	: -
Natural Site	: 23
Historic Site	: 1
<b>Other Sites</b>	
Historic and Natural Site	: 1
Historic and Urban Site	: 2
<b>Total</b>	<b>: 48</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 1000</b>
<b>GRAND TOTAL</b>	<b>: 1048</b>

## ELAZIĞ

<b>Type of Site</b>	
Archaeological Site	: 27
Urban Site	: -
Natural Site	: 5
Historic Site	: -
<b>Other Sites</b>	
Archaeological and Natural Site	: 1
Historic and Urban Site	: 1
<b>Total</b>	<b>: 34</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 112</b>
<b>GRAND TOTAL</b>	<b>: 146</b>

## ERZİNCAN

<b>Type of Site</b>	
Archaeological Site	: 20
Urban Site	: -
Natural Site	: 2
Historic Site	: 2
<b>Other Sites</b>	
<b>Historic and Urban Site</b>	<b>: 1</b>
	:
<b>Total</b>	<b>: 25</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 81</b>
<b>GRAND TOTAL</b>	<b>: 106</b>

## ERZURUM

<b>Type of Site</b>	
Archaeological Site	: 17
Urban Site	: 1
Natural Site	: 4
Historic Site	: 1
<b>Other Sites</b>	
Historic and Archaeological Site	: 1
<b>Total</b>	<b>: 24</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 326</b>
<b>GRAND TOTAL</b>	<b>: 350</b>

## ESKİŞEHİR

<b>Type of Site</b>	
Archaeological Site	: 165
Urban Site	: 1
Natural Site	: 10
Historic Site	: -
<b>Other Sites</b>	
Archaeological and Natural Site	: 20
Archaeological and Historic Site	: 1
Historic and Urban Site	: 1
Archaeological and Urban Site	: 1
<b>Total</b>	<b>: 199</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 473</b>
<b>GRAND TOTAL</b>	<b>: 672</b>

## GAZIANTEP

Type of Site	
Archaeological Site	: 158
Urban Site	: 1
Natural Site	: -
Historic Site	: -
<b>Other Sites</b>	
<b>Total</b>	<b>: 159</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 947</b>
<b>GRAND TOTAL</b>	<b>: 1106</b>

## GİRESUN

Type of Site	
Archaeological Site	: 5
Urban Site	: 1
Natural Site	: 1
Historic Site	: 1
<b>Other Sites</b>	
Archaeological and Natural Site	: 3
<b>Total</b>	<b>: 11</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 324</b>
<b>GRAND TOTAL</b>	<b>: 335</b>

## GÜMÜŞHANE

Type of Site	
Archaeological Site	: 7
Urban Site	: -
Natural Site	: 3
Historic Site	: -
<b>Total</b>	<b>: 10</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 139</b>
<b>GRAND TOTAL</b>	<b>: 149</b>

## HAKKARİ

Type of Site	
Archaeological Site	: 2
Urban Site	: -
Natural Site	: -
Historic Site	: -
<b>Total</b>	<b>: 2</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 22</b>
<b>GRAND TOTAL</b>	<b>: 24</b>



## İSTANBUL

<b>Type of Site</b>	
Archaeological Site	: 14
Urban Site	: 14
Natural Site	: 11
Historic Site	: -
<b>Other Sites</b>	
Archaeological and Natural Site	: 8
Historic and Natural Site	: 4
Archaeological and Urban Site	: 2
Historic and Urban Site	: 1
Natural and Urban Site	: 4
<b>Total</b>	<b>: 58</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 19512</b>
<b>GRAND TOTAL</b>	<b>: 19570</b>

## İZMİR

<b>Type of Site</b>	
Archaeological Site	: 253
Urban Site	: 26
Natural Site	: 155
Historic Site	: 28
<b>Other Sites</b>	
Archaeological and Natural Site	: 18
Historic and Natural Site	: 1
Archaeological and Urban Site	: 7
Historic and Archaeological Site	: 4
Natural and Urban Site	: 1
<b>Total</b>	<b>: 493</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 4395</b>
<b>GRAND TOTAL</b>	<b>: 4888</b>

## KARS

<b>Type of Site</b>	
Archaeological Site	: 9
Urban Site	:
Natural Site	: 1
Historic Site	:
<b>Total</b>	<b>: 10</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 321</b>
<b>GRAND TOTAL</b>	<b>: 331</b>

## KASTAMONU

<b>Type of Site</b>	
Archaeological Site	: 49
Urban Site	: 4
Natural Site	: 3
Historic Site	: -
<b>Other Sites</b>	
Archaeological and Natural Site	: 3
Archaeological and Urban Site	: 1
Historic and Urban Site	: 1
<b>Total</b>	<b>: 61</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 1424</b>
<b>GRAND TOTAL</b>	<b>: 1485</b>

## **KAYSERİ**

<b>Type of Site</b>	
Archaeological Site	: 97
Urban Site	: 2
Natural Site	: 7
Historic Site	: 1
<b>Other Sites</b>	
Archaeological and Natural Site	: 1
<b>Total</b>	<b>:108</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 583</b>
<b>GRAND TOTAL</b>	<b>: 691</b>

## **KIRKLARELİ**

<b>Type of Site</b>	
Archaeological Site	: 89
Urban Site	: 1
Natural Site	: 9
Historic Site	: 2
<b>Other Sites</b>	
Archaeological and Natural Site	: 2
Archaeological and Urban Site	: 1
Historic and Urban Site	: 1
<b>Total</b>	<b>: 105</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 247</b>
<b>GRAND TOTAL</b>	<b>: 352</b>

## **KIRŞEHİR**

<b>Type of Site</b>	
Archaeological Site	: 75
Urban Site	: -
Natural Site	: 3
Historic Site	: -
<b>Other Sites</b>	
Archaeological and Natural Site	: 2
Archaeological and Historic Site	: 1
<b>Total</b>	<b>: 81</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 49</b>
<b>GRAND TOTAL</b>	<b>: 130</b>

## **KOCAELİ**

<b>Type of Site</b>	
Archaeological Site	: 19
Urban Site	: 5
Natural Site	: 15
Historic Site	: -
<b>Other Sites</b>	
Urban and Natural Site	: 1
Archaeological and Urban Site	: 1
<b>Total</b>	<b>: 41</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 909</b>
<b>GRAND TOTAL</b>	<b>: 950</b>

**KONYA**

<b>Type of Site</b>	
Archaeological Site	: 406
Urban Site	: 1
Natural Site	: 40
Historic Site	: 43
<b>Other Sites</b>	
Archaeological and Natural Site	: 18
Archaeological and Urban Site	: 1
Archaeological, Urban and Historic Site	: 1
Historic and Urban Site	: 4
Historic and Natural Site	: 1
Archaeological, Historic and Natural Site	: 1
<b>Total</b>	<b>: 515</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 1079</b>
<b>GRAND TOTAL</b>	<b>: 1594</b>

**KÜTAHYA**

<b>Type of Site</b>	
Archaeological Site	: 148
Urban Site	: 2
Natural Site	: 7
Historic Site	: 2
<b>Other Sites</b>	
Archaeological and Natural Site	: 19
Historic and Urban Site	: 2
<b>Total</b>	<b>: 180</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 961</b>
<b>GRAND TOTAL</b>	<b>: 1141</b>

**MALATYA**

<b>Type of Site</b>	
Archaeological Site	: 21
Urban Site	: -
Natural Site	: 2
Historic Site	: -
<b>Other Sites</b>	
Archaeological and Historic Site	: 1
<b>Total</b>	<b>: 24</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 117</b>
<b>GRAND TOTAL</b>	<b>: 141</b>

**MANİSA**

<b>Type of Site</b>	
Archaeological Site	: 90
Urban Site	: 3
Natural Site	: 14
Historic Site	: 3
<b>Other Sites</b>	
Historic and Natural Site	: 1
<b>Total</b>	<b>: 111</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 1246</b>
<b>GRAND TOTAL</b>	<b>: 1357</b>

## **KAHRAMANMARAS**

<b>Type of Site</b>	
Archaeological Site	: 43
Urban Site	: 1
Natural Site	: -
Historic Site	: -
<b>Other Sites</b>	
Archaeological and Natural Site	: 1
<b>Total</b>	<b>: 45</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 163</b>
<b>GRAND TOTAL</b>	<b>: 208</b>

## **MARDİN**

<b>Type of Site</b>	
Archaeological Site	: 12
Urban Site	: 4
Natural Site	: -
Historic Site	: -
<b>Other Sites</b>	
<b>Total</b>	<b>: 16</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 647</b>
<b>GRAND TOTAL</b>	<b>: 663</b>

## **MUĞLA**

<b>Type of Site</b>	
Archaeological Site	: 321
Urban Site	: 7
Natural Site	: 114
Historic Site	: -
<b>Other Sites</b>	
Archaeological and Natural Site	: 12
Archaeological and Historic Site	: 1
Archaeological and Urban Site	: 8
Historic and Urban Site	: 2
Natural and Urban Site	: 2
Historic and Natural Site	: 1
Archaeological, Natural and Urban Site	: 1
<b>Total</b>	<b>: 469</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 3002</b>
<b>GRAND TOTAL</b>	<b>: 3471</b>

## **MUS**

<b>Type of Site</b>	
Archaeological Site	: 12
Urban Site	: 1
Natural Site	: -
Historic Site	: 1
<b>Other Sites</b>	
<b>Total</b>	<b>: 14</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 46</b>
<b>GRAND TOTAL</b>	<b>: 60</b>

## **NEVŞEHİR**

Type of Site	
Archaeological Site	: 93
Urban Site	: 11
Natural Site	: 15
Historic Site	: -
<b>Other Sites</b>	
Archaeological and Natural Site	: 4
Archaeological and Urban Site	: 2
Historic and Natural Site	: 4
Historic, Natural and Urban Site	: 1
Natural and Urban Site	: 1
<b>Total</b>	<b>: 131</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 928</b>
<b>GRAND TOTAL</b>	<b>: 1059</b>

## **NİĞDE**

Type of Site	
Archaeological Site	34
Urban Site	: -
Natural Site	: 7
Historic Site	: 1
<b>Other Sites</b>	
Archaeological and Natural Site	: 4
Archaeological and Urban Site	: 1
<b>Total</b>	<b>: 47</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 286</b>
<b>GRAND TOTAL</b>	<b>: 333</b>

## **ORDU**

Type of Site	
Archaeological Site	: 12
Urban Site	: 2
Natural Site	: 1
Historic Site	: -
<b>Other Sites</b>	
Archaeological and Natural Site	: 5
<b>Total</b>	<b>: 21</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 277</b>
<b>GRAND TOTAL</b>	<b>: 298</b>

## **RİZE**

Type of Site	
Archaeological Site	: 3
Urban Site	: 1
Natural Site	: 6
Historic Site	: -
<b>Other Sites</b>	
Urban and Natural Site	: 1
<b>Total</b>	<b>: 11</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 148</b>
<b>GRAND TOTAL</b>	<b>: 159</b>

**SAKARYA**

Type of Site	
Archaeological Site	: 11
Urban Site	: 2
Natural Site	: 10
Historic Site	: -
<b>Other Sites</b>	
Archaeological and Natural Site	: 1
<b>Total</b>	<b>: 24</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 337</b>
<b>GRAND TOTAL</b>	<b>: 361</b>

**SAMSUN**

Type of Site	
Archaeological Site	: 41
Urban Site	: 4
Natural Site	: 7
Historic Site	: 1
<b>Other Sites</b>	
Archaeological and Natural Site	: 3
<b>Total</b>	<b>: 56</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 369</b>
<b>GRAND TOTAL</b>	<b>: 424</b>

**SIIRT**

Type of Site	
Archaeological Site	: 6
Urban Site	: -
Natural Site	: -
Historic Site	: -
<b>Total</b>	<b>: 6</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 62</b>
<b>GRAND TOTAL</b>	<b>: 68</b>

**SINOP**

Type of Site	
Archaeological Site	: 58
Urban Site	: 1
Natural Site	: 5
Historic Site	: -
<b>Other Sites</b>	
Archaeological and Natural Site	: 1
<b>Total</b>	<b>: 65</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 345</b>
<b>GRAND TOTAL</b>	<b>: 410</b>

## SIVAS

<b>Type of Site</b>	
Archaeological Site	: 131
Urban Site	: 1
Natural Site	: 3
Historic Site	: -
<b>Other Sites</b>	
Archaeological and Natural Site	: 6
<b>Total</b>	<b>: 141</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 364</b>
<b>GRAND TOTAL</b>	<b>: 505</b>

## TEKİRDAĞ

<b>Type of Site</b>	
Archaeological Site	: 92
Urban Site	: 1
Natural Site	: 4
Historic Site	: 1
<b>Other Sites</b>	
Archaeological and Natural Site	: 3
<b>Total</b>	<b>: 101</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 493</b>
<b>GRAND TOTAL</b>	<b>: 594</b>

## TOKAT

<b>Type of Site</b>	
Archaeological Site	: 62
Urban Site	: 3
Natural Site	: 1
Historic Site	: 1
<b>Total</b>	<b>: 67</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 375</b>
<b>GRAND TOTAL</b>	<b>: 442</b>

## TRABZON

<b>Type of Site</b>	
Archaeological Site	: 2
Urban Site	: 8
Natural Site	: 11
Historic Site	: 2
<b>Other Sites</b>	
Archaeological and Natural Site	: 3
<b>Total</b>	<b>: 26</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 1106</b>
<b>GRAND TOTAL</b>	<b>: 1132</b>

**TUNCELI**

<b>Type of Site</b>	
Archaeological Site	: 9
Urban Site	: -
Natural Site	: -
Historic Site	: -
<b>Total</b>	<b>: 9</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 26</b>
<b>GRAND TOTAL</b>	<b>: 35</b>

**SANLIURFA**

<b>Type of Site</b>	
Archaeological Site	: 167
Urban Site	: 3
Natural Site	: 2
Historic Site	: 1
<b>Other Sites</b>	
Archaeological and Natural Site	: 1
<b>Total</b>	<b>: 174</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 534</b>
<b>GRAND TOTAL</b>	<b>: 708</b>

**UŞAK**

<b>Type of Site</b>	
Archaeological Site	: 49
Urban Site	: -
Natural Site	: 1
Historic Site	: 5
<b>Other Sites</b>	
Historic and Urban Site	: 1
Archaeological and Natural Site	: 2
<b>Total</b>	<b>: 58</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 186</b>
<b>GRAND TOTAL</b>	<b>: 244</b>

**VAN**

<b>Type of Site</b>	
Archaeological Site	: 28
Urban Site	: -
Natural Site	: 5
Historic Site	: 1
<b>Other Sites</b>	
Archaeological and Natural Site	: 3
<b>Total</b>	<b>: 37</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 116</b>
<b>GRAND TOTAL</b>	<b>: 153</b>

**YOZGAT**

Type of Site	
Archaeological Site	: 56
Urban Site	: -
Natural Site	: 1
Historic Site	: -
<b>Other Sites</b>	
Archaeological and Natural Site	: 2
<b>Total</b>	<b>: 59</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 107</b>
<b>GRAND TOTAL</b>	<b>: 166</b>

**ZONGULDAK**

Type of Site	
Archaeological Site	: 20
Urban Site	: 1
Natural Site	: 2
Historic Site	: -
<b>Other Sites</b>	
Archaeological and Natural Site	: 1
<b>Total</b>	<b>: 24</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 149</b>
<b>GRAND TOTAL</b>	<b>: 173</b>

**AKSARAY**

Type of Site	
Archaeological Site	: 92
Urban Site	: 2
Natural Site	: 8
Historic Site	: -
<b>Other Sites</b>	
Archaeological and Natural Site	: 3
Urban and Archaeological Site	: 2
Historic and Urban Site	: 1
<b>Total</b>	<b>: 108</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 446</b>
<b>GRAND TOTAL</b>	<b>: 554</b>

**BAYBURT**

Type of Site	
Archaeological Site	: 8
Urban Site	: -
Natural Site	: 2
Historic Site	: -
<b>Other Sites</b>	
<b>Total</b>	<b>: 10</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 95</b>
<b>GRAND TOTAL</b>	<b>: 105</b>

**KARAMAN**

Type of Site	
Archaeological Site	: 48
Urban Site	: 3
Natural Site	: 5
Historic Site	: 3
<b>Other Sites</b>	
Archaeological and Natural Site	: 1
Archaeological and Urban Site	: 1
Historic and Urban Site	: 1
<b>Total</b>	<b>: 62</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 299</b>
<b>GRAND TOTAL</b>	<b>: 361</b>

**KIRIKKALE**

Type of Site	
Archaeological Site	: 30
Urban Site	: -
Natural Site	: 2
Historic Site	: -
<b>Other Sites</b>	
<b>Total</b>	<b>: 32</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 32</b>
<b>GRAND TOTAL</b>	<b>: 64</b>

**BATMAN**

Type of Site	
Archaeological Site	: 6
Urban Site	: -
Natural Site	: -
Historic Site	: -
<b>Total</b>	<b>: 6</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 30</b>
<b>GRAND TOTAL</b>	<b>: 36</b>

**SIRNAK**

Type of Site	
Archaeological Site	: 1
Urban Site	: -
Natural Site	: -
Historic Site	: -
<b>Total</b>	<b>: 1</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 23</b>
<b>GRAND TOTAL</b>	<b>: 24</b>

**BARTIN**

<b>Type of Site</b>	
Archaeological Site	: 8
Urban Site	: 1
Natural Site	: 9
Historic Site	: -
<b>Other Sites</b>	
Archaeological and Natural Site	: 4
<b>Total</b>	<b>: 22</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 374</b>
<b>GRAND TOTAL</b>	<b>: 396</b>

**ARDAHAN**

<b>Type of Site</b>	
Archaeological Site	: 8
Urban Site	: -
Natural Site	: 2
Historic Site	: 1
<b>Other Sites</b>	
Archaeological and Natural Site	: 1
<b>Total</b>	<b>: 12</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 71</b>
<b>GRAND TOTAL</b>	<b>: 83</b>

**İGDIR**

<b>Type of Site</b>	
Archaeological Site	: 4
Urban Site	: -
Natural Site	: -
Historic Site	: -
<b>Total</b>	<b>: 4</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 14</b>
<b>GRAND TOTAL</b>	<b>: 18</b>

**KARABÜK**

<b>Type of Site</b>	
Archaeological Site	: 15
Urban Site	: 6
Natural Site	: 2
Historic Site	: -
<b>Total</b>	<b>: 23</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 1508</b>
<b>GRAND TOTAL</b>	<b>: 1531</b>

## KILIS

Type of Site	
Archaeological Site	: 15
Urban Site	: 1
Natural Site	: -
Historic Site	: -
<b>Total</b>	<b>: 16</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 277</b>
<b>GRAND TOTAL</b>	<b>: 293</b>

## OSMANIYE

Type of Site	
Archaeological Site	: 19
Urban Site	: -
Natural Site	: 2
Historic Site	: -
<b>Total</b>	<b>: 21</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 70</b>
<b>GRAND TOTAL</b>	<b>: 91</b>

## DÜZCE

Type of Site	
Archaeological Site	: 11
Urban Site	: 1
Natural Site	: 3
Historic Site	: -
<b>Other Sites</b>	
Archaeological and Natural Site	: 2
<b>Total</b>	<b>: 17</b>
<b>Cultural and Natural Properties (single structure)</b>	<b>: 144</b>
<b>GRANDTOTAL</b>	<b>: 161</b>

## 

Type of Site	
Archaeological Site	
Urban Site	
Natural Site	
Historic Site	
<b>Other Sites</b>	
Archaeological and Natural Site	
<b>Total</b>	
<b>Cultural and Natural Properties (single structure)</b>	
<b>GRANDTOTAL</b>	

# FIGURES

۲۵۷  
 در غیر برکتی از تنه و اولوب و راسته قضاوت حکم - در بعضی از عرقه ها و صوبتین که در قضاوت کونتم بوی  
 لوتیتم و حودک و صفا و حرمهای اولوب کونما ایضا اولوب حکیم این بوی و حودک و کونما ایضا اولوب حکیم  
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 صلیب اولوب اولوب اولوب اولوب اولوب اولوب اولوب اولوب

۲۵۸  
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۲۵۹  
 کلید سید شاه فریاد این لطفت بیدار کند که در راه اولوب اولوب اولوب اولوب اولوب اولوب اولوب اولوب اولوب  
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۲۶۰  
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Figure 1: The Edict of the Ottoman Sultanate which orders the chief Administer of Athens to preserve the columns in the city in their original settings (28.11.1577).



کرامتو  
 قورتلو  
 و لایقتم اقم  
 مهابتو  
 قورتلو  
 اولون صماقی طاشن مارجه لرخی لری المطالبه عثمانیه جامع شریفی حسینیه  
 استانه مقيم القطره انجیسی برون اقم بقضی محله اولون صماقی طاشن مارجه لرخی لری المطالبه عثمانیه جامع شریفی حسینیه  
 اولون سندوقه قاضی مارجه سنک اول طرفون اخذی مناسب کورلدی کندن تا غیر اولمشیدی کوه ایلی مرسوم بود فقه دخی مخصوص  
 خبر کونروب ذکر اولنات قان مارجه سنی تزار استدعا ابتکله واقعا جامع شریف هولیسندن البرلسنده قبل وقالو کار اولدیکن  
 ابتدا سکاره مذکور اول طرفون ساری هایونم نقل ایستریلوب بنده بر مناسب محکوم ایلی مرسوم طرفه اعطاسی صورتنه ساری سیرلی  
 ارنانی بیوریورایسه امروفران سوکتلو کرامتو مهابتو قورتلو و لایقتم اقم یاد شام حضرت تبریکدر

Figure 3: The document regarding the request of the British Ambassador from Selim III.

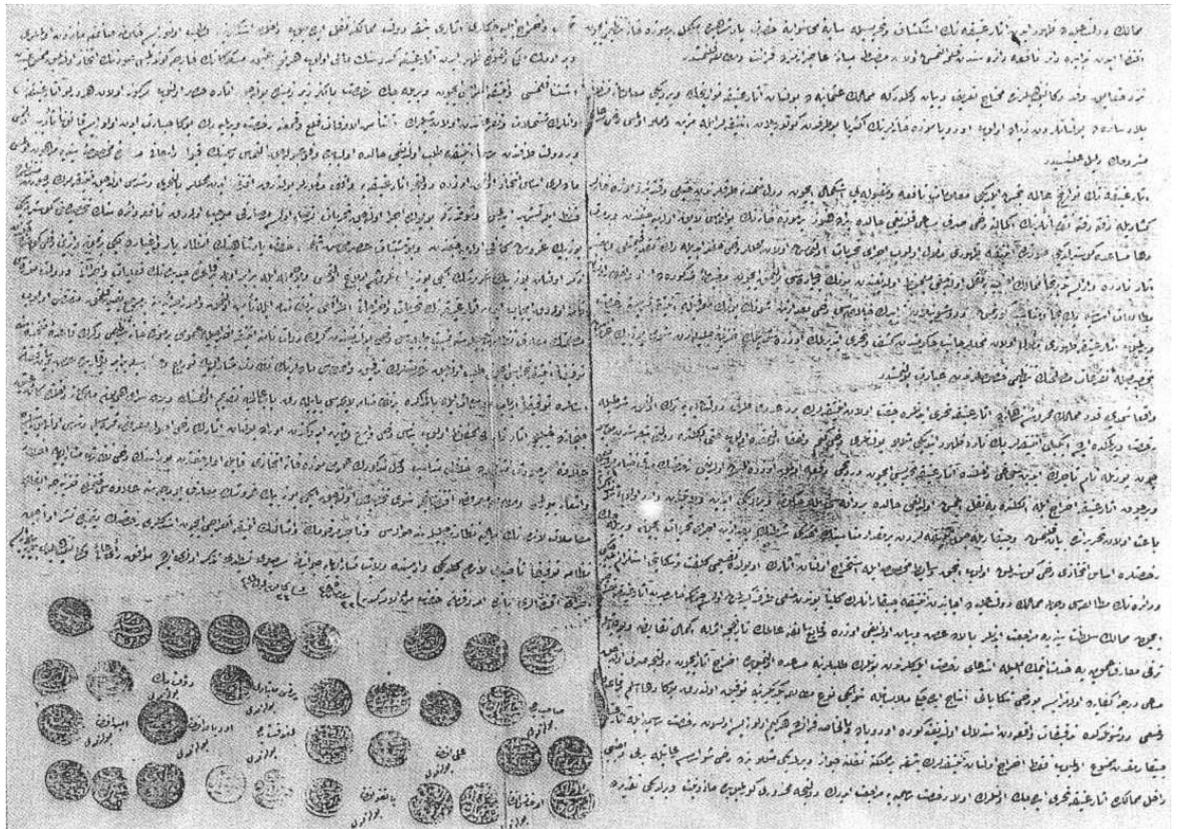


Figure 4: The Oldest Legislation of Antiquities dated to 1869.



Figure 5: The early years of Osman Hamdi as the curator of the Sultan's Museum.

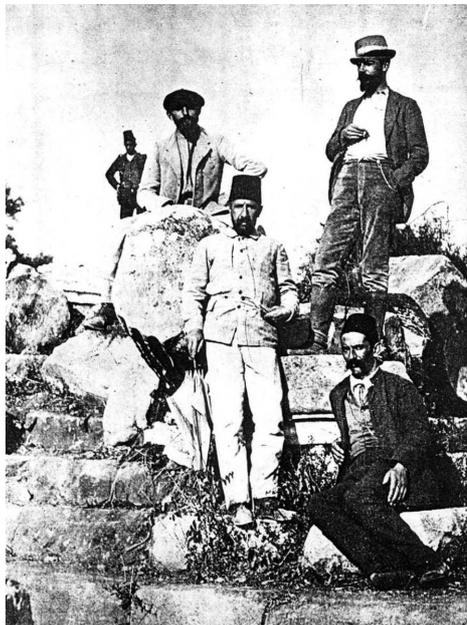


Figure 6: Osman Hamdi - Lagina excavations (1892)

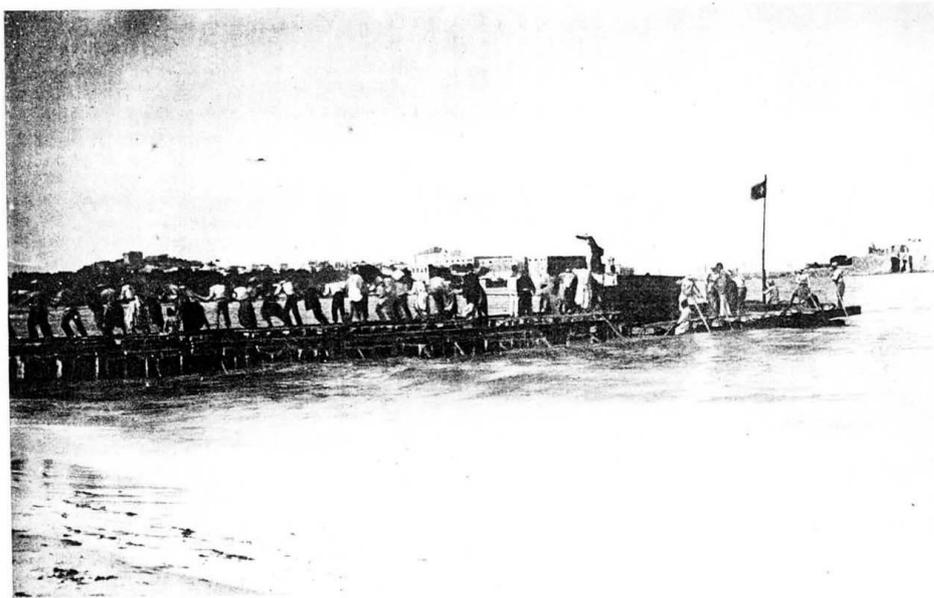


Figure 7: (*above*) Alexander Sarcophagus (*below*) the boarding of the sarcophagi from Sidon to a ship (1887).

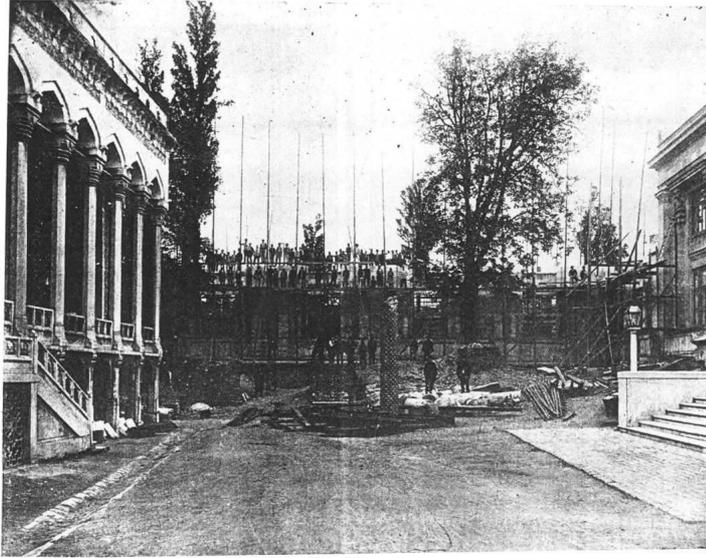


Figure 8: (*above*) the construction of the additional building to Istanbul Archaeology Museum (*below*) the scene of the Museum after construction activities were completed (1903-1908).



Figure 9: Osman Hamdi before his death.

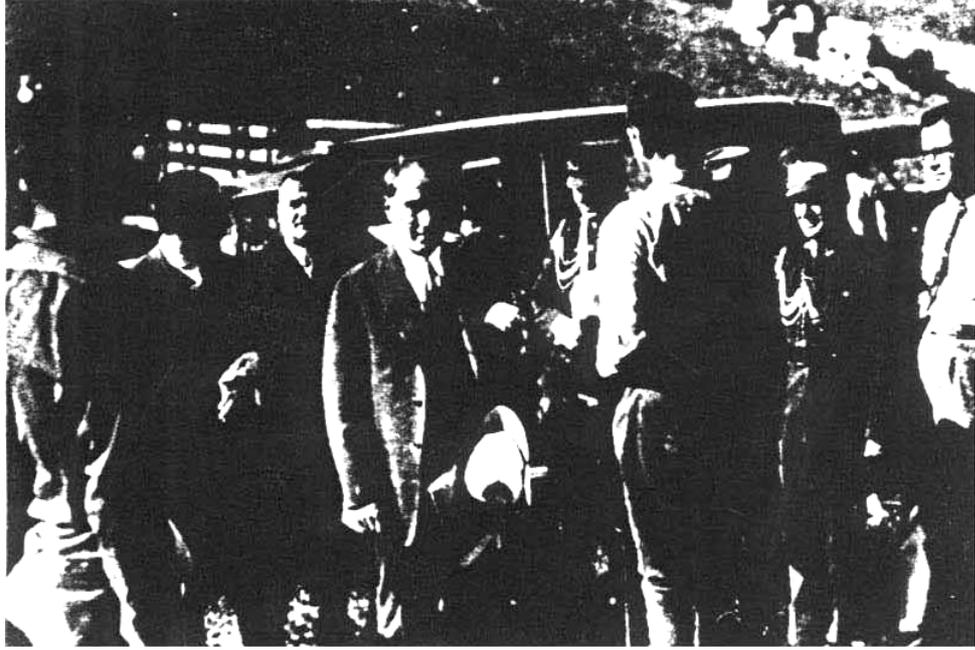


Figure 10: Atatürk visiting Gavurkale excavations (29.05.1930).

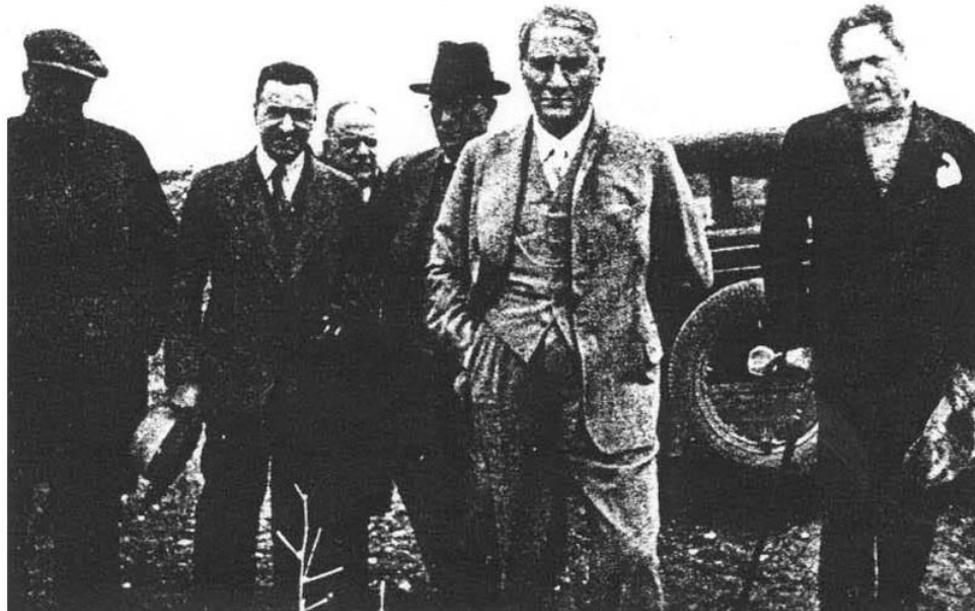


Figure 11: Atatürk visiting Ahlatlıbel excavations (05.05.1933).



Figure 12: The first excavations at Alacahöyük

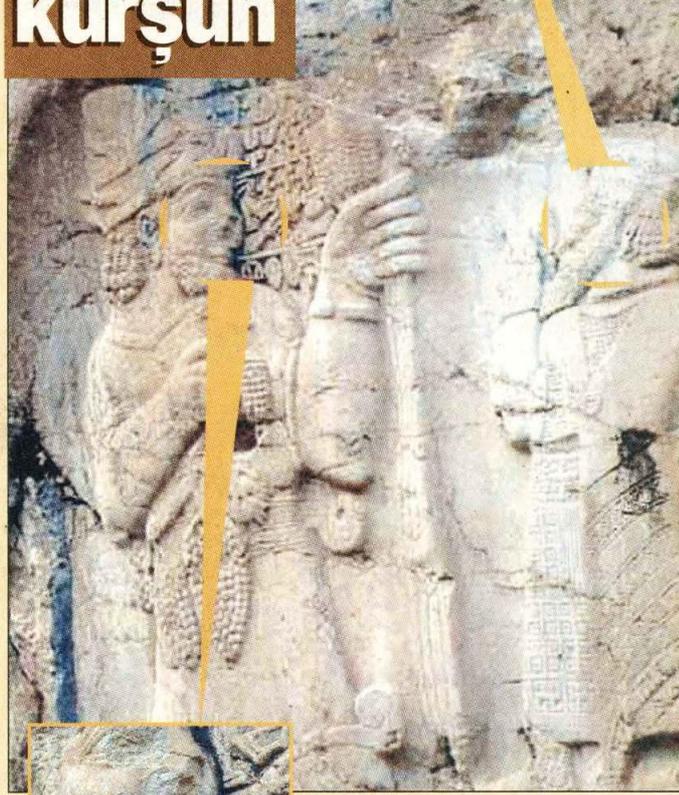


Figure 13: Atatürk visiting Asklepieion at Pergamon (1930's)



Figure 14: Dionysos and Ariadne Mosaic, Ergeç House/ Zeugma (location unknown).

# 2900 yıllık anıtta kurşun



## Kurşun izleri açıkça görülüyor

2900 yıl boyunca ayakta duran Hitit anıtında, mağanda kurşunlarının bıraktığı izler açıkça görülüyor.

KONYA'nın Ereğli İlçesi'ndeki Hititler döneminden kalma 2 bin 900 yıllık tarihi İvriz Kaya Tapınağı mağandaların silahlı saldırısına uğradı. Mağandalar, biri tanrı diğeri kral olan iki kabartmaya ateş açarak zarar verdiler. Tuvana Kralı Warpalawas tarafından M.Ö. 8'inci yüzyılda yaptırılan İvriz Kaya Anıtı'nda karşılıklı duran Bereket Tanrısı Tarhundas ile ibadet eden Kral Warpalawas'ın kabartması bulunuyor. Daha önce

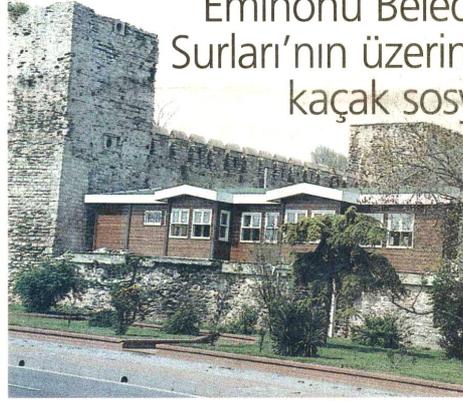
Sümer Holding arazisinde bulunan birinci derece SİT alanı olan bölge özelleştirmeyle birlikte TEAŞ'a geçti. TEAŞ da burayı 30 Mart 2000'de Kültür Bakanlığı'na devretti. Ancak bu tarihten sonra tarihi bölgeyi mağandalar talan etti. Ereğli Müze Müdürü M. Arif Bilici, "Korumasız kalan anıt insanların tahribine uğruyor. En son kabartmaların başı ve burnuna silahla ateş edilmiş" dedi.

■ Mustafa Tekin GÜREL (DHA)

Figure 15: News mentioning the attacking of the İvriz Relief (8<sup>th</sup> c. BC) by some locals in Ereğli/ Konya.

# SURKONDU

Eminönü Belediyesi, tarihi Bizans Surları'nın üzerine deniz manzaralı kaçak sosyal tesis kondurdu



✓ **EMİNÖNÜ** Belediyesi, tarihi Bizans Surları'nın üzerine yaptığı kaçak sosyal tesis için Anıtlar Kurulu'ndan izin almadığı gibi proje bile hazırlama gereği duymadı. Surlar üzerindeki kaçak inşaat çalışmalarına Valilik müdahale ederek Eminönü Kaymakamlığı kanalıyla çalışmalarını durdurdu.

✓ **ANCAK** valilik kararına ve bilirkişi raporuna rağmen, belediye inşaatı devam ediyor. Belediye yetkilileri kaçak yapı için kendilerini şöyle savunuyorlar: "Tarihi surların üzerinde vatandaşların yaptığı birçok kaçak yapı var. Belediyenin sosyal tesisine de anlayış gösterin..."

■ Şenol Demirci'nin haberi sayfa 18'de

Figure 16: News reporting the unauthorized construction of a social complex on the Byzantine fortifications in Istanbul by the municipality of Eminönü.

**K**ültür ve Turizm Bakanlığı'nca düzenlenen Müzeler Haftası nedeniyle pazar günü girişin ücretsiz olduğu Topkapı Sarayı ve Arkeoloji Müzesi'nde izdiham yaşandı. Kalabalık güvenlik görevlilerince güçlükle kontrol altına alınamadı. Görevliler tarafından 40 kişilik gruplara bölünen ziyaretçiler, sırayla içeri alındı.



# Miting değil, müze gezisi



**M**ÜZELER haftasının açılışı nedeniyle İstanbul Arkeoloji Müzesi'nde konuşma yapan Kültür ve Turizm Bakanı Mumcu, müzelerle giriş ücretlerinde yüzde 60 indirim yaptıklarını söyledi. Mumcu, "Artık öğrenciler müzelerle bedava girecekler. Ayrıca bugün müzeler haftasının ilk günü olduğu için giriş tüm halkımıza ücretsizdir" diye konuştu.

## MÜZE HAYAT DEĞİŞTİRİR

18-24 Mayıs tarihleri arasında kutlanacak olan müzeler haftası, İstanbul Arkeoloji Müzesi'nde düzenlenen törenle başladı. Bakan Mumcu, törende yaptığı konuşmada,

Türkiye'deki insanların bugün binlerce yıla kendilerine bıraktığı mirasla yana yaşadıklarını belirterek "İçinde yaşadığımız zenginliğin bize öğretebileceklerinin farkında değiliz" dedi. Üniversiteyi bitirdiğinde gezdiği Anadolu Medeniyetleri Müzesi'nin kendisini nasıl etkilediğini anlatan Mumcu, "Bir kitap okudum hayatım değişmedi, ama bir müze gezdim hayatım değişti. Anadolu Medeniyetleri Müzesi'ni gördükten sonra, kafamda birçok şeyi yeniden formatladım" diye konuştu.

Kültür Varlıkları ve Müzeler Genel Müdür Vekili Nadir Avcı da müzeler haftasının Türkiye genelinde bütün illerde kutlandığını belirtti. Türkiye'de

95 müze müdürlüğü, 745 örenyeri bulunduğunu anlatan Avcı, buralarda 2 milyonu aşkın kültür varlığının sergilendiğini bildirdi. Bu yerleri geçen yıl 14 milyon kişinin ziyaret ettiğini ve bu sayede Türkiye'ye yaklaşık 50 trilyon lira katkı sağlandığını belirten Avcı, "Çok iyi bazı müzelerimiz olmasına rağmen, genele bakıldığında çağdaş müzecilik çizgisinde olmadığımız gerçektir. Çağdaş Türk müzeciliği için yeni açılımlar ve uygulamalar tespit etmemiz lazım" dedi.

Törenin ardından Topkapı Sarayı'na geçen Bakan Mumcu, izdihama yol açan vatandaşları güçlükle geçebildi. Bu sırada Mumcu'ya bazı kişiler tepki gösterdi.

Figure 17: The gathering of a huge crowd before the Topkapı and Istanbul Archaeology Museums during the Museum Week activities when the entrance fee was charged from the visitors.